

**WHERE IS THE LOCUS OF SEVENTH-DAY ADVENTISTS IN EVANGELICALISM?
A SEARCH FOR BOUNDARY IN THE POSTMODERN WORLD** John B. Wong, MD, JD, PhD
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Introduction

Before Jesus was arrested and put on trial, as recorded in John 17, He prayed for unity among Christian believers and unity with God. My discussion today seeks to examine whether Seventh-day Adventists as a Christian body is within the ambit of the larger visible Christian body, namely the Evangelical Church? Or put the question in a different way, whether the Adventist theology is consonant with the orthodoxy of evangelicalism as defined later in the paragraphs? And if so, what might be the Adventist contribution to the Evangelical movement?

In unity, there is strength and evangelistic effectiveness. In diversity, there is richness, fellowship, and communion. I'd like to use the Trinitarian model as well as the Bible to argue why we should have both unity and diversity in the Church—the invisible Church of God.

The Christian concept of Trinity states that God is one substance (Greek-ousia) or one essence with three distinct persons (Greek-hypostaseis)—Father, Son and the Holy Spirit. Each of the Trinitarian Person is fully God—the very God of very God. There is unity in purpose, in the essence of God, but the three Persons in the Trinity have distinct, different, primary functions and diverse activities in relating to the created order and to us humans. The three different Persons in the Godhead have one, unified purpose in restoring a perfect, loving relationship between God and fallen humanity and to accomplish through love and justice this one goal—peace and perfect harmony in the whole creation. Also take the Bible for example. It is the Word of God with significant internal coherence and unity in its message and revelation of God's will for humanity. Yet, this Word of God is rich in its multiple authorship with some forty writers of different personalities over a long period of time. It is rich and diverse in its metaphors, narratives and perspectives. Or use a practical illustration of a family which is made up of husband, wife and children. The Christian family of male, female, young and older members with different temperament ideally is one in purpose, one in upholding certain values, and unified in modeling after one Lord, Jesus Christ. But the family members all have different functions, activities, and different expressions of Christian modeling. My point is: unity and diversity do not have to be mutually exclusive; both can coexist in the Christian context for growth, for enrichment, for evangelism, and for fulfilling God's purpose in our own individual lives and in the Christian community. Let us apply this concept to the evangelical churches and examine for Christian unity's sake whether the SDA church is within the boundary of defined evangelicalism and whether she has anything to contribute.

Definition Of Evangelicalism

Evangelicalism, evangelism, evangelist, evangelical, evangelize all come from the Greek root noun euangelion meaning good news, gospel; or the verb euangelizomai meaning to bring good news or proclaim glad tidings.¹ The German adjective evangelisch means evangelical or Protestant, hence die evangelische Kirche, the Protestant Church, in contrast to Katholisch, the Roman Catholic.

Through the centuries and also depending on countries, the word evangelical has taken on different shades of meaning. Historically, evangelicalism² is a Christian renewal movement within orthodox Christianity. The evangelical tradition traces its historical and cultural roots to the Apostolic, early and medieval churches, the Protestant reformation, the European and English churches, the first and Second Awakenings, the English, Continental, and American revivals, the Fundamentalist-Modernist controversy and Billy Graham's evangelistic crusades, and other prominent evangelicals' writings. After WWII, neo-evangelicals have emerged. They not only believe in the truthfulness of the Bible as the fundamentalists do, but they also pay attention to intellectual vigor, cultural familiarity, social engagement, and political activism. Some of the well-known evangelicals range from John Stout of England, Allister McGrath of Oxford, J. I. Packer, Clarke Pinnock, Stanley Grenz, and Ian Rennie of Canada, Geoffrey Bromiley of

Scotland, F.F. Bruce of Manchester, Peter Toon of Oxford, Leon Morris of Australia, Murray Harris of New Zealand, to those here in the US including David Hubbard, George Ladd, Colin Brown, Richard Mouw of Fuller, Nicholas Wolterstorff of Yale, Alvin Plantinga of Calvin College and George Marsden of Notre Dame, Walter Elwell, Mark Noll of Wheaton, Gleason Archer, Kenneth Kantzer, Don Carson, and John Feinberg of Trinity Evangelical, Millard Erickson, Billy Graham, Carl Henry, Bill Bright, Robert Gundry, Pat Robinson, and the list goes on.

In general, Evangelicalism subscribes to the theology of the Trinitarian nature of God—Father, Son and Holy Spirit, the authority of the Bible, the Word of God written to be the normative rule of Christian belief and practice. Evangelicals also believe in the sinful nature of humans, the Divinity and redemptive role of Christ, His Resurrection and Second Coming, and salvation by grace alone through faith in Christ. They hold that the Church is the Body of Christ—a community of corporate spiritual life, with emphasis on renewal. They desire “a constructive, aggressive, dynamic, and unified program of evangelical action in the fields of evangelism, missions, Christian education and every other sphere of Christian faith.” 3

Some common emphases of evangelicals are, according to historian Bebbington: personal conversion (born-again experience), social and evangelistic activism, Biblical authority and centrality of the Cross. 4 The passion of evangelicals is to know the living Lord God, the love of Christ, and the power of the Holy Spirit and to share the good news of God’s grace and love with every person everywhere on earth.

From a movement starting at the margins, the evangelicals are now in the mainstream of Christendom with scholarly works and voices, proliferation of publications, institutions of higher learning, megachurches and many parachurch ministries.

Brief Description of the Seventh-day Adventist (SDA) Church and its Contemporary Beliefs

The SDA Church has a membership of 12 millions with assets of over 13 billions, and annual tithes and offerings amount to 1.6 billions. Next to the Catholic Church, the SDA Church is the second largest Christian world-church with missionaries in most of the nations of the world. In 1999 alone, there were over one million baptisms.

