

TELL THE WORLD: SAY WHAT?

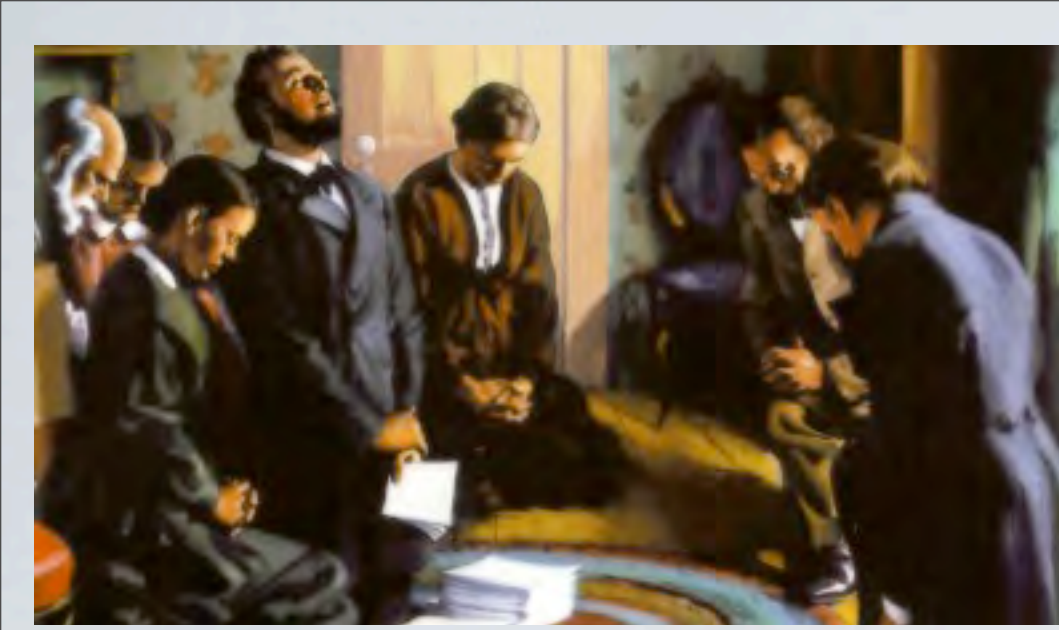


THE SEVENTH-DAY ADVENTISTS

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About the time that Edson gained this new view of the sanctuary cleansing, an important theological change was taking place in a company of Adventists in Washington, New Hampshire. A number of them, under the endeavors of Rachel Oakes, a Seventh Day Baptist, began to keep the seventh-day Sabbath.



