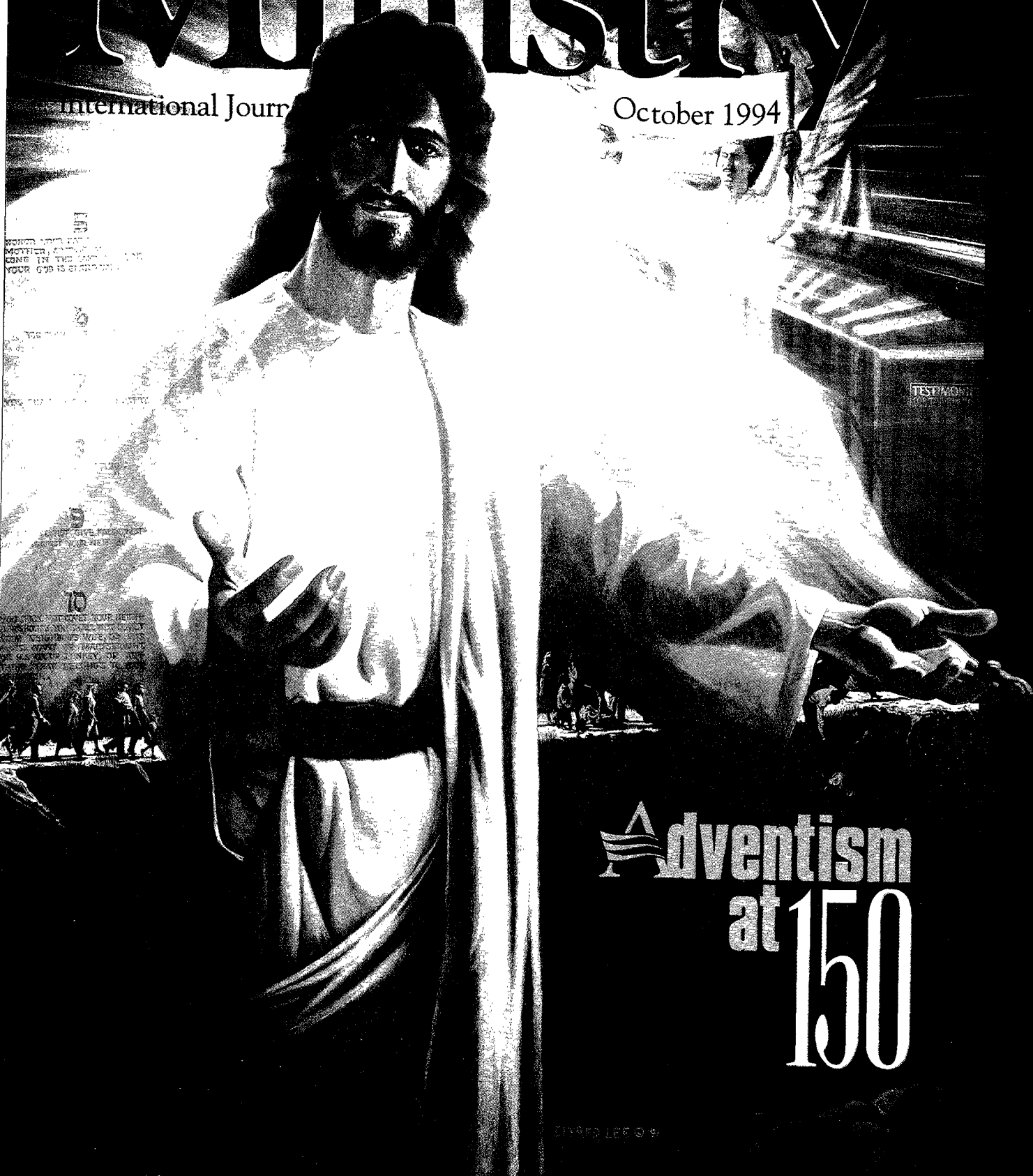


Ministry

International Journal

October 1994



Adventism
at 150

DAVID LEE © 94

What is our primary mission?

After analyzing major streams of thought in Adventism (April 1994), Ministry editor David Newman invited reader responses to an important question: "What is the primary mission of the Seventh-day Adventist Church today?" We publish here a sample of responses received.—Editors.

■ The Seventh-day Adventist Church came into existence through the providence of God. We are not just one church among many. We are a unique body in that God has called us to serve Him in a way that no other organization can. Our mission is found in the words of Revelation 10:11, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." The immediate context indicates that this "prophesying" would have as its primary focus the end-time prophecies of Daniel and Revelation. All of these end-time prophecies are encompassed in the three angels' messages of Revelation 14:6-12. We do not have the option of picking and choosing what portions of this last-day message we are to preach. Our mission is to preach all of the three angels' messages!—David H. Sharpe, pastor, Paradise Valley SDA Church, Phoenix, Arizona.

■ The primary mission of the Seventh-day Adventist Church is evangelism—sharing Jesus and His teachings with a perishing world. Wherever this is neglected or replaced, the church is on the retreat. When souls aren't being won, members become discontented. Inevitably they then start finding fault with everything and anything, including the message, the minister, the church, and the leadership.

When the church gets side tracked from aggressive evangelism, some members end up in a multiplicity of activities that are little more than good public rela-

tions. Others get derailed in the search for correct theology.

Uplifting Christ and teaching sound gospel and solid doctrine will be seen at its best where the members love Jesus and are faithfully enthusiastic about Christ's commission (see Matt. 28:19, 20; Rev. 10:11; 14:6-12; John 7:17).

—Don Fehlberg, pastor, Launceston SDA Church, Tasmania, Australia.

■ Jesus commanded His disciples to make disciples of others. If making disciples was so important that Jesus spent most of His ministry doing this and then commanded those disciples to make other disciples, why do we hear so little about disciple-making? As long as we have baptismal goals instead of discipleship goals, the church will likely continue to grow on the basis of addition. When we take seriously Jesus' primary mission of making disciples we will see the church grow on the basis of multiplication.

The fragmentation we witness in the Seventh-day Adventist Church must never consume our focus. Judaism was fragmented when Jesus was here. But Jesus never focused on that fragmentation. He spent His time making disciples. If we follow His example, we will experience growth as explosive as that of the apostolic church!—Vialo Weis, pastor, Central SDA Church, Oklahoma City, Oklahoma.

■ Your question poses a problem for a progressive, truly evangelical, historical, mainstream Seventh-day Adventist. It seems to me that there are only two streams of Adventists, depending upon how they regard Ellen White. The "evangelicals" state that "they honor Ellen White as one of the founders of our church," and that's all. The "progressives" seem to deny the validity of her work altogether.

The status of Ellen White as a prophet in what we claim is the remnant church of the end-time is

one of the two biblical earmarks of our identification (Rev. 12:17 and Rev. 19:10). It is obvious that the "evangelicals" and the "progressives" are not with it. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

—Dunbar W. Smith, M.D., Calimesa, California.

■ As a retired pastor and former president of the East Africa Union, I am relieved to learn that I am not the only one concerned about an increasing loss of "focus, mission, and identity" in the church for which I have spent my life's labors.

Are we losing our simplicity, our focus? I believe so. And the reason is simple: we have neglected to use the prescription lenses provided by God to give us clear insight. I speak of the Spirit of Prophecy.

Saul didn't like what God had to say to him through Samuel and the priests. One he ignored; the others he killed. His only remaining resource was a witch. Will we repeat the mistakes of the past?

Your editorial quotes one who claims to represent evangelical Adventism: "Our distinctive Adventist beliefs must never be allowed to eclipse the gospel." Surely, they cannot eclipse the gospel. They *are* the gospel. Simplified and focused through the Spirit of Prophecy, they provide the very definition of the identity from which we are being seduced by the illustrious Balaams amongst us.—D. K. Bazarra, Kampala, Uganda.

■ If all could consider just the *bare possibility* that they might be wrong, only so slightly, about some things, what progress we could make. Let no one, even the administrative church, try to "take over" the whole body of Christ. It is His. If we are part of Him, how can we possibly be superior to any other part of Him?

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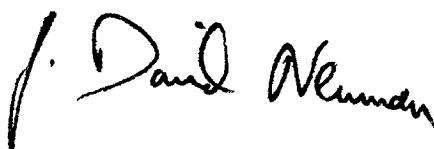
This month will mark 150 years since our spiritual forebears believed Jesus would come. Out of that "great disappointment" sprang one of the largest and most successful missionary movements ever. While 1844 did not bring the second advent it did bring a new and greater appreciation for Christ's heavenly ministry.

The ancient Jewish sanctuary rituals long neglected by other Christian groups shed new and impressive light on what Christ accomplished at the cross and what He is doing for us now in heaven. While we must be careful not to make the heavenly sanctuary a replica of the one on earth we must not go to the opposite extreme and deny its existence and relevance for us today.

We present this special issue on the sanctuary in heaven with the conviction that if we ever lose our prophetic vision we will have lost the trigger for our mission. That is why even though Knight's article is a long one, it is important in explaining why there is still a Seventh-day Adventist Church today. Weber clearly shows the biblical basis for the date 1844.

The other articles each focus on different aspects of what the sanctuary message is all or not about. Use this material to preach a series on the practical meaning of the sanctuary today. After all, what is there better to preach on than Jesus crucified, risen, and coming again, which is what the sanctuary is really about.

Through the kind permission of the Ellen G. White Estate, we have duplicated on our cover their mural of the Advent experience.



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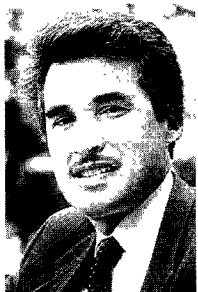
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Volume 67 Number 10



Why are we still here?

Martin Weber

The devil has aimed some of his sharpest arrows at the heavenly sanctuary, with its 1844 judgment. This Adventist pillar, built upon Christ, will nurture both assurance of salvation and fervent commandment-keeping. Apart from the cross, however, the sanctuary/judgment doctrine becomes a discouraging, faith-destroying heresy.

Eternal torment is a terrible doctrine of the devil, but at least it doesn't disturb the faithful with doubts about their own damnation. The sanctuary/judgment doctrine I was taught, however, informed struggling saints not yet victorious that if their names had already come up in the celestial judgment and they had flunked the test, they were going about their business already doomed.

"What's the use?" many of my teenage friends lamented after Bible classes. "Why even try to be like Jesus if we might already be damned in the judgment?" No wonder some stopped climbing the steep stairs to the throne of grace in the heavenly sanctuary. Concerned pastors and teachers redoubled their efforts to save their youth from tuning out the church and turning on with drugs. Mostly in vain.

People young and old have become weary of shame-based, guilt-driven religion, and the tendency is simply to give up. *Loose living or a lukewarm lifestyle often reflects burned-out legalism.* Some Adventists give up on God and the church; others keep attending but divorce themselves from the dysfunctional aspects of religion that bring them pain—such as a

perfectionistic perversion of the sanctuary/judgment doctrine.

What a pity! Seventh-day Adventists have so much to teach the world. There is nothing missing in our message; God has given us a complete package of truth. However, we've had a problem connecting Adventist doctrine with Christian faith, compounded by a desire to debate rather than to sit at the feet of Jesus and learn of Him. The 1888 episode was supposed to remedy all that.

But it hasn't. Seeking remedial revival, some Adventists want to lead the church back to the good old days, when most members believed basically the same thing and few challenged our landmark doctrines. A compelling question comes to mind, however: *If the good old days were all that good, why are we still here?* Think about it. Why have five succeeding generations failed to fulfill our remnant mission, perishing in the wilderness of parched possibilities?

Earnest voices call us back to historic Adventism, perhaps unaware that no Adventist today believes exactly like our earliest pioneers. For example, most of them ate pork—at least until the health visions of the 1860s. Along with their unclean meat, they suffered spiritual indigestion from unwholesome Christology, soteriology, and pneumatology. Not until the 1880s and 1890s did Adventists hear clear teaching about the ABCs of Christianity: who Jesus was, what really happened on the cross, and the personhood of the Holy Spirit. The ancient heresy of Arianism lingered with us into the twentieth century.

Equally serious heresies remain to haunt us; many Adventists seem genetically incapable of believing our unique doctrines in the context of orthodox Christianity.

The three angels' messages

Some suggest: "Forget this discussion about the gospel. Get down to business and preach the three angels' messages!"

And what does that involve? The first angel's message proclaims "the everlasting gospel" in the context of the pre-Advent judgment (Rev. 14:6). *How can we do this unless we are sure of what the gospel is?* The second angel's message calls us out of Babylon, which represents organized righteousness by works, as symbolized by Rome's historic rejection of the gospel. If we haven't personally repudiated a works-based religion, can it truly be said that we've come clean out of Babylon? We had better clarify what it means to be saved by faith and then know where works come in.

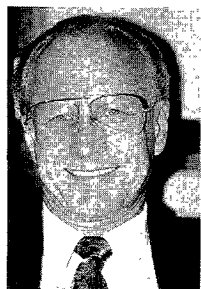
And what is the third angel's message? Justification by faith "in verity,"¹ Ellen White says. But what is justification? Ask several pastors, and you might get several incompatible answers. No wonder we often have little power in our proclamation: "The thought that the righteousness of Christ is imputed 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

(Continued on page 62)

Adventism at 150

George R. Knight

In the aftermath of 1844, what caused Seventh-day Adventism to become a worldwide movement? What are the perils it faces today?



George R. Knight is a professor of church history at the SDA Theological Seminary, Andrews University, Berrien Springs, Michigan.

The year 1994 marks the 150th anniversary of the October 22 disappointment of Millerite Adventism. Up to that date the Millerites had been certain that Christ would return in 1844. But suddenly their hopes were shattered; their certainties replaced by disorientation. On October 23 the disappointed Millerites found themselves in the midst of a sudden and unexpected identity crisis.

The Adventist denominations

The subsequent months and years found those who remained faithful to their Advent hope in a search for identity. Who were they? What did it mean to be an Adventist?

The answer to these questions was not obvious at the time. Further Bible study and heart searching were in order. Between 1844 and 1848 three major strands of post-Millerite Adventism evolved.¹ The first was the Spiritualizers. This group gave up the literal interpretation of Scripture and spiritualized the meaning of even concrete words. Thus they could claim that Christ had come on October 22—He had come into their hearts. That was the Second Coming. This group spawned a large amount of fanaticism.

The second group was the Albany Adventists, so called because they organized along congregational lines at Albany, New York, in May 1845. Their aim was to distance themselves from the fanatics among the Spiritualizers. They continued to look for the cleansing of the sanctuary as the second coming of Christ. Further time-

setting sprang up periodically in their midst. The group's proponents eventually gave up any firm belief in Miller's prophetic scheme. Joshua V. Himes and Josiah Litch (Miller's chief lieutenants) belonged to this segment of Adventism, as did William Miller himself up to his death in 1849.

A third group eventually concluded that the Millerites had been correct in the dating of the 2300 days of Daniel 8:14 and that something of importance had happened on October 22, 1844, but the event was not the Second Advent. Rather it was the beginning of the cleansing of the heavenly sanctuary. This group developed around several key doctrines, including a continuing belief in the near advent of Jesus in the clouds of heaven, the sanctity of the seventh-day Sabbath, Christ's two-apartment ministry in the heavenly sanctuary, the conditional nature of immortality, and the perpetuity of spiritual gifts (including the gift of prophecy).

These Sabbatarian Adventists came to see themselves as the only true heir of pre-Disappointment Adventism, since (unlike the Spiritualizers) its advocates continued to hold to a literal Advent and (unlike the Albany Adventists) they continued to hold to Miller's principles of prophetic interpretation. The foremost leaders of the Sabbatarians were Joseph Bates and James and Ellen White.

Between 1844 and 1866, six denominations arose out of the three branches of Millerism. The Albany Adventists gave birth to four of those

denominations—the American Evangelical Conference in 1858, the Advent Christians in 1860, the Church of God (Oregon, Illinois) in the 1850s, and the Life and Advent Union in 1863. The Sabbatarian movement resulted in two denominations, the Seventh-day Adventists between 1861 and 1863 and the Church of God (Seventh Day) in 1866. With their diversity, individuality, and lack of organization, the Spiritualizer wing of Adventism formed no permanent bodies. Various Spiritualizers eventually gravitated to other “isms,” more stable Adventist groups, or were absorbed back into the larger culture.

The changing shape of Adventism

While membership statistics are not available, it seems safe to suggest that the Evangelical Adventists and the Advent Christians were the most numerous in the early 1860s, with the Advent Christians constantly gaining over the Evangelicals. One reason for the Advent Christians’ relatively greater success seems to be that they had unique doctrines that gave them something to stand for. Their doctrines of conditionalism and annihilationism provided a focal point for their identity. Those teachings gradually even surpassed their emphasis on the Advent. They became their distinctive doctrines and provided the Advent Christians with a rallying point.

The Evangelicals, on the other hand, had only the premillennial Advent to separate them from the general Christian populace. When a significant portion of conservative Protestantism also adopted forms of premillennialism in the decades after the Civil War, Evangelical Adventism had little reason to continue a separate existence. By the early twentieth century it had ceased to exist as a separate religious body.²

Statistics among the Adventist groups were not easy to come by in their early years. Some feared that “numbering Israel” might bring a “curse.” Others proved to be more helpful, even though reluctant. The

divisions and mutual suspicions among the Adventist groups didn’t make the task any easier.³

The first Adventist census was published by D. T. Taylor in 1860. Taylor counted 584 ministers, with 365 believing in conditionalism and annihilationism, 67 believing in consciousness after death, nine undecided, and 143 not reporting. On the day of worship, 365 held to Sunday, 57 to the seventh day, with 162 not reporting. Taylor estimated 54,000 lay members, but did not attempt to break them down according to belief. However, other sources indicate that somewhat more than 3,000 were Sabbatarians. Thus by 1860 the seventh-day keepers represented a little more than 10 percent of the adventists. The balance of them, presumably, were first-day worshipers.⁴

“The tiniest of the Millerite offshoot groups was the one which would become by far the largest.”

Taylor’s census also gathered estimates regarding the subscription lists of the various Adventist journals. The *Advent Christian World’s Crisis* led the list with 2,900 subscribers. The *Crisis* was followed by the Sabbatarian’s *Review and Herald* (2,300) and the Evangelical’s *Advent Herald* (2,100). Taylor went out of his way to note that the promoters of the *Review and Herald*, “though a distinct minority, are very devoted, zealous, and active in the promulgation of their peculiar views of the Sunday and Sabbath.” The results of that zeal would show up in the decades to come.⁵

The 1890 United States government census not only provides a more accurate picture of Adventist membership but also indicates radical shifts in the relative size of the various

Adventist denominations. By that time the Seventh-day Adventists had achieved predominance, with 28,991 members in the United States. The Advent Christians were next, with 25,816. Then came the Church of God (Oregon, Illinois), with 2,872, the Evangelicals, with 1,147, the Life and Advent Union with 1,018, and the Church of God (Seventh Day), with 647.⁶

A century later only four of the six Adventist denominations still existed. In 1990 the Seventh-day Adventists reported 717,446 members in the United States, while the Advent Christians claimed 27,590, the Church of God (Oregon, Illinois) 5,688, and the Church of God (Seventh-Day) 5,749.⁷

As noted above, the once-strong Evangelical Adventist denomination had been the first to go. It had disappeared in the early twentieth century. The Life and Advent Union had been the next to lose its separate identity. By 1958 the Union reported only 340 members. Six years later it merged with the Advent Christians.⁸

Thus by the early 1990s the Seventh-day Adventists, with their more than 700,000 members in the United States and more than 7,000,000 members worldwide dominated the ranks of the religious bodies tracing their heritage back to Millerism. As Clyde Hewitt, an Advent Christian historian, put it, “the tiniest of the Millerite offshoot groups was the one which would become by far the largest.”⁹

The “why” of success

At this point one is left with the question of why? Why did the minute Sabbatarian movement with its unpopular doctrines not only survive but prosper? One can only speculate regarding the answer to that question, but several respectable hypotheses can be argued from the historical data. Before exploring those hypotheses, it should be noted that closely connected to the query as to why Seventh-day Adventism succeeded is a second issue, that of why Millerism succeeded.

I suggest that the two movements experienced success for largely the same reasons.

Before moving to my analysis, we should look at the answers that others have supplied to the why of Millerite success. Three helpful answers come from David L. Rowe, Michael Barkun, and Ruth Alden Doan—all non-Adventist scholars who have done extensive study in Millerism.

Rowe points out that while many “prophets” predicting the end of the world have arisen in American history, none achieved a mass following like Miller’s. Rowe then goes on to explain the movement’s success in terms of revivalism, millennialism, and pietism. All three of those forces met at the time of the Millerite movement. Rowe argues that while Second Awakening revivalism provided the method for spreading Millerism, millennialism supplied the idea or dream of the future kingdom that gave direction to the movement, and pietism furnished the temperament of faith that enabled individuals to respond to the revival and accept the vision of the new world to come. The three working together developed a dynamic that thrust Millerism forward.¹⁰

Barkun calls attention to environmental factors as contributors to the success not only of Millerism but also of other millennial and utopian movements of the same era. Thus natural disasters (such as changing weather patterns) and economic/social crises (such as the panic of 1837) provided a climate in which people were looking for solutions to their individual and collective stress. In such a context, Miller’s message supplied hope in a world in which human effort had failed to achieve the expected results. There seems to be a rule that the worse things get in human terms, the more feasible millennial options appear to be.¹¹

In support of Barkun’s point, it is an established fact that millennial groups prosper in times of crisis. Thus Seventh-day Adventist and dispensational evangelism had some of its

most successful years during World War I. Likewise, Barkun notes that millennial revivals took place not only during the economic depression of the 1840s, but also during those of the 1890s and 1930s.¹²

Doan views one factor in the success of Millerism to be its orthodoxy—its essential harmony with the other religious forces of the day in terms of doctrine, lay leadership in understanding the Bible, and so on. Millerism’s one essential heresy was its view of the premillennial Advent. But the movement’s very orthodoxy in most matters left the populace open to its one unorthodox message. Doan’s position, which is currently shared by most non-Adventist scholars, is a reversal from earlier views that treated Millerism as something strange (if not weird) and out of harmony with

Miller’s message supplied hope in a world in which human effort had failed to achieve the expected results.

its culture.¹³

It should be noted that the various suggestions for Millerism’s success presented thus far are not mutually exclusive. Each appears to supply a portion of the explanation underlying Millerism’s success (and, by extension, the success of Sabbatarian Adventists). But even collectively they supply but a part of the answer to our question.

The suggestions put forth in the rest of this article should not be seen as being out of harmony with those set forth by Rowe, Barkun, Doan, and others, but as being complementary to them. But whereas their suggestions tended to focus on factors external to the Millerite movement, those developed in the rest of this article look more carefully at the internal

factors that led to the success of pre-1845 Millerism and post-1844 Sabbatarian Adventism. Social forces and contextual factors are important (probably even essential) to the success of any religious movement, but they are not enough by themselves. The external factors are not the movement, but the soil for the successful planting and development of a movement. Both the external and internal factors must be in place for a movement such as Millerism or Sabbatarian Adventism to succeed.

We will now look at four internal factors that seem to have contributed to the success of Millerism and Seventh-day Adventism.

A view of truth


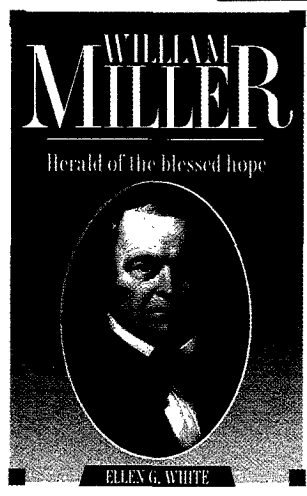
First, it should be noted that apocalyptic movements often attract two personality types. On one side we find the rationalism that unpacks the biblical prophecies and develops the apocalyptic scheme of events. On the other side are the emotional types that gravitate toward the excitement of the apocalyptic expectancy and often run into fanatical, irrational extremism.

Millerism had both types. Thus although it was founded upon the cool rationalism of Miller, it also had its Stark-weather (a fanatical leader in the pre-Disappointment period), Gorgases (R. C. Gorgas was mixed up in fanaticism on October 22, 1844),¹⁴ and Spiritualizers. A movement disintegrates whenever the rational forces are not strong enough to stem the centrifugal forces of irrationalism or emotionalism. It was in this area that the Spiritualizer wing of Adventism came to nothing. Its irrationalism overcame its rationalism until at last there were no controls on its belief structure.

One of the strengths of Millerism was its rational development of its central doctrine. That element drew believers to its cause through its very logic. But Millerism at its best also made room for religious emotionalism, and that emotionalism ideally

AS SPECULATION
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WHAT THE BIBLE SAYS ABOUT THE END TIME

William Miller: Herald of the Blessed Hope

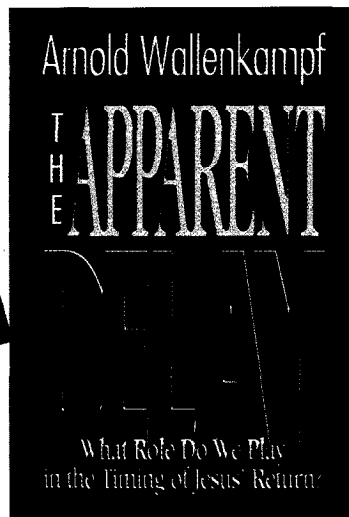
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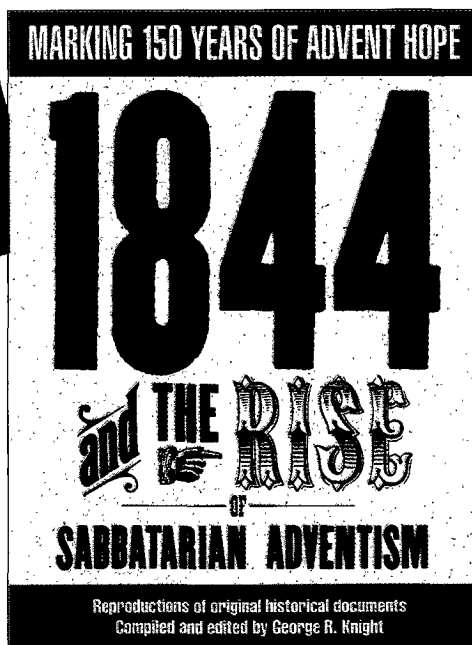
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took place within the bounds of rationality. That combination gave both life and stability to the movement and heightened its appeal.

Seventh-day Adventism has partaken of much that same balance, although it appears at times to wander too far toward the purely rational pole. Both Millerism and its Sabbatarian offspring, of course, have had their excitable and fanatical elements, but the stability of their success can largely be attributed to their ability to appeal to the rational element in people. Thus they have aimed at converting people to "the truth."

The content of truth

A second element that appears to have led to the evangelistic success of Millerism and Seventh-day Adventism is the content or doctrinal factor in their view of truth. Thus Millerism had what it considered to be an important Bible truth to offer to individuals searching for meaning. For Millerism, that doctrinal factor was the premillennial return of Christ. Millerism was not just a part of the ecclesiastical woodwork; it stood for something distinctive from other religious groups. Thus it had a message to preach. Many responded to that message.

As noted above, one of the reasons that Evangelical Adventism died out was that it had lost its doctrinal distinctiveness once a significant portion of American Protestantism accepted premillennialism. After that, Evangelical Adventism had no further reason to exist. As a result, it blended back into generic evangelicalism. On the other hand, the Advent Christians adopted conditionalism as their new doctrinal distinctive. Thus they had at least one more reason to continue a separate existence than their Evangelical sibling.