There are 9,699 ordained ministers, 5,210 licensed ministers. It operates 166 hospitals and sanitariums worldwide and 371 health clinics, employing 77, 605 people.

It owns a major health sciences University—the Loma Linda University with medical school, dental school, nursing school, School of Public Health, allied professional, graduate school, and others. There are 95 higher educational institutions worldwide with one major Theological Seminary in Andrews University, Michigan, granting PhD, ThD, MDiv, and other Master degrees. The publishing arm of the SDA Church has produced 281 periodicals with sales of 113 million in 1999 (137th Annual Statistical Report, 1999, General Conference of SDA, Office of Archives and Statistics, Silver Springs, Maryland).

I shall discuss the SDA’s doctrines and beliefs under two categories. Under the first group are those beliefs which are shared with the traditional Christian confessions and creedal statements of the Western churches. These include the authority and inspiration of the Bible, the Word of God as the source of faith and normative rule of Christian practice, the doctrine of God, the Trinity, the doctrine of man, creation, the Fall, the sinful nature of humans and their need of redemption and justification by grace through faith, the Divinity of Christ, His Virgin Birth, life, death and bodily resurrection and Second Coming, the two sacraments of baptism and the Lord’s Supper. For these doctrinal beliefs, there is no fundamental disparity and irreconcilability between evangelicalism and Seventh-day Adventism. 5

Under the second group, our examination turns to some rather “unique” SDA beliefs other than the commonly shared Christian doctrines, in contrast to evangelicalism’s theology. They include E. G. White and the Spirit of Prophecy, the soul, the state of the dead, destruction of the wicked, hell and punishment, the Sabbath, the sanctuary, the investigative judgment, the law/ grace, and salvation, the unclean foods, the Remnant Church. Which ones are considered evangelical and orthodox and which ones have been labeled as heretical and cultic will be discussed. Here I want to call attention to Adventists’ reluctance to formalize a creed, because they believe in the progression of truth as revealed by God. In the preamble of the 27

Fundamental Beliefs promulgated by the 1980 General Conference of SDA, it is stated: “Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church’s understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference Session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God’s Holy Word.” 6

To be noted also in our discussion is the fact that the Seventh-day Adventist community is not a monolith organization. The doctrinal positions range from the liberal to the most conservative with on-going heated discussions within the church body. Such progressive search for the present truth (truth with contemporary relevance to our society at our time) is in accordance with the Adventist ethos, and congruent with a dynamic, progressive understanding of God’s revelations to humankind.

I. The Prophetic Gift of E.G. White

The Spirit of Prophecy (Rev.19:10; 1 Cor. 12:10; 13:2) manifested in the counsels and writings of E. G. White has been a contentious issue within and outside the Adventist Church. Critics accuse Adventists’ use of White’s instructions and biblical interpretation as an extra-Biblical authority. This the Adventist Church has repeatedly denied. In *Questions on Doctrines* (1957), *Seventh-day Adventists Believe* (1988), *Handbook of Seventh-day Adventist Theology* (2000), the following affirmation and reaffirmation regarding the Adventist Church’s view of Ellen White are documented. “We do not regard the writings of Ellen G. White as an addition to the sacred canon of Scripture. We do not think of them as of universal application as is the Bible, but particularly for the Seventh-day Adventist Church. We do not regard them in the same sense as the Holy Scriptures, which stand alone and unique as the standard by which all other writings must be judged. Seventh-day Adventists uniformly believe that the canon of Scripture closed with the Book of Revelation. We hold that all other writings and teachings, from whatever source, are to be judged by, and are subject to, the Bible, which is the spring and norm of the Christian faith.” 7

“The writings of Ellen White are not a substitute for Scripture....Seventh-day Adventists fully support the Reformation principle of sola scriptura, the Bible as its own interpreter and the Bible alone as the basis of all doctrines. The founders of the church developed fundamental beliefs through the study of the Bible; they did not receive these doctrines through the visions of Ellen White. Her major role during the development of their doctrines was to guide in the understanding of the Bible and to confirm conclusions reached through Bible study.” 8

The history and function of Ellen White’s prophetic gift as a literary postcanonical prophetess within the Seventh-day Adventist Church include: 1) Ellen White acknowledges the supreme authority of God’s Word, the Bible, in her own words, “In His Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrine, and the test of experience.” 9 “The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested...” 10 “Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.” 11 “Yet the fact that God has revealed His will to men through His Word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Savior, to open the word to His servants, to illuminate and apply its teachings. And since it was the Spirit that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the Word.” 12

Ellen White states that her testimonies, both general and personal, written under the inspiration of the Holy Spirit, are designed to call attention to biblical principles in order that errors can be corrected, the right way more clearly seen, so that persons may be warned of errors in belief and lifestyle and called back to a closer relationship with God and to a deeper study of His Word. 13

Based on White’s own evaluations, an understanding is arrived at regarding her role as a prophetess in the context of biblical understanding of prophet and prophecy. A prophet is one who not only foretells