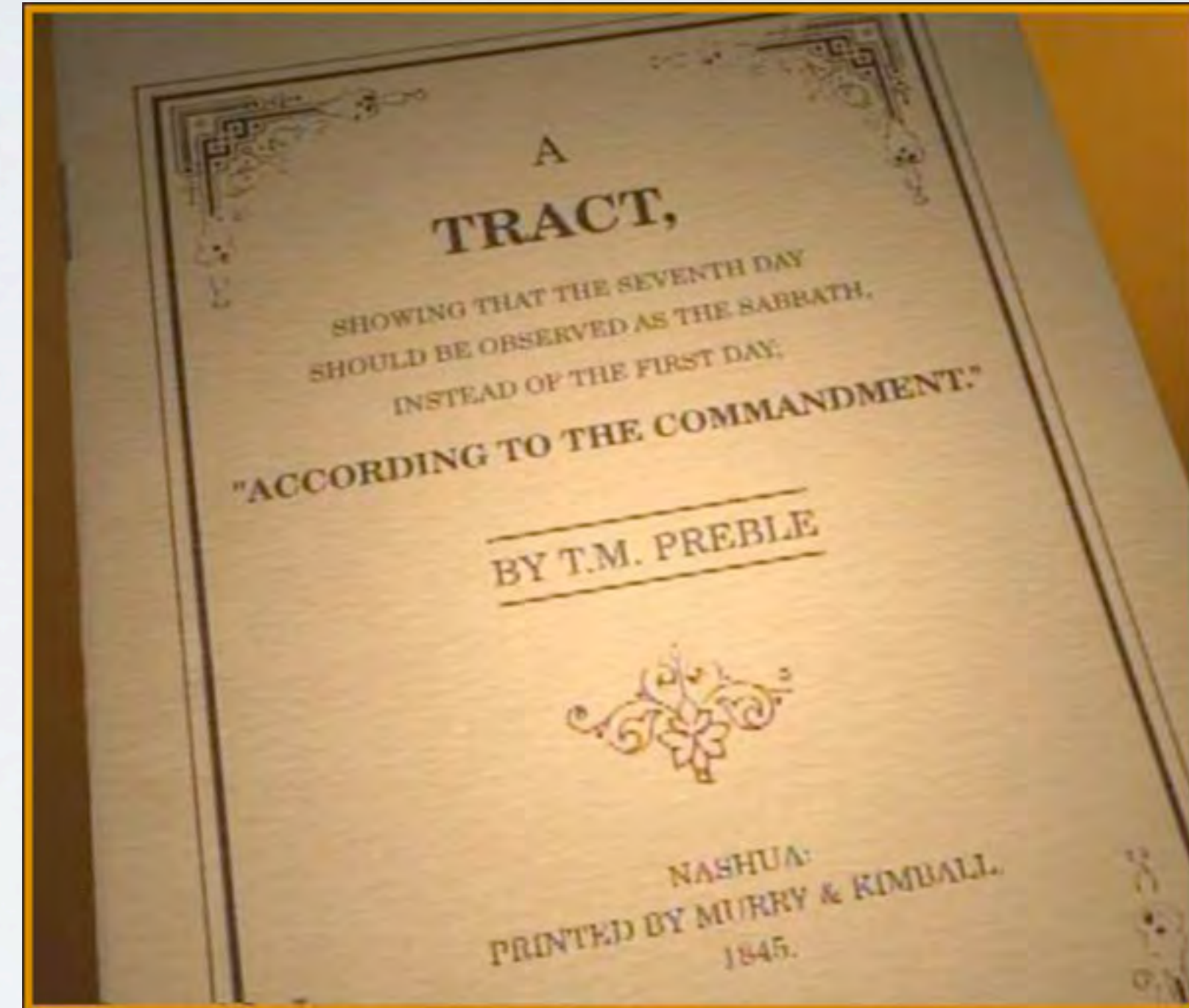
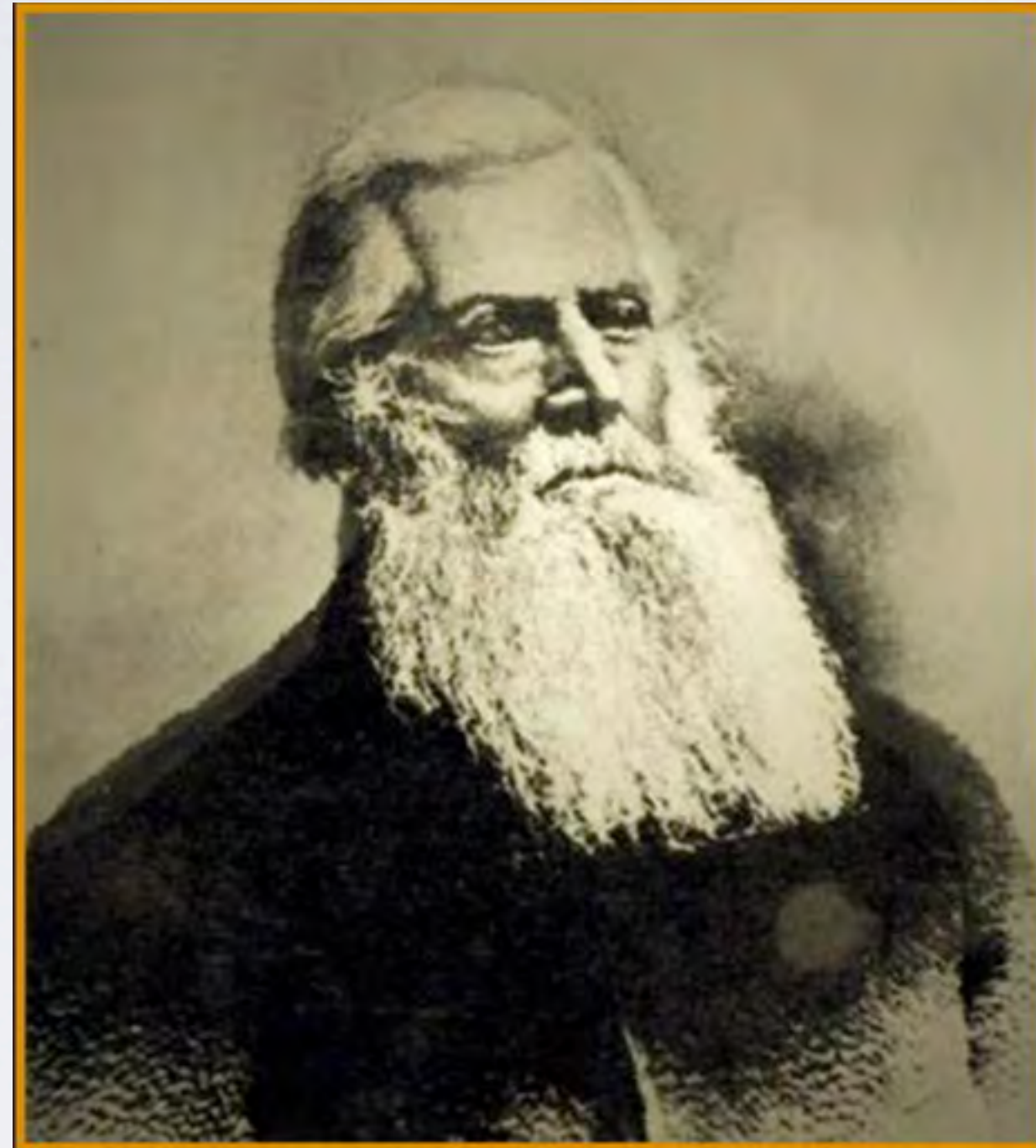