By way of contrast, the Seventh-day Adventists developed a whole arena of unconventional beliefs that they saw as their special mission to share with the world. Just as a kite

flies against the wind, so there is a dynamic in religious movements that is vitalized by differences and even opposition. Being different gives individuals and social groups meaning. And being different develops commitment to a cause, especially when it entails bridge-burning as one joins a religious subculture.¹⁵

In Millerism that bridge-burning dynamic took place when people were "cast out of Babylon" for espousing premillennial beliefs. An example of that dynamic in Seventh-day Adventism takes place in family and work struggles that involve the keeping of the seventh-day Sabbath in a culture that sees Saturday as a workday.

The Seventh-day Adventist Church was the only one of the Adventist denominations to place significant authority at any ecclesiastical level above that of the local congregation.

Seventh-day Adventists have established several doctrinal and lifestyle boundary markers that have had that effect. Hewitt, in seeking to explain Seventh-day Adventist growth in contrast to the lack of growth in his Advent Christian community, notes that "the distinctive beliefs and practices of the [SDA] denomination, while causing it to be viewed with suspicion by many traditional Christian believers, have seemingly given its faithful members a resoluteness of individual and group character that goes far to explain their successes." Dean Kelley sheds light on this dynamic when he notes that if people are going to join a church they want to join one that provides a genuine alternative to the larger culture.¹⁶ On the

other hand, Seventh-day Adventism (like Millerism) is close enough to orthodoxy in most central doctrines to get a hearing among other Christians.

Organizational structure

A third element that led to the evangelistic success of Seventh-day Adventism was an organizational structure sufficient to carry on the mission and meet the challenges of its perceived message. At first glance it might seem that Millerism's success and that of Seventh-day Adventism might vary here. In a sense it does. But the variable appears to be time rather than organization as such. My essential point is that Millerism, given its brief existence, had sufficient organization through its conferences and periodicals to give direction to its mission for its few intense years. But such a nebulous organizational pattern would not have been sufficient to direct the movement's mission over an extended period of time.

It was the lack of sufficient organization that spelled the demise of the Spiritualizers and the lack of growth for the two Church of God Adventist denominations. Without sufficient organization they could not concentrate their resources for mission or maintain unity. Costly schism was the result.

It is at the point of sufficient organization that the Advent Christians and the Seventh-day Adventists also parted ways. The Seventh-day Adventist Church was the only one of the Adventist denominations to place significant authority at any ecclesiastical level above that of the local congregation. Hewitt, in bemoaning the plight of the Advent Christians, indicates that the lack of a "strong centralized organization" is one reason that "contraction threatens to overcome expansion" in their work. What centralized organization they did get, he argues, came too late and, worse yet, represented mere structure without significant power. As a result of

their congregational structure, Hewitt points out that the Advent Christians were unable to mobilize for united action. With proper organization, he suggested in 1990, the Advent Christians might be "a growing and not a dying denomination."¹⁷

By way of contrast, two recent studies of Seventh-day Adventist organizational structure indicate that the denomination's structure was consciously designed with mission outreach in mind in both 1861-1863 and 1901-1903.¹⁸ Of course, that does not mean that the denomination is without significant problems in its organizational structure. To the contrary, Seventh-day Adventism, as we shall see below, is facing major organizational problems in the last decade of the twentieth century.

Prophetic consciousness

The fourth, and by far the most important, factor in the rapid spread of Millerism was its sense of prophetic mission and the sense of urgency generated by that prophetic understanding. Millerism was a mission-driven movement. One of the theses that I argue for in *Millennial Fever and the End of the World: A Study of Millerite Adventism* is that it was a sense of personal responsibility to warn the world of its soon-coming end that literally drove William Miller, Joshua V. Himes, and their Millerite colleagues to dedicate everything they had to warn the world of coming judgment. Himes put it nicely in an editorial in the very first issue of the *Midnight Cry*. "Our work," he wrote, "is one of unutterable magnitude. It is a mission and an enterprise, unlike, in some respects, anything that has ever awakened the energies of men. . . . It is an *alarm*, and a cry, uttered by those who, from among all Protestant sects, as Watchmen standing upon the walls of the moral world, believe the world's crisis is come—and who, under the influence of this faith, are united in proclaiming to the world, 'Behold the Bridegroom cometh, go ye out to meet him!'"¹⁹

That sense of urgency, it must be

emphasized, was built upon an interpretation of the prophecies of Daniel and the Revelation. The Millerites believed with all their hearts that they had a message that people *must* hear. It was that belief and the total dedication that accompanied it that pushed the Millerites into tireless mission.

Seventh-day Adventism is facing major organizational problems in the last decade of the twentieth century.

It was that same vision, based upon the same prophecies, that provided the mainspring of Seventh-day Adventist mission. From their beginning, the Sabbatarians never viewed themselves as merely another denomination. To the contrary, they understood their movement and message to be a fulfillment of prophecy. They saw themselves as a prophetic people.²⁰

That understanding came from the conviction that they were the only genuine continuation of Millerism, particularly as that continuation related to Miller's interpretation of prophecy. From the early Sabbatarian perspective, the other Adventist groups had lost their way and eventually their mission because of their denial of Miller's principles of prophetic interpretation.

That denial took two different directions. One was a rejection of the literal interpretation of scriptural passages that seemed to be quite literal. Thus the belief that Christ had already come sapped the missiological strength of the Spiritualizers. After all, if Christ had already come, what was the reason for mission?

Meanwhile, it can be argued, the Albany Adventists rejected the stimulus to mission that had convicted and empowered Millerism when they rejected Miller's principles of prophetic

interpretation in their denial of the great time prophecies of Daniel and the Revelation. Without that certainty of the flow of prophetic history, they lost their sense of conviction and urgency. They finally had to find meaning for existence in other doctrines, such as conditionalism or the nonresurrection of the wicked. That may have been good enough for a sort of denominational existence, but the Albany groups had abandoned the mainspring that had aggressively propelled Millerite mission.

By way of contrast, the Sabbatarians founded their movement on that very mainspring. They not only maintained Miller's prophetic scheme of interpretation, but they extended it in such a way as to give meaning to both their disappointment and the remaining time before Christ's advent. Central to that extended interpretation were Christ's work of pre-Advent judgment in the cleansing of the heavenly sanctuary and the progressive nature of the three angels' messages of Revelation 14.²¹

Those two prophetic extensions provided the Sabbatarians with the same sense of urgency that had inspired the Millerites in the 1840s. While the Sabbatarians saw Miller and Charles Fitch, respectively, as the initiators of the first and second angels' messages, they saw their own movement with its emphasis on the commandments of God as initiating the third. Thus, they believed, conflict over their unique Sabbath doctrine would be a focal point in the great struggle between good and evil right before the Second Coming.²²

An end-time movement

That interpretation was reinforced by their view of the end-time struggle over the commandments of God pictured in Revelation 12:17 and the fuller exposition of that verse in Revelation 13 and 14. As a result, the Sabbatarians were convinced that not only were they the heir of Millerism, but their movement had been predicted by God to preach the three angels' messages to all the world im-

mediately before Revelation 14's great end-time harvest.

That prophetic understanding did the same thing for Sabbatarian Adventists that it had done for Millerites. It eventually drove them to mission. By 1990 the conviction that their movement is a movement of prophecy had resulted in one of the most widespread mission outreach programs in the history of Christianity. By that year they had established work in 182 of the 210 nations then recognized by the United Nations.²³

That kind of dedication did not come by accident; it was the direct result of prophetic conviction of their responsibility. Central to that prophetic conviction was the imperative to the first angel of Revelation 14:6 to preach "to every nation, and kindred, and tongue, and people" and the command of Revelation 10:11 that the disappointed ones "must prophesy again before many peoples, and nations, and tongues, and kings."

Clyde Hewitt, in seeking to explain the success of the Seventh-day Adventists as opposed to the attrition faced by his Advent Christians, touched upon an essential element when he noted that "Seventh-day Adventists are convinced that they have been divinely ordained to carry on the prophetic work started by William Miller. They are dedicated to the task."²⁴

In contrast to that conviction, Hewitt's father wrote to F. D. Nichol in 1944 that the Advent Christians had given up Miller's interpretation of Daniel 8:14 and the 2300 days and had no unanimity on the meaning of the text. Another leading Advent Christian scholar interviewed in 1984 noted that his denomination no longer even had any agreed-upon interpretation on the millennium—the very heart of Miller's contribution.²⁵ In short, when the Albany Adventists stepped off Miller's prophetic platform, they began a process of deterioration in their prior understanding of the end of the world. The seventh-day branch of the Adventist family, of course, have been

quick to point out that Ellen White had predicted in December 1844 that those who rejected October 1844 as a fulfillment of prophecy would eventually be left in "perfect darkness" and would stumble in their advent experience.²⁶

But it should be noted that merely holding the conviction that they have the "correct doctrine" is not a sufficient explanation for the spread of Sabbatarian Adventism. After all, the Seventh Day Baptists preached the seventh-day Sabbath with conviction, but their 5,200 members in the United States in 1990 is less than what they had in the 1840s. As one nineteenth-century Seventh Day Baptist preacher told Bates, the Baptists had been able "to convince people of the legality of the seventh-day Sabbath, but they could not get them to move as the Sabbath Adventists did."²⁷

Likewise, many of the nonsabbatarian Adventist groups preached what they believed to be the truth of the premillennial return of Christ, but without the same results as Seventh-day Adventists. Hewitt notes that his "Advent Christian people have not been an evangelistic church" and have not made much of an impact on the world. The result, he points out, has been smallness. Not just smallness in numbers, but smallness "in dreams, in visions. Smallness breeds small-

The driving force undergirding Seventh- day Adventism was the conviction that they were a prophetic people with a unique message.

ness." Hewitt also indicates that Advent Christian smallness cannot be attributed to unpopular doctrines. After all, he argues, the Seventh-day Adventist list of unpopular doctrines "includes all those of the Advent Christian faith and adds several more."

In another connection, Hewitt roots Seventh-day Adventist success in their conviction that they have a prophetic mission in the tradition of William Miller.²⁸

Prophetic mission

Hewitt's conclusions go a long way toward helping us understand the spread of Sabbatarian Adventism. Its mainspring seems to have been much more than merely the fact that the Sabbatarians believed they had the "truth" on the Sabbath and the "truth" of the Second Advent. *The driving force undergirding Seventh-day Adventism was the bedrock conviction that they were a prophetic people with a unique message concerning Christ's soon coming to a troubled world. That prophetic understanding of their mission, integrated with their doctrines within the framework of the three angels' messages, provided the Sabbatarians with the motive power to sacrifice in order to spread their message far and wide.* That same dynamic operated in Millerism. Unfortunately for Seventh-day Adventism, that very vision appears to be in jeopardy in the 1990s.

Vitality or death: the shape of Adventist futures

The Adventist denominations growing out of Millerism are facing possible death. That is the inference of Richard C. Nickels, who concluded his 1973 history of the Church of God (Seventh Day) with a section entitled "A Dying Church?" The volume's ominous last words are from Christ's message to the Church at Sardis: "It was alive, yet dead!"²⁹

Similarly, the final section of Hewitt's three-volume history of the Advent Christians is "Should a Denomination Be Told It's Dying?" That section, published in 1990, contains a heartfelt analysis of the denomination's situation. The final moving words in Hewitt's trilogy are: "*I devoutly hope some are listening. Amen!*"³⁰

Where is the millennial fervor that brought these denominations to birth?

And what about the other post-Millerite denominations? Are they also in danger of losing their vision? In particular, what about the strongest of the Millerite siblings—the Sabbatharians?

At first sight it would appear that the rapidly growing Seventh-day Adventist Church has nothing to worry about. In May 1994 the denomination was approaching 8 million members worldwide. Estimates for the year 2000 project a membership of 12 million.

The problem of aging. Yet all is not well. It is difficult for the older population sectors of the denomination to maintain their Adventist identity. After all, it is hard to keep people excited about the Second Coming for 150 years. The Sabbatharians face all the problems of an aging denomination that afflicted previous religious movements down through church history. Time after time the world has witnessed vibrant reformatory religious movements harden and lose their vitality with age.³¹

But beyond the issue of aging, some sectors of Seventh-day Adventism in the 1990s (particularly in such places as North America, Europe, and Australia) appear to be confronted with all the threats that eroded the other Adventist bodies. Thus in their search for meaning in the face of the seemingly ever-delayed end of the world, some believers are tempted to spiritualize the nature of Christ's advent. But to lose faith in an actual historical advent is to lose Adventism itself.

The problem of affluence. Alternately, affluence has made its impact on the beliefs of some members regarding the Advent hope. The Protestant ethic of hard work and frugality has led many Seventh-day Adventists into cross-generational upward mobility. Several generations of such mobility can develop a membership that locates its kingdom on this earth and has little felt need for coming kingdoms. It is easy for such members to be more at home with the larger culture than with their sectarian roots.³² Many in such circum-

stances find it easy to downplay their denomination's distinctive doctrines. But such were the dynamics that spelled the end for Evangelical Adventism.

At the opposite extreme of the denominational spectrum are those who, in their reaction to their "less Adventist" Adventist neighbors, will be tempted to follow the lead of the Adventist extremists of the post-1844 period into the fringes of the Christian community. Some in this sector of the denomination are also prone to sectarian sensationalism.

The challenge facing the Seventh-day Adventist Church is to maintain a healthy middle-of-the-road balance as it seeks to uplift both the doctrines that have made it unique and those doctrines that it shares with other Christians. Both acculturation to the larger community and segregation into

To lose faith in an actual historical advent is to lose Adventism itself.

a sectarian ghetto sound the death knell for vibrant Seventh-day Adventism.

The problem of organization. A third tension faced by Seventh-day Adventism is in the realm of organization. On the one hand, denominational health is threatened by too much of a good thing. Nearly a century ago Seventh-day Adventism adopted a multitiered administrative structure that, in its trim state, was well fitted for mission expansion at the time. But decades of expansion and change have created a bureaucracy that is extremely expensive to maintain and appears to be becoming progressively dysfunctional in fostering the mission of the church in the most efficient manner. While the early 1990s have seen efforts at reform, the results have been minimal. Few in the denomination's power structure seem to be able to

think through thoroughly the massive organizational changes necessitated by a century of internal and external change. Few seem to be able to catch the vision of possible new structural models for world mission in the twenty-first century.

At the other extreme are large segments of Seventh-day Adventists who are tired of paying the cost of the administrative machinery. These members see the future of the denomination in congregational terms. That route, of course, is the one followed by all branches of Millerite Adventism except the Sabbatharians. For them, congregationalism resulted in denominations that were weak in ability to maintain their own identity and unable to focus resources on extended mission efficiently.

Thus it appears that Seventh-day Adventism is faced, on the one hand, with the increasing weight of a superstructure that could eventually crush the movement itself. On the other hand, it is faced with the quite real threat of congregationalism. Success would seem to lie in coming to grips with the compromises and structural changes that need to be made if Seventh-day Adventism is to continue to be a viable international movement capable of operating efficiently toward accomplishing its perceived mission.

The problem of overinstitutionalism. Clearly related to Sabbatarian Adventism's organizational dilemma is its inclination toward overinstitutionalism. There is a tendency for its extensive educational, publishing, conference, and medical institutions to become ends in themselves rather than means for the end of taking the denomination's peculiar message "to every nation, and kindred, and tongue, and people." Thus there is the danger of the denomination gaining its self-image from its institutions rather than from its stated mission.³³

It was at that very point that Joshua V. Himes, Miller's second-in-command, challenged the Seventh-day Adventists in 1895—a half century after the Disappointment. "You have,"

he wrote to Ellen White, "many good and great things connected with health reform and the churches, with the increase of wealth, and colleges as well, and to me it looks like work in all these departments that may go on for a long time to come. . . . There is a great and earnest work being done to send the message of the third angel everywhere—but all classes of Adventists are prospering in worldly things, and heaping up riches, while they talk of the coming of Christ as an event very near at hand. It is a great thing to be consistent and true to the real Advent message."³⁴

With those sentences, Himes put his finger on the tendency toward institutional and individual secularization in Seventh-day Adventism that was present even in his day. That tendency has not lessened in the past 100 years.

The peril of losing our vision. A final temptation faced by Seventh-day Adventism will be to give up its vision of itself as a people of prophecy, to forget its prophetic heritage. It is easy to see how that could come about, but for it to do so would be death to the dynamic that made Seventh-day Adventism what it is today. To deny its prophetic heritage is a certain way to kill its "millennial fever" and thereby destroy its missiological mainspring.

It is in line with that thought that we need to understand one of Ellen White's most oft-quoted statements. "In reviewing our past history, having traveled over every step of advance to our present standing," she penned, "I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."³⁵ ■

This article is adapted from a chapter from the author's *Millennial Fever and the End of the World: A Study of Millerite Adventism* (Boise, Idaho: Pacific Press Pub. Assn., 1993).

¹ See George R. Knight, *Millennial Fever and the End of the World: A Study of Millerite*

Adventism (Boise, Idaho: Pacific Press Pub. Assn., 1993), pp. 245-325.

² David Tallmadge Arther, "Come Out of Babylon;" a Study of Millerite Separatism and Denominationalism, 1840-1865" (Ph.D. diss., University of Rochester, 1970), p. 306.

³ Daniel T. Taylor, "Our Statistical Report," *World's Crisis*, Jan. 11, 1860, p. 75.

⁴ *Ibid.*, Jan. 25, 1860, p. 81; *Seventh-day Adventist Encyclopedia*, rev. ed. (Hagerstown, Md.: Review and Herald Pub. Assn., 1976), p. 1326.

⁵ Taylor, "Our Statistical Report," *World's Crisis*, Feb. 15, 1860, p. 96; Feb. 8, 1860, p. 89.

⁶ H. K. Carroll, *The Religious Forces of the United States* (New York: Christian Literature Co., 1893), pp. 1-15.

⁷ Kenneth Bedell and Alice M. Jones, eds., *Yearbook of American and Canadian Churches* (Nashville: Abingdon, 1992), pp. 270-277.

⁸ Benson Y. Landis, ed., *Yearbook of American Churches* (New York: National Council of the Churches of Christ, 1959), p. 253; Clyde E. Hewitt, *Midnight and Morning* (Charlotte, N.C.: Venture Books, 1983), p. 267.

⁹ George R. Knight, *Anticipating the Advent: A Brief History of Adventism* (Boise, Idaho: Pacific Press Pub. Assn., 1993), pp. 120, 122; Hewitt, p. 275.

¹⁰ David L. Rowe, *Thunder and Trumpets: Millerites and Dissenting Religion in Upstate New York, 1800-1850* (Chico, Calif.: Scholars Press, 1985), pp. 48, 70, 71, 93.

¹¹ Michael Barkun, *Crucible of the Millennium: The Burned-over District of New York in the 1840s* (Syracuse, N.Y.: Syracuse University Press, 1986), pp. 103, 111, 112, 117-119, 139, 143.

¹² Howard B. Weeks, *Adventist Evangelism in the Twentieth Century* (Washington, D.C.: Review and Herald Pub. Assn., 1969), pp. 78-85; Timothy P. Weber, *Living in the Shadow of the Second Coming: American Premillennialism, 1875-1982* (Grand Rapids: Zondervan, 1983), p. 127; Barkun, *Crucible of the Millennium*, p. 152.

¹³ Ruth Alden Doan, *The Miller Heresy, Millennialism, and American Culture* (Philadelphia: Temple University Press, 1987); "Millerism and Evangelical Culture," in *The Disappointed: Millerism and Millenarianism in the Nineteenth Century*, ed. Ronald L. Numbers and Jonathan M. Butler (Bloomington, Ind.: Indiana University Press, 1987), pp. 12, 13; Whitney R. Cross, *The Burned-over District: The Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-1850* (Ithaca, N.Y.: Cornell University Press, 1950), p. 291; Ernest R. Sandeen, "Millennialism," in *The Rise of Adventism: Religion and Society in Mid-Nineteenth-Century America*, ed. Edwin R. Gaustad (New York: Harper and Row, 1974), p. 112.

¹⁴ For more information on Starkweather, see Knight, *Millennial Fever*, pp. 174-177; for more on Gorgas, see *Millennial Fever*, pp. 211, 212; Francis D. Nichol, *The Midnight Cry* (Washington, D.C.: Review and Herald Pub. Assn., 1944), pp. 342, 343, 411, 412, 505-508.

¹⁵ Luther P. Gerlach and Virginia H. Hine, *People, Power, Change: Movements of Social Transformation* (Indianapolis, Ind.: Bobbs-Merrill, 1970), p. 183, 137.

¹⁶ Hewitt, p. 277; Walter R. Martin, *The*

Truth About Seventh-day Adventism (Grand Rapids: Zondervan, 1960); Dean M. Kelley, *Why Conservative Churches Are Growing: A Study in Sociology of Religion* (New York: Harper and Row, 1972).

¹⁷ Clyde E. Hewitt, *Devotion and Development* (Charlotte, N.C.: Venture Books, 1990), pp. 211, 341, 371.

¹⁸ Andrew G. Mustard, *James White and SDA Organization: Historical Development, 1844-1881* (Berrien Springs, Mich.: Andrews University Press, 1987); Barry David Oliver, *SDA Organizational Structure: Past, Present, and Future* (Berrien Springs, Mich.: Andrews University Press, 1989).

¹⁹ In *Midnight Cry*, Nov. 17, 1842, p. 2.

²⁰ See Knight, *Millennial Fever*, pp. 295-325; Knight, *Anticipating the Advent*.

²¹ P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids: Eerdmans, 1977).

²² James White, "The Third Angel's Message," *Present Truth*, April 1850, pp. 65-69; Joseph Bates, *The Seventh Day Sabbath, A Perpetual Sign*, 2nd ed. (New Bedford, Mass.: Benjamin Lindsey, 1847). A *Vindication for the Seventh-day Sabbath and the Commandments of God* (New Bedford, Mass.: Benjamin Lindsey, 1848). A *Seal of the Living God* (New Bedford, Mass.: Benjamin Lindsey, 1848).

²³ *128th Annual Statistical Report—1990* (Silver Spring, Md.: General Conference of Seventh-day Adventists, 1990), p. 42.

²⁴ Hewitt, *Midnight and Morning*, p. 277.

²⁵ C. H. Hewitt to F. D. Nichol, May 24, 1944, in Nichol, pp. 455, 456; Interview of Moses C. Crouse by George R. Knight, Aurora College, Aurora, Ill., Oct. 18, 1984.

²⁶ Ellen G. Harmon, "Letter From Sister Harmon," *Day-Star*, Jan. 24, 1846, pp. 31, 32. See also Ellen G. White, *Early Writings* (Washington, D.C.: Review and Herald Pub. Assn., 1945), pp. 14, 15.

²⁷ *Yearbook of American and Canadian Churches* (1992), p. 276; O. P. Hull, in Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists* (Washington, D.C.: Review and Herald Pub. Assn., 1961), vol. 1, p. 257.

²⁸ Hewitt, *Devotion and Development*, pp. 334, 362, 357, 156; Hewitt, *Midnight and Morning*, p. 277.

²⁹ Richard C. Nickels, *A History of the Seventh Day Church of God* (1973), pp. 364-366.

³⁰ Hewitt, *Devotion and Development*, pp. 267, 373.

³¹ See George R. Knight, "Adventism, Institutionalism, and the Challenge of Secularization," *Ministry*, June 1991, pp. 6-10, 29; Derek Tidball, *The Social Context of the New Testament: A Sociological Analysis* (Grand Rapids: Zondervan, 1984).

³² Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary: Seventh-day Adventism and the American Dream* (San Francisco, Calif.: Harper and Row, 1989), pp. 256-268.

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³⁴ J. V. Himes to E. G. White, Mar. 13, 1895; cf. Sept. 12, 1894.

³⁵ Ellen G. White, *Life Sketches of Ellen G. White* (Mountain View, Calif.: Pacific Press Pub. Assn., 1915), p. 196.

1844—is it biblical?

Martin Weber

Four provable assumptions lead to a compelling conclusion.



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Did anything special happen in heaven in 1844? Some Seventh-day Adventists, even pastors, are unconvinced that Jesus began a final phase in His high priestly ministry.

Many would-be defenders of the faith rush to the rescue with Ellen White quotations. In respect for her prophetic gift, however, we do well to take her own counsel and stand upon the solid rock of *sola scriptura*. If 1844 is not an authentic prophetic landmark in Scripture, then let's pull the extrabiblical plug of artificial life support and then respectfully lay it to rest. If, however, our theology about 1844 is supported in Scripture, then let's support it ourselves and enthusiastically proclaim it.

One fact recognized by all is that the year 1844 as a fulfillment of Bible prophecy stands or falls on the 2300-day time span of Daniel 8:14. This article focuses on four assumptions that, if legitimate, affirm our historic interpretation of the 2300 days/years of Daniel 8:14. If:

(1) one apocalyptic day equals one literal year, and

(2) Daniel 9 explains the mystery of Daniel 8, and

(3) the 490 years of Daniel 9 are cut off from a longer time span of 2300 years, and

(4) the starting date for that 2300-year prophecy is 457 B.C., then the year 1844 must be biblically authentic. That fact established would vindicate the claim of Seventh-day Adventists to be a prophetic movement of destiny.

Much is at stake as we examine these four assumptions, one by one.

1. One apocalyptic day equals one literal year.

Adventists did not invent this principle of prophetic interpretation; 450 years ago it was the historic position of the Protestant reformers. Even some Catholic and Jewish scholars interpreted Daniel's 2300 days as 2300 literal years.¹ As documented a generation ago by the late Adventist scholar LeRoy E. Froom and substantiated more recently in the seven-volume Daniel and Revelation Committee series from the Biblical Research Institute, there is both historic precedent and scriptural support for the day/year principle. The fact that most commentators of the past 150 years have forsaken their own heritage of historicism is no reason for us to follow them over the cliff into futurism or to plunge into the stagnant pond of preterism.²

So the day/year principle was not the invention of overeager Millerites in the nineteenth century, nor was it merely an exegetical ace up the sleeves of pope-hating reformers in the sixteenth century. Solid biblical scholarship supports the conviction that a day in apocalyptic time prophecy equals a literal year. And we don't need to replicate the proof-texting heroics of our Adventist pioneers! Far more convincing is contextual evidence.

For example, the context of both chapters 7 and 8 of Daniel negates the notion that their time spans could be

literal. Chapter 7's little horn emerges from the fourth world empire in the sixth century A.D. and survives till the time of the judgment and the Advent; verse 25 shows that the period of "a time, two times, and half a time" (RSV) must extend over most of those many centuries. *This would be impossible if only three and a half years were intended.*

Moving into Daniel 8, we see in verse 17 that the 2300 days of verse 14 extend from the restoration of the sanctuary, which would happen in the fifth century B.C., until "the time of the end"—a span of about 2300 years. Its fulfillment is specifically aligned with the latter days, the time immediately preceding the final proclamation of the gospel by the "wise" (see Dan. 12:3, 4). Critics overlook the fact that Daniel 8:17 when linked with Daniel 12:3-13, conclusively shows that the 2300-day prophecy covers many centuries.

William H. Shea of the General Conference Biblical Research Institute has done extensive analysis of time prophecy as it relates to the day/year principle.³ Particularly fascinating are his scholastic safaris into the Old Testament poetic writings⁴ and the post-Qumran interpreters.⁵ Shea bolsters his case for the day/year principle by suggesting: "At this time in our church history when our attention has been called to some of the doctrines of the Reformers, such as justification and righteousness by faith, we would do well to heed their principles of prophetic interpretation also."⁶

2. Daniel 9 explains the mystery of Daniel 8.

Chapter 8 of Daniel closes with the aged prophet in deep distress. Horrified at the atrocities that the trampling little horn would inflict upon God's people, His sanctuary, and His truth, the elderly prophet faints. By the time he recovers, the angel is gone, leaving Daniel "astounded at the vision, and there was none to explain it" (Dan. 8:27).^{*} We should note that the only element of the Daniel 8 vision yet unexplained was its *timing*.