(predicting future events sometimes) but also proclaims and speaks on behalf of God. The modes of communication between the prophet and God may be through one or more of the following—visions, dreams, research, inspired study, for the purpose of instructing, warning, guiding, comforting, exhorting, encouraging the people or initiating revivals, or just “telling something that God has spontaneously brought to mind.”¹⁴ When White’s audience and followers called her a “prophet,” she told them she preferred to be thought of as God’s “messenger.” In her days, not a few false “prophets” had brought shame and dishonor to the cause of God because of their preaching and practice. In addition, she thought her ministry exceeded the scope of that of a prophet. She viewed her role as a spokesperson for God in the ongoing work of a church whose mission was to prepare people for the Second Coming of Christ. Besides writing prolifically and traveling and lecturing often, Ellen White was significantly involved in the organizational development of Seventh-day Adventist Church worldwide as well as its global missions and educational work and founding of schools and institutions. She was personally involved in the establishment of the College of Medical Evangelists at Loma Loma, California, now known as Loma Linda Health Sciences University, well known for its pioneering work in infant heart transplant and proton accelerator for cancer treatment. As of 2001, Loma Linda University Medical School has graduated 9,600 medical doctors and residents since its founding in 1899. In addition, 3,000 dentists, thousands of nurses, and thousands more of paramedical professionals have received their career training as a result of the vision and work of Ellen White—the vision “to make man whole.” And Loma Linda doctors and more recently its Surgical Heart Team have gone to many countries to establish hundreds of hospitals and clinics, to train local doctors, to care for the sick, and to perform operations for people who could never have access to or afford such procedures.

Conclusion: As discussed above, neither the official Seventh-day Adventist Church, nor its theologians and administrators in office, nor Ellen White herself, consider the writings of Ellen White as a substitute for or superceding in authority and status accorded the holy Scriptures. There is little doubt that Ellen White was specially used by God, for it is incredible that any woman with her physical limitations (childhood accident and many illnesses), mental ailments (severe depressions), family conflicts, tragedies, and limited formal education, could have accomplished so much in a lifetime and have had such enormous impact on the lives of millions of people. Take her away, there probably would not be much of a Seventh-day Adventist Church as it has evolved to what it is today—the largest world church next to the Catholic Church, with its global mission and healing ministry.

Yet, Ellen White was human, prone to errors like all of us. Some elements in the SDA Church would like to put her on the pedestal and almost worship her as God’s anointed. They tend to revere every word in her writings as the very words from Heaven, no less perhaps like some Calvinists who idolize John Calvin’s writings in his Institute of the Christian Religion. As we know, even the Bible itself can be the object of idolatry for the bibliolatrists.

God is not pleased with any form of idolatry no matter how worthy the object may be. God is a God of reason and balance. He requires that we honor His servants and heed their messages without relinquishing our discretionary judgment and critical assessment. Once we confess that the Bible is God’s Word which if properly internalized can lead us to eternal life, we would welcome any assistance from different sources to help us understand the messages contained in His word. Ellen White’s writings constitute such a source of enormous aid and unusual insights in our understanding of God’s will for our individual life. One is reminded that in the Bible also there are things difficult to understand. One must always focus on the essential rather than the peripheral, sort out the timely from the timeless, distinguish the regional versus the universal, and acknowledge that God’s truth for us is always couched in human words. God’s messages to us seldom, if ever, bypass the human mind where is found the reservoir of one’s accumulated life experience and learning. When they are sincerely studied and critically received, White’s writings are like supercommentaries of the Bible—a compass, a guide, a companion, an illuminator, a source of comfort, a “lesser light leading us to the greater light.” Take for example a few excerpts from her writings:

We have nothing to fear for the future except as we shall forget how the Lord has led us in the past. Life Sketches, 196.

Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making service and honor of God supreme will find perplexities vanish and a plain path before their feet. The Desire of Ages, 330.

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought....Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Education, 17, 18.

There are literally hundreds if not thousands of such inspiring thoughts and devotional gems in White's 100,000 pages of writings. In my view, a person is judged by his or her impact on others' thinking and by the fact whether the person has made a difference in people's lives in this world, and in the world to come in the Christian context. Jesus says, "Ye shall know them by their fruits." Mt. 7: 16. On this basis, White's life and thought stand in good comparison with those of Christian giants down through the centuries.

At the end of an exhaustive investigation into different sources, the most unfriendly critics of Ellen White not excluded, and having personally read almost all of Ellen White's writings, Dr. Walter Martin, the Christian specialist on Christian orthodoxy and cults, concluded: "...The writer (Walter Martin) believes that Mrs. White was truly a regenerate Christian woman who loved the Lord Jesus Christ and dedicated herself unstintingly to the task of bearing witness for Him as she felt led. It should be clearly understood that some tenets of Christian theology as historically understood and the interpretations of Mrs. White do not agree; indeed, they are at loggerheads. Nevertheless, Ellen G. White was true to the cardinal doctrines of the Christian faith regarding the salvation of the soul and the believer's life in Christ. We must disagree with Mrs. White's interpretation of the sanctuary, the investigative judgment, the scapegoat; we challenge her stress upon the Sabbath, health reform, the unconscious state of the dead, and the final destruction of the wicked, etc. But no one can dispute the fact that her writings conform to the basic principles of the historic gospel, for they most certainly do." 15

Previous discussions, in my opinion, should prompt one to consider a balanced assessment of Ellen White's writings and of herself as one of the architects and founders of Seventh-day Adventist Church. Her life and work, if fairly and properly adjudged as done by Dr. Martin and others, should pose no obstacle to Seventh-day Adventists' being included as evangelicals in their truest sense.

II. The Sabbath

The concept of Sabbath traces its origin to Genesis in which it is stated that God ceased from His work of creation after six days and blessed the seventh day and made it holy. "Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work He had been doing; so on the seventh day He rested from all His work. And God blessed the seventh day and made it holy, because on it He rested from all the work of creating that He had done. Gen.2: 1-3.