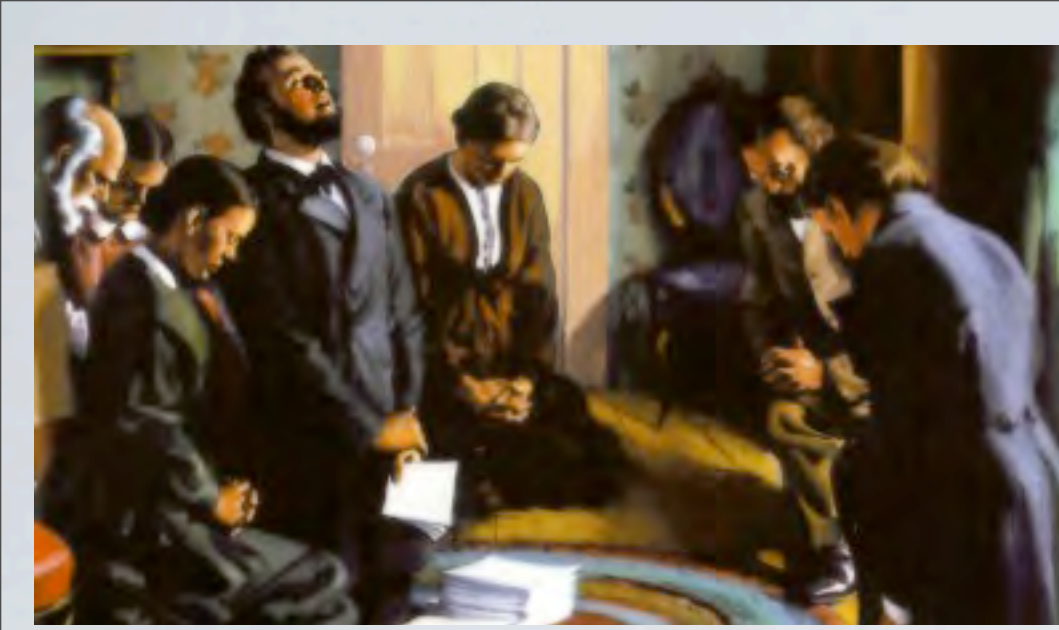