A decade or so passes with the timing of that tribulation still a mystery. Then we come to Daniel 9, which opens with a reference to Jeremiah's prediction that Jerusalem's desolation was supposed to last 70 years (see verse 2). Only a couple of years remained before that scheduled restoration, yet nothing seemed to be happening. Was the deliverance delayed? Perhaps so, because along with the pledge of restoration for Jerusalem, Jeremiah had warned that God's promises were conditional upon the cooperation of His people (see Jer. 18:9,10). As Daniel witnessed the continued wickedness and "open shame" (Dan. 9:7) of his people, he feared that God indeed might decide to delay their deliverance.

In that context, the elderly prophet fervently prayed with "fasting, sackcloth, and ashes" (verse 3). In one of the most heart-touching supplications of all Scripture, Daniel pled the mercy of God for sinners. He poured out his heart in concern for the "desolate sanctuary" (verse 17). Then he added: "*Do not delay, because Thy city and Thy people are called by Thy name*" (verse 19).

Despite the desperate situation, Daniel's supplications were mingled with hope and even confidence. He knew that God loves His people and is ever eager to forgive. Furthermore, the Lord had commanded Gabriel to "give this man an understanding of the vision" (Dan. 8:16). *This mandate to Gabriel was yet unfulfilled*, leaving the 2300 days and the desolate sanctuary shrouded in mystery.

Suddenly the answer came. Gabriel appeared again and announced: "O Daniel, I have now come forth to give you insight with understanding. . . . So give heed to the message and gain understanding of the vision" (Dan. 9:22, 23). Since the prophet's prayer for understanding had involved the timing of the promised restoration, Gabriel begins with an explanation of time: "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision

and prophecy, and to anoint the most holy place" (verse 9:24).

What vision was Gabriel referring to? *The only possible answer is the vision left unresolved by the previous chapter.* Thus the explanation of Daniel 9 solves the mystery of Daniel 8. As noted by Gerhard F. Hasel,⁷ there is a compelling connection between the two chapters.

3. The 490 years of Daniel 9 are "cut off" from the longer time span of 2300 years.

This point is both crucial and easily demonstrated. While most translations of Daniel 9:24 use words such as "determined" (KJV, NKJV) or "decreed" (NASB, NIV, RSV), the translation could just as easily—and quite accurately—be given as "cut off." William Shea notes that "analysis of Hebrew writings such as the Mishnah reveals that although *chathak* can mean 'determine,' the more common meaning has 'to do with the idea of cutting.'"⁸ Ancient rabbinic literature employed the word as "amputated."⁹ "The well-known Hebrew-English dictionary by Gesenius states that properly it means 'to cut' or 'to divide.'"¹⁰

More than a few classical Christian commentators concur with historic Adventist interpretation here. Consider Phillip Newell's commentary, for example: "The Hebrew word used here . . . has the literal connotation of 'cutting off' in the sense of severing from a larger portion."¹¹ The *Pulpit Commentary* is in accord that "determined" as already indicated, means "cut off."¹² The lexicon in *Strong's Concordance* supports the same conclusion. Seventh-day Adventists are justified, then, in seeing the 490 years of Daniel 9 as cut off from the larger time span of the 2300 years in Daniel 8.

The only question left is when to start the prophetic countdown. Daniel 9:25 said it should commence with the command to restore and rebuild Jerusalem. What year did that happen?

4. The 2300-year prophecy started in 457 B.C.

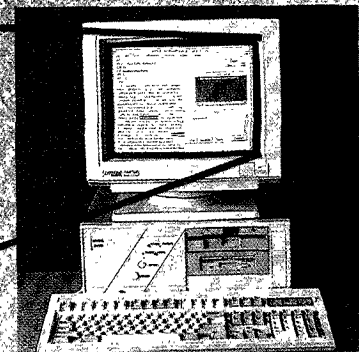
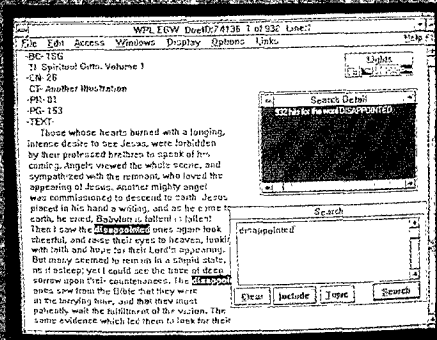
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Adventist timetable for the historic decree to rebuild Jerusalem. Accordingly, a recent Zondervan book widely advertised and acclaimed among evangelicals, *Encyclopedia of Bible Difficulties*, sets 457 B.C. as Daniel 9's prophetic starting date (although the author attempts no connection with Daniel 8).¹³

Actually, before the twin Jesuit heresies of futurism and preterism undermined biblical historicism, many respected scholars of various backgrounds during the last millennium placed the starting date for the 2300 day/year prophecy in the fifth century B.C.¹⁴ Among Catholics, "about 1292 Arnold of Villanova said that the 2300 days stand for 2300 years, counting the period from the time of Daniel to the Second Advent. . . . Better known to most church historians is the illustrious Nicholas Krebs of Cusa, Roman Catholic cardinal, scholar, philosopher, and theologian, who in 1452 declared that the 2300 year-days began in the time of Persia."¹⁵ "In the century after the Protestant Reformation, many Protestant expounders from English theologian George Downham (died 1634) to British barrister Edward King in 1798, declared the number 2300 involved the same number of years. John Tillinghast (died 1655) ended them at the Second Advent and the 1000-year reign of the saints. Tillinghast was the first to assert the 70 weeks of years to be a lesser epoch within the larger period of the 2300 years."¹⁶

John Fletcher, an associate of John Wesley, in 1755 interpreted the cleansing of the sanctuary as a restoration of truth from papal error at the end of a 2300-year period that began with Persia.¹⁷ And Johann Petri, a German Reformed pastor, "in 1768 introduced the final step . . . leading to the inevitable conclusion and climax—that the 490 years (70 weeks of years) are the first part of the 2300 years. He began them synchronously, 453 years before the birth of Christ—terminating the 490 years in A.D. 37, and the 2300 years in 1847. . . . Soon men on both sides of the Atlantic, in Africa, even in India and other countries, began to

set forth their convictions in similar vein."¹⁸

Those who seek to dismantle the prophetic platform of Seventh-day Adventists should pause and consider that if we deserve censure for our interpretations, so should the illustrious company of biblical scholars who gave us our prophetic heritage. We are simply carrying their torch.

Clarifying those confusing decrees

At this point some would protest that the actual wording of the command of Artaxerxes I of 457 B.C. makes no explicit mention of any order to rebuild the city of Jerusalem in fulfillment of Daniel 9's starting point. This threat to Adventist interpretation disappears when we consider that *the decree to rebuild and restore Jerusalem was actually a combined unit of three decrees linked as one* that culminated in the year 457.

The first of these decrees by Cyrus the Great in 538 (or maybe 537) permitted the Jewish exiles to resettle in their homeland and empowered them to build for God "a house in Jerusalem" (Ezra 1:2-4). The second decree came around 519 from Darius I, confirming Cyrus' original decree (Ezra 6:1-12). So under Cyrus the rebuilding began, and it was finished under Darius (Ezra 6:15). However, it was Artaxerxes who restored, or "adorned" (Ezra 7:27) the completed temple. This third decree (Ezra 7:11-26) put the crowning touch on the first two, for it commissioned Ezra to appoint judges with full political and religious authority. Not until this final order was Jerusalem restored as the national capital. This explains why *the three decrees are listed as a single unit* in Scripture: "They finished building according to the command of the God of Israel and the decree [singular] of Cyrus, Darius, and Artaxerxes king of Persia" (Ezra 6:14).

To illustrate this, imagine that Cyrus began building a car and Darius finished its construction, but not until Artaxerxes issued the vehicle registration certificate could the car roll down the prophetic highway. And so we must date Jerusalem's rebuilding and restoration from the order of the

third king.

Let us remember that the desolation of Jerusalem involved much more than the destruction of buildings, and so the Daniel 9 prophecy included restoration as well as rebuilding. The privilege of Jerusalem to administer God's laws had been lost, so the restoration of the city required the reinstating of civil and religious government. This at last was accomplished by the decree of Artaxerxes in the year 457 B.C., a date we have noticed is acknowledged by evangelical scholarship.

In conclusion: *It is true* that (1) one apocalyptic day equals one literal year; (2) Daniel 9 explains the mystery of Daniel 8; (3) the 490 years of Daniel 9 are "cut off" from the longer time span of 2300 years; and (4) the starting date for the 2300-year prophecy is 457 B.C. Therefore, the year 1844 in Bible prophecy must be legitimate—and by extension, the authenticity of the Seventh-day Adventist Church as a prophetic movement of destiny.

1844 must be biblical

Jesus launched His mission as Messiah in A.D. 27 *right on schedule*, to "seal up vision and prophecy" in Daniel 8/9 regarding the reliability of the predicted time scale. In the midst of the seventieth week of years, Christ was "cut off" on the cross—*right on schedule*. He then ascended to heaven's sanctuary to mediate the benefits of Calvary's once-for-all sacrifice, and at the end of the 2300 years in 1844—*right on schedule*—He began the final phase of His celestial ministry.

Everything has happened just as the Bible said it would, in harmony with our historicist heritage. For us Adventists, this means we can have full confidence about God's leading in our message and our mission. And for the world, people need to know what we have to share.

In this article we have reviewed both scriptural and historical testimony regarding the year 1844 and also confronted questions about this landmark of Bible prophecy. The evidence is clear for all who have eyes to

see it and a heart to believe it. Perhaps it all comes down to intellectual honesty and spiritual commitment—qualities that will not be lacking in God's final remnant. ■

* Unless otherwise noted, all texts are from the New American Standard Bible.

¹ See LeRoy E. Froom et al., *Seventh-day Adventists Answer Questions on Doctrine* (Washington, D.C.: Review and Herald Pub. Assn., 1957), pp. 309-316. See also chapters 4, 12, and 23 in *Seventh-day Adventists Believe... a Biblical Exposition of 27 Fundamental Doctrines* (Silver Spring, Md.: General Conference Ministerial Association, 1988).

² Put simply, "futurism" is the belief that the bulk of Bible prophecy is yet to be fulfilled. At the opposite extreme, "preterism" teaches that most prophecies met their fulfillment in time past. "Historicism" holds that prophecy has had an unfolding fulfillment throughout history, leaving room for its grand culmination in the future coming of Christ.

³ See William H. Shea, *Selected Studies on*

Prophetic Interpretation (Washington, D.C.: General Conference of Seventh-day Adventists, 1982), pp. 56-93. Shea's book is one volume in the Daniel and Revelation Committee series, compiled by the Biblical Research Institute and available at Adventist Book Centers. Perhaps all Adventist pastors would do well to purchase and read the gold mine of exegetical information, particularly in volumes 1 through 5.

⁴ *Ibid.*, p. 68f.

⁵ *Ibid.*, pp. 92, 93.

⁶ William H. Shea, "The Year-Day Principle in Prophecy," *Pacific Union Recorder*, Sept. 22, 1980, p. 2.

⁷ Gerhard Hasel notes that whereas "the normal designation for 'vision' in Daniel is the term *hazon*," the word used in 8:16 and 8:26, 27 is *mar'eh*. Significantly, it is *mar'eh* that appears again in 9:23: "understand the vision." "Different scholars have recognized a link between chapters 8 and 9 because of the usage of this term." (Gerhard F. Hasel, "The Audition About the Sanctuary," in Frank B. Holbrook, ed., *Symposium on Daniel* [Washington, D.C.: Biblical Research Institute, 1986], p. 437.) See also Gerhard F. Hasel, "Revelation and Interpretation in Daniel," *Ministry*, October 1974, pp. 20-23.

⁸ Shea, "The Relationship Between the Prophecies of Daniel 8 and Daniel 9," in *The Sanctuary and the Atonement*, editor Arnold Wallenkampf, (Washington, D.C.: Review and Herald Pub. Assn., 1981), p. 242. Cited in *Seventh-day Adventists Believe ...*, p. 330, n. 40.

⁹ Jacques Doukhan, "The Seventy Weeks of Daniel 9: An Exegetical Study," *Sanctuary and the Atonement*, p. 263f, n. 11.

¹⁰ Gesenius, *Hebrew and Chaldean Lexicon to the Old Testament Scripture*, trans. Samuel P. Tregelles (Grand Rapids: W. B. Eerdmans, reprinted, 1950), p. 314. Cited in *Seventh-Day Adventists Believe ...*, p. 323.

¹¹ Cited in Desmond Ford, *Daniel* (Nashville: Southern Pub. Assn., 1978), p. 225.

¹² *The Pulpit Commentary*, ed. H.D.M. Spence (New York: Funk & Wagnalls, 1950), Vol. XIII, p. 218.

¹³ Gleason L. Archer, *Encyclopedia of Bible Difficulties* (Grand Rapids: Zondervan, 1982). See p. 290.

¹⁴ *Questions on Doctrine*, pp. 309-316.

¹⁵ *Ibid.*, p. 311.

¹⁶ *Ibid.*, p. 312. Emphasis by author.

¹⁷ LeRoy E. Froom, *The Prophetic Faith of Our Fathers* (Washington, D.C.: Review and Herald Pub. Assn., 1954), Vol. II, p. 688.

¹⁸ *Questions on Doctrine*, p. 313.

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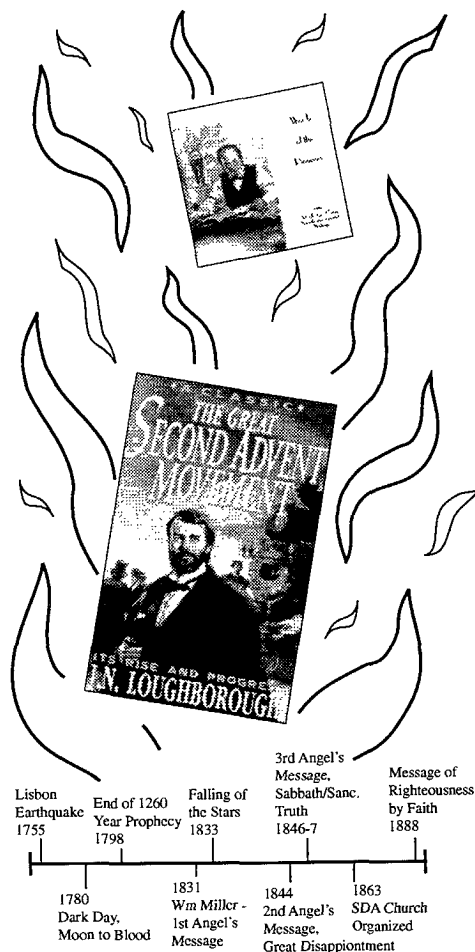
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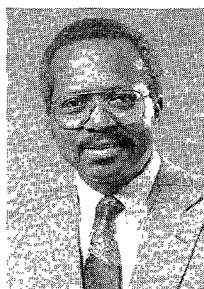
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According to the pattern

Roy Adams

How shall we understand the heavenly sanctuary?



Roy Adams, Ph.D., is an associate editor of *Adventist Review*.

*"According to all that I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it" (Ex. 25:9, RSV).**

"They serve a copy and shadow of the heavenly sanctuary; for . . . [Moses] was instructed by God, saying, 'See that you make everything according to the pattern which was shown you on the mountain'" (Heb. 8:5, RSV).

How shall we understand these scriptures? Many Adventists insist that these passages indicate a one-on-one correspondence between the earthly sanctuary and the heavenly. In other words, a small table of shewbread in the earthly sanctuary points to a huge or grander one in the heavenly; a small incense altar here, a large one there; and so on.

Some may feel that this literal understanding of the heavenly sanctuary is completely harmless. But doesn't it constitute a serious impediment in our sanctuary apologetics—that is, in the way we present the doctrine to nonAdventists and even to skeptics? More seriously, might it actually destroy the message God would have us present to people of every culture and of every intellectual or philosophical persuasion? Does extreme literalism help or hinder us in our attempt to focus people's attention on what we all consider to be the essence—the core—of the sanctuary message? These are important questions. Surely the meaning and significance of the pattern concept invites our careful study.

To help us better understand the

meaning and significance of the sanctuary message, I will address two problems with the literalistic approach, and then offer an affirmation on the reality of the heavenly sanctuary.

Problem 1: the elusiveness of the word "pattern"

In Exodus 25:9 God commands Moses to build a sanctuary according to the "pattern" (Hebrew *tabnith*)¹ of what he had seen on Mount Sinai. At first glance this seems a rather straightforward statement, hardly needing any interpretation. However, the situation is not quite that simple.

Let us briefly examine those passages in Exodus that relate to building after a pattern. When we do this against the background of what I call "sanctified common sense," we begin to get an insight into the kind of freight that the *tabnith* idea was *not* intended to carry.

After its initial use in Exodus 25:9, *tabnith* reappears in verse 40, at the end of an extended description of the ark of the covenant, the table of shewbread, and the golden lampstands. Conceivably, someone might argue that these pieces of furniture, perhaps because of their apparent elegance, do possess sufficient dignity, so to speak, to be actually found in the heavenly sanctuary. Accordingly, this instance does not substantially help the case we are trying to build.

The third occurrence of the pattern concept comes in Exodus 26:30. Here God reminds Moses to erect the tabernacle "according to the plan [*mishpat*] for it which has been shown you on the mountain" (RSV). Although

mishpat (meaning "judgment" or "rule"), rather than *tabnith*, is the term used in this text, the context makes it absolutely clear that we are dealing with the same idea as in Exodus 25:9, 40. *Mishpat* here is equivalent to *tabnith*.

Notice now that the pattern idea follows a detailed description of the curtains of goats' hair, boards, sockets, and bars. At this point the sensitive mind begins to wonder about the validity of assuming the presence of such mundane and purely contingent items in the heavenly sanctuary.

The fourth occurrence of the "pattern" idea, however, gives our sanctified common sense its first serious jolt. Without the use this time of any special term (like *mishpat* or *tabnith*) the idea comes at the end of a description of the altar of burnt offerings. "And you shall make the altar of acacia wood, five cubits long. . . . And you shall make its horns on its four corners. . . . And you shall make its pails for removing its ashes, and its shovels and its basins and its forks and its fire pans. . . . And you shall make for it a grating of network of bronze, and on the net you shall make four bronze rings at its four corners. And you shall put it beneath, under the ledge of the altar, that the net may reach halfway up the altar. And you shall make poles for the altar. . . . You shall make it hollow with planks; as it was shown to you in the mountain, so they shall make it" (Ex. 27:1-8, NASB).+

It seems reasonable to conclude here that though the instruments just described followed the pattern given to Moses on the mountain, such an altar, with its accessories, is not to be found in the heavens. This conclusion is confirmed by the actual outworking of the antitype. Calvary, as it must be clear to all Christians, represents the antitypical altar of burnt offerings. It is there our Lord was offered up, but *how different in physical form it was from its typical counterpart!*

In the type we see a sacred courtyard ringed with curtains; in the antitype, the naked, unconsecrated hill of Calvary. In the type, an altar made of bronze; in the antitype, a wooden

cross. In the type a sharpened knife slit the victim's throat; in the antitype, the victim's throat was untouched, but His hands and feet were pierced by Roman nails. The type reveals a hapless animal victim in the clutches of a priest; the antitype, the Son of God, Himself both the priest and victim. In the type the blood beneath the brazen altar flowed and touched its pointed horns through priestly fingers; but no one cupped that crimson stream that flowed at Calvary.

And so we may go on, if space permitted. The parallels are real, indeed, but the contrasts equally sharp and pointed. Nothing in the type portrayed the glory of that resurrection morning when Christ, the cosmic victim, rose in triumph from the grave, alive forevermore with the keys of hell and death clutched tightly in His nail-pierced hands!

The nature of the correspondence between type and antitype in this particular case is very instructive. It raises the question as to whether the idea of pattern should not be understood primarily on a deeper functional and theological level.

In this connection notice how the book of Hebrews handles the idea of pattern. In Hebrews 8:5 the author explains that the Levitical priests served "a copy [*hypodeigma*] and shadow [*skia*]" of heavenly things—an obvious reference, it would seem, to Exodus 25:40, in which God enjoined Moses to construct the tabernacle and all its appurtenances "according to the pattern [*typos* in Hebrews] which was shown you on the mountain" (Heb. 8:5, RSV).

So here three terms have been introduced: *hypodeigma*, *skia*, and *typos*. How are we to understand them?

Hypodeigma generally means "example," "model," "pattern." Here in our passage it has the sense of "copy" or "imitation." *Skia* signifies a "shadow," or a "foreshadowing." *Typos* is translated "pattern" or "model."²

More could be said about the meanings of these terms, but context is more important, for it shows how the author himself understood and used these expressions. The context makes the following points evident:

1. For the author of Hebrews, the Hebrew term *tabnith* (used in Exodus 25:40 and to which he refers as proof of his assertion) is adequately rendered by the Greek word *typos* ("pattern," "model"), else he would obviously not have employed it in translation (see Heb. 8:5).

2. *Typos*, in turn, is properly captured in the words *hypodeigma* and *skia*, for the author uses these two terms to explain the relationship between the earthly and heavenly ministries, just as he does with *typos* in the same verse (Heb. 8:5). Furthermore, my reading of the context leads me to conclude that *hypodeigma* and *skia* are used synonymously.

3. This means that *hypodeigma* and *skia*, both together as well as separately, are equivalents of *typos*. Thus we might properly substitute either word for *typos* in Hebrews 8:5 in translation of the Hebrew word *tabnith*.

If our reasoning so far is correct, then it is possible to go one step further. We will do this on the strength of a very significant contrast made in Hebrews 10:1. Here the limitation of the law (of sacrifices) is based on the fact that "it has only a shadow [*skia*] of the good things to come and not the very form [*eikon*] of [those] things" (NASB). So the author puts *skia* and *eikon* in sharp contrast.

Eikon, here meaning "form" or "appearance,"³ is the word the New Testament uses to translate the Hebrew *tselem* (image), a word describing the physical and spiritual correspondence between God and man in the beginning, or between father and son (see Gen. 1:26, 27; 5:3; cf. 1 Cor. 11:7; 15:49). It is a strong word and has even been employed to describe the relationship between Christ and the Father (see Col. 1:15; cf. 2 Cor. 4:4). But however strong the word, no careful Bible student would attempt to draw a portrait of God based on His reflection in humanity—or even in the earthly Jesus. A spiritual instinct deters us from such a precarious comparison.

The point is this: If a spiritual instinct deters us from dogmatizing even where we have a strong (*eikon*)

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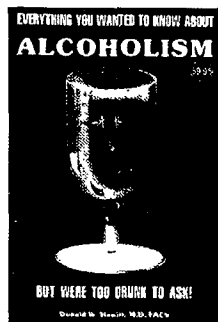
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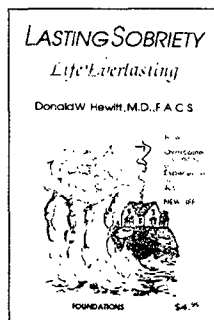
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correspondence, how much stronger ought to be the deterrence when there is only a *skia* (or a *typos* or an *hypodeigma*) relationship!

No wonder the apostle refers to the earthly tabernacle service as a parable (*parabole*) of the present high-priestly ministry of Christ (Heb. 9:9). Like a parable, the typical symbolisms should not be made to “walk on all fours,” especially when we remember that the book of Hebrews reasons principally by *contrast* and less by *comparison*. This means that the movement is from the new to the old as much as, or even more than, from the old to the new. To put it another way, we should struggle to show not how much things in heaven resemble those on earth but how different and inferior things on earth are when set against the heavenly reality or archetype.

It calls for enlightened common sense to understand that certain things follow from the concept of pattern and that other things do not. And what makes the task of discriminating most frustrating at times is that there are no fixed hermeneutical (interpretational) rules to follow.

This should not surprise us. A large part of the continuing relevance and appeal of certain cardinal truths in Scripture (the atonement, for instance) lie precisely in the figurative language through which they have been revealed to us, language that often allows them to transcend temporal, cultural, and even conceptual barriers. Let us, then, resist the temptation, springing from a misguided desire for scientific precision, to subject every scriptural symbolism to scientific analysis.

Thus it would be inappropriate to look for a mathematical, one-on-one correspondence between the earthly type and the heavenly reality. The word “pattern” cannot carry the freight with which many try to burden it.

Problem 2: dissimilarities between the wilderness tabernacle and the Jerusalem Temple

Even the casual reader browsing through the biblical description of the

Jerusalem Temple notices certain structural and decorative dissimilarities between it and the wilderness tabernacle. Among these are:

1. The Jerusalem Temple contained at least two courts, not just one, as in the wilderness tabernacle (see 2 Kings 21:5; 23:12; 2 Chron. 4:9; 1 Kings 6:36; Jer. 36:10; cf. Ex. 27:9). (There were a “great court” [see 2 Chron. 4:9] to which all the people had access and an “inner court” or “court of the priests” or “upper court” [see 1 Kings 6:36; 2 Chron. 4:9; Jer. 36:10, RSV] which was mainly for the priests and Levites.)

2. There was only one entrance to the court in the wilderness tabernacle, whereas six gates led into the precincts of the Jerusalem Temple (see 1 Chron. 9:18; Jer. 26:10; 36:10; 2 Kings 15:35; cf. Ex. 27:16).

3. The wilderness tabernacle was a

played palm trees, flowers, lions, and oxen (see 1 Kings 6:18, 20-22, 29-32, 35; 7:29, cf. Ex. 26:1).

6. One of the courts of the Jerusalem Temple contained a large bronze sea, or tank, standing on the backs of 12 bronze oxen that faced each of the four directions of the compass. We do not find this in the wilderness tabernacle. Also, the Temple court housed 10 movable layers instead of just one, as in the case of the tabernacle (see 1 Kings 7:23-39; cf. Ex. 30:18, 24).

7. At the entrance to Solomon’s Temple stood two huge stone pillars called Jachin and Boaz, crowned with lilies (see 1 Kings 7:21, 22; 2 Chron. 3:15-17). Solomon “made chains like a necklace and put them on the tops of the pillars with a hundred pomegranates on the chains.” I have not seen any speculation on the theological significance of these pillars, but they

constituted one of the most noticeable differences from the wilderness tabernacle. Old Testament scholar William Shea suggests that these pillars had cressets (metallic vessels) at the top for light—something that the wilderness tabernacle did not need, blessed as it was with miraculous divine light.⁴

To these dissimilarities may be added numerous other items of lesser significance that, when combined with the obvious difference in the appearance of the two structures—one a lowly tent, the other an ornate palatial edifice—make for something that cannot simply be brushed aside by those wishing to maintain a strictly literal interpretation of building “according to the pattern.”

Yet we must not forget that the Jerusalem Temple, like the wilderness tabernacle, was built according to a heavenly pattern. “Then David gave to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms, and the room for the mercy seat; and the plan of all that he had in mind, for the courts of the house of the Lord. . . . ‘All this,’ said David, ‘the Lord made me understand in writing by His hand upon me, all

Let us resist the temptation to subject every scriptural symbolism to scientific analysis.

collapsible, mobile tent. Solomon’s Temple, for the obvious reason that Israel was now fully settled in the land, was a palatial stone edifice (see 1 Kings 6:7; cf. Ex. 26:1, 7)—which gives us, perhaps, another obvious reason for not pressing too hard on the correspondence between the earthly and heavenly sanctuaries. The one existed on *earth*; the other exists in *heaven*!