The importance of the Sabbath is repeatedly brought to the people's attention in the Old Testament times with death punishment for the profaner of Sabbath and blessings for its keepers. Num. 5: 32-36, Isa. 56: 6-8; 58:13-14. Its reenforcement can be seen in the miraculous provision of manna according to the Sabbath timetable. Exo.16. It was intended to be a holy day for worshipping God, for rest from mundane work, for remembering and contemplating God's creation and for practicing love and caring for God's created order, both people and animals. It is embodied as the fourth commandment of God's moral law. Exo. 20: 8-11 and Deut.5:12-15.

No one knows for sure how the weekly 7-day cycle has come about, other than the fact the Israelites were one of the first if not the first to use it. The Egyptians named the days of the week according to the planets

then known. Unofficial establishment of the week occurred about the beginning of the Christian era in the Greco-Roman world. The Romans adopted the Egyptian week of days named after sun, moon, and planets. The first day of the week was to be the day of the sun, thus Sunday for the Sun god, Monday for the Moon god. Later, Tuesday was named after the Norse God, and so forth. 16

Throughout the centuries, people of all nations have recognized the biological and emotional need for rest, recreation, intermittent fun and play. Once every seven days is a convenient scheme. From a utility point of view, one day of rest and diversion out of every seven days, is good for the body, the mind and the community. Few would dispute that Christians also need one day in seven for physical and mental rest. They require time for a spiritual recharge, for relational nurture, for ecological focus. Spiritual emphasis over material preoccupation, introspection and conversation with God and one's own soul, fellowship with others, and service to those in need, all speak eloquently for the intrinsic value of a sabbath. The meanings and emphases of the Sabbath Commandment, among other things, also include: (1) Remembering God's first creation and hence our utter dependence on His grace and sustenance; (2) Being grateful for His redemption, the second and new creation in our life; (3) Celebrating not just the material universe but also the moral universe within our hearts wherein dwells the potential for righteousness and justice, love, freedom, creativity, truth, and beauty; (4) Rejoicing in the temporospatial, spiritual and mental insulation (not isolation) against what one during the six days thinks, acts and reacts; (5) Looking expectantly for the final deliverance from slavery of sundry kinds and eternal rest in our resurrected bodies in celebrated fellowship with God's others in the earth made new.

It is not surprising, then, Sabbatarianism with different degrees of emphasis and details of observance has been advocated and practised since New Testament times. There was a period during the 4th and 6th centuries in the Eastern Orthodox Church and the Irish Church when both Saturday Sabbath and Sunday Sabbath were given equal recognition by the Christians. Early church fathers seemed to favor Sunday Sabbath. By the third century Sunday Sabbath observance on a weekly basis became rather widespread among Christians.¹⁷ Emperor Constantine's Sunday Edict was proclaimed on March 7, 321 B.C. In the Middle Ages, the Catholic Church made Sunday the day of worship a replacement for the Sabbath. Martin Luther chose Sunday for weekly worship based on tradition and custom; John Calvin went along and agreed with Luther. Albertus Magnus, Thomas Aquinas, Reformation theologians, Reformed theologians, old world and American Puritans all have contributed to its development. There were pockets of resistance and protest against the Sunday Sabbath. The movement of Seventh-day Baptists which began in England among the Old World Puritans spread to America during the Colonial days. From Trask, Brabourne in England, to Mumford of Rhode island, to Hiscox, eventually to Joseph Bates, James and Ellen White of Maine, the movement of Seventh-day Sabbatarianism grew to envelope the world.

The question for the Christians has always been: Which day should Christian observe? Those, including the SDA's, who argue that Saturday the seventh-day is the Christian Sabbath, base their conviction that the Sabbath commandment is the Fourth Commandment in God's Word. It even antedates Moses' receipt of the moral law in that it was right after creation that God himself instituted the Sabbath and commanded us to keep it holy. Jesus often alluded to the Sabbath and attended the synagogue, healed the sick on Sabbath of which He declared He is the Lord. In addition, He reminded the disciples that He came not to abolish the Law, the Sabbath Commandment included, but to fulfil it.

Dr. David Lowery (PhD, Univ. of Aberdeen) has written a well-researched article on the Lord's day. ¹⁸ His study shows that from early Christian literature onward, Sunday, the first day of the week, has been designated the Lord's Day. Equally convincing is the exhaustsive writing of Kenneth Strand, PhD, who takes a contrary position and arrives at different conclusions regarding the Lord's Day and Sunday observance.¹⁹ Controversy continues as to whether the early church regularly met on Sunday for worship. Whether Sunday begins from sundown to sundown or midnight to midnight, what activities are prohibited are also subjects for debate. Exactly when early church started Sunday worhsip, no one can be sure. The rationale and the factors behind the scene resulting in a shift from Saturday Sabbath observance to Sunday Sabbath are missing from

the NT writers in that Jesus, his disciples, the Apostle Paul and the early Jewish Christians all observed the Saturday Sabbath.