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Fredrick Wheeler became the first Adventist minister to accept the Seventh-day Sabbath.

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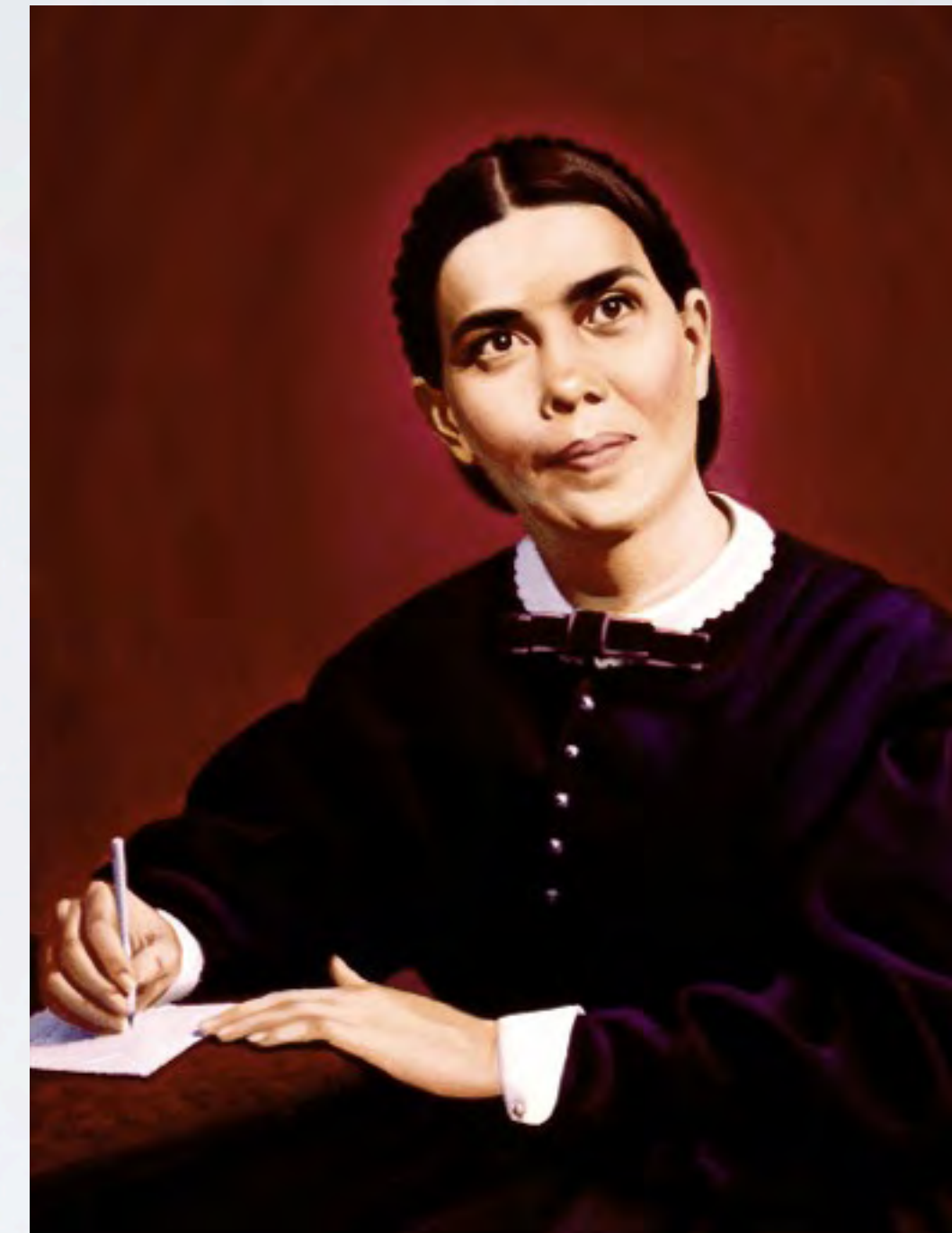
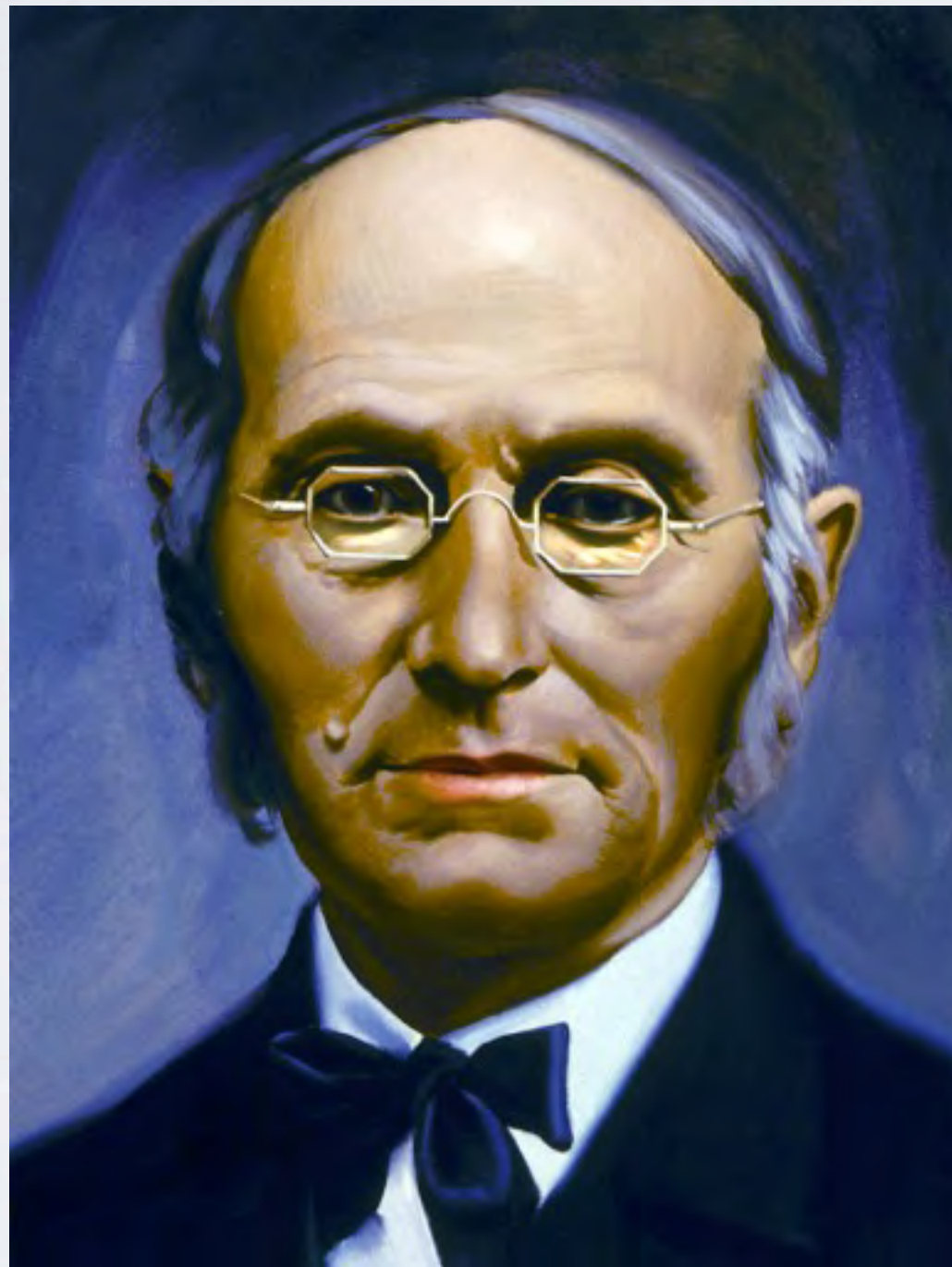
T.M. Preble

THE SEVENTH-DAY ADVENTISTS

Though Bates had first been persuaded, in 1845, that the seventh day is the Sabbath, it was not until the summer of 1846 that he became firmly and irrevocably settled in his conviction. It was in this latter year that he brought to James and Ellen White the seventh-day Sabbath, which they soon accepted. And it was in that same year that Bates published the first of a number of pamphlets that were to come from his pen through the years.