4. The wilderness tabernacle contained one lampstand on the south side and one table of shewbread on the north. By contrast, the Jerusalem Temple contained 10 lampstands and 10 tables of shewbread—and on both sides, north and south, or left and right (see 2 Chron. 4:7, 8).

5. Like the wilderness tabernacle, the whole Temple interior was adorned with figures of cherubim. In addition, however, the Temple interior dis-

the details of this pattern [*tabnith*]” (1 Chron. 28:11-19, NASB).

Commenting on this, Ellen G. White says that “David gave Solomon minute directions for building the temple, with patterns of every part, and of all its instruments of service, as had been revealed to him by divine inspiration.”⁵

Moreover, we are sure that Solomon’s builders, though contracted from a heathen nation, followed the divine blueprint, as evidenced by God’s impressive demonstration of approval at the dedication of the Temple. He filled it with the cloud of His glory, “so that the priests could not stand to minister because of the cloud, for the glory of the Lord filled the house of God” (2 Chron. 5:14, NASB).

The point, then, is this: If both the wilderness tabernacle and the Jerusalem Temple were constructed according to the heavenly pattern, how can “pattern” be understood in a strictly literal sense when in so many details the two structures exhibited such striking dissimilarities? And the situation becomes even more complex when we take into account the further variations and developments indicated in Ezekiel’s ideal Temple (see Eze. 40:1-43:27).⁶

Now, it may be argued that if God gave “blueprints” to both Moses and David, regardless of differences, the details in both should be considered important. This is true. But at the very least such differences ought to steer us away from dogmatizing about the exact appearance of the heavenly sanctuary based on our knowledge of the earthly. Surely a large number of the differences in detail are purely contingent, related to time and place and circumstances—the lights of Jachin and Boaz, for example. These would have replaced the supernatural light (Ex. 40:34-38) of the wilderness tabernacle.

So what does “pattern” mean?

Thus the evidence leads us to the following preliminary conclusions:

1. It is not the structural details of the tabernacle/Temple that are most important. Rather, it is the basic plan.

On this point we draw attention to certain basic ingredients that characterized all three representations of the sanctuary, regardless of other variants. Among these:

a. All three (the tabernacle, Solomon’s Temple, and Ezekiel’s ideal temple) faced the same direction of the compass, namely, east (see Ex. 17:9-16; Lev. 16:14; Num. 3:38; 2 Chron. 4:10; Eze. 8:16).

b. Each one contained three basic divisions: (1) the court; (2) the holy place; and (3) the Most Holy Place.

c. The basic decoration in all three was the same: the figures of cherubim adorned the interior walls.

d. The basic equipment and furniture in each were the same—in the courtyard: the altar of burnt offerings; in the holy place: the lampstand(s), table(s) of shewbread, and the incense altar; in the Most Holy Place: the sacred ark, overshadowed by the golden cherubim.

e. In each one the Most Holy Place was a perfect cube.

We should look, then, to these basic structural features when seeking to draw out some of the theological meanings of the tabernacle/Temple.

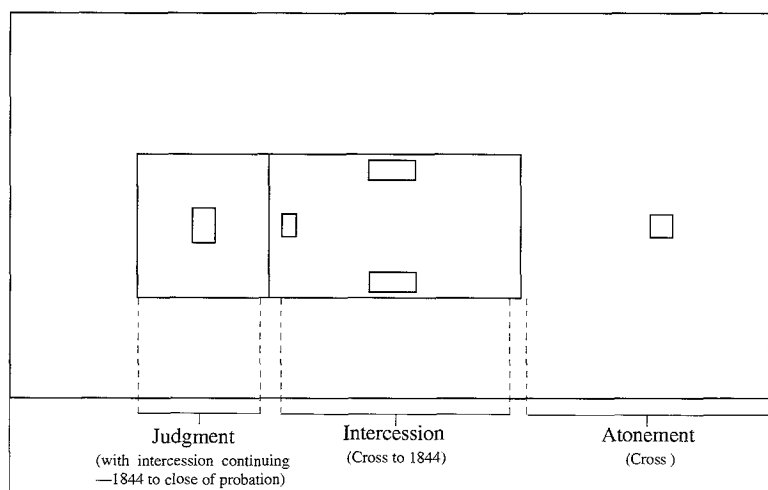
2. The physical appearance of the earthly tabernacle/Temple gives us no warrant to dogmatize on the physical appearance of the heavenly original. It would seem that the safer ap-

proach is to concentrate on the *theological signification*, rather than on the *structural specification*.

This means that we do not look for heavenly counterparts for the boards and loops and sockets and grills and basins and the numerous other paraphernalia that formed part of the earthly sanctuary complex. We do not indulge in speculation regarding the significance of the kinds of animal skins used to cover the wilderness tabernacle, no more than we pontificate on the theological meaning of the stones of Solomon’s Temple.

As I concentrate on the theological significance of the broad physical aspects of the sanctuary, I have found it helpful to think of its three basic divisions and the ritual associated with them as pointing to the three fundamental phases or dimensions of the plan of salvation, namely, *atonement*, *intercession*, and *judgment*. The courtyard, with its slain sacrifice on the bronze altar, signified *atonement* and pointed, in particular, to the great transaction at the cross. The holy place, with its incense on the golden altar, signified *intercession*, commencing at Christ’s ascension and continuing to the end of human probation. The Most Holy Place, the focus of the great annual Day of Atonement (Yom Kippur), typified the antitypical day of *judgment*, commencing in 1844, and ending with the

The three fundamental dimensions of salvation portrayed in the sanctuary



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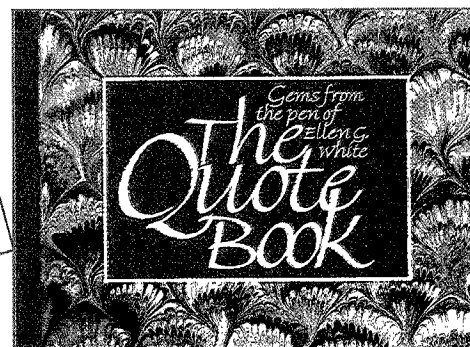
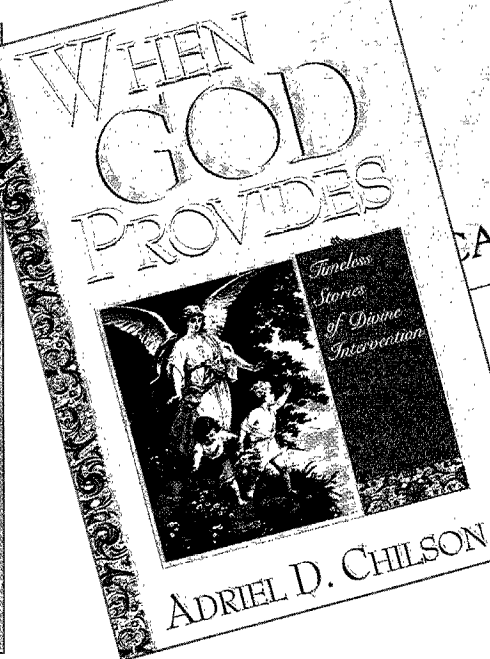
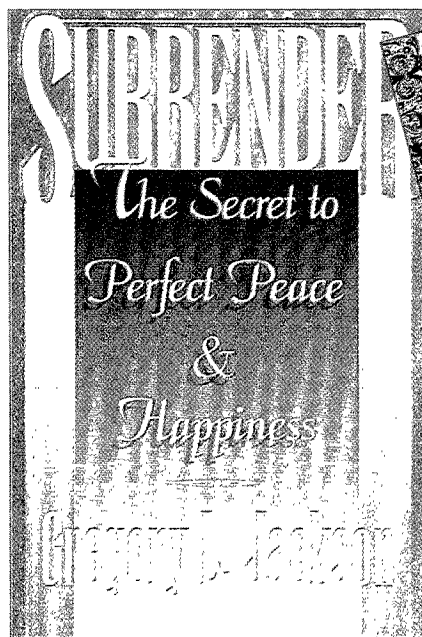
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final eradication of sin and evil from the universe.

And all three of these together constitute Atonement with a capital A, so to speak (see diagram).

Affirming the heavenly sanctuary

Now to the crucial question: how should we picture the heavenly sanctuary?

We have sufficient biblical warrant to make the categorical statement that *there is a sanctuary in heaven*, after whose ministry the earthly was patterned (see Heb. 8:1, 2; 9:1-12; cf. Rev. 11:19; 16:1). In fact, the earthly sanctuary was simply a shadow. The *real* sanctuary is in heaven, as Hebrews 8:1, 2 makes clear. In the words of William Johnsson: "While [the author of Hebrews] does not enter upon a description of the heavenly sanctuary and liturgy, his language suggests several important conclusions. First, he holds to their *reality*. . . *Real* deity, *real* humanity, *real* priesthood—and, we may add, a *real* ministry in a *real* sanctuary."⁷ That question is settled so far as I am concerned.

The issue is, rather, the kind of correspondence we should reasonably expect between the earthly sanctuary and the heavenly.

Understanding images, figures, symbols

It is generally admitted, though the full implications are not always appreciated, that God speaks to us in human language and that more often than not, heavenly realities can be made intelligible to us only by means of images, figures, and symbols.

Avery Dulles expresses this point in a helpful way: Theologians, and biblical interpreters in general, ought to keep in mind "that images are useful up to a point, and beyond that point they can become deceptive." For example, when we call the church the flock of Christ, we must be aware that "certain things follow and others do not. It may follow, for instance, that the sheep (i.e., the faithful) hear the voice of their master (Christ), but

it does not follow that the members of the church grow wool."⁸

"When a physicist is investigating something which lies beyond his direct experience, he ordinarily uses as a crutch some more familiar object, sufficiently similar, to provide him with reference points. . . [Models] . . . schematic in nature . . . are not intended to be replicas. They are realities having a sufficiently functional correspondence with the object under study so that they provide conceptual tools and vocabulary."⁹

In line with this approach, I suggest we should not conceive of the earthly sanctuary as a scale reproduction or replica of the heavenly reality. Rather the relationship ought to be seen primarily in terms of "functional correspondence." The earthly pro-

Beautiful correspondences everywhere, but they are spiritual and theological—not physical and mechanical.

vides us with "conceptual tools and vocabulary," allowing us to speak about the unspeakable, to comprehend the incomprehensible, however dimly.

Applying the lesson

In studying the meaning and implications of the word "pattern," we singled out for special mention the one aspect of the ancient sanctuary service—the ritual in the courtyard—that found its antitypical fulfillment right here on earth, before our very eyes, so to speak. And we drew the obvious conclusion that though there was similarity in many details, there were also glaring dissimilarities.

The antitypical courtyard turned out to be Calvary, an unconsecrated place—not the courtyard of the earthly temple, let alone an enclosure located

in heaven. In other words, this earth is the outer court of the heavenly sanctuary, as Ellen White states: "Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people. *We are now standing in the outer court*, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ."¹⁰

If we draw an arrow from the ancient typical courtyard, ringed by curtains, to its antitypical fulfillment, we see the open expanse of Golgotha. If we draw an arrow from the brazen altar, with its fire pans in the ancient courtyard, to its anti-typical fulfillment, we see a Roman gibbet, an uplifted cross. If we draw an arrow from the typical animal victim, burnt on the altar, to its antitypical fulfillment, we see a human figure, the Son of God, with arms extended—bleeding, dying, laid within a tomb, without broken bones or burning. Beautiful correspondences everywhere, but they are spiritual and theological—not physical and mechanical.

With this as a prime example, we can approach, conceptually, the rest of the heavenly sanctuary. We cannot know precisely what is present or what is not present there, but the kind of fulfillment we see in respect to the courtyard should restrain any tendency toward extreme literalism. Should we expect to find an altar of burnt offerings in the heavenly temple? Not at all. For a Roman cross was that antitypical altar.

Nor should we expect to find shewbread there from some heavenly bakery. No, the earthly shewbread "pointed to Christ, the living Bread, who is ever in the presence of God for us."¹¹ We should not expect to find a lampstand, but rather Him who is the Light of the world. We should not expect to find incense burning upon the altar, but rather Him whose merits and intercession and perfect righteous-

ness were represented thereby.¹² We should not expect to find metallic cherubim overshadowing a metallic box in an inner shrine, but rather the throne of the living God Himself, founded on justice and mercy, and surrounded by throngs of shining angels who attend Him.

The book of Revelation, when referring to the heavenly sanctuary, often refers to furniture and other paraphernalia associated with the earthly sanctuary (see Rev. 5:8; 11:19). These familiar objects are used as *codes*—pointers—to focus our attention to the heavenly archetype. They say to us, “Look, we are now talking about the heavenly sanctuary.” But we needn’t insist that these actual objects are present there—no more than we are to imagine the presence of an actual lamb in heaven with its throat slit and bleeding, as we might otherwise be led to assume from Revelation 5:6. Or that there are “souls” under an altar in the heavenly sanctuary (Rev. 6:9).

We should recognize the richness of biblical figures and symbols and not confuse them with the reality they portray.

No denial of tangible reality

To say something is figurative or nonliteral is not to deny that there is palpable reality behind it. When I lived in the Philippines, one or more typhoons would touch down there every year. Whenever one was approaching the capital, we would hear the radio announcer say that “Public Storm Signal Number One [or Two, or Three] has been hoisted over Manila.”

So far as I know, no one ever went searching for the storm signals—not even children. Everyone understood that the reference to the hoisting of a storm signal is merely a way of indicating the approach of a potentially dangerous storm and alerting listeners to its intensity.

Pity the person who, knowing the language to be figurative, thought there was nothing real or tangible to worry about and proceeded to take his family out for a sail on Manila Bay after Public Storm Signal Number

Three (the most serious of the signals) had been hoisted!

No, there is reality—tangible reality—back of the biblical figures and symbols.

When you stop to think about it, how many sentences can we make about salvation without using figurative speech? As Jesus peered through the darkness into the face of Nicodemus, He said to him: “Ye must be born again” (John 3:7). Understanding (or deliberately misunderstanding) Him literally, Nicodemus proceeded to raise scientific questions about the impossibility of a grown man reentering his mother’s womb. Again and again the Master Teacher reached for figures and similes to describe the kingdom of God.

Need for calm assurance

If human speech in general and the language of salvation in particular are filled with figures and similes and metaphors, why is there the tendency to become nervous and to insist on literalism when the heavenly sanctuary comes up for discussion? What we need to keep in mind is that behind all the figures, symbols, and metaphors are powerful theological truths and real tangible reality.

There are some, however, who, without saying it out loud, perceive the heavenly sanctuary as a building that God erected on some vacant lot in heaven (to put it crassly) following the entrance of sin on earth so that Jesus can minister in it. Such a conception is harmless enough, perhaps, but I doubt we would consider it worthy of serious spiritual reflection. It tends to make typical and unreal what is antitypical and real. We are not dealing with *pointers* and *symbols* anymore, but with the real thing.

I prefer to see the heavenly sanctuary as the dwelling place of God, the seat of His government, the nerve center of the universe. As such, it has always existed.

But with the fall of humanity it assumed an added function, namely, the solution of the cosmic rebellion and the security of the universe. It is in this sense that we picture it when we think of the ancient sacrificial

system. We see it through a glass colored by the ministry for the eradication of sin.

We should realize, however, that this function is only temporary—scheduled to end when the plan of salvation is finally finished. Perhaps this is the meaning of Revelation 21:22: “And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb” (RSV). The sanctuary, however, as the seat of God’s government and His celestial dwelling place, will continue throughout eternity.

That is why I do not visualize an empty heavenly sanctuary. The throne of God, in whatever form, is there, surrounded by multitudes of angels. Best of all—from our standpoint, at least—our All-sufficient High Priest, Jesus Christ Himself, is there! He fills it full! He stands before the throne of God for us! And that’s enough for me! ■

This article is adapted from chapters 3 and 4 of the author’s book The Sanctuary (Hagerstown, Md.: Review and Herald Pub. Assn., 1993).

¹ In Numbers 8:4 the Hebrew word is *marceh*, which means a “view” or “appearance.”

² See W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1957 and 1979), s.v. *hypodeigma*, *skia*, and *typos*.

³ *Ibid.*, s.v. *eikon*.

⁴ Personal note in my files.

⁵ Ellen G. White, *Patriarchs and Prophets* (Mountain View, Calif.: Pacific Press Pub. Assn., 1890), p. 751.

⁶ For a description and artist’s diagram of Ezekiel’s Temple, see *Seventh-day Adventist Bible Dictionary* (Hagerstown, Md.: Review and Herald Pub. Assn., 1979), pp. 1098, 1099. It has been referred to as Ezekiel’s “ideal temple” because, though he saw it in vision, it was never built.

⁷ William Johnsson, *In Absolute Confidence: the Book of Hebrews Speaks to Our Day* (Nashville: Southern Pub. Assn., 1979), p. 91.

⁸ Avery Dulles, *Models of the Church* (Garden City, New York: Doubleday and Co., Inc., 1974), p. 20.

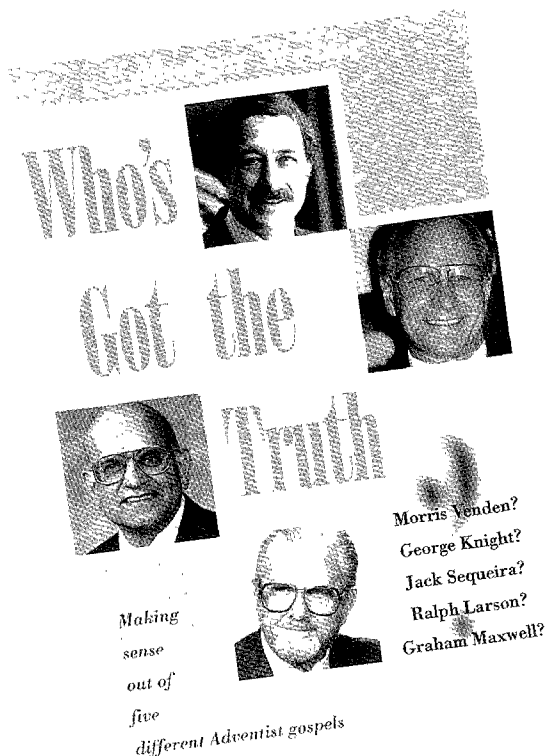
⁹ *Ibid.*, p. 21.

¹⁰ Ellen G. White, in *Signs of the Times*, June 28, 1899. (Italics supplied.)

¹¹ —, *Patriarchs and Prophets*, p. 354.

¹² *Ibid.*, pp. 353, 354.

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Focusing on Christ, not ourselves

Norman R. Gulley

We must view the pre-Advent judgment in light of the cross, Christ's intercession, and the outcome of Armageddon.



Norman R. Gulley, Ph.D., is professor of systematic theology at Southern College of Seventh-day Adventists, Collegedale, Tennessee.

Seventh-day Adventists find in both Daniel and Revelation evidence for their unique doctrine of a pre-Advent investigative judgment. "Pre-Advent" denotes its time; "investigative" denotes its method. Unfortunately, many members seem to consider the pre-Advent judgment as anything but good news, even though the first angel's message places the judgment in the context of the "eternal gospel" (Rev. 14:6).^{*} They apparently consider the judgment apart from its relation to the little horn in Daniel and apart from its roots in the cross, its relation to Christ's intercession, and its outworking in Armageddon.

The everlasting gospel is the truth about Calvary. If "the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster" and if "in order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary,"¹ then Calvary must give us insight into the pre-Advent judgment. No subsequent judgment calls into question the judgment of Calvary; neither does it subtract from nor does it add to, but only reveals and applies, what was completed there.

Judgment day is revealed by Calvary.² Jesus said of the cross, "Now is the time for judgment on this world; now the prince of this world will be driven out" (John 12:31; cf. Rev. 12:9-13). Calvary judgment means ultimate deliverance for God's people and destruction of their enemy. In the pre-Advent judgment it is God's people who are delivered (see verses

7:22, 26, 27) and the little horn that is destroyed (see Dan. 7:11-14; Rev. 19:11-21). This is the outworking in history of the double verdict of Calvary.

Internal contextual evidence in Daniel, beyond chapter 7, seems also to support this double verdict. Thus, the deliverance (*shezab*, Dan. 3:17, 28; 6:16, 20; *netsal* 3:29; 6:14; *malat*, 12:1) of Daniel from the lions' den and of his three friends, from the fiery furnace gives insight into the eschatological deliverance of those who have their names written in the book (*sepher*, Dan. 12:1), which is the book used in the pre-Advent judgment (see Dan. 7:10). Escalation from local deliverances to a universal deliverance is involved.³

The historical deliverances of God's people also included destruction of their enemies both at the fiery furnace (see Dan. 3:22) and in the lions' den (Dan. 6:24).⁴ Likewise, the eschatological deliverance of the saints has its counterpart in the destruction of their enemy (little horn; see Dan. 7:26, 27).⁵

Good news about the judgment

No New Testament book develops so completely the post-Resurrection ministry of Christ as does Hebrews. Christ's intercession for His people is a part of Christ's better ministry as compared with that of Old Testament priests, even as His better sacrifice was better than the multiple cultic sacrifices. Examination of the records (see Dan. 7:10) is only one side of the judgment. The other is the intercession, or advocacy, of Christ (cf. 1 Tim. 2:5 with; 1 John 2:1). Christ is there in the presence of God on our

behalf (*huper hemon*, Heb.9:24), where He is able to save fully (*panteles*, Heb. 7:25), for He is ever living to intercede (*pantote zon eis to entugchanein huper auton*, verse 7:25).

This is the Advocate-Intercessor portrayed in Zechariah 3, where the cosmic/great controversy dimensions of the pre-Advent judgment come into focus. Joshua, representative of God's people, was in dire need. While he was dressed in filthy garments, Satan accused him (see verses 3:1-3). Zechariah's vision sees a law court scene with an accuser and a Defender of the convicted. Joshua is referred to as "a burning stick snatched from the fire" (verse 2). Keil and Delitzsch note that "the fire out of which Joshua had been saved like a brand was the captivity, in which both Joshua and the nation had been brought to the verge of destruction."⁶

They had deserved the captivity because of their rebellion against God (see Deut. 28:36-64; 29:25-28), who gave them over to their captors (see Dan. 1:1, 2). They had nothing to recommend them save their utter need. This could also be said of the backslidden Christians to whom Hebrews is addressed. Both the Jews of the captivity and the Christian Jews reading Hebrews had rebelled like the little horn. It is precisely for people who have sinned but who realize their need—the little horn never does—that Christ intercedes. So Joshua stood accused by Satan, and with clothing to prove the charges correct.

Joshua was desperate. Here he was at the judgment bar and yet clothed in sin. Later, Christ would speak of the king coming in to inspect the guests and finding "a man there who was not wearing wedding clothes" (Matt. 22:11). That man evidently thought he could make it on his own in the judgment, that he was good enough, that his garments would suffice, that his life record was sufficient. But he was thrown out (verse 22:13). Unlike this man, Joshua apparently knew his need and could look only to God for help. Had not God led Israel back from Babylonian captivity just as He had out of Egypt? Could He not rescue him and them spiritually, too?

Joshua had nothing to recommend him. He simply stood there with utter faith in God alone.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement."⁷ Therefore Zechariah 3 is a type of the pre-Advent judgment. As Satan accused Joshua, Christ⁸ said: "'Take off his filthy clothes.' Then he said to Joshua, 'See, I have taken away your sin, and I will put rich garments on you'" (verse 4). Oh, the wonder of salvation! No doubt Joshua exclaimed words such as these: "I delight greatly in the Lord; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness" (Isa. 61:10). It is precisely this Intercessor-Advocate who comes to view in Hebrews, for Christ did not finish His intercession when the judgment began—He continues it, as demonstrated by Zechariah's vision. It should also be remembered that the typical daily morning and evening sacrifices were also offered on the Day of Atonement.

Focusing on Christ

The end-time remnant needs to capture the full impact of Zechariah and Hebrews relative to the continuing intercession-advocacy of the conquering Christ during the pre-Advent judgment. Their focus must be on Christ and not on themselves. Revelation describes the judgment hour saints as worshiping Christ as their Creator (see Rev. 14:7), realizing that just as He brought them into this world, so only He can get them into the next world.⁹ End-time saints are pictured as naked (see Rev. 3:18), just as Adam and Eve at the Fall (see Gen. 3:7, 10, 21). No fig leaves, or human works, can supply the need. Only the slain Lamb can supply the covering; only the robe of Christ's righteousness (see Isa. 61:10; Rev. 6:11), the wedding garment supplied by the Lord (see Matt. 22:11, 12), will suffice. The prodigal son needs the best robe to replace his tattered rags (see Luke 15:22).

Properly understood, 1844 pro-

vides us an invitation to focus on Christ rather than upon our character, on His judgment rather than upon ours, and on His perfection rather than upon our own. The first angel's message calls God's people to worship and glorify Christ in the judgment hour (see Rev. 14:7). If some Seventh-day Adventists continue to focus on their own perfection, their own works, then they are no better than the little horn that deflects attention away from Christ to itself. How much longer will Christ delay His coming in order to let people give up on themselves and come only to Him? God is waiting for His people to be like Zechariah. For 150 years He has waited for people to understand the essence of the gospel in this judgment hour. He waits for His people to look beyond judgment to an Intercessor, to grasp the judgment as part of the everlasting gospel, to see judgment as being as much a gift as Calvary and Armageddon. That truth will set them free (see John 8:32) to take the good news to a dying world. Christ waits for this, not willing for any to perish (see 2 Peter 3:9).

Saints pass the judgment because they are different from the little horn. They do not speak great words against Christ, nor magnify themselves, nor persecute the saints, nor think to change God's times and laws, nor put themselves in Christ's place, casting His truth to the ground (see Dan. 7 and 8). They reflect Christ in their living. Satan "presents their sins before them to discourage them. He is constantly seeking occasion against those who are trying to obey God. Even their best and most acceptable services he seeks to make appear corrupt. By countless devices, the most subtle and the most cruel, he endeavors to secure their condemnation. Man cannot meet these charges himself. In his sin-stained garments, confessing his guilt, he stands before God. But Jesus our Advocate presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause and vanquishes their accuser by the mighty arguments of Calvary."¹⁰

Heart of the judgment

We now find ourselves at the heart of what is happening in the pre-Advent judgment, and for that matter, what will continue in the millennial and postmillennial judgments (see Rev. 20:7-15). God, being omniscient, does not need these judgments for His own sake (see Ps. 33:13-15; 56:8; 139:2; Isa. 44:28; 46:9, 10; Mal. 3:16; Matt. 10:29, 30; Acts 15:8; Rom. 11:33; Eph. 3:10). "The Lord knows those who are his" (2 Tim. 2:19). He holds these judgments for the benefit of created beings.¹¹ In the pre-Advent judgment the universe is looking at the records of human works, good and bad (see Dan. 7:10). But more than that, *they are looking to see whether individuals have accepted or rejected the saving work that Jesus did for them on the cross.*¹² Their relation to the substitutionary judgment of the Covenant Saviour is determinative (cf. John 16:26, 27).

It is precisely that, and nothing else, that determines personal destiny. God is not asking us to be preoccupied with our own perfection, but with His. It is His garment of righteousness that we need. So the pre-Advent judgment is Christ-centered and not humanity-centered.¹³ It is not so much what individuals have or have not done per se that is decisive.¹⁴ Rather it is whether they have accepted or rejected what Christ has done for them when He was judged in their place at the cross (see John 12:31).