One could entertain a constellation of ecclesiastic, political, pragmatic elements that have legitimized the change in and perpetuation of Sabbath observance. There is no doubt that during the early church development, there was tremendous friction between the Christians who claimed their Christian liberty and freedom from the binding of the Jewish laws, and those new converts and Judaisers who insisted on retaining their Jewish customs and traditions including the seventh-day Sabbath observance. Ecclesiastically, Christians wanted to distinguish and distance themselves from the Judaisers by starting a new tradition using the power accorded the developing church. Politically, it was expedient to make the day of worship coincide with the secular Roman feast day, which was popularly accepted by the masses. As history would bear it out, Emperor Constantine, a new convert to Christendom, with sanction by the religious fathers, was to make Sunday a mandatory day of rest and worship. Theologically, the Church found justification for the change based on Jesus' resurrection, His post-resurrection appearances to the disciples, the descent of the Holy Spirit on Pentecost, the creation of light, all occurring on the first day of the week, Sunday. In addition, the Pauline passages seem to deemphasize the seventh-day Sabbath (Gal. 4:8-11, Col.2:16-17, Rom.14:5-6, Acts15:28-29). The seventh-day Sabbath was seen as a shadow of things to come, a part of the ceremonial law of Israel, whose abolishment was culminated by Jesus' fulfilled mission on earth. The seventh-day Sabbatharians, however, strongly disagree, maintaining that the Sabbath fourth Commandment is part of the moral law and has never been abrogated by Jesus. Many Christians also claim that John received his vision of the new heavens and new earth on the Lord's day, which as discussed earlier, would equate it with Sunday, lending speculation that that is the Grand day of Jesus' Second Coming.

It seems to me what presupposition one brings to the discussion table largely determines the thesis of one's argument. Those who believe sincerely in the Sunday Sabbath and who are strongly bound by custom and tradition in worship, fellowship, and community acceptance, will find all the Scriptural support for Sunday observance. On the other hand, equally sincere and knowledgeable Christians who believe in Saturday Sabbath can also marshal Biblical passages and ecclesiastical historical material to document the unjustified shift from Saturday to Sunday observance. It is my belief that this controversy will not have an earthly resolution. But is such a resolution important in one's spiritual journey and Christian life?

Even Seventh-day Adventists admit that "Salvation is not now, and never has been, by law or works; salvation is only by the grace of Christ... One thing is certain, man cannot be saved by any effort of his own. We profoundly believe that no works of the law, no deeds of the law, no effort however commendable and no good works—whether they be many or few, sacrificial or not—can in any way justify the sinner. Salvation is wholly of grace; it is the gift of God." 20 On the efficacy of the law and its keeping in contrast to grace as God's gift for our salvation, Evangelicals and Adventists are in total accord. Thus, keeping the fourth commandment in no way earns one's salvation; it is a mere reflection of one's love and obedience to God in the Adventist context of progressive revelation of God's light as interpreted by the Seventh-day Adventists.

Jesus summarizes the Christian's expected response to God's grace in loving God with all his and her heart, mind, soul and strength and loving the neighbor as himself and herself. Whether this response is regularly, publicly demonstrated on Saturday or Sunday is less important than the motive and genuineness behind it. I believe Christians ought to follow their conscience and conviction as they are impressed by the Spirit as to which day is most appropriate for them. At the same time, they are to embrace and practise the kind of Christian charity and grace that seeks to honor other Christians' belief and their right to that belief. Anything less is monstrous arrogance and speaks ill of the Christian cause. How God's heart must be wounded when He sees the same token love gifts from His children wrapped differently in green or blue being argued as the true expression of love at the expense of true spirituality. What the Lord is most concerned is not the wrapping, it is the gift in substance.

In conclusion, since the day of Sabbath observance neither constitutes the core requirement for one's salvation (a gift from God through grace by faith), nor does Saturday Sabbath do violence to the traditional

Christian orthodoxy, Saturday Sabbath observance should not be a hindrance to evangelicals' embrace of Adventists in their fold.

III. The Sanctuary and Investigative Judgment

Since the early history of Adventism, the cleansing of the heavenly Sanctuary with initiation of the Investigative Judgment beginning in October, 1844, based on interpretation of the prophesy in 2300 days/years of Daniel 8: 13-14 and also 9:24-27, has been one of the few landmark doctrines of Adventist theology. ²¹ Citing Daniel 7:9-10, Hebrews 6:20, 9:24, Revelation 2:23, 8:2-4, 10:6-7, 14:6-11, 11:18 and many other biblical passages, Adventists have laboriously constructed a doctrine of Christ's mediatorial work in the heavenly Sanctuary and the process of the ongoing Investigative Judgment and sealing of Christian believers. Dr. Gerhard Hasel writes, "The first phase of the last judgment has God the Father as its judge.... Christ does not judge at that time. But Jesus Christ, the risen Savior, is present at this judgment, taking the role of support for those whose names come up for judgment.... Briefly stated, the evidence from the book of Daniel and elsewhere points uniquely in the direction that God's professed people, both true and false believers, will come into judgment in this first phase of the investigative pre-Advent judgment.... The pre-Advent judgment is both investigative and evaluative in regard to all who have made a profession to be believers. One of the accomplishments of the pre-Advent judgment is the determination of those among the professed people who will inherit the kingdom.... A second major factor is the vindication of the saints.... A third major aspect of the pre-Advent judgment is that God's character is also vindicated.... A fourth major aspect...relates to the cleansing of the sanctuary...involves a blotting out of sin from the heavenly records.... His divine character will be revealed in its ultimate glory as never before.... All will see that He is a judge who judges justly and with fairness, taking all motivations and issues of the human heart into consideration. He will be seen as the one who understands all inherited tendencies and deformities of mind, soul and body.... Love and justice meet in God to the benefit of all those who are His own...." ²²

"Christ's mediatorial work in the heavenly sanctuary is a well-documented biblical teaching. At His ascension He inaugurated His priestly work of applying to believers the benefits of His expiatory/propitiatory death on the cross.... Christ's work has two aspects... The first...began at the ascension...Christ mediates God's loving grace to His people and represents them before God. The second aspect of Christ priesthood was typified by the work the high priest in the Most Holy Place on the Day of Atonement...at a specific moment within salvation history, at the end of the 2300 days/years, in 1844....A juridical-redemptive-eschatological aspect is initiated and added to His priesthood.... The second phase of Christ's ministry is the consummation of His work of vindication, judgment, a cleansing for the universe from sin, sinners, and Satan." ²³