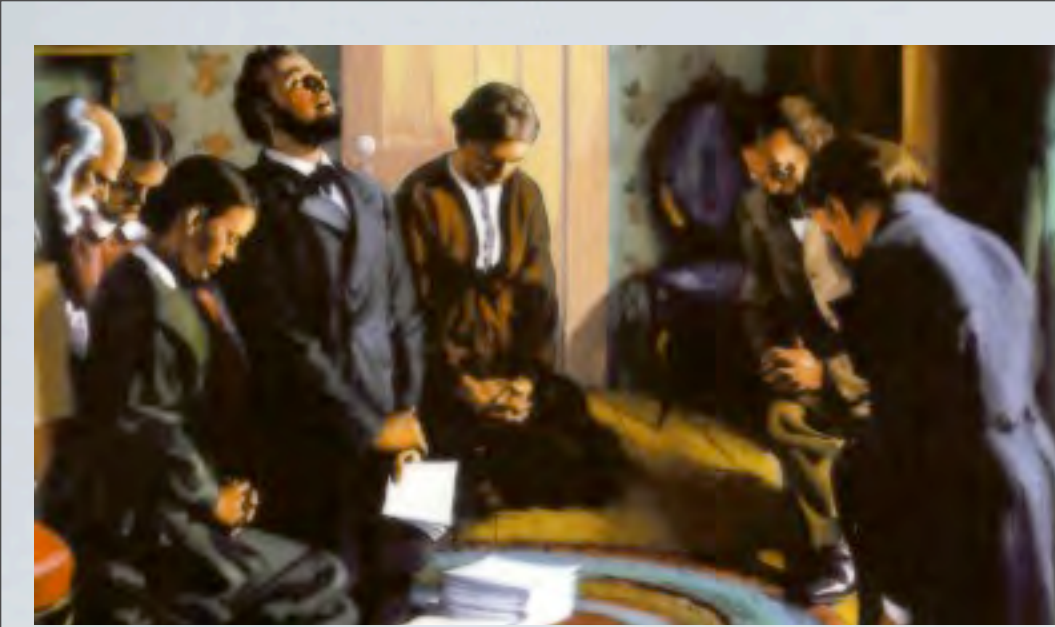
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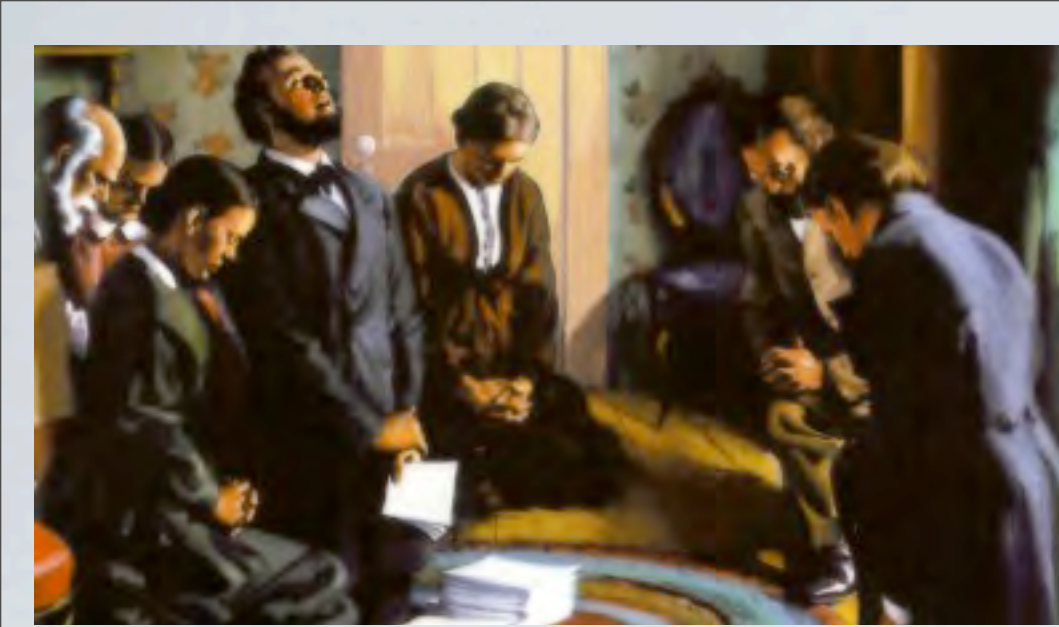