It is also true that the judgment has as much to do with the vindication of God as with the vindication of His followers. If God wants to open Himself up for investigation, then that is His choice. He does it to win the trust of the redeemed and the unfallen beings so that sin will never arise again. So the judgment is for the benefit of all created beings, not just God's human followers. This is the breadth of the eternal gospel context of the judgment. So the judgment is as much good news as the gospel!

The judgment does not repudiate Calvary. It is the Crucified who intercedes for us. The pre-Advent judgment is part of the unfolding in salvation history of what was accomplished

at the cross. Calvary moves inexorably to the deliverance of God's people and the destruction of their enemies, because both were accomplished by Christ on the cross. It is by the authority of Calvary that Christ delivers His saints and destroys Satan and all their enemies in the coming battle of Armageddon (see Rev. 19:14-21). This will be the pre-Advent implementation of the judgment verdict.

We must understand Satan's strategy. What he has done on a general level, in deflecting attention from the authentic heavenly sanctuary service to his counterfeit earthly priesthood (little horn), he is doing on the personal level by deflecting attention away from humanity's only Substitute to humans themselves. *Looking to an earthly priesthood or to our own personhood equally deflects the gaze away from Christ.*

There is wondrous good news in the pre-Advent judgment. It does not stand by itself but is surrounded by Calvary before it, Christ's intercession in it, and Armageddon beyond it. In all three events Christ works consistently for His people and against their enemies. (This is why the little horn is investigated in the judgment and receives the judgment verdict in Armageddon.) In all three events Christ is "the same yesterday and today and forever" (Heb. 13:8). What Christ accomplished on the cross is simply unfolding in all subsequent salvation history, including the pre-Advent judgment. This is why the "hour of his judgment" (Rev. 4:7) is part of the "eternal gospel" (verse 6).

In this judgment hour it is our crucified Saviour who "is able to save completely those who come to God through him, because he always lives to intercede for them" (Heb. 7:25).■

* Unless otherwise noted, Scripture passages in this article are from the *New International Version*.

¹ Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1948), p. 315.

² Scholars rightly find in Calvary the antitype of the typical Day of Atonement (Lev. 16), but almost all fail to see further correspondence in a pre-Advent judgment. Once the additional corre-

spondence is seen, the implications of the cross to understanding the pre-Advent judgment need to be explored.

³ The deliverance from Babylonian captivity, after the 70 years, can be thought of as a type of the call to come out of Babylon, in Revelation 14 and 18.

⁴ If looked at sequentially, the destruction came first before the deliverance in the fiery furnace incident, and the reverse in the lions' den experience. Although the typology should not be overly pushed, there is correspondence in the double result of deliverance-destruction between these two historical events and the result of the pre-Advent judgment. It would appear that these historical events give some insight into the result of the apocalyptic pre-advent judgment, which is climaxed in the deliverance of the saints and the destruction of their enemies in Dan. 12:1 (cf. Rev. 16-19).

⁵ Hans LaRondelle rightly sees that "the historical narratives of Daniel's own experiences in Babylon and Persia carry also typological significance for the end-time." (*Journal of Evangelical Theological Society*, 32/3 [1989]: p. 345). See Hans LaRondelle, *Chariots of Salvation* (Washington, D.C.: Review and Herald Pub. Assn. 1987), pp. 155-157.

⁶ C. F. Keil and F. Delitzsch, *Commentary on the Old Testament*, Vol. X, p. 252.

⁷ Ellen G. White, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948), vol. 5, p. 472.

⁸ The "angel of the Lord" (Zech. 3:1) is the Michael of Daniel 12:1, or Jesus Christ (cf. Jude 9; Rev. 12:7-11).

⁹ Compare Ellen G. White's first vision in which she saw that only those who kept their eyes on Jesus made it up the path to heaven. Those taking their gaze away from Him fell to the world below (*Early Writings* [Washington, D.C.: Review and Herald Pub. Assn., 1945], pp. 14, 15).

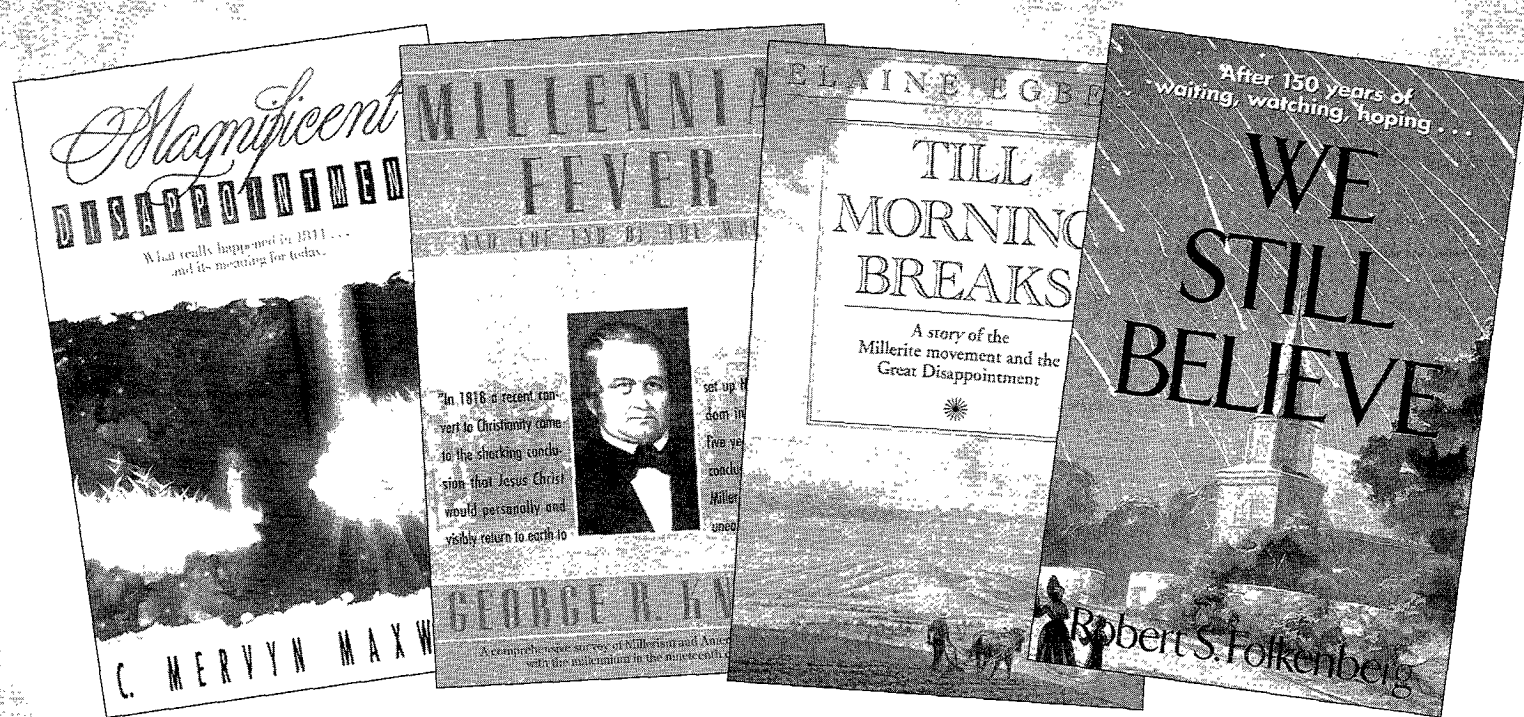
¹⁰ White, *Testimonies*, pp. 470, 471.

¹¹ All nonhuman created beings plus the few human representatives in heaven (of whom are Enoch, Elijah and Moses, and the 24 elders of Revelation 4 and 5) witness the pre-Advent investigation, all the redeemed witness the millennial investigation and all the lost witness the postmillennial judgment. In this way all intelligent created beings participate in the evaluation of God's judgments, and find Him to be just (Rev. 15:3). The issue in the great controversy, calling in question the justice of God, is thus answered.

¹² This involves clinging not only to Calvary but to the Crucified's continuing intercession with its benefits from the cross.

¹³ If the pre-Advent judgment is merely looking at what humans have done, and the scriptural principle "By beholding we become changed" is applied (see 2 Cor. 3:18, KJV; Ellen G. White, *Christ's Object Lessons* [Washington, D.C.: Review and Herald Pub. Assn., 1941], p. 355), then a millennium of poring over bad works would be dangerous. I believe that the judgment had far more to do with observing how patiently Christ worked for each person than where many turned Him down, and so is far more Christ-centered than human-centered.

¹⁴ Throughout eternity "both the redeemed and the unfallen beings will find in the cross of Christ their science and their song" (Ellen G. White, *The Desire of Ages* [Mountain View, Calif.: Pacific Press Pub. Assn., 1940], pp. 19, 20.).



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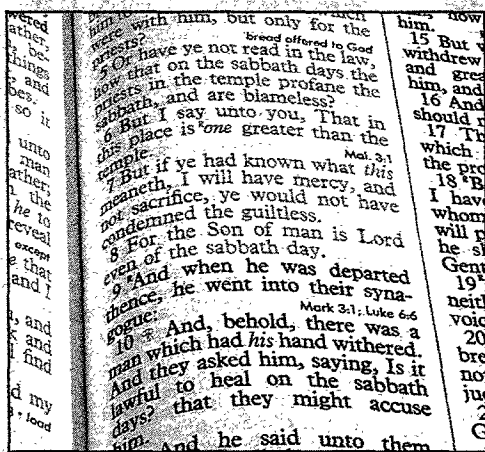
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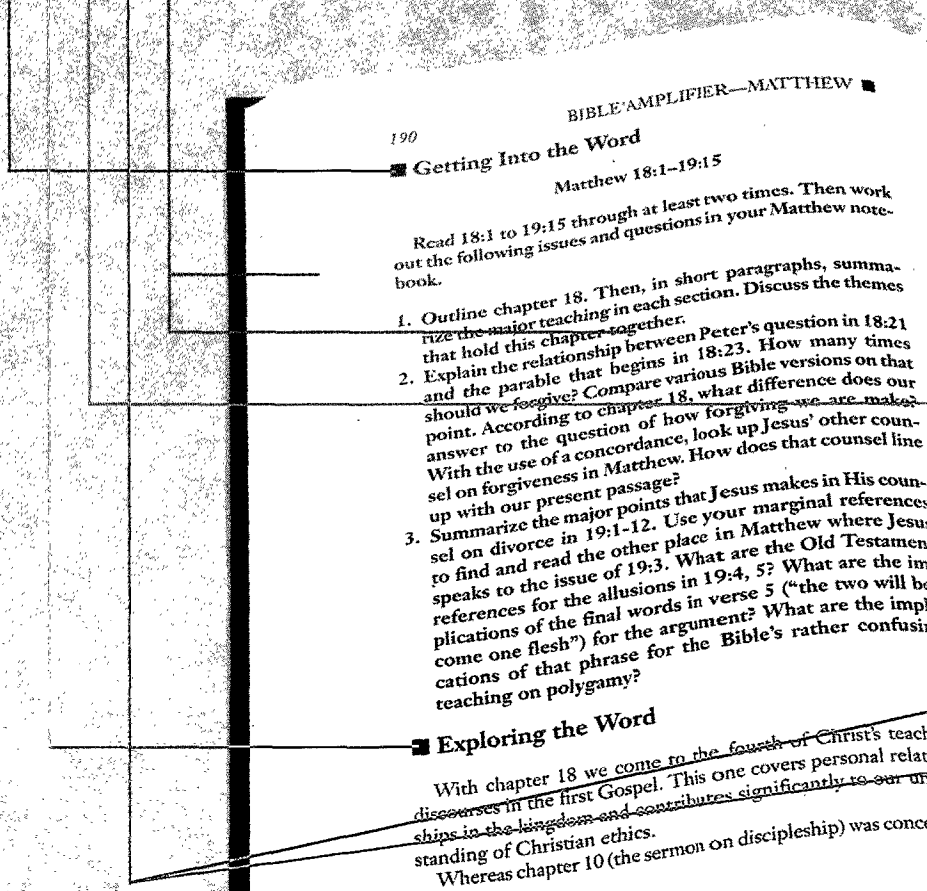
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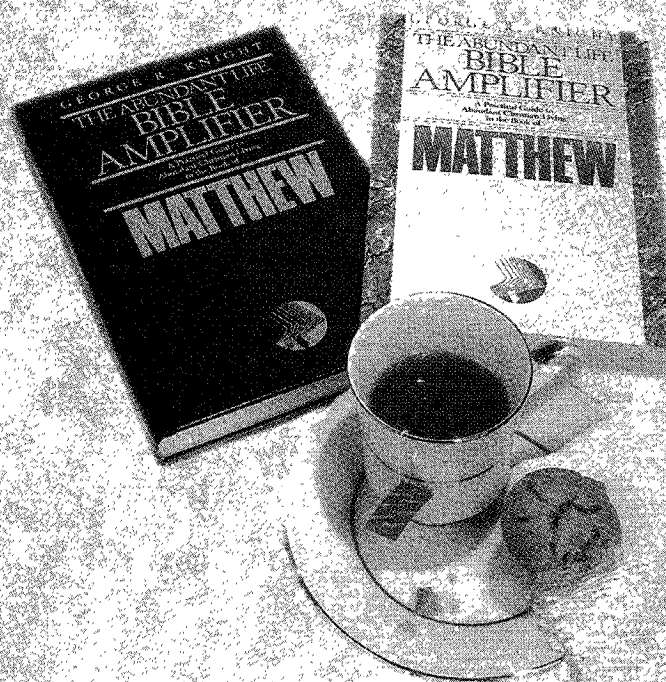
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■ THE LIFE OF THE CROSS

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with the outward (missionary) orientation of the kingdom, chapter 18 is a collection of teachings devoted to internal relationships—relationships between members that make churches into successes or failures. Jesus' teaching on divorce (19:1-12) has been included in the chapter because it also deals with internal ethical relations in the kingdom. This entire section of Matthew, running from 18:1 to 19:12, can be viewed in terms of Christian living in the light of the cross.

scribed to the disciples. Even on the way to the cross, Jesus' mind could have understandably been on His mission. He was motivated by compassion (vs. 34). Such was the case with the children and little ones. Such, also, should the followers of such a One.

■ Applying the Word

Matthew 18:1-20:34

1. What is my view of greatness? Have I operated in my daily life? In what specific ways can I prove that implementation?
2. How have I exemplified mercy this past week?

The desire to stand out, to be superior, to be admired "me," is part of the great rebellion of the flesh.

this word. Then examine the treatise in the *Seventh-day Adventist Bible Commentary*. In what ways is it helpful in understanding Jesus' words? In what ways does it fall short?

■ Further Study of the Word

1. For general insight, see E. G. White, *Steps to Christ*, 432-442, 511-523, 547-551; E. G. White, *Lessons*, 390-404.
2. For an informative summary on the cross, see J. B. Green and S. McKnight, *The Cross and the Kingdom*.

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BIBLE AMPLIFIER

■ Researching the Word

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The sanctuary and Adventist experience

P. Gerard Damsteegt

Looking at a vital pillar of faith



P. Gerard Damsteegt, Ph.D., is a professor of church history at Andrews University.

What is the foundation of your faith?" If asked that question, a Seventh-day Adventist today might respond, "Jesus Christ, of course!" or "The Bible," or even "Our special lifestyle." But our earliest pioneers would no doubt declare, "The sanctuary and the 2300 days!"

Thus, Ellen G. White said in 1906, "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith."¹ Years before she had called the heavenly sanctuary "the very center of Christ's work in behalf of men" and had warned that an understanding of Christ's sanctuary ministry is so vital that those who fail to obtain it will be unable "to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill."²

Why is that so? And what is the "correct understanding" of the heavenly sanctuary?

Millerite Adventist understanding

Before the great disappointment of October 22, 1844, the Millerite Adventist understanding of Christ's ministry in the heavenly sanctuary included the belief, held by many other Christians, that Jesus our high priest began His antitypical day of atonement ministry in the Most Holy place upon His ascension to heaven. Unlike other Christians, they believed that He would complete His day of atonement ministry and leave the heavenly sanctuary at the end of the 2300 days, in or around 1844. And some of them, led by the Methodist

expositor Josiah Litch, believed as early as 1841 that the judgment of Daniel 7 was commencing prior to the Second Coming. They called this judgment the "trial" and said it was separating the righteous from the wicked and determining who would be resurrected at the "execution" of the judgment at the Second Coming.³

Although the Millerite Adventists knew that Jesus was currently in the heavenly sanctuary, they did not understand that the heavenly sanctuary would be "cleansed" in fulfillment of Daniel 8:14. They interpreted the sanctuary of Daniel 8 as the church on earth and also as the earth itself, and said that both would be cleansed at the Second Coming. The cleansing of the church, according to William Miller and most of his followers, was a cleansing from all sin and apostasy. That the margin in Miller's Bible offered "justified" as a synonym for "cleansed" confirmed Miller in his anticipation of this spiritual cleansing. As for the earth, it would be cleansed by fire.

Post-disappointment understanding

Failure of the October 22, 1844, expectation led to intensive reexamination of the Bible and with it the discovery of additional insights so pertinent that instead of being the end of Adventism, 1844 became viewed as a landmark in salvation history and a most prominent sign of the certainty and nearness of Christ's second advent. Leaders in this early investigation were Hiram Edson, Joseph Bates, and James and Ellen White, who be-

came founders of the Seventh-day Adventist Church. Others such as O.R.L. Crosier chose not to stay with the group that later became Seventh-day Adventists.

A real heavenly sanctuary

Helpful insights came in studying biblical typology, analyzing Christ's New Testament priesthood as antitypical of *two* orders of Old Testament priesthood. Christ's ordination under the Melchizedek priesthood authorized Him to function legally as a heavenly high priest (Heb. 7), while the Aaronic/Levitical priesthood revealed the pattern of His heavenly priesthood (Heb. 8-10).

From these typologies our pioneers discovered further that as the Old Testament Aaronic priests ministered within a sanctuary (a tabernacle or a temple), so Christ, the high priest of the new covenant, ministers in a true heavenly sanctuary, one that "God pitched and not man," the sanctuary of which the Levitical sanctuary on earth was a copy (see Ex. 25:8, 9, 40; Heb. 8:2, 5; 9:24).

To their surprise they saw that, contrary to their previous notions and to general Christian opinion, the Book of Hebrews does not teach that Christ entered the Most Holy Place at the time of His ascension. Hebrews says literally that when Christ went to heaven He entered the "holy places," meaning simply "the heavenly sanctuary." The Greek text of Hebrews clearly gives the plural, "holy places," fully supporting the presence of a two-apartment sanctuary in heaven. Thus, the New Testament was seen to affirm that like the earthly sanctuary, which had a holy place and a Most Holy Place, so the heavenly sanctuary also has two apartments.⁴

The pioneers concluded, in harmony with biblical typology, that as the first phase of the earthly priestly ministry—the daily—transpired in the holy place, so the first phase of Christ's heavenly ministry was performed in the holy place of the heavenly sanctuary, not in the Most Holy Place as they had formerly believed. They also

discovered that just as the second phase of the Old Testament sanctuary services—the yearly, or Day of Atonement—took place in the earthly most holy place, so the antitype of this service would be fulfilled by Christ's cleansing of the sanctuary in heaven's Most Holy Place just before the Second Advent. This involved the astonishing discovery that the heavenly sanctuary itself would need cleansing—a truth plainly taught in Hebrews 9:23. This cleansing would not be by the blood of animals, like the earthly sanctuary, or by fire, like the earth, but by the blood of Christ Himself.

These new insights, derived from Exodus, Leviticus, Daniel, Malachi, and Hebrews, led the Adventist pioneers to the conclusion that the end of the 2300 years in 1844 was not the second coming of their Saviour, but

The realization that Christ has begun His final ministry had a profound impact on the believers.

the beginning of the most significant new era in the plan of salvation: the entering of Christ into His second and final phase of high priestly ministry, the cleansing of the heavenly sanctuary on the antitypical Day of Atonement. At this time Christ "came to the Ancient of days" (Dan. 7:13) to commence a judgment, investigative in nature—the first phase of the final judgment.

Cleansing the sanctuary on two levels

As noted, the Millerite Adventists saw the Daniel 8:14 cleansing of the sanctuary as meeting fulfillment on two levels: cleansing the church from sin, and cleansing the earth by fire. After 1844, faithful Adventists continued to maintain the concept of a dual cleansing, but now it no longer included the cleansing of the earth.

Instead, the cleansing pertained to the heavenly sanctuary and the church. This new understanding was fully in harmony with the Day of Atonement services, when the people were required to "afflict themselves," to engage in soul-searching, or be judged and cut off (see Lev. 16; 23). The realization that Christ has begun His final ministry on the antitypical Day of Atonement had a profound impact on the believers.

In the *Day-Star* for April 18, 1846, two months after the famous sanctuary article appeared in the *Day-Star Extra* of February 7, O.L.R. Crosier referred to a perfect harmony between activities currently going on in heaven and on earth. "There is," he wrote, "a literal and a spiritual temple—the literal being the sanctuary in New Jerusalem (literal city), and the spiritual the church—the literal occupied by Jesus

Christ, our King and Priest (John 14:2, Heb. 8:2; 9:11); the spiritual by the Holy Ghost (1 Cor. 3:17; 6:19, Eph. 2:20-22). Between these two there is a perfect concert of action, as Christ prepares the place the Spirit does the people. When He came to is temple, the sanctuary, to cleanse it; the Spirit commenced the special cleansing of the people (Mal. 3:1-3)."

This special work of personal purification was to prepare the believer to pass successfully the investigative judgment before the Second Advent. This insight was fully endorsed by the Sabbatarian Adventist pioneers like Joseph Bates, James and Ellen White, J. N. Andrews, Hiram Edson, and Uriah Smith.

The need for a purification of God's people received strong endorsement from the understanding of the second angel's message that Adventists had developed in 1843, when they began to experience persecution. The message forcefully announced the fall of Babylon, implying that God's true people must separate themselves from its apostate influence.

Reforms in beliefs and behavior

The quest for Bible-based doctrines led Seventh-day Adventist pioneers

to adopt several reforms in belief and practice in contrast to the established churches. These reforms included, most notably, worship on the seventh-day Sabbath instead of Sunday. Attention to Christ's Day of Atonement ministry led to an awareness of Revelation 11:19: "The temple of God was opened in heaven, and the ark of his covenant was seen" (NKJV), and this in turn directed their attention to the Sabbath commandment. They saw Jesus now in the Most Holy Place, spotlighting the Sabbath as being still the sign of God's everlasting covenant. The new light on the sanctuary suddenly made Sabbath reform relevant! This quest for Bible-based doctrines led to other reforms, such as (1) baptism by immersion; (2) tithes and offerings; (3) living healthfully to prepare believers physically, mentally, and spiritually for the Second Advent (1 Thess. 5:23); (4) following a Christlike lifestyle characterized by simplicity, without jewelry and cosmetics (1 Peter 3:3, 4); (5) believing that only through the faith of Jesus (Rev. 14:12) can believers be fully partakers of His righteousness, receiving forgiveness of sins, power to live a victorious life, and the full assurance of salvation.

The significance of the sanctuary

These Bible-based discoveries transformed a seemingly defeated group of enthusiasts into an irresistible army of evangelists propelled by a most glorious mission mandate: the proclamation of the last message of mercy that was to enlighten the whole world with the light of Christ in preparation for the Second Advent (see Rev. 18:1).

Key to the disappointment. "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. . . . Light from the sanctuary illumined

the past, the present, and the future."⁵

Foundation of our faith. "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith."⁶

Essential to true faith. "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. . . . The sanctuary in heaven is the very center of Christ's work in behalf of men."⁷

Endorsed by the Holy Spirit. "As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this

"The sanctuary in heaven is the very center of Christ's work in behalf of men."

so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine."⁸

Neglecting the earthly dimension

Throughout the history of Seventh-day Adventists various views have been advocated that have distorted the biblical view of the sanctuary. Some advocates of distorted ideas failed to accept the cleansing of the church as integral to the sanctuary doctrine (the "earthly dimension").

Leaders in the 1880s, for instance, were able to give thorough Bible studies on the intricacies of the investigative judgment. They developed skills in debating as a form of evangelism, making them successful in winning doctrinal arguments. But they said too little about the cross as the supreme revelation of Christ's unmeas-

urable, self-sacrificial love and of His ongoing grace and power to help us sacrifice ourselves in the service of others. How are we to explain this neglect?

There also was a decline from the historic stand of the pioneers to make the Bible the norm of both faith and practice. Members were inclined to follow church leaders rather than shape their convictions by personal Bible study.

Additionally, church leaders of the 1880s generally failed to understand the practical implications of Christ's death and His day of atonement ministry. Sensing only slightly the need for "afflicting their souls," and seeking the experiential "blotting out of sin," believers did not experience as they should the impartation of His righteousness.

Beyond that, attempts to correct the condition of the church met strong opposition. The majority of the leaders did not welcome and in fact disregarded the testimony of Jesus through the ministry of Ellen White.

Neglecting the earthly dimension of the antitypical day of atonement profoundly affected the spiritual condition of the church, the lifestyle of believers, and the impact of their witness on nonmembers. Emphasis on Christless doctrines led to the publication of doctrinal differences, fueling a climate of disunity and party spirit. Distrust and envy pervaded the church and was manifested in loveless and inhuman behavior, character assassination, and abundant gossip.

Instead of following God's counsels to complete the mission He had assigned to the remnant, leadership adopted human strategies that coupled with Christless emphasis on the law, created an unfavorable impression of legalism on nonmembers.

Neglecting the heavenly dimension

During the early 1900s Dr. J. H. Kellogg's pantheism "spiritualized" away the existence of a real heavenly sanctuary. His view that God's presence permeates everything made Christ's ministry in a particular place

irrelevant. Social involvement in medical and humanitarian work of a nondenominational nature replaced the practice of spiritual self-examination, the affliction of soul to meet the coming Lord. It also preempted the need to proclaim the distinctive prophetic truths of the Seventh-day Adventist Church.

The theological consequences of this spiritualizing of the sanctuary doctrine led to denial of both Christ's investigative judgment work and of His special work of cleansing His people. Inevitably came the conclusion that nothing at all happened in 1844.

With these denials came a muting of the sense of urgency. Prophetic preaching declined, and indifference marked our attitude toward our unique landmark doctrines. Present truth was redefined in terms of preoccupation with the social and humanitarian dimensions of the gospel at the expense of living in anticipation of Christ's soon return.

Ellen White called Kellogg's spiritualization of heavenly realities the "alpha" of apostasy and warned that an even worse "omega" was soon to follow.

Current distortions

A majority of Seventh-day Adventists continue to base their understanding of the sanctuary on the Bible. They have concluded that the pioneer discoveries of the present truth have shed great light on Christ's intercessory ministry in their behalf.

In some parts of the world, however, we see a continuation of the earlier "spiritualizing" trend. A flood of new Bible translations aids this process, for most new translations do not use "cleansed" in Daniel 8:14, but prefer "restored to its rightful state" or "emerge victorious," and so on. Because these terms do not readily call to mind Day of Atonement imagery, some people have downplayed or given up the idea that the passage refers to the cleansing of the heavenly sanctuary. However, such is the richness of the Hebrew verb in Daniel 8:14, that it is possible to see the intimate association of the cleansing

of the sanctuary with the restoration of the sanctuary truth and the victorious rise of God's remnant people.

Saddest of all, perhaps, the spiritualization of the sanctuary deprives people of harmoniously cooperating on earth in the final work our Saviour is currently performing during the "hour of God's judgment." Often sanctuary discussions become arguments when they should unite us like no other doctrine.