While the Investigative Judgment is in session, people on earth are to hear the warnings through the messages of the three angels described in Revelation 14. With apologetic fervor Seventh-day Adventists want the whole world to know that they truly believe, like all traditional evangelical Christians, the total sufficiency of Christ's atonement for our sins by His death on the cross. "Only Christ, the Creator, the one and only God-man, could make a substitutionary atonement for men's transgressions. And this Christ did completely, perfectly, once for all, on Golgotha." ²⁴

In Questions on Doctrines, the official SDA statements is: "The death of Christ on Calvary's cross provides the only sacrifice by which man can be saved...the sacrifice was completely efficacious. It provided complete atonement for all mankind, and will never be repeated, for it was all-sufficient and covered the needs of every soul." ²⁵

Those who challenge the doctrine of the Sanctuary and Investigative Judgment are equally convinced that "they (Adventists) draw from the Scriptures interpretations which cannot be substantiated by exegesis but rest largely upon inference and deduction, drawn from theological applications of their own design....It is significant that non-Adventist Biblical scholars have never allowed these so-called "investigative judgment" interpretations, because there is no scriptural warrant for them apart from implications and inference....Adventists, in the opinion of conservative Biblical scholars, not to mention the liberal wing of

Protestantism, are only speculating with their sanctuary and investigative judgment theories. Actually, most are agreed that they have created doctrines to compensate for errors in prophetic interpretation....”²⁶ Desmond Ford, PhD, an Adventist who disagrees with the Church’s position on the sanctuary and investigative judgment, has written a 694-page book to argue his points. ²⁷

Within and outside of the Adventist circle and scholarly community, there have been many questions raised regarding the soundness and biblical bases for the sanctuary interpretation and also the implications of the investigative judgment—questions such as the time gap of millenia between Jesus’s death on the cross and the beginning of the investigative judgment, why an omniscient God has to take such a long time to examine the records, even granting the time allowance for other created beings to see God’s evaluative work based on the human calendar. Questions of the place, size, design of the sanctuary and the anthropomorphic movement and activities of Christ the Creator-God from the Holy to the Most Holy conjure up a whole speculative constellation least congruent with postmodern thought.

However, most SDA’s admit that this sanctuary and investigative “doctrine” cannot be the core of Christian non-negotiables in the context of one’s salvation and relationship with their Lord and Savior. The preamble of the most recent doctrinal statement of the SDA Church (1980), reaffirmed in 2000, clearly states that the Church remains open to new light and further illumination for understanding the Bible. Adventists since the earliest times have embraced a dynamic stance regarding the progressive unfolding of God’s truth, and no one has claimed infallibility in any of the doctrinal statements. In view of these factors, evangelicalism’s bar may not be set so high beyond the Adventists’ reach in spite of the sanctuary and investigative judgment beliefs among some of their members.

IV. The Human Soul and Spirit, the State of the Dead and Punishment of the Wicked

Based on the biblical theme of the creation of humans in the Image of God and the OT’s notion of soul (nephesh) and NT’s idea of spirit/soul (psuche) all pointing to the person and life with spirit, soul, body in an indivisible unity, Adventists believe that the “soul” does not have any conscious existence apart from the body. SDA’s believe that the human person is a unitary whole. It follows then, when the person dies, the soul being a part of the person and being all the manifestations of a living being, ceases to exist. In other words, the human soulish expressions in the form of cognitive, affective and volitive functions perish with the body. And the person rests in the grave till Resurrection at which time the power of God will reconstitute a glorious, transformed, resurrected body with the person’s identity intact. In line with SDA’s concept of a God of love and justice, the God of Jesus who even notices the fall of a sparrow, Adventists reject the idea of eternal punishing of the wicked by God in an everlasting hell. Instead, the wicked, after being punished proportionately, will be annihilated together with Satan. The universe then will be forever rid of sin and the aftermath of evil and evil doers. ²⁸

Critics of the SDA’s stance on these subjects cite biblical texts and the Christian traditional teachings on these points and mount cogent defense of the immortality of the soul, which entity at death departs from the body and immediately is caught up before the presence of God. The conscious, living soul is then reunited with the resurrected body at Resurrection. ²⁹

The nature of the human, Christian monism versus duality, conditional immortality, annihilation of the wicked, eternal punishment and hell fire, and related subjects are recurrent hotly debated topics within Christendom. Noted Christian scholars as well as evangelical theologians have in different degrees also argued for the Adventist position. Martin Luther in his early career, William Tyndale, John Wycliffe, H. W. Robinson, Oscar Cullman, G. C. Berkouwer, Philip Hughes, Stephen Travis, John Stout, John Wenham, Edward Fudge, Stanley Grenz, Clark Pinnock, to cite a few. ³⁰

If evangelical scholars are subscribing to some of these views similar to those of Adventists, one has to be careful in defining what is the non-evangelical doctrines of the Seventh-day Adventists. Clearly, there is room for dialogue and mutual understanding on these issues.

V. Grace and Law

Because Adventists have stressed the keeping of all Ten Commandments, including the fourth one regarding the Saturday Sabbath, they have been accused of legalism and anti-antinomianism. But repeatedly the SDA's through official pronouncement and thousands of articles and hundreds of books have made it known the following position: "According to Seventh-day Adventist belief, there is, and can be, no salvation through the law, or by human works of the law, but only through the saving grace of God. This principle, to us, is basic... Salvation is only by the grace of Christ. Moreover, there never was a time in the plan of God when salvation was by human works or effort. Nothing men can do, or have done, can in any way merit salvation...While works are not means of salvation, good works are the inevitable result of salvation...salvation is wholly of grace; it is the gift of God..." 31 And one of the founders of the SDA Church conclusively states: "The message of the gospel of His grace was to be given to the Church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, but do not teach or believe Christ." 32

Of late, there is increased emphasis on God's grace from Adventists' pulpits. With the disintegration of American families and rampant secularization of American culture, there is also a growing interest in Sunday Sabbath as a spiritual exercise and medium for Christian nurture and religious symbolism. A new consonance between the evangelical ethos and the Adventist motif is beginning to emerge, so it seems.