THE SEVENTH-DAY ADVENTISTS

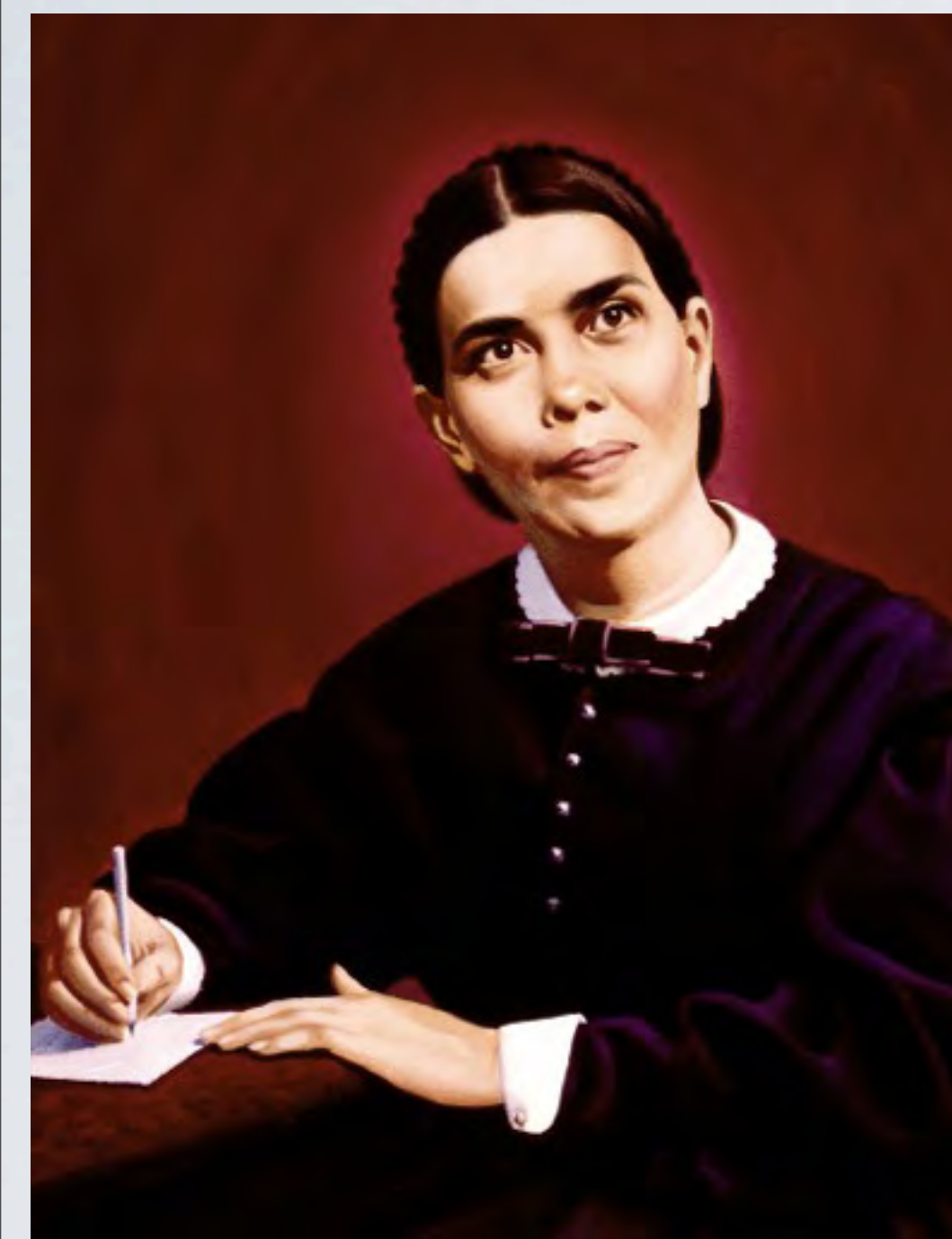
In this vision she “was taken off in the Spirit to the City of the living God.” She saw that “the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the Ten Commandments.”

F.D. Nichol, *Ellen White and Her Critics*, p. 172.