Downsizing the sanctuary doctrine. Other contemporary attempts to interpret the sanctuary can be characterized as downsizing the doctrine. Recently, for example, one minister⁹ remarked that if you can make sense out of the Seventh-day Adventist fundamental belief statement on the sanctuary doctrine, congratulations. To him the sanctuary has little practical relevance. Its investigative judgment aspect, he says, has been a stumbling block for many young Seventh-day Adventists, undermining the gospel and promoting perfectionism, legalism, guilt, and in relation to the time of trouble, a religion of fear and arrogance. Our presentation of Christ's sanctuary ministry, this minister insists, should be limited to His role as Intercessor, a role that involves participation in human suffering, taking on Himself our diseases (including AIDS). As Christ suffered with sufferers and intercedes for them, so Seventh-day Adventists should also alleviate human suffering.

In response, we can certainly agree on the importance of Christ's work as Intercessor. Adventists, indeed, have already incorporated its various dimensions into the fundamental beliefs dealing with Christ's role, work, and ministry (see numbers 2, 9, and 10). Christ's identification with suffering humanity may not have been stressed everywhere as it should have been, but this does not mean that we should downplay the progressive understanding of the heavenly sanctuary discovered through Bible study in the years following 1844.

The insights gained in 1844 constitute a part of present truth that continues to be relevant, seeing it calls the attention of the world to the

arrival of the judgment hour and to the urgent need to participate with Christ in overcoming every sin. Regressing to the pre-1844 sanctuary view that confined Christ's ministry to only that of Intercessor is a serious neglect of present truth. It is a distortion of the gospel proclamation foreseen for our time in the three angels' messages of Revelation 14:6-12. And it provides a false gospel of false assurance in that it fails to tell people what will happen if they reject Christ's final offer of overcoming grace.

Negative feelings toward the sanctuary doctrine are not solved by downsizing it. Now, as never before, there is a need for a deep study of the Scriptures. Our pioneers arrived at their insights through thorough Bible study, under the guidance of the Holy Spirit. Similarly, Seventh-day Adventists today need deep Bible study, observing correct principles of Bible interpretation and guided by the Spirit.

It is true that this doctrine has been misused, but is that a reason to discard it? Because some people overeat the healthiest food and develop serious diseases, shall we discard healthy foods? Because some people keep the Sabbath legalistically, shall we give up all Sabbath observance? Misuse of the sanctuary doctrine does not justify stripping it of its splendid progressive light.

In my own life it has brought joy knowing that daily my Saviour intercedes for me, my family, my church, and the world. It has also brought urgency, knowing that the final judgment is now in progress and that God is eager for me to "afflict my soul" and overcome all sin. In response to His law as well as to His ongoing grace, I give myself daily in total dedication to sharing the good news of the cleansing of the sanctuary. Its proper and balanced understanding brings no fear, but abiding assurance and strength. I believe that as I cooperate with His power and grace in overcoming sin, my destiny is secure. The work of my High Priest and Judge in the sanctuary has strengthened my confidence in Him as has nothing else.

"Pre-Advent" instead of "investi-

gative." Although "pre-Advent judgment" is justifiable, use of it as an intentional replacement for "investigative judgment" is motivated by a desire to downplay the nature of the judgment. In many cases it implies a rejection of the special cleansing of the soul temple, preferring to emphasize instead the legal, or forensic, aspect of judgment without integrating the personal experience of believers, the essential "affliction of soul" of every believer (Lev. 23:29). Sometimes pre-Advent is used to distance the judgment from 1844, implying that there will be a judgment before the second Coming, but no one knows when.

Often associated with the preference for pre-advent is the view that the judgment is unqualified good news. Admittedly, in the past some Adventists have worried unduly about the investigative judgment, their cases pending before the judgment bar. Today many feel that any worry is unhealthy, inhibiting the joy of believers. The judgment, they say, is nothing but good news.

But doesn't the truth lie somewhere between these extremes? It may be helpful to remember that this judgment is not good news for the little horn of Daniel 7, an entity made up of professed Christians who claim to love and follow Jesus. Their sincere convictions are no excuse for their un-Christlike persecuting behavior. The investigative judgment portrayed in Daniel 7 reveals to the universe who the true heirs of the kingdom are (see especially verses 21, 22).

Preoccupation with cleansing without faith. An emphasis on cleansing the soul temple without the faith of Jesus is as unhealthy as preoccupation with unwarranted assurance. Those who are preoccupied with the quest for a perfectly sinless lifestyle in preparation for the Second Advent without an awareness that from a human perspective such a goal is impossible are engaged in an exercise of futility. A major lesson of 1888 was that it is only through the imparted faith of Jesus as a result of total surrender that a Christlike life can be realized. The practical results of a

healthy view of the sanctuary doctrine for the church today bring the full participation of believers into the final compassionate outreach that will enlighten the whole world and usher in the coming of the Lord.

The greatest threat. The greatest danger to the sanctuary doctrine is indifference resulting from failure to see its relevance and practicality. The first step toward reaching a balanced interpretation of the sanctuary doctrine is to study the whole scriptural counsel, studying every relevant passage in its context. The true interpretation will be centered on Christ. Every sanctuary-related passage should be studied from the viewpoint of what it teaches about the preciousness of Jesus and what He has done and is doing for us. Otherwise, the doctrine will not be able to exert its proper inspiring and transforming influence, rendering it "irrelevant."

The true interpretation will retain the two-dimensional, or two-level, understanding of Christ's day of atonement ministry on earth today as well as in heaven. It will see His work as associated intimately with grace, forgiveness, and the blotting out of sins in the heavenly sanctuary. Proper emphasis on this ministration of the Lamb's blood in heaven will lead sinners to repentance. God provides the abundant grace to lead sinners to repentance and believers to a daily deepening work of repentance and commitment. Thus the believer experiences both justification and sanctification.

This process involves (1) belief in Jesus and His saving work as our personal intercessor in the heavenly sanctuary, and (2) reconciliation to God, which means entering into a dynamic covenant relationship with Christ our high priest. It means a work of confession, repentance, consecration, and restitution. Those who are truly reconciled to God will respond by making things right with those they have offended and by loving their enemies.

Restoring the sanctuary truth

Proclamation of the sanctuary truth fully restores the biblical harmony

between God's plan of salvation as portrayed in both the Old and New Testaments, a harmony that fell into disregard as a result of the apostasy of the "man of lawlessness." As such, the role of the remnant, brought into existence in 1844 to make this proclamation, becomes significant.

A balanced understanding of the sanctuary doctrine involves cooperation with Christ's mission to the world. Failure of believers to be service-oriented results mainly from viewing the doctrine incorrectly and neglecting its import in daily experience. What is needed, therefore, is not a downsizing of the doctrine, but a fuller and more balanced view of Christ and His sanctuary ministry through a deep study of the Word, under the guidance of the Spirit. This will lead to following the Lamb wherever He leads.

The essence of the sanctuary doctrine is its unique revelation of Christ's ministry of reconciliation for and in us, enabling us to experience His love, which we can share with others in unselfish and sacrificial service so they see a genuine revelation of Jesus as the only hope for humanity. It embraces our mental, spiritual, and physical attributes, and is designed to transform sinners into victorious people who are patiently yet actively awaiting the coming of their Saviour. "Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus" (Rev. 14:12, NKJV). ■

¹ Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 221.

² ———, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 488.

³ See Josiah Litch, *An Address to the Public* (Boston, 1841), p. 37; *The Prophetic Expositions* (Boston, 1842), 1:50-54; A. Hale, *Herald of Bridegroom!* (Boston, 1843), pp. 22-24; *Midnight Cry*, Oct. 13, 1844.

⁴ See O.R.L. Crosier, "The Law of Moses," *Day-Star Extra* Feb. 7, 1846.

⁵ ———, *The Great Controversy*, p. 423.

⁶ ———, *Evangelism*, p. 221.

⁷ ———, *The Great Controversy*, p. 488.

⁸ ———, *Evangelism*, p. 224.

⁹ Steve Daily, *Adventism for a New Generation* (Portland, Oreg.: Better Living Publishers, 1993), pp. 160-167.



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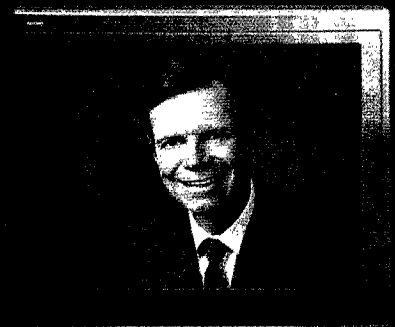
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The full and final display

Clifford Goldstein

The fruit of our sanctuary message will be a loyal and obedient remnant.



Clifford Goldstein is editor of Liberty and author of numerous articles and books.

Why are we still here? It's been 2,000 years since Christ "died for us" (Rom. 5:8), "redeemed us from the curse of the law" (Gal. 3:13), and cried, "It is finished!"

The answer is that the great controversy involves more than humanity's redemption accomplished at Calvary, or the reconciliation of humanity to God, or even the cross itself. The issues regarding sin, rebellion, and God's law include the entire intelligent universe, which has a stake in the resolution of the conflict. Only by grasping this cosmic perspective can we explain the continuance of evil long after Christ's victory in our behalf.

Abraham on Moriah

One hint of the universe's interest in the plan of salvation appears in the aborted sacrifice of Isaac on Mount Moriah. After the command to offer Isaac as a burnt offering, Abraham binds him on the altar; as he lifts the knife to slay the boy, an "angel of the Lord" cries out, "Lay not thine hand upon the lad, neither do thou anything unto him: *for now I know that thou fearest God*" (Gen. 22:12).

The angel testified that he learned something new about Abraham: Abraham feared God. Had the angel reason to doubt? Abraham had lied to Pharaoh about the identity of his wife, and he took Hagar to produce a child rather than believe God's promise that Sarah would be "a mother of nations; [that] kings of people shall be of her" (Gen. 17:16). Now, after Abraham placed his son upon the altar and

lifted the knife, any doubts that the angel might have harbored about Abraham's faith vanished.

"The sacrifice required of Abraham was not alone for his own good," wrote Ellen White, "nor solely for the benefit of succeeding generations; but it was also for the instruction of the sinless intelligences of heaven and of other worlds. The field of the controversy between Christ and Satan—the field on which the plan of redemption is wrought out—is the lesson book of the universe. . . . Heavenly beings were witnesses of the scene as the faith of Abraham and the submission of Isaac were tested. . . . All heaven beheld with wonder and admiration Abraham's unflinching obedience."¹

The angel's declaration "For now I know that thou fearest God" reveals the cosmic interest in what happens on the earth, "the lesson book of the universe." This idea appears in Job, too. Satan twice accused the patriarch before the onlooking "sons of God" (Job 1:6; 2:1), so these cosmic beings must have witnessed the drama on earth. Paul reinforced this reality of the universe's interest in what happens here when he wrote, "We are made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9).

Jesus on the cross

Why is the onlooking universe interested in what happens here, and what role did the cross play in answering their questions?

"The plan of redemption," wrote Ellen White, "had a yet broader and deeper purpose than the salvation of man. It was not for this alone that

Christ came to the earth; it was not merely that the inhabitants of this little world might regard the Law of God as it should be regarded; but it was to vindicate the character of God before the universe."²

Satan disparaged God's character, raising questions about His government, law, and justice. Christ came to "vindicate the character of God before the universe."

Did the universe, then, have all questions about the character of God resolved by the life and death of Jesus? Heavenly beings saw their beloved Commander beaten, scourged, mocked, and spat upon. They saw the One who created the universe, the One whom they praised in His celestial glory, condemned by His own creation. They witnessed the greatest example of selfless love ever manifested in the history of the eternity. Nevertheless, not all the universe's questions about good and evil, right and wrong, law and justice, were yet answered. "His intent was that now, through the church, the manifold wisdom of God should be made known *to the rulers and authorities in the heavenly realms*" (Eph. 3:10, NIV).

After describing Christ's death and explaining how Satan was exposed as murderer and had "uprooted himself from the sympathies of the heavenly beings," Ellen wrote that nevertheless, "Satan was not then destroyed. The angels *did not even then understand all that was involved in the great controversy*. The principles at stake were to be more fully revealed. And for the sake of man, Satan's existence must be continued. Men as well as angels must see the contrast between the Prince of light and the prince of darkness."³

This idea doesn't diminish the reality that the full and complete penalty was paid for sin by Jesus in our behalf at the cross. Nor does it compromise the promise that every sinner, no matter what his or her sin, can be accepted and fully pardoned by what Jesus accomplished on the cross. And it certainly does not weaken the incomprehensible love manifested at Calvary. Instead, it proves only that the whole universe awaits the final

disposal of all issues regarding the great controversy.

Of course, the sovereignty of the King of the universe does not depend upon human fidelity. "What then? If some did not believe, their unbelief will not nullify the faithfulness of God will it? May it never be! Rather, let God be found true, though every man be found a liar" (Rom. 3:3, 4, NASB). In His infinite wisdom and foresight, the Lord has chosen to use fallen humanity as part of His plan to resolve the great controversy in an open and fair manner that will forever answer Satan's charges. Yet His vindication does not have to depend upon us. Rather, the Lord knew what He would be able to do in His people, and He will accomplish His purposes in them (see Phil. 1:6). If, however, within the limits the Lord has set for Himself in dealing with sin, He could not have used humanity, then He would have found another way to satisfy the questions raised before the onlooking universe.

The manifold wisdom of God

Nevertheless, the Lord has chosen to use His church to help resolve the great controversy. But how?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "Herein is my Father glorified," He said, "that ye bear much fruit" (John 15:8). "And [he] said unto me, Thou art my servant, O Israel, in whom I will be glorified" (Isa. 49:3).

These verses prove that God is glorified by the loyal works and the character development of His people.

"Sing, O ye heavens: for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forests, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. 44:23; see also Isa. 61:3; Eze. 36:22; Isa. 60:21).

"The honor of God," Ellen White writes, "the honor of Christ, is *involved* in the perfection of the character of His people."⁴

Notice the verb she used: "involved." The character of God's

people is not the only factor dealing with the honor of God. Though the cross by far forms the focus and center of the gospel, the plan of salvation itself involves questions that extend beyond merely getting us off the planet. The real concern deals with the character of God Himself. Is He fair and just, and does He deserve the worship, loyalty, and adoration of His creation? The Lord wants to use His people—who have a born-again experience that connects them to their only source of power (see John 15:5; Phil. 2:12; Col. 1:27)—to help answer these questions.

"It becomes every child of God," writes Ellen White, "to vindicate His [God's] character."⁵ We can vindicate Him, however, only because of the cross. Vindication comes only as we surrender ourselves daily to the provisions of salvation made available to us by the merits of what Jesus accomplished for us at Calvary. No human glory is involved.

This concept is inseparably tied to the three angels' messages: "And I saw another angel fly in the midst of heaven, having the *everlasting gospel* . . . , saying with a loud voice, Fear God, and *give glory to him*; for the hour of his judgment is come" (Rev. 14:6, 7). They start out with "the everlasting gospel," which has its foundation in the cross. Then we are to give "glory to God," and we can do that only by a conversion experience that results in obedience, which is why the third angel's message says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). Only by faith in Jesus can God's people remain loyal in keeping His commandments and thus glorify God before both men and angels.

The hour of his judgment

The first angel's cry that "the hour of His judgment is come" (Rev. 14:7) means not just that God is judging, but that He Himself is being judged: the hour of *His* judgment is come (perhaps one reason why we are told to give Him glory).

In Psalm 51 David's plea for mercy,

cleansing, and the blotting out of his sins is interrupted with a parenthetical section: "For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight" (verses 3, 4). Without that section, the verses read: "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. . . . *That thou mightest be justified when thou speakest, and be clear when thou judgest.*"

Paul quotes from this psalm: "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. 3:4). Today's English Version reads: "You must be shown to be right when you speak; you must win your case when *you are being tried.*"

Though the immediate context of Psalm 51 was David's repentance after his fling with Bathsheba, the mention of the blotting out of sins and the idea of God "*being tried*" evokes the idea of the *pre-Advent judgment*, when God allows Himself to be "tried" by how He judges us. The pre-Advent judgment scene of Daniel 7, when the "judgment was set, and the books were opened" (verse 10), occurs before "thousand thousands . . . and ten thousand times ten thousand" heavenly beings, who witness the judgment in heaven.

The cry that "the hour of his judgment is come" in Revelation 14:7 is heard prior to the close of probation because it is immediately followed by the warning against the mark of the beast and a call to keep God's commandments. However, in Revelation 15, after the "temple of the tabernacle of the testimony in heaven was opened [which is the second apartment of the heavenly sanctuary, where judgment occurs] . . . seven angels came out of the temple, having the seven plagues" (verses 5, 6). By this time judgment must have already ended and probation closed. Now the angels, having

left the heavenly edifice, release these horrible scourges upon unrepentant humanity. Having witnessed the judgment scene itself, they are convinced of God's justice and mercy, which is why they cry out, "Thou art righteous, O Lord, which art, and wast, and shall be, *because thou hast judged thus*" (Rev. 16:5). No wonder the Bible says, "But the Lord of hosts shall be exalted in judgment" (Isa. 5:16).

All through Revelation this cosmic perspective appears. Heavenly beings are seen worshiping God before His throne. "Holy, holy, holy," the four beasts cry, "Lord God Almighty, which was, and is, and is to come" (Rev. 4:8). Using imagery from the judgment of Daniel 7, John writes of angels around the throne of God: "And the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:11, 12).

Only with the cosmic perspective does the investigative judgment even make sense. The Lord doesn't need the judgment to know "them that are his" (2 Tim. 2:19) any more than He needed Mount Moriah to know the depth of Abraham's faith. Heavenly intelligences, though, are not omniscient, and they didn't know Abraham's heart any more than they know all the issues in the great controversy. The investigative judgment, by revealing more, is part of God's overall plan to deal with sin and rebellion in a fair and just way that will answer their questions forever.

For this reason, the sanctuary in heaven is real—not because God needs it for Himself, but because the heavenly intelligences need it to witness how God deals with sin and the process by which He saves sinners. Through the sanctuary God allows the onlooking universe to clearly see another step in resolving the great controversy.

"In the judgment of the universe," writes Ellen White, "God will stand clear of blame for the existence of continuance of evil."⁶

The full and final display

This cosmic perspective helps make sense of the antitypical day of atonement as well. In the earthly type the sanctuary was cleansed, symbolic of the pre-Advent judgment, when the heavenly sanctuary is cleansed as well (see Dan. 8:14). In the earthly system, however, not just the sanctuary was cleansed—the people were too!

"This shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, . . . for on that day shall the priest make an atonement for you, to *cleanse you*, that you may be *clean* from *all your sins* before the Lord" (Lev. 16:29, 30).

The sanctuary structure itself was cleansed "from all the iniquities of the children of Israel," while the people themselves were to be "clean from *all your sins* before the Lord." Thus, this once-a-year ritual produced a clean sanctuary and a clean people together: "He shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation" (verse 33).

Besides the cross, the Lord is using two factors to help clarify issues in the great controversy: the character development of His people, and the investigative judgment. On the day of atonement both these elements climax. God will have a clean people on earth who, because they have allowed God to cleanse them from their sin, bring honor and glory to Him; simultaneously, in heaven, when the sanctuary is *cleansed of sin* during the judgment, God is glorified too. *The day of atonement is the only time when both these elements happen at once in a grand and glorious climax before the onlooking universe!*

Besides the cleansing that occurred in the sanctuary itself, symbolic of the heavenly judgment, the earthly *Yom Kippur* was an example in miniature of what God is going to have *en masse*: a faithful people who glorify
(Continued on page 62)

The vindication of God and the harvest principle

Woodrow Whidden

Does God really need the final generation?



Woodrow Whidden, Ph.D., is an associate professor of religion at Andrews University, Berrien Springs, Michigan.

Since the mid-1950s some Adventists have emphasized the need for a final-generation vindication of God against Satan's charge that God is unfair in requiring obedience to His law. Often referred to as the harvest principle, this school of thought was championed by the late M. L. Andreasen,¹ and is currently promoted, among others, by Herbert Douglass² and R. J. Wieland.³

What is harvest theology?

Harvest theology's central theme is that God cannot bring the great controversy to an end until He gets a significant group of final-generation believers who fully vindicate Him before the unfallen beings of the universe by demonstrating that perfect obedience to His law is possible. When there is such a perfect generation of saints who do this, then the final harvest of the earth can come about.

The proponents of this idea also stress two closely related themes: (1) Jesus had a sinful nature just like other fallen human beings; (2) since He was totally victorious over temptation those who trust Him can also be victorious. Thus the post-Fall view of Christ's human nature is closely associated with a high view of perfection that the final generation can demonstrate.

This article deals with the question Does God absolutely need a final generation to refute Satan's charges that God is unfair in requiring obedi-

ence to His law and that it is impossible to keep it?

What Ellen White says

The advocates of the harvest principle claim strong support from Ellen White. But, as we will note, what she has said about the vindication of God undercuts the theory!

In the published works of Ellen White there are more than 900 references to "vindicate" and all its variations. I looked up all of them on the new CD-ROM index and not one of them comes even close to suggesting anything like the final-generation, or harvest theology as advocated by Andreasen and its current proponents. Instead Ellen White's central burden in her "vindication" statements is that Christ, in His incarnation and death, has *essentially* vindicated the Father. "*Christ's death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question.*"⁴

The Ellen White statement that is most often cited in support of the harvest principle is from *Christ's Object Lessons*: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."⁵

Observe that this statement does not say that God must *absolutely* have

such a church, but that He only seeks it "with longing desire."

If we take all that Ellen White wrote on the theme of vindication, what she said could be summarized as follows:

God in His mercy has chosen the church to share His redemptive message. It is not that God needs our witness to Christ; it is that He has chosen to use the church in a missionary way. However, He has never made the accomplishment of His redemptive goals dependent on His church. God's dealings with His people are always conditional upon their response. If the church fails, the angels will witness for the good news.⁶ It is our loving missionary witness that God wants with longing desire, not that He needs us to get Him off the hook of Satan's charges.

What Ellen White teaches about our role in the vindication of God is that it is *supplementary*, not absolutely *essential*: "Christ looks upon His people in their purity and perfection, as the reward of His humiliation, and the *supplement of His glory—Christ, the great Center, from whom radiates all glory.*"⁷

How do we vindicate God?

But what about the statement "It becomes every child of God to vindicate His [God's] character"?⁸ Certainly the honor of God is at stake in the lives of His children, but where does the Bible or Ellen White say that the final victory of God in the great controversy ultimately depends on the performance of God's people?

Let me illustrate it this way. By leading a good life, I bring honor to my parents and vindicate their wonderful parenting skills. I can also disgrace my parents through a life of crime, and terribly embarrass and sadden them. But ultimately my parents' integrity or character does not depend on my life's performance. If the vindication of God's character is dependent on a creature's performance, then God looks quite awful in the cases of Lucifer, Adam, Eve, and countless others. Do we not believe that each person is ultimately responsible for his or her own eternal destiny?

Not only is Ellen White clear on this issue that Christ has taken care of Satan's charges, but the Bible is unequivocal that God can take care of His own character reputation: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. 3:3, 4).

The fuller revelation

The other Ellen White statement that is often used to marshal support for the final generation theology is from *The Desire of Ages*, page 761: "By shedding the blood of the Son of God, he [Satan] had uprooted himself from the sympathies of the heavenly beings. . . . Yet Satan was not then destroyed. The angels did not even then understand all that was involved in the great controversy. The principles at stake were to be more fully revealed." The harvest theologians would suggest that the fuller revelation is the perfection of God's last people.

What was it that the angels "did not even then understand"? What were the at-stake principles "to be more fully revealed"? Ellen White does not specify. But I would suggest this: whether God would deal mercifully and justly in the judgment with each sinner, especially in the light of the great manifestation of justice and mercy on the cross.

Ellen White is clear that the judgment finally reveals to the angels and the universe that God has been absolutely just and fair in the disposition of each and every case: "In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil."⁹

To take this statement from *The Desire of Ages* and the one from *Christ's Object Lessons* and build a human-centered finale to the great controversy is quite unwarranted.

The cross and God's vindication

Now back to these questions: Is God really dependent on His people

to vindicate Him? Does He absolutely need us to help Him refute the charges that Satan has laid at His door—especially when Jesus has already done the job on the cross? Consider these questions in the light of the following declarations: "Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds."¹⁰ "By causing the death of the Sovereign of heaven, Satan defeated his own purpose. . . . By shedding the blood of the Son of God, he uprooted himself from the affections of the unfallen beings. He was seen by all to be a liar, a thief, and a murderer."¹¹

From these and other similar statements, we can conclude that Ellen White considered that the issue of God's vindication before the unfallen beings of the universe was basically cared for on the cross, and is not dependent on some future demonstration by God's people at the end of time.

The troubling implications

Thus harvest theology's basic principle of end-time vindication of God's character through human perfection is untenable. In addition, let us consider some troubling implications of this theology.

First, there is the subtle danger of drawing away from the work of Christ on our behalf to our own subjective efforts. Satan will do anything to get us to quit concentrating on Jesus and be preoccupied with our own performance.¹² We will always be wondering if we are doing well enough to get God off the hook. If such theology is really taken seriously, we will all become sinking Simons in the billowy buffeting of the last great crisis.

Second, this demand for a final generation that *must* vindicate God implies that such a demonstration is an *essential* part of the atonement process. Doesn't it amount to saying that humans *must* add something to the work of Christ in order to vindicate the Father?

Will the Father wait interminably until He gets this final generation, or will He finally take matters into His

own hands and send His Son whether we are ready or not? A careful study of 2 Peter 3 shows us that "the day of the Lord will come" (verse 10), with the strong implication that the Lord will come in spite of our state of readiness.

Ralph Neall has shown that Ellen White says nothing about the close of probation being contingent on the sinless character of God's people: "The most that can be said in this connection is that White pictures a sequence of events for the last days. There is the judgment in heaven simultaneous with the cleansing of the saints on earth, followed by the Lord's appearing in glory to execute judgment upon the wicked, but it is not said that one is contingent on the other."¹³

Ellen White herself has made it clear that God is not ultimately dependent upon human response in determining when the end of all things is to transpire: "God is long-suffering, not willing that any should perish; but His forbearance has a limit, and when the boundary is past, there is no second probation. His wrath will go forth and He will destroy without remedy."¹⁴

"With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered, with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf."¹⁵

Harvest principle and the nature of Christ

Another interesting aspect of harvest theology is the way it employs the humanity of Christ. The argument goes like this: Christ had a sinful nature just like ours and He was victorious over sin; with His example, we too can be victorious over sin and vindicate God's requirement of perfect obedience to His law.

Against this argument, Eric C. Webster has provided a useful critique.¹⁶ If Jesus is really the "bench-

mark" for all human beings, "why is this model so elusive?" Why does it have to be reserved for a final generation? "Would it not be far more logical to [say] that the apostles and saints of the first century, who saw Christ and associated with Him, would have a greater advantage in forming perfect characters, in view of the influence of the Model, than the last generation separated from Christ by thousands of years?"

Webster continues: If Jesus in a "sinful human nature" kept the law perfectly and has already vindicated His Father, "what requirement would necessitate man later endeavoring to do the same? For surely a man who never sinned once can vindicate the issue far better than the man who has sinned often and finally stopped." Furthermore, "since all men have sinned, what type of vindication would be offered by man? Even if he lived a sinless life for six months or two years, would this be required to add to Christ's perfect vindication?"