VI. Dietary Issue

From the beginning of the Adventist movement, health reform has been one of the main emphases. The so-called NEW-START program using the acronym aims in calling attention to (n)utrition, (e)xercise, clean (w)ater, (s)unshine, (t)emperance, fresh (a)ir, (r)est/recreation, and (t)rust in God. Believing that the Lord must have a purpose in forbidding the use of swine flesh and other unclean food, even though the prohibition is part of the abolished Mosaic ceremonial law, Adventists have advocated a vegetarian diet and avoidance of unclean meats.

With discoveries of modern science on nutrition and harmful effects of alcohol, tobacco, animal fats, sugary and refined food, the Adventist health emphasis has much to commend within and outside of Christian circles. Evangelicals and Adventists may disagree on the degree of Christian freedom according to one's conscience on the peripheral issues of Christian lifestyle and preference in food, dress, dwelling, entertainment, sports, and recreation. However, there is no disagreement on Apostle Paul's admonition, "Whether therefore we eat, or drink, or whatsoever we do, we should do all to the glory of God." (1 Cor. 10:31). This is a good, basic rule for Christian practice.

Seventh-day Adventists, being an international community and far from being a monolithic body, follow many paths in the matter of food selection. They base their choices not on the Mosaic dietary law, which to them are no longer binding, but on health principles, environmental ethics, and moral reflection on reverence for life, sensitivity to the suffering of God's creatures, and conservation of God's resources (vegetable protein is much more economical to produce than animal protein from meat). Many of them subscribe to ovo-lacto-vegetarianism (use milk and eggs but no animal flesh); some follow pure vegetarianism (no animal product whatsoever); some eat only the clean meat (beef and lamb, but no pork or rabbit) and fowl (chicken, duck, goose) and fish (no catfish because it has no fins or scales); some include in their meals certain kinds of shellfish such as shrimp, crab and lobster (their shells and legs and swimmerets are functionally analogous to the scales and fins of fish). Even though the OT diet laws are not binding, some SDA's feel that God must have a reason for forbidding certain foods, such as swine flesh. Out of respect for the Creator's wisdom and intention for our human good, they take God's dietary instructions with more than just casual notice.

Christians regardless of their denominational affiliation should heed Paul's other advices in Romans 14:1-4: "One man's faith allows him to eat everything...The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him"; 1 Cor. 10:23-33; Gal. 5:1: "It is for freedom that Christ has set us free"; 1 Tim. 4:4: "...foods which God created to be received with thanksgiving...For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer"; and

balanced with Paul's reminder in 1Cor.3:16: "Don't you know that you yourselves are God's temple and that God's Spirit lives in you?"

VII. The Remnant people of God

Adventists have been criticized for their view that they are God's special people constituting the remnant church in the last days. However, the official statements, "Seventh-day Adventists have never sought to equate their church with the church invisible—"Those in every denomination who remain faithful to the Scriptures...Seventh-day Adventists firmly believe that God has a precious remnant, a multitude of earnest, sincere believers, in every church...the host of the true followers of Christ are scattered all through the various churches of Christendom, including the Roman Catholic Church. These God clearly recognizes as His own...." 33

Adventists and evangelicals alike recognize that it would be no less than revolting arrogance to claim that one has the absolute truth and monopoly of God's revelation to humans. In my view, the richness of God's attributes and His infinite love and wisdom demand at the minimum many perspectives and, yes, many revised versions of interpretations, through the reflections and experiences of many Christian bodies. Reality as well as our humility ought to drive us to heed Paul's insight, "Now we see but a poor reflection as in a mirror; then we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known." 1 Cor. 13: 12.

What is a cult?

- a) E. Troeltsch's original meaning of cult—a mystical or spiritual form of religion which enlivens a dead orthodoxy. Such spirituality is often embraced by intellectuals and the educated. The early Luther, many Puritans, and Pietists were examples of followers of cultic religion, in Troeltsch's view.
- b) General definition: A particular system of religious belief, practice or worship by devotees (usually extremists) with blind devotion to and veneration for a person (usually a charismatic leader), for an ideal (usually false or heretical), or to a fad (often short-lived), in secrecy, with practice of mind-control and fraud and deception.
- c) Modern religious definition: Part of evangelical polemics against the so-called heretical groups, the Mormons, the Jehovah Witnesses, the Moonies, the Hare Krishna, the Jim Jones, the David Koreshes. Emphases often have been on the leaders' character, their fraudulent claims and the deceived followers.
- d) Dr. Charles Braden (Prof. at Northwestern University): A cult is any religious group which differs significantly in some one or more respects as to belief or practice from those religious groups which are regarded as the normative expressions of religion in our total culture.
- d) The Current Social and Legal Perception of a Cult—any fringe group posing as a major threat to society's peace and order.