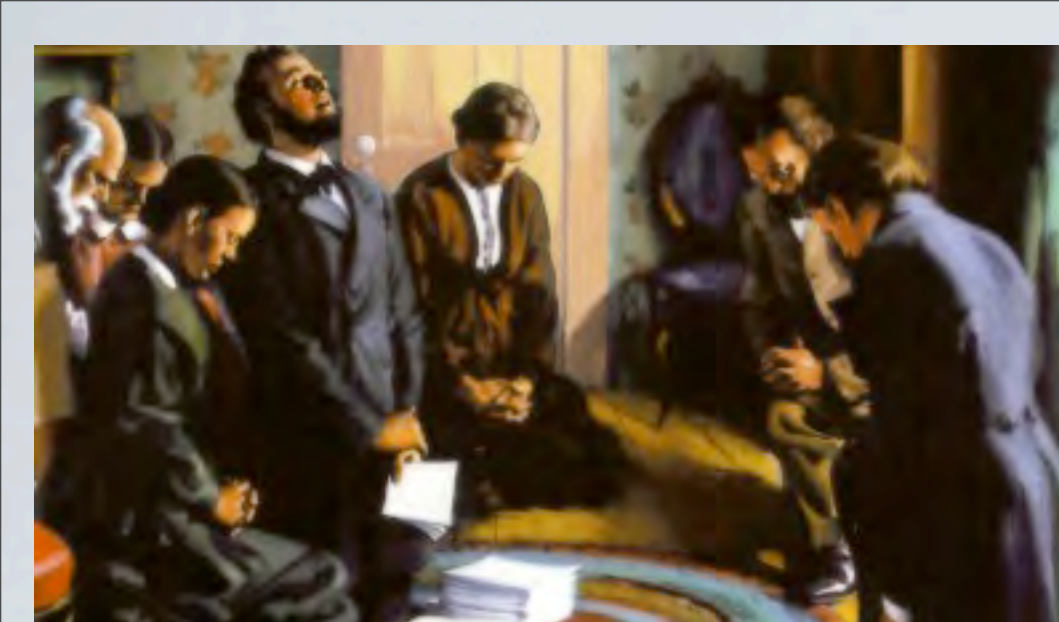


THE SEVENTH-DAY ADVENTISTS



She saw, also, that this door was opened in 1844, when Jesus “shut the door in the Holy Place, and opened the door in the Most Holy.” She quotes Revelation 3:7, 8. Since then “the commandments have been shining out to God's people, and they are being tested on the Sabbath question.”—*Present Truth*, August, 1849, p. 21.

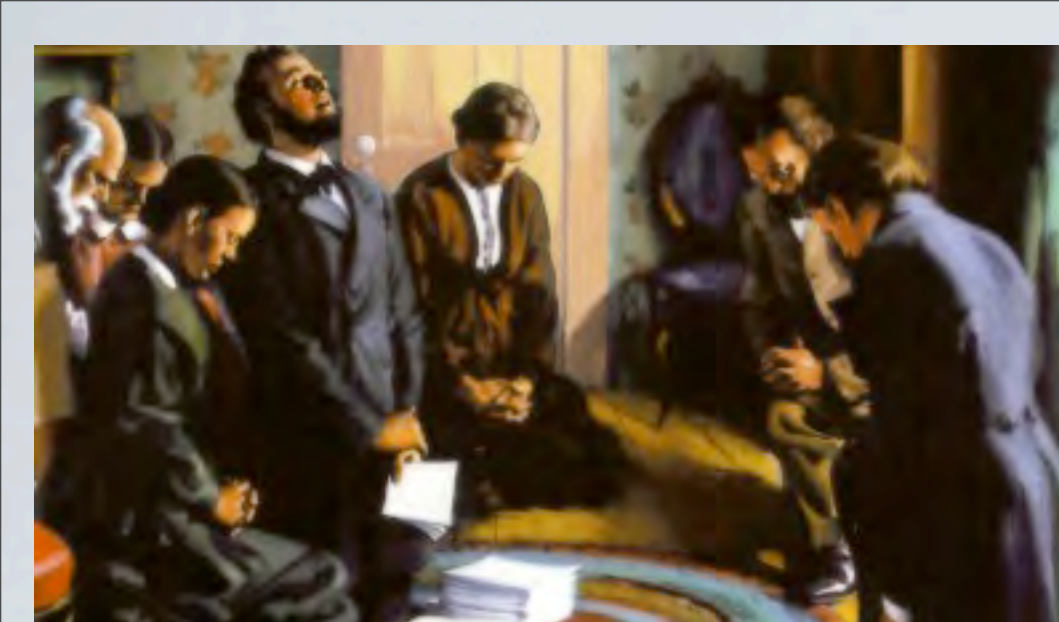
F.D. Nichol, *Ellen White and Her Critics*, p. 172.



THE SEVENTH-DAY ADVENTISTS

Three Major positions

1. The doctrine of the literal, personal Second Advent of Christ.
2. The doctrine of the Sabbath, the simple teaching of which was reinforced as “present truth” by various prophetic passages, particularly Revelation 14:9-12.
3. The doctrine of the heavenly sanctuary interlocked with the doctrine of the Sabbath.



THE SEVENTH-DAY ADVENTISTS

DEVELOPING IDENTITY

- The Sabbath/Sanctuary message led to an emphasis on the eternal nature of God's law.
- With a correction in their view of the “shut door” they now saw their mission to take these unique, biblical teachings to the rest of Christendom and the world (Three Angels' Messages).
- If they had discovered God's last message, they must be God's last-day people.

THREATS TO ADVENTIST IDENTITY



CONFUSED AUTHORITY

Threat to Identity

B.F. Snook and W.H. Brinkerhoff

Their 1866 *The Visions of Mrs. White Not of God* alleged that many of the things that Ellen White claimed to see in heaven were false, or not in accord with descriptions in Scripture.

Their views were widely taken up by the Advent Christians who rejected the Sabbath and Sanctuary message of the Seventh-day Adventists.

CONFUSED AUTHORITY



1970s

William Peterson, Donald McAdams, and Walter Rea documented the sources of the *Conflict of the Ages Series*.

Ronald Numbers documented the sources of EGW's health materials.

But denial of her inspiration on these grounds would also implicate the Bible.

CONFUSED AUTHORITY



The “Spiritualizers”

In eastern Maine in 1845 the young Ellen Harmon was traveling and working in the atmosphere of the spiritualizers who had allegorized away heaven, God, Jesus, and the Advent hope. They took the position that Jesus had come into their hearts on October 22, 1844.