Now, if Jesus is really uniquely sinless in nature, then it could be argued that He "did not really prove that sinful man could keep the law and hence a later vindication by fallen men would be required." But is such a final generation of fallen humans in a position to do the job better than Jesus? Is not Jesus' role as our example what finally settles the issue? Isn't He enough like us to really, truly prove that one can keep the law perfectly?

Does not the call for a final generation to produce a *must* vindication of God make the role and example of Jesus irrelevant? Webster's response is pertinent: "If the controversy revolves around the question whether man can keep the law, then surely a man who never sinned once is a far better answer than a man who finally stopped sinning. Or if [someone] wants to show that the real vindication of God is that sinners can stop sinning, then in what possible way could Jesus have done this?" In other words, if Jesus had to be just like us to be our example, can He who never sinned be an example for those who want to give up the habit?

The relevance of Jesus' example

Jesus' example is not irrelevant to our needs; He was sufficiently like us to be our effectual example and to demonstrate once and for all that obedience is possible. The issue here is obedience, plain and simple, and Jesus fully exemplified this. Furthermore, His sinlessness of action and nature while He lived here makes Him not only a powerful example for us and a Vindicator of His Father, but also a fully satisfactory sinless substitute. As Webster sums up: "If one believes that Jesus Christ really vindicated God fully in His life and death, no consequential vindication by man at any later time is a necessity for the plan of salvation."

Final generation power surge?

One final issue remains to be addressed. Is there a special outpouring of power uniquely offered to the last generation above anything that has ever been offered to any generation before?

Ellen White states: "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. . . . When this work shall have been accomplished, the followers of Christ will be ready for His appearing."¹⁷

Ellen White associates this special work of purification with the latter rain power of the Holy Spirit.¹⁸ She certainly holds that this outpouring of the Spirit has to do with the perfecting of God's people,¹⁹ but nothing in her statements on this phenomenal finale suggests that the perfection experience of God's final remnant will be needed as a *must* vindication of God.

In fact, this manifestation of perfecting power is to (among other things) aid God's people in their proclamation of the loud cry" that ripens the earth for the harvest,²⁰ and not to settle some issue before the unfallen beings of the universe.

Our joyful privilege

We have the good news: Jesus has already vindicated the Father! Now

since that work has been done, what does that say about our work? Again, we have good news: We have the joyful privilege of witnessing to Jesus' finished work. Such a witness is sheer privilege, not demanded necessity.

Does God need us? Of course He does, but only in the sense that love always revels in a shared joy and a mutually satisfying effort. The heat is off of us! No more wondering if our puny efforts will suffice. No more anxiety that arises out of deep feelings of insufficiency about inevitable deficiencies. No more agonized looks within, but only an assuring look back to the cross and up to the beckoning hand of a reassuring Father! N

¹ See Roy Adams, *The Sanctuary Doctrine: Three Approaches in the Seventh-day Adventist Church* (Berrien Springs, Mich.: Andrews University Press, 1981), pp. 201-220 and 227-235.

² Herbert Douglass, *The End: Unique Voice of Adventists About the Return of Jesus* (Mountain View, Calif.: Pacific Press Pub. Assn., 1979).

See also Eric C. Webster's critique of Douglass in his *Crosscurrents in Adventist Christology* (New York: Peter Lang Pub., Inc., 1984; also reprinted by Andrews University Press), pp. 347-428.

³ Wieland does not seem to be as direct as Andreasen and Douglass, but he seems to suggest that Christ's plan for a righteous remnant cannot fail. In his *Powerful Good News* (Uniontown, Ohio: New Start Health Educations, Inc., 1989), he says; "God has chosen to exercise faith that His people will not fail Him" (p. 41).

⁴ Ellen G. White in *Seventh-day Adventists Answer Questions on Doctrine* (Washington, D.C.: Review and Herald Pub. Assn., 1957), p. 674; also see p. 679.

⁵ ———, *Christ's Object Lessons* (Washington, D.C.: Review and Herald Pub. Assn., 1941), p. 69.

⁶ ———, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958), book 1, p. 118.

⁷ ———, *The Desire of Ages* (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 680. (Italics supplied.)

⁸ ———, *Testimonies for the Church* (Mountain View, Calif.: Pacific Press Pub. Assn., 1948) vol. 5, p. 317.

⁹ ———, *The Desire of Ages*, p. 58.

¹⁰ ———, *Signs of the Times*, Aug. 27, 1902.

¹¹ ———, *Review and Herald*, Sept. 7, 1897.

¹² ———, *Steps to Christ* (Mountain View,

Calif.: Pacific Press Pub. Assn., 1956), pp. 70, 71.

¹³ Ralph Neall, "The Nearness and the Delay of the Parousia in the Writings of Ellen G. White" (Ph.D. Dis., Andrews University, 1982), p. 146.

¹⁴ *The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments (Washington, D.C.: Review and Herald Pub. Assn., 1980), vol. 7, p. 946.

¹⁵ White, *Testimonies*, vol. 5, p. 208; see also p. 524, and vol. 9, p. 13.

¹⁶ The quotations in this paragraph and the next four paragraphs are taken from Webster, pp. 422-424.

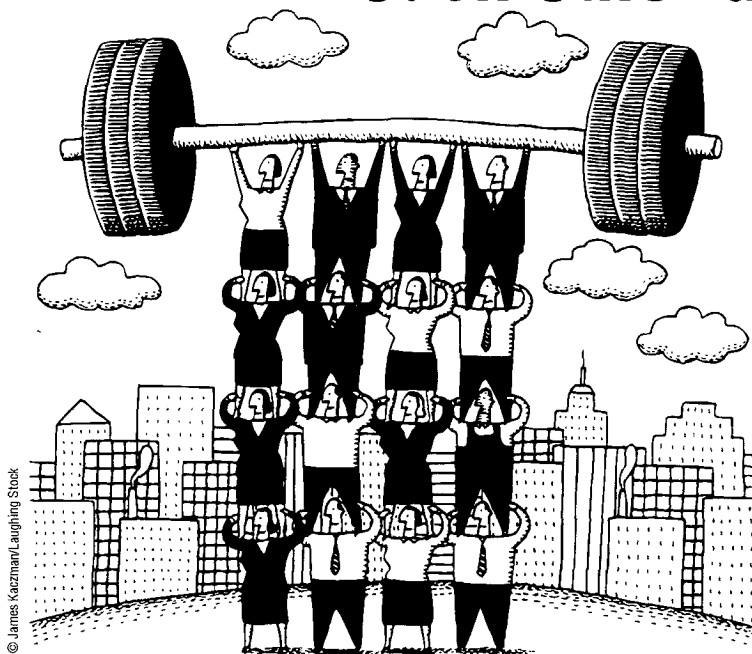
¹⁷ White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Pub. Assn., 1950), p. 425; cf. p. 464.

¹⁸ ———, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 55.

¹⁹ ———, *Testimonies to Ministers and Gospel Workers* (Mountain View, Calif.: Pacific Press Pub. Assn., 1962), pp. 506, 509.

²⁰ ———, *Testimonies*, vol. 5, p. 214; *SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1055. For an excellent selection of statements about the purposes of the latter rain and the loud cry, see the Ellen White compilation *Last Day Events: Facing Earth's Final Crisis* (Boise, Idaho: Pacific Press Pub. Assn., 1992), pp. 183-214; Robert Olson, *The Crisis Ahead* (Angwin, Calif.: Pacific Union College Bookstore, 1981), pp. 56-74.

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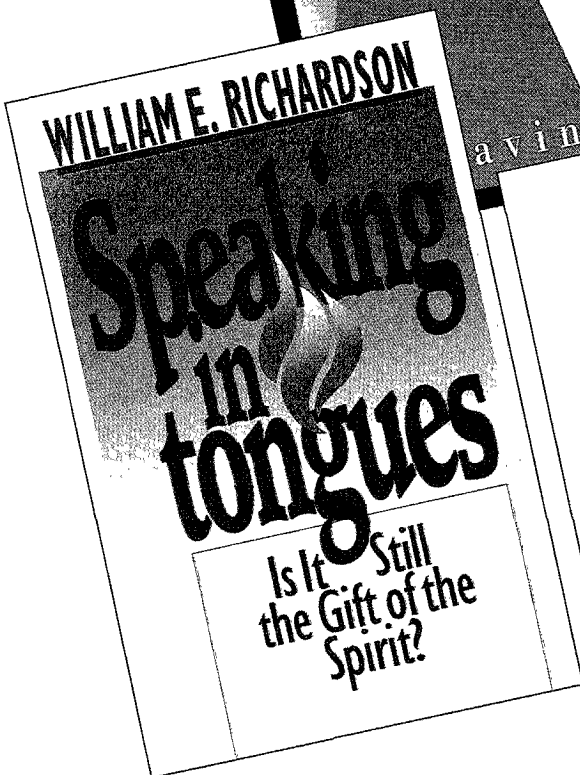
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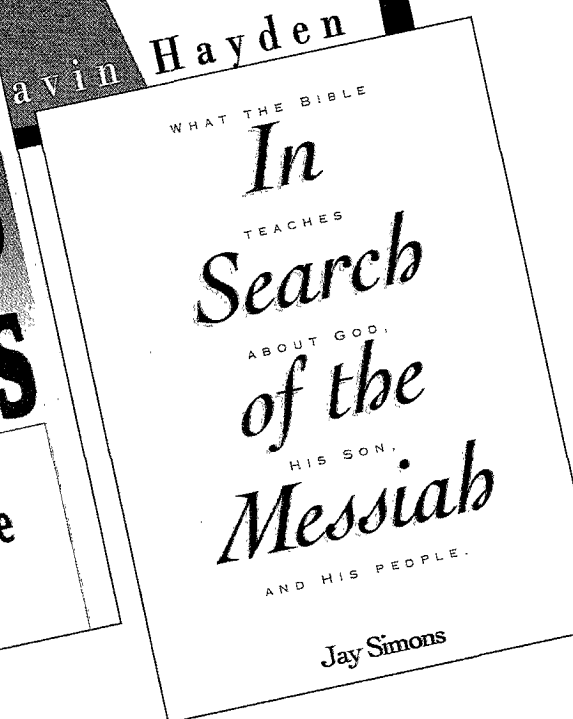
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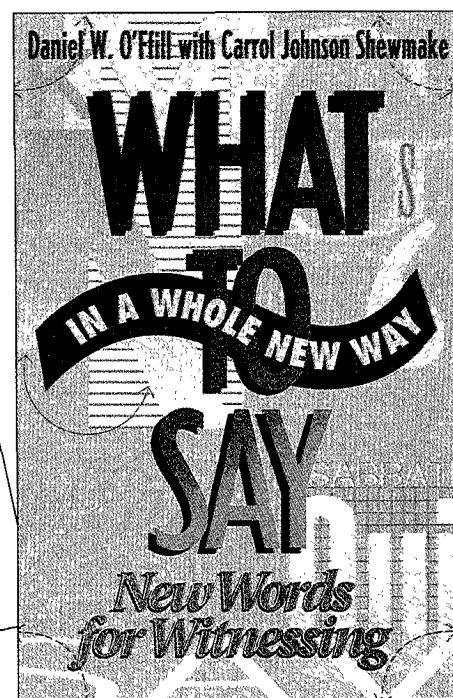
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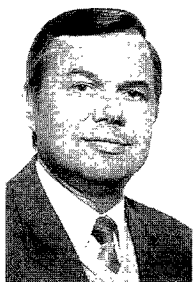


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The gospel of the sanctuary

Alberto R. Treiyer

We need it still today.



Alberto R. Treiyer, Ph.D., is an Adventist writer and evangelist based in Columbia, Maryland.

A physician friend of mine, hearing about the Old Testament sanctuary ritual, remarked: "We're nearing the year 2000. What does all that mean today?"

Obviously, the gospel of ancient worship (see Heb. 4:2) cannot overcome modern misconceptions simply through sound biblical exegesis.* Biblical truth—no matter how marvelous—will suffer rejection unless we demonstrate its spiritual value to the times in which we live.

Spiritual value of the sanctuary gospel

In the ancient sanctuary system God revealed His plan to save the world from destruction, to vindicate His divine attributes, and to destroy evil. Accomplishing this will grant stability and everlasting protection to the universe. Therefore, knowledge of the sanctuary gospel is essential for all who care about their destiny and their individual role in the cosmic controversy between good and evil.

Let us consider the gospel of the sanctuary in its various elements:

a. *The human perspective.* To teach them how to approach Him without tarnishing His holiness or being consumed by His glory, God required the ancient Israelites to pitch a tent in the midst of their tents (see Ex. 25:8, 9). Then He promised to free them from their sins by requiring them to bring their faults into His dwelling by means

of a substitute (see Lev. 4:13-21; 17:3, 4). In the innocent victim, sinners literally brought their sin (*hatta't* in Lev. 4:3; 5:6) and guilt (*asham* in Lev. 5:15; 6:6; see also Isa. 53:10; 2 Cor. 5:21), thus obtaining the joy and peace of divine forgiveness (see Lev. 4:20, 26, 31; Rom. 5:1). The sin, however, remained in the sanctuary until the last liturgical month, when a special ritual would remove it from the divine tent (see Lev. 16:16-18, 30).

b. *Defiling the sanctuary.* God stooped low to dwell amid a dirty people (see Isa. 6:5) and made Himself approachable (see Lev. 16:11; Num. 35:33, 34). He could accept human uncleanness in His sanctuary if it came by means of a clean animal. However, sinners who rejected the sacrificial substitute were not acceptable (see Lev. 15:31; Num. 19:13-20). Open rebellion implied a self-justification of human sinfulness, and God rid Himself of this burden making it coming back in the judgment over the guilty ones (see Joshua 24:19, 20; Lev. 20:3, 4). Although in special cases God did not postpone judgment for the final day, His established time of reckoning was, according to the typical calendar, the Day of Atonement (see Lev. 23:27-30).

c. *The divine perspective.* Jesus taught that to swear by the temple, was to swear by the One who dwells in it (see Matt. 23:21); likewise, to

defile the sanctuary defames the name of Him who dwells there (see Lev. 20:3, 1 Kings 8:29). In other words, sin is more than a social or political matter—and even more than a simple offense against God. It slanders the good name of the Creator before the world and the universe (see Rom. 2:24, Eph. 3:10).

An earthly ruler puts his reputation and integrity on the line in the way he judges a national betrayer. In the same way, God has placed at risk His name and His word in vindicating the redemption of His people (see Isa. 42:21; 48:11; Jer. 14:20, 21). How could He clear the guilty who refuse to repent (Ex. 34:7) without jeopardizing the goodwill and the confidence of His creation?

The Lord requires us to be honest in confessing our sins; otherwise, He cannot save us while also guaranteeing the peace of His creation and the stability of His government (see Ps. 51:4; Rom. 3:4).

d. *Final destiny of sin.* On the Day of Atonement, after all confessed sins were cleansed from the sanctuary (see Lev. 16:20), they were sent back to their first cause (see Gen. 3:14, 15; Ps. 7:16). They were placed upon a scapegoat that represented the originator and instigator of evil and that, therefore, had nothing to do with saving atonement. Then this symbolic progenitor of sin was expelled to an uninhabited land (Lev. 16:20-22). Thus also, after the coming of the Lord, the devil and his rebel angels will be confined for 1,000 years to wandering around this desolated world, reaping the fruit of misery and destruction for their evil conspiracy. Then at the end of the millennium comes the final judgment, annihilating the evil one (see Rev. 20:1-3).

e. *Liberation from the anguish of the judgment.* "Who is a God like you," said Micah, "who pardons [literally: "takes on him" or "assumes"] sin and forgives the transgression of

the remnant of his inheritance?" (Micah 7:18, NIV). The forgiveness of sin that God offers now delivers us from the anguish of having to justify ourselves before a court that has infallible records (see Rom. 14:10-12). Thanks to the substitutionary sacrifice of His Son, it is the King of the universe who assumes our defense. "If God is for us, who can be against us? . . . Who will bring any charge against those whom God has chosen? It is God who justifies (Rom. 8:31-33, NIV).

Nobody can condemn in the judgment those whom the Lamb of God, saved with His vicarious death and on whose behalf He intercedes at the right hand of the Majesty in heaven (see Rev. 12:10; Heb. 8:1, 2). Christ is fully worthy of our confidence. ■

* For a comprehensive work on this subject, see A. R. Treiye, *The Day of Atonement and the Heavenly Judgment: From the Pentateuch to Revelation* (Siloam Springs, Ark.: Creation Enterprises International, 1992).

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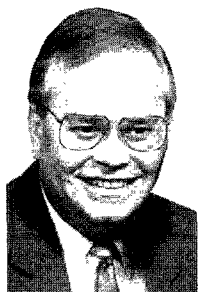
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Disappointed, distracted, or dedicated?

James A. Cress

After a night of bitter tears, crestfallen Adventists ventured forth to face the cruel dawn of October 23, 1844. Their blessed hope had become what some religious historians call the Great Disappointment. For the past 150 years it has stood as something of an embarrassment to some Adventists. Wrongfully so, I believe.

First, the disappointed Adventists were in good company with true believers of the first century. Every Christian of whatever denomination participates with us in the history of a great disappointment regarding failed expectations concerning Jesus. The New Testament records the despair of the disciples when Christ's death fulfilled the time prophecy of Daniel 9. Despite their error in understanding how that prophecy would be fulfilled, they still comprised God's movement of destiny. He did not forsake them.

Amid the scorn of unbelievers, the two disciples on the road to Emmaus mourned: "But we were hoping that it was He who was going to redeem Israel" (Luke 24:21, NKJV). Then Cleopas, one of the unheralded believers, received a revelation that brought the disappointed followers a new message and launched a new movement.

History repeated

So it was among Adventists after our own Great Disappointment that came from misunderstanding another prophecy in Daniel. Like Cleopas long ago, Hiram Edson was trudging along in sorrow when a sudden insight gave birth to a new movement of destiny.

Avoiding the road, perhaps to escape the taunts of neighbors, Edson was walking across a cornfield when, according to

his testimony: "I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary."

So the solution that erased Edson's perplexity and eventually spawned the Seventh-day Adventist Church was this: Rather than ending His work as high priest on October 22, 1844, Christ began the final phase of His ministry in which God's name is vindicated, the devil's accusations against the faithful are refuted through the blood of Jesus, and a glorious message is proclaimed globally. The Millerites had been correct in their computation of time prophecy even though mistaken about the event. Despite their mistake, they were a divinely appointed movement of destiny. We can thank God for their spiritual inheritance.

Better to be disappointed than distracted

Another reason Adventists today should not feel embarrassed about the Great Disappointment is that the very bitterness of the experience is a measure of how much our spiritual forebears wanted Jesus to come. They were Adventists in every sense of the word. Pilgrims like Abraham of old, they were looking for the heavenly city. This world held no allure for them; they lived by faith in the unseen realities of eternity.

Can the same be said for us today? I wonder if some Adventists have become distracted from the blessed hope. Comfortable with living here and now, are we

"undisappointed" with the continuing delay of the Advent. Are we Adventists in name only? Does our lifestyle betray the name we bear?

I suggest that it is better to be disappointed than distracted. Whatever the mistaken expectations of the early Adventists, not even their bitterest critics denied that their hearts were focused on better things than business as usual. We modern Adventists can learn much from their example!

The early Adventists had the time prophecy correct but they failed to envision all that God wanted to accomplish in this world before Jesus would come. Today we understand the 2300 days of Daniel 8. But perhaps in our indifference we also fail to envision what God wants to do for us and through us before all things end. How much longer time will last, we do not know. But of one thing we may be certain: ultimately: "He will finish the work and cut it short in righteousness, because the Lord will make a short work upon the earth" (Rom. 9:28, NKJV).

Disappointed, distracted—or dedicated?

Fellow pastor and church leader, we need be neither disappointed nor distracted. God has a third option available: We can be *dedicated*! We can dedicate ourselves to our message and our mission as did our pioneers and our Lord Himself. Jesus declared: "My food is to do the will of Him who sent Me, and to finish His work" (John 4:34, NKJV).

To *finish* His work! After a century and a half of our existence, this remains our compelling objective. It must be our encompassing obsession. ■

The Remnant

Clifford Goldstein, *Pacific Press Publishing Association, Boise, Idaho, 1994, 128 pages, US\$8.95, paper.* Reviewed by Brian Jones, pastor, Mountain View Conference of Seventh-day Adventists, Frametown, West Virginia.

Clifford Goldstein, editor of *Liberty*, again jars us out of our complacency. He does this, not for the sake of being an enfant terrible, but to stimulate us to think honestly, accurately, and biblically on an important theological issue.

In his latest book Goldstein surveys the Bible concept of the remnant from its inception in Genesis to its culmination in Revelation.

In a comprehensive and succinct manner, Goldstein draws parallels between the history of God's early visible remnant (Israel until Calvary) and His last-day visible remnant. While he treats the flaws and failings of the visible church candidly, he comes to no pessimistic conclusions

regarding its future. Goldstein sees Christ's message to the end-time church not as a *requiem* but as a *reveille*. He presents a life-giving call to repentance, revival, and reformation that steers clear of the ice of cynicism, the lukewarmness of apathy, and the flames of fanaticism. Instead he sparks a steady light of true consecration.

Those who read this book with comprehension will become unsparing critics of themselves, turning from the vanity of condemning others to repent of their own sins. In accepting Christ's remedy, they will undergo an internal shaking. Goldstein contends the shaking will do its work to purify the visible remnant, not by an exodus of the faithful from the church, but by the centrifugal forces of divine purification that will consolidate those who hold to Christ and fling out spurious believers.

No thinking Adventist can afford to overlook *The Remnant*.

Anticipating the Advent: A Brief History of Seventh-day Adventists

George R. Knight, *Pacific Press Publishing Association, Boise, Idaho, 1993, 128 pages, US\$8.95, paper.* Reviewed by Mel H. M. Matinyi, book editor, Tanzania Adventist Press, Morogoro, Tanzania.

Anticipating the Advent flows from the prolific writing of George Knight, professor of church history at the Seventh-day Adventist Theological Seminary in Michigan. According to the author, the "book is the story of how Adventists came to view themselves as a prophetic people, of their growing awareness of a responsibility to take their unique message to all the world, and of their organizational and institutional development as they sought to fulfill their prophetic mission." Knight cautions the reader not to view the book as a "contribution to knowledge," but rather to see it as largely "a summary of the high points of Adventist history."

The book seeks to develop a positive Adventist history suggesting that possibilities rather than problems should be the focus of the church as it moves into the twenty-first century. Thus the history in the book comes across as selective.

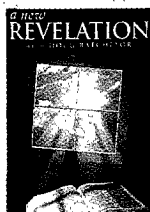
Knight provides an interesting background of William Miller's religious convictions and calls him "the reluctant prophet." Knight gives anecdotes about the pioneer publishing work and the "printed missionary" (publications shipped overseas). We learn about the first camp meetings and the formation of the General Conference.

Through Knight's book we relive the expectations and disappointments of the Millerites and those who followed them. But I question his selectivity. Knight openly discusses "the spiritualizers" as well as the fanaticism under Himes' leadership. But why does he hardly mention the "charismatic fanaticism" in post-1844 Adventism?

The claim that Ellen G. White's spiritual gift was regarded as one of the pillars of faith and "landmarks" by the pioneers does not fit my understanding of early Adventist history.

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Ellen White herself never claimed her prophetic gift to be one of the vital points of the church's faith (see *Testimonies*, vol. 5, p. 672).*

Knight discusses unusual doctrinal concepts held by Jones, Waggoner, and Kellogg, but ignores those of more popular leaders such as Smith and Prescott.

The book could use more footnotes or references. For example, readers would like to look up Knight's claim that W. C. White was among those who "pressed for a reasonable and not overly rigid view of . . . Ellen White's writings." Such documentation would be important in light of the minutes of the 1919 Bible Conference.

From a rather thorough Adventist history survey, Knight omits the German schism even though the ramifications from that schism are still being felt 77 years later.

Even though I feel the book is somewhat selective in what it presents as Adventist history, I still agree with General Conference president Robert Folkenberg that Knight's work is a "refreshing and insightful portrayal of the significant events and eras in our history."

* See the first issue of *Signs of the Times* (July 4, 1874). James White's editorial on the 25 "fundamental principles" which formed the basis of church teaching until 1931, discusses spiritual gifts but does not mention Ellen G. White. Not until the General Conference session of 1950, when a 1931 statement was formally ratified, did Ellen G. White's name appear as the one through whom the gift of prophecy was manifested in the church. In fact, her name did not originally appear in the 1931 statement, but was added at that session.

The Nature of Christ: Help for a Church Divided Over Perfection

Roy Adams, *Review and Herald Publishing Association, Hagerstown, Maryland, 1994, 143 pages, index, US\$9.95, paper. Reviewed by Lyndon K. McDowell, retired pastor, Scottsdale, Arizona.*

Roy Adams has done a service to the church by writing this book. The church has been silent too long on the issue discussed in it, and too many members have been confused or misled. But Adams has done more than meet the arguments of those on the

fringe. He has confronted a major problem within the church by opening some windows and letting in fresh air.

The first chapter outlines the position taken by the "concerned" and "disaffected" brethren with regard to the nature of Christ and their position on perfection. Adams then clearly shows the weaknesses of their arguments. Chapter two deals with the

fascination some brethren have with 1888 and with Jones and Waggoner, outlining the difficulty he has with this obsession.

Chapter three is historical. Almost half a century has passed since the wall between Adventists and evangelical Christians began to crumble. Few today can appreciate the courage and editorial risk Donald Barnhouse took as editor of *Eternity* magazine

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*E. Lonnie Melashenko
Director-Speaker*

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when he wrote that Adventists were fellow Christians. On our part we discovered that these Christians were deeply spiritual. As horrified subscribers threatened to cancel their subscriptions, Barnhouse called the Ministerial Association requesting prayers on behalf of the magazine. "If what I have done is right, as I believe it is," he said, "God will give us new subscribers." And God did. A whole generation has grown up without knowing the full story of what happened. Adams has done a service by telling some of the story, particularly Andreasen's part in the casuistry that followed the publication of *Questions on Doctrine* in 1957.

Chapters four, five, and six address central theological questions. I found the chapter on sin especially good. Adventists have been too simplistic about the nature of sin. Sin is rebellion that manifests itself in many ways. Adams then discusses corporate repentance and in a final chapter answers the question "What Does God Require?"

The book is easy to read. The issues are simply described, the questions answered, and the gospel, so often obscured by legalism, shines through. This reviewer will enthusiastically recommend it to his Sabbath school class as excellent background material for Bible study.

The book is not without its blemishes. On page 110 Adams likens those "who piously seek to manipulate God's people" to Jim Jones and David Koresh. The reference is obviously to Wieland and Short. This is unfair. When Wieland and Short first presented their thesis to the General Conference and had it rejected, the two men agreed not to propagate their ideas. Although unpersuaded, they were true to their promise. Both serve the church loyally and should be honored for this.

It was Robert Brinsmead who seized upon their ideas and incorporated them into his divisive heresy. Only after their retirement, when the material had been publicized by Brinsmead, did they begin to write and speak on the subject.

In his allusion to Waco, Adams

stands with his back to the church looking *outward* to Wieland and Short. But there are some 300 other groups proclaiming that they have a message for the church. Would it not have been more profitable if Adams had looked *inward* to the church and asked, "What is the problem with our theology, ecclesiology, or our psyche that breeds aberrations?" Only implicitly does the book do this.