But such allegorization or spiritualization of the Bible would destroy almost every Adventist doctrine.

CONFUSED AUTHORITY

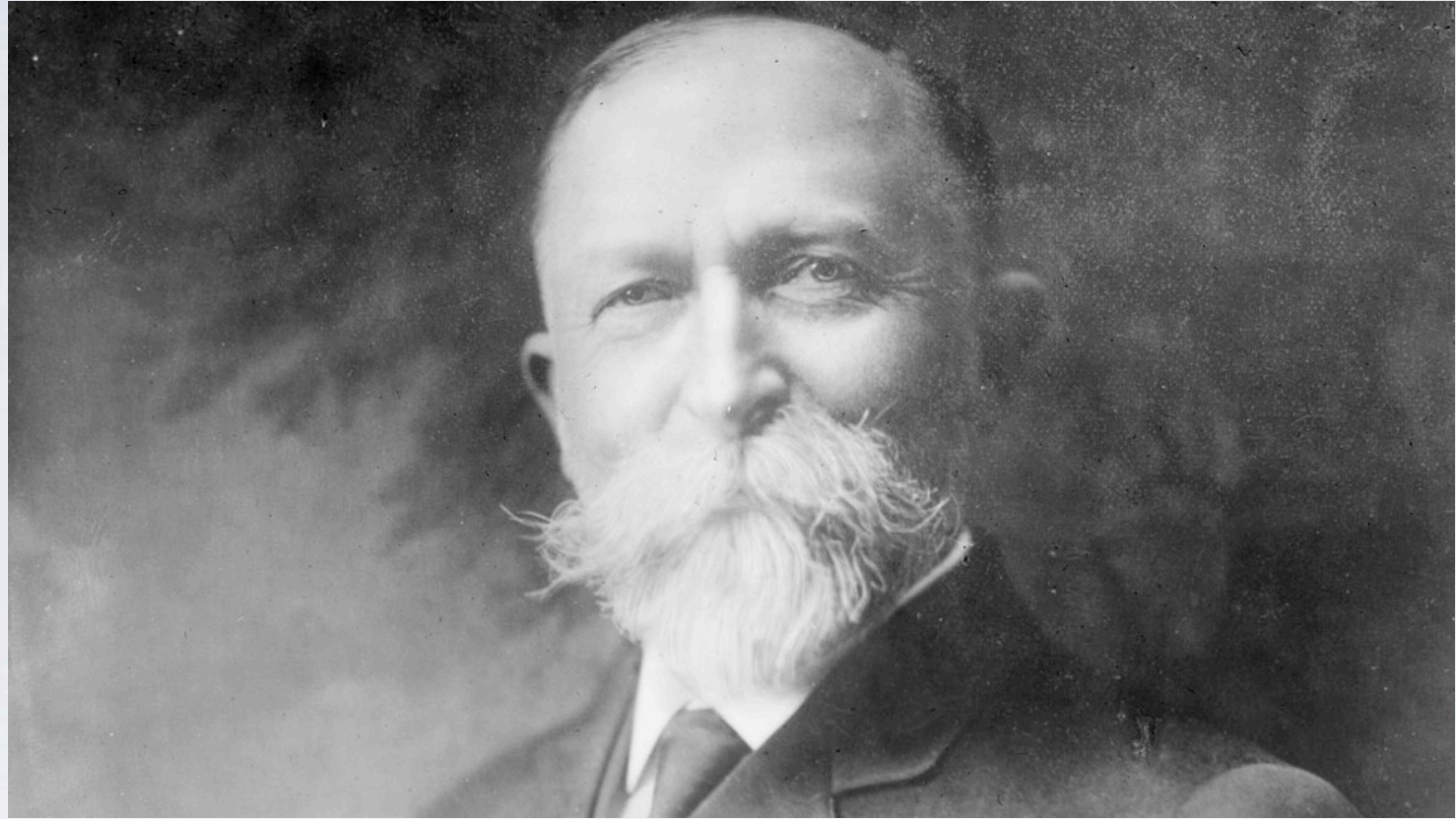


“The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, “If any man will do His will, he shall know of the doctrine.” [John 7:17.] If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.”

Ellen White, *Great Controversy*, pp. 598-599.

CONFUSED AUTHORITY





A SOCIAL GOSPEL

Threat to Identity

John Harvey Kellogg

“In 1897 he declared, much to the consternation of Adventist leaders, that the work of the sanitarium was ‘of an undenominational, unsectarian, humanitarian and philanthropic nature.’ When he stated that the sanitarium was not in the business ‘of presenting anything that is peculiarly Seventh-day Adventist in doctrine,’ Kellogg placed the sanitarium on a path that diverged from traditional Adventism.”

Seeking a Sanctuary, p. 303, citing Richard Schwarz, *John Harvey Kellogg*, pp. 355-6, 357.

A SOCIAL GOSPEL



I believe our humanitarian work ought to:

1. Be the natural outflowing of our love for Jesus and His children, and
2. Give way to a greater burden to not only save their bodies, but to lead them to eternal life.

A SOCIAL GOSPEL



SOURCE OF IDENTITY IN ADVENTISM

Message

Mission

Identity