As a denomination we have been far more egocentric than Christocentric, focusing on ourselves rather than our Saviour. Our evangelism has lifted up a unique church more than Christ and Him crucified. Too often we have measured righteousness by externals. Adams decries the crass provincialism that makes the second coming of Christ dependent upon Adventists' relationship to 1888, but were we not conceived in provincialism? And is our genetic heritage not expressed in the glib phrase "finishing the work," as though God were dependent upon the number of Adventists baptized? Adams rightly points out how the "concerned brethren" misuse Ellen White. But isn't this careless use of Ellen White endemic in our speaking and writing? Adams repudiates corporate repentance over 1888, but is there no room

for a current corporate repentance? Does the virus of perfectionism not infect even some in influential positions? Aren't there many who would stifle discussion, nervous of any approach different from their own? Such people will heartily condemn this book, for its finger points unerringly at them.

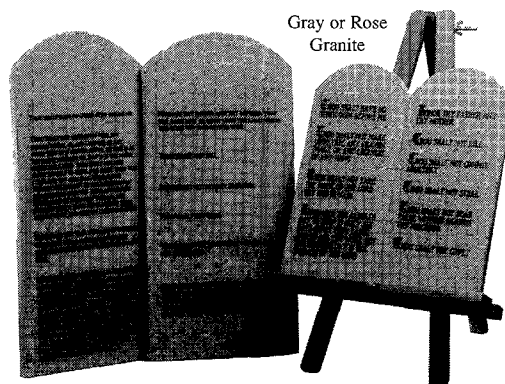
Hopefully this publication will be a catalyst to help us confront these issues. The book will not be lightly set aside. It will engender glad acceptance or angry rejection.

The Day of Atonement and the Heavenly Judgment: From the Pentateuch to Revelation

Alberto R. Treiye, *Creation Enterprises International, Route 2, Box 150, Siloam Springs, Arkansas 72761 (800-522-4234), 1992, 720 pages, US\$29.95, hardcover. Reviewed by Angel Manuel Rodriguez, Biblical Research Institute, Silver Spring, Maryland.*

This work is a revised and expanded version of the author's doctoral dissertation submitted to the Faculty of Protestant Theology at the University of Strasbourg, France, in 1982. I consider it the most thorough scholarly analysis of the ritual of the Day of Atonement available in theo-

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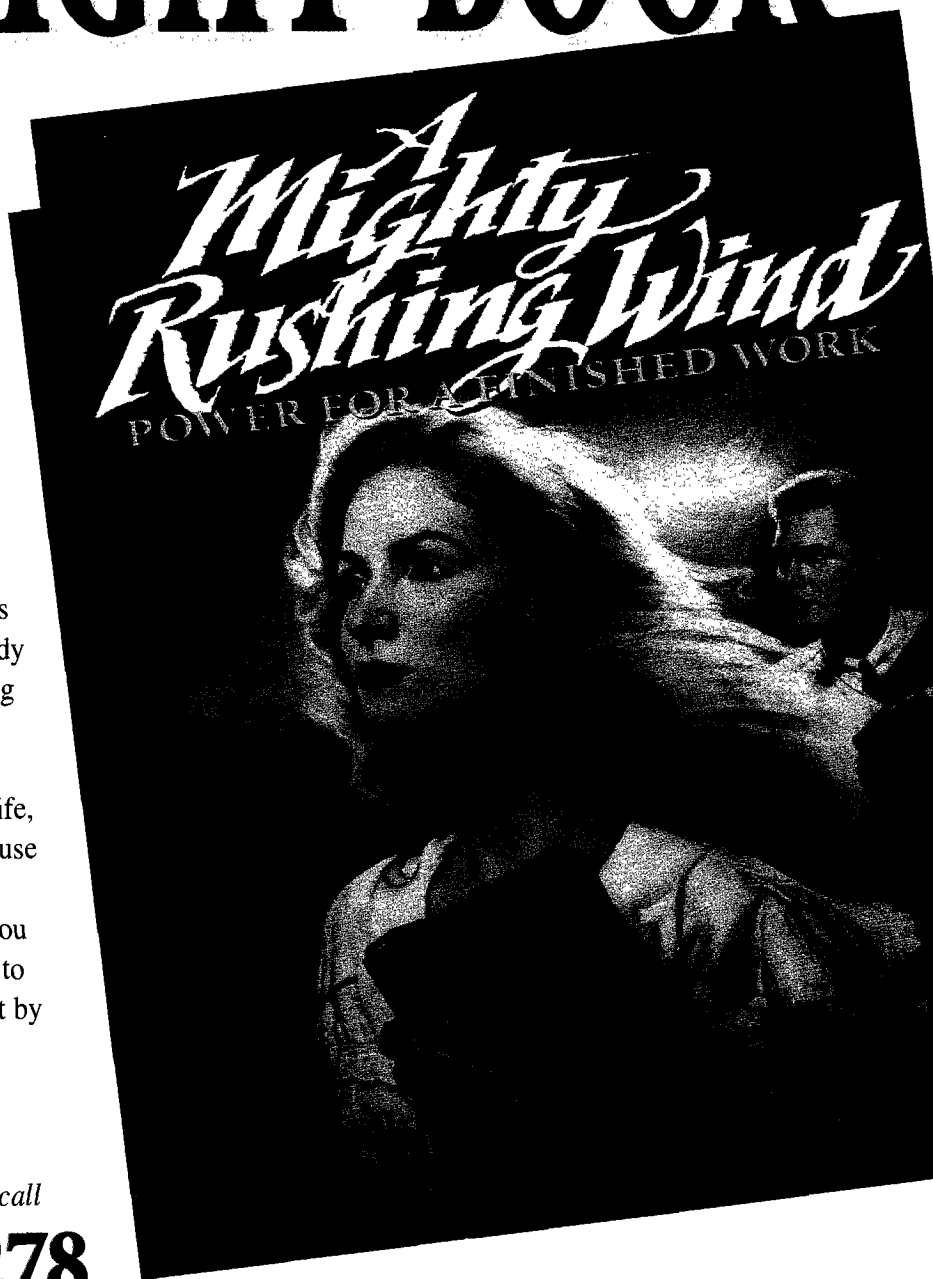
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logical literature today. Treiyer discusses every element of the Day of Atonement in dialogue with scholars from different religious traditions and theological schools. The result is an encyclopedic volume that places the Adventist understanding of the Day of Atonement on solid exegetical and theological ground.

The book begins with a verse-by-verse analysis of Leviticus 16. Treiyer then addresses methodological issues raised by those trained in the historical critical method. He discusses the nature of impurity, holiness, and the contamination and cleansing of the sanctuary. A special section is assigned to the term "Azazel" and its function on the Day of Atonement. A dialogue of the typological significance of the sanctuary and its services is followed by a study of the sanctuary and judgment in the Prophets. The author dedicates the last two chapters to a study of the sanctuary and judgment in the New Testament.

For those interested in the Day of Atonement and willing to put in the time and study required for a deeper understanding of the topic, Treiyer's work holds a mine of information. Seminar materials, entitled "Glorious Promise of the Sanctuary," using the book as a text are available in both English and Spanish from the publisher.

Till Morning Breaks

Elaine Egbert, Pacific Press Publishing Association, Boise, Idaho, 1993, 256 pages, US\$10.95, paper. Reviewed by Russell Holt, editorial vice president, Pacific Press Publishing Association, Boise, Idaho.

Most Seventh-day Adventists have learned the factual details surrounding 1844 and the Great Disappointment. We remember Miller's Bible study with only a concordance, and the reluctant bargain he made with God that resulted in his being called to preach. We know about the charts and charges of ascension robes and Edson's early-morning walk in the cornfield. But what would it have been like to have actually lived through that soul-stirring time of expectation and terrible anguish we so

nonchalantly refer to as the Great Disappointment?

Till Morning Breaks provides that human element. Egbert gives us an imaginative glimpse into the lives of the Fletcher family who are caught up in the drama of Miller's prediction that the world will end in 1844. Through the eyes and ears of this New England family, the reader relives those traumatic days and tastes the passion the Millerites felt for their Saviour's appearing. This is history with human flesh covering the factual skeleton.

As you read of the Fletchers' involvement in the Millerite movement and the Great Disappointment, you sense something of what life must have been during that shattering experience. You marvel how people sacrificed not only possessions but the closest of human relationships as they prepared to meet Jesus face-to-face.

Till Morning Breaks is great reading simply as a story. But as you read, at least two questions surface: Are we today as willing as were our Advent forebears, by faith, to surrender everything in order to meet Jesus? And could it be that we who live a century and a half later will yet see, in our own lifetimes, the glorious morning of Christ's return that the Millerites expected so fervently?

Millennial Fever and the End of the World

George R. Knight, Pacific Press Publishing Association, Boise, Idaho, 1993, 384 pages, US\$14.95, paper, \$19.95, hardcover. Reviewed by Paul Fisher, district pastor, Beaver Falls, Pennsylvania.

With a title like *Millennial Fever and the End of the World* the reader would expect a certain fire to pervade the book. It does not. It is history: systematic, detailed, and comprehensive. The preface has a twofold statement of the purpose of publication. First, to provide "a comprehensive overview of Millerism," and second to identify the essential ingredients, in the success of Miller's millennial movement.

George Knight suggests that only

in the past two decades has serious study of the Millerite movement blossomed. He observes that until this breakthrough, research on the subject was confined to the ends of a continuum between harsh criticism and defensive apology. *Millennial Fever* attempts to occupy the middle ground.

Millennial Fever is a must read for Adventist pastors, teachers, and particularly those involved in evangelism. We can idealize the Millerite movement and perpetuate distortions of its messengers in an attempt to convince the unenlightened of its significance. Knight shows a better way.

Knight organizes the book around three areas: the personalities and forces involved in the movement up to 1844; the dynamics of the Great Disappointment, and responses to the Disappointment and their consequences.

Knight theorizes that a prophetic self-consciousness is the main dynamic of Millerism and Adventism. He maintains that this self-understanding consists of a deep certainty of the imminence of the Second Coming and an urgent sense of responsibility to proclaim that message. Knight argues that this is the "internal mainspring" that accounts for the success of Millerism and, by extension, Seventh-day Adventism.

Major contemporary studies of Millerism have focused on external (social and environmental) and internal (personal and psychological) data. However, the very nature of faith itself often defies such rational explanations, even though the insights generated by such research are valuable.

We need a healthy skepticism regarding all human analyses of divine history. Armed with this insight, all who undertake the reading of *Millennial Fever* will find that it proves to be a highly profitable exercise.

Recently Noted

We Still Believe, Robert S. Folkenberg, Pacific Press Publishing Association, Boise, Idaho, 1994, 125 pages, US\$3.60, paper (also available in Spanish).

The president of the General Con-

ference of Seventh-day Adventists tells why we still believe Jesus is coming soon. He also tackles the challenges and discusses why we believe nine other doctrines associated with Adventism.

William Miller: Herald of the Blessed Hope, *Ellen G. White, Review and Herald Publishing Association, Hagerstown, Maryland, 1994, 94*

pages, US\$7.95, paper.

Compiled from the writings of William Miller's most well-known contemporary, we learn about this courageous believer in the Second Advent.

The Apparent Delay: What Role Do We Play in the Timing of Jesus' Return? *Arnold Wallenkampf, Review and Herald Publishing Association,*

Hagerstown, Maryland, 1994, 126 pages, US\$8.95, paper.

As we commemorate the 150th anniversary of the Great Disappointment, many wonder if it is something we as a church have or haven't done that has postponed Christ's return for so many years. Wallenkampf looks at Scripture and early church writings and gives us an encouraging answer.

With Jesus in His Sanctuary, *Leslie Hardinge, American Cassette Ministries Book Publishing Division, P.O. Box 922, Harrisburg, Pennsylvania 17108, 1991, 576 pages, US\$24.95 (plus \$3.50 shipping), hardcover.*

Subtitled *A Walk Through the Tabernacle Along His Way*, this book covers all aspects of the sanctuary doctrine. With Jesus at the center, the author not only provides information but moves one to a deeper devotion to Christ. In spite of its length and the complex topic it covers, readers will find the material interesting and easy to understand.

1844 and the Rise of Sabbatarian Adventism, *George R. Knight, Review and Herald Publishing Association, Hagerstown, Maryland, 1994, 192 pages, US\$12.95.*

In this book you will find facsimile reproductions of 32 source documents from Millerism and early Adventism. Short essays by the author provide an overview of the history and development of Millerism and early Adventism.

Magnificent Disappointment, *Mervyn Maxwell, Pacific Press Publishing Association, Boise, Idaho, 1994, 175 pages, US\$10.95, paper.*

Mervyn Maxwell, former professor of church history at Andrews University, gives his perception of what happened in 1844 and what it means to the church today.

Early Advent Singing, *Jim R. Nix, Review and Herald Publishing Association, Hagerstown, Maryland, 1994, spiral songbook.*

A collection of early Adventist hymns (1842-1915) with stories that illustrate them.

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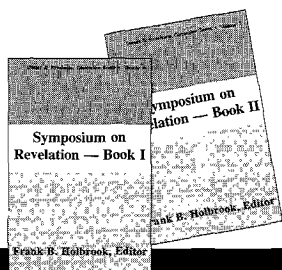


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Have we forgotten how to sacrifice?

James A. Cress

Historically, the Seventh-day Adventist Church has sponsored an annual week of sacrifice offering every fall. This year it will be taken on November 12. Early Adventists dedicated a week's wages toward spreading the gospel. In recent years, the promotion and emphasis of this offering has waned in some areas of the world. This year marks a return of the focus on sharing and sacrificing to help finish the work.

The Annual Sacrifice offering is now assigned to Global Mission whose sole purpose is to finish the work—entering the unentered. Global Mission is asking members to sacrifice one day's wages for this offering. One hundred percent of what you give goes directly to unentered areas for witnessing, evangelistic programs, and establishing new congregations. Not one penny is used for administration.

What can you do as a pastor to help your people mature in the Christian virtue of sacrifice?

- Announcements—remind your members that many good things require effort and even sacrifice.
- Sermon on finishing the work—share stories of those who have given much down through the ages to move God's message forward.
- Newsletter emphasis—encourage your members to give of themselves in a variety of ways.
- Personal example—share what you or others are doing personally.
- Celebrate sacrifice—plan a worship service around the theme of sacrifice and honor those who have given much to God's church in their time, effort, funds, property, even life

itself. Focus on the greatest Sacrifice of all, Jesus. In light of the sacrifice that Jesus

made for each of us, can we not join in and offer a small sacrifice in return? ■

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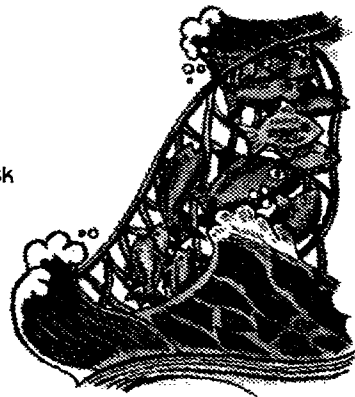
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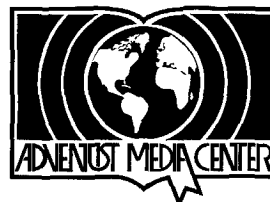
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Letters

From page 2

I thank you again for a considerable and very useful amount of straight talk that has been coming from your desk for the past few years. Keep it up. We all need it.—Frank R. Lemon, Beaumont, California.

■ The primary mission of the Seventh-day Adventist Church is the same as it has been for the past 150 years: to prepare a people to meet their Lord and Saviour. There is no other reason for the existence of this church.

Jesus came to earth to show us the Father, and then He commanded His disciples to go into all the world to tell of Him. According to Jesus' instruction, the knowledge of God's love and His plan of salvation is to be made available to the whole world. Unless ministers, doctors, lawyers, businesspersons, manual laborers, and welfare recipients have a personal acquaintance with Jesus, they have nothing to tell the world. Unless they have a passion for the saving of souls, they will not tell the story of salvation. Is failure in this personal commitment confusing our sense of mission?

Paul states that mission very clearly: "For I resolved to know nothing while I was with you except Jesus Christ and him crucified" (1 Cor. 2:2, NIV).—Robert A. Dexter, M.D., Porterville, California.

Can pastors keep the Sabbath?

Can or do pastors keep the Sabbath (March 1994)? A clear understanding of God's intent in instituting the Sabbath will answer this question. God intended that the Sabbath shall be a memorial of His creation (Ex. 31:16, 17), a test of obedience (Ex. 16:4), a day of rest (Isa. 40:28), and a sign of sanctifi-

cation (Eze. 20:20).

In the worship and witness activities that the pastors engage in Sabbath, they lead God's people to a closer fellowship with God and with each other. When they preach the Word, lead in praise, challenge the congregation to a holy living, they are not engaging in ordinary activities, but holy deeds.

From Matthew 12:1-8 we learn that human need takes precedence over religious rituals and customs and that worship involves certain necessary works. To illustrate the first, Jesus used the example of David eating the showbread. To illustrate the second, Jesus spoke of the works that the priests did on Sabbath. Human calculation may consider such works as profaning the Sabbath, but the priests are guiltless before God. So are today's pastors involved in many "works" in providing Sabbath worship.—Paulraj Isaiah, associate director, Church Ministries, Southern Asia Division of SDA, Hosur, India.

Making your school successful

I am overjoyed to read James Cress's article "Making Your School Successful" (June 1994). While serving as a pastor for eight years I tried to practice many of the points the article emphasizes. As a conference superintendent of schools for 29 years, I rejoice when I see pastors willing to give high priority to the church school and academy. The pastor's personal attitude toward Christian education is often the catalyst that ensures the success of the school.

My fellow educators will join me in expressing our deep and sincere appreciation for every pastor who affirms Christian education in the manner that has been so well stated by Cress.—Ken Hutchins, superintendent of schools, Northern California Conference of SDA, Pleasant Hill, California.

■ Most of our schools are one- or two-teacher schools where it is easy

for the teacher to feel that he or she is a "lone ranger." Such teachers would welcome the kind of support that was outlined in your article.

When a pastor told one of my teachers that he was going to home school his children, the teacher replied that maybe he and his family would "home church." Touche! We must present a united front for the total program if the work is to be finished.

Thank you for this emphasis on Adventist education. Educating our children takes all of us.—Daniel M. Peters, superintendent of schools, Kansas-Nebraska Conference of SDA, Topeka, Kansas.

Redemptive discipline

Jay Gallimore's article on redemptive discipline (June 1994) was bold, balanced, timely, courageous, and sorely needed in our church. The author has addressed an unpopular subject. Not many conference presidents seem to have a burden in this area. Nor do many pastors and church boards. Church membership in the Seventh-day Adventist Church ought to be looked on with a degree of awe. It ought to be very significant and meaningful. But we have countless churches with bloated memberships of people who don't attend church, who are living in open sin, who do not really count themselves as Seventh-day Adventists, and whose lifestyles deny the gospel and what the church stands for. There is a tremendous need for "carefrontation." We must love people enough to visit them, help them, pray with them, and in the spirit of Jesus try to win them back or administer the appropriate discipline. I salute *Ministry* for addressing this need.—Philip W. Dunham, Canyonville, Oregon.

■ The article leaves unsaid the notion that some sins are more "interesting" than others. For example, if a person is caught smoking or having an affair, this would be considered a flagrant case worthy of discipline, whereas the

sins of pride or materialism or skepticism would not.

Why does this idea matter? Because if church discipline was uniformly applied, the vast majority of members would be subject to it at one point or another in their lives. For example, I recall reading in *Ministry* some years ago a confession by a prominent minister that early in his career he felt he was lost so far as salvation was concerned. If this had been made known to others with consequent discipline, his career as a church official would have been over.

Gallimore's article is, therefore, theoretical and not practical. The church is not ready for a revolving door among either the laity or the leaders.—Glen McCluskey,

Why are we still here?

From page 4

broken.”²

Obviously, clearing up our confusion about justification and imputed righteousness must become a top priority not only for personal peace and power but also for our witness to the world.

How much longer?

In our enthusiasm for historic Adventism, let's be careful not to become too historic, lest we deny the fundamentals of the Christian faith. It's been 150 years since the Lord entrusted this movement with a special message and mission. How much longer will we linger before the world's inhabitants finally hear what God wants us to tell them?

At what point will the stones have to cry out? ■

¹ Ellen G. White, *Evangelism* (Washington, D.C.: Review and Herald Pub. Assn., 1946), p. 190.

² ———, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1948), p. 161.

The full and final display

From page 43

Him before the onlooking universe. If one person can glorify God by his or her character development (“Herein is my Father glorified, that ye bear much fruit” [John 15:8]), how much more a whole generation? What God did to the people themselves in ancient Israel in type on a small scale symbolized what God wants to do to *His modern* people in reality on a grand scale. This demonstration of the love of God climaxes the plan of salvation, when *the issues are resolved* enough in the minds of the unfallen universe so that God can *justly pour out devastating plagues* upon the planet and at the same time resurrect and translate untold masses into the presence of sinless beings.

“The church,” wrote Ellen White, “is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, ‘even to the principalities and powers in heavenly places,’ the final and full display of the love of God.”⁷

Final generation

Unfortunately, the idea of a final, faithful generation is usually taught in the context of soteriology and perfectionism, not eschatology. Whatever character the final generation form, however strictly they “keep the commandments of God” and exercise the “faith of Jesus” (Rev. 14:12), they are saved only by what saved the thief on the cross: the righteousness that Jesus wrought out for them, in place of them, outside of them, 2,000 years ago at Calvary. Anything else is salvation by works. God is not trying to perfect a generation holy enough to earn their way to heaven; rather, He seeks those who by beholding Him will reflect His character and remain loyal in a manner that will honor and glorify Him before the onlooking universe.

Obedience to the law, or even char-

acter perfection, can never blot out sin. Only Christ's substitutionary righteousness can. Obedience comes when we love God and want to glorify Him before the onlooking universe. “For this is the love of God, that we keep his commandments” (1 John 5:3).

The big picture

Only against the backdrop of this cosmic panorama does Adventism work. The cross and the reconciliation it brought make better sense only in the context of God displaying both justice and mercy before the onlooking universe. Christ's high priestly ministry in a literal sanctuary, including the pre-Advent judgment, becomes more meaningful when understood as another step in ending the great controversy in an open and fair manner before heavenly intelligences. The emphasis on a loyal remnant and faithful generation—studied in the context of the universe's questions about God's law, justice, and mercy—far from conflicting with the truth of justification by faith, takes that truth to its grand conclusion.

Perhaps the most important aspect of the cosmic dimension, from a human perspective, is motive. How much better to strive for holiness, not as fire insurance, but out of love for God and a desire to glorify Him before men and angels.

We may then expect that the final generation will be composed of those who are so moved by Christ's sacrifice that they determine to obey Him, no matter the costs so that “the name of our Lord Jesus Christ may be glorified in [them]” (2 Thess. 1:12). ■

¹ Ellen G. White, *Patriarchs and Prophets* (Washington, D.C.: Review and Herald Pub. Assn., 1958), pp. 154, 155.

² *Ibid.*, p. 68.

³ ———, *The Desire of Ages*, (Mountain View, Calif.: Pacific Press Pub. Assn., 1940), p. 761.

⁴ *Ibid.*, p. 671.

⁵ ———, *Testimonies for the Church*, (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), vol. 5, p. 317.

⁶ ———, *The Desire of Ages*, p. 58.

⁷ ———, *The Acts of the Apostles* (Mountain View, Calif.: Pacific Press Pub. Assn., 1911), p. 9.

A refuge for renewal

There's a place in the Smoky Mountains of Tennessee with a clear running stream and a home that would be happy to accommodate pastoral couples for rest and refreshment. Call for information and reservations: (615) 856-3750 or (615) 396-9990.—Jeannine Fuller, Collegedale, Tennessee.

North American evangelism councils

All evangelists and pastor-evangelists and their spouses east of the Mississippi are urged to attend the NAD east evangelism council in Daytona Beach, Florida, on December 12-15.

Directed by Ron Halversen, speakers are Morris Venden, Leo Schreven, and Clifford Goldstein. For reservations and information, call (404) 299-1832.

In the western NAD, come December 11-14 to the evangelism council in Thousand Oaks, California. C. Lloyd Wyman is the director; speakers will be Lyle Albrecht, Dan Bentzinger, Richard Halversen, Fritz Guy, and Paul Landa. Call (805) 373-7612.

What Heavenly Music

In commemoration of the 1844 event, the Andrews University Singers have recorded a collection of early Advent hymns. Sponsored by the NAD's Adventist Heritage Ministry, *What Heavenly Music* resurrects the musical legacy of early Adventists—both Millerite and Sabbatarian—between 1841 and

1915. Although most of our old hymns are seldom sung today, they can still stir the soul. Available in compact disc or cassette at Adventist Book Centers.—Richard Dower, Berrien Springs, Michigan.

Share your best

Fellow pastors, here is an opportunity to share widely your best sermon outlines, ideas, illustrations, and children's stories. I need them in compiling a book of the best of the best Adventist pastors have to offer. Sources will be credited by name. Send submissions to: Marvin Hunt, 4217 Covey Trail, Oakwood, Georgia 30566.

Health-care weekend retreat

Physicians, nurses, administrators, and other health-care workers are welcome to a weekend seminar November 18-20 at the Marriott Tenaya Lodge on the south border of Yosemite National Park in California. Speakers include Richard Neil, Bryan Lewis, Jim McMurtry, and Larry Davis of Sonora Community Hospital. Participants will learn how to take a spiritual inventory, how to appropriately lead patients to Christ, and how administration can encourage spiritual care while meeting JCAHO guidelines amid shortened hospital stays. Contact Spiritual Care Ministries, 23680 Porcina Way, Columbia, California 95310.—Ritchie Christianson.

Youth involvement

Have a night when

youth hold their own service, with one or two adults supervising while the rest have a prayer meeting. Also, ask for youth volunteers to do odd jobs or chores for the church. (This makes them feel a needed part of the church family.) Another idea is organizing youth in visitation teams to see members who are ill.—Manfredo Ruiz, Blythe, California.

Interlinear Bible set

A favorite exegetical tool of pastors everywhere is *The Interlinear Bible*, providing the original Hebrew and Greek text with Strong's numbers above each line and the literal English translation below. The four-volume hardcover set comes with the classic *Life and Times of Jesus* for US\$123, postage included. Send U.S. check or money order to Samuel S. Jacobson, 900 Kennebec Ave., Takoma Park, Maryland 20912.

Contemporary music concerts

If your youth and

young adults like contemporary Christian music, consider having a concert by Robert Mohr. A native Canadian, this talented artist has produced two albums. He testifies that "there are no rungs on the ladder to the kingdom of heaven; we must all come and stand side by side at the foot of the cross." Write Mohr Music Productions, P.O. Box 750123, Dayton, Ohio; or call (513) 439-2552.

New from Creation Enterprises

Two new books can enhance spirituality for you and your members. *Correlated Bible Readings* (US\$8.95), by Arl V. Voorheis, offers three systematic study plans that coordinate with books by Ellen White. *The Colors of Prayer* (US\$6.95), by Donna Bechthold, is a study guide for small groups and individual study. Quantity discounts. Creation Enterprises International, P.O. Box 274, Siloam Springs, Arkansas. 72761. (501) 524-9891.

Our cover

Ministry's wrap-around cover this month reproduces in part *The Christ of the Narrow Way* by artist Elfred Lee. The original floor-to-ceiling mural, based on Ellen White's first vision, covers an entire 30-foot wall at the world headquarters of the Seventh-day Adventist Church, Silver Spring, Maryland. The mural was commissioned by the Ellen G. White Estate, Inc. Copyright 1991. A 96-page, full color inspirational book built around the mural is available from the White Estate \$9.95 plus \$3.00 shipping.

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IN GOD, WHO BROKE
 ME OUT OF THE LAND OF
 SLAVERY, YOU WILL HAVE NO OTHER
 GODS BEFORE ME.

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