SDA's Contribution to Evangelicalism

I shall argue that one of the greatest contributions of Seventh-Day Adventism to Christian faith and practice as well as to the evangelical tradition is CHRISTIAN WHOLISM—a truly foundational Christian concept based on Creation, Christian anthropology, the Image of God, the mission of Christ, the telos of God's redemptive activities, God's sovereign will for fallen humanity, culminated in our resurrected bodies on Christ's Second Coming. The Sabbath is a recurrent, periodic, insulated time for practice of Christian Wholism. The Second Advent is God's appointed time for the ultimate fulfillment of Christian Wholism in believers' resurrected bodies. By its very name, Seventh-Day Adventism implicates an emphasis on Christian Wholism as I shall define below: (a working definition) sozo, soteria, hugies, hugiaino—to save, make whole, to heal, to be well; salvation, healing, wholeness.

Christian Wholism is a belief and practice that is grounded in God's creation of the human as a unitary whole person with physical, mental, emotional, relational, social and spiritual dimensions in a dynamic

interaction with the environment. It is more than the mere absence of disease, more than physical health, mental, and emotional well-being, relational calm, or social adjustment. It is the progressive integration of the spiritual attributes of love, faith, hope, freedom, creativity, humility, and forgiveness with the other dimensions of personhood in an ongoing process of peace and joy towards a perfectly harmonious development intended by God, not achievable in our lifetime, but shall be culminated in our resurrected bodies in the eternal life to come.

To attend to the needs of the whole person, SDA's have established churches, schools, hospitals, and publishing houses. To proclaim and to share the good news of Christ's offer of salvation (soteria, health, healing, deliverance, restoration of wholeness, re-creation), SDA's have dispatched missionaries, medical and dental and para workers throughout the world, established human centers of hope and healing inviting whoever is willing to come. That and more is truly the SDA's evangelical thrust impelled by a sense of a global mission, with vision, passion and compassion.

Now returning to the beginning of our discussion, let us revisit Jesus' prayer for unity among Christian believers and unity with God. He prayed to the Father, "My prayer is not for them (disciples) alone. I pray also for those who will believe in me through their messages, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me." Jn. 17: 20-23.

Finally, let me ask this question: Is Evangelicalism's ambit generous enough to circumscribe Seventh-Day Adventists?

Before answering the question, let's make a general statement first. This question will not apply to the most fundamentalist Seventh-day Adventists who tend to accord E. G. White's writings the same authority as that of the Bible. Neither would the question be relevant to the ultraliberal SDA's, whose beliefs are obviously conflictive with Evangelical teachings. The question is directed to the majority, middle-of-the-road Adventists, whose interests and concerns are represented by the official church organization, the General Conference of Seventh-day Adventists of Takoma Park, Washington, D.C.

When the question is directed to this large group of Adventists, the answer, I submit, may be found in further defining which group of Adventists and Evangelicals one has in mind. In addition, the answer also largely hinges on to what degree each camp is willing to listen in humility and with tolerance while both are imbued with love and heeding the Master's call for unity.

- 1 Ulrich Becker, "Gospel, Evangelize, Evangelist. (euangelion)" in *The New International Dictionary of New Testament Theology*, vol. 2, Colin Brown, gen. ed. (Grand Rapids: Zondervan, 1986), 107ff. See also *A Greek-English Lexicon of the New Testament*, Walter Bauer (Chicago: Univ. of Chicago Press), 317.
- 2 Timothy George, "If I'm an Evangelical, What Am I?" in *Christianity Today*, August 9, 1999.
Richard Pierard and Walter Elwell, "Evangelicalism" in *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker, 2001), 405-409.
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Alan Wolfe, "The Opening of the Evangelical Mind" in *Atlantic Monthly*, October 2000.
- 3 Millard Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker Books, 1998), 1147-48.
- 4 Timothy George, op. cit., 62.
- 5 *Handbook of Seventh-day Adventist Theology*, R. Dederen et.al., editors (Hagerstown, MD: Review and Herald Publishing Association, 2000). In the Preface, it is stated: "The 28 articles that make up this volume have been in process for some ten years.... Although each article is signed... all contributions...subject to review and suggestions from the Biblical Research Institute Committee, a group of 40 persons predominantly scholars but including a few administrators.... The whole working team ... could claim to be genuinely international.... The aim... has been to produce a work of reference written in a spirit of unqualified loyalty to the Scriptures as the written Word of God.... What is presented here is broadly representative of mainstream Adventist theology and biblical scholarship as they are practiced throughout the worldwide Adventist Church.... It is a work of constructive theology, biblically based and Christ-centered, one that tries to see the whole in terms of the interrelationship of all its parts, and the parts always in terms of their relationship to one another and to the whole....
Also see *Seventh-day Adventists Believe...*, Ministerial Association, General Conference of Seventh-day Adventists (Hagerstown, MD: Review and Herald Publishing Association, 1989).
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- 6 *Seventh-day Adventists Believe...*, Ibid., iv.
- 7 *Seventh-day Adventists Answer Questions on Doctrine* (Washington DC: Review and Herald, 1957), 89, 90.
- 8 *Seventh-day Adventists Believe...*, Ministerial Association, General Conference of SDA's (Hagerstown, MD: Review and Herald Publishing Association, 1989), 227.
- 9 Ellen White, *The Great Controversy* (Boise, Idaho: Pacific Press Publishing Asso., 1940), vii.
- 10 *The Great Controversy*, ibid., vii.
- 11 *Selected Messages*, vol.III, 30.
- 12 *The Great Controversy*, ibid., vii..
- 13 *Handbook of Seventh-day Adventist Theology*, 628.
- 14 Wayne Grudem, *Systematic Theology* (Leicester, Eng., Grand Rapids: IVP, Zondervan), 1049-60. For an interesting discussion on the gift of prophecy, please read the section by Dr. Grudem (PhD, Cambridge Univ.), who states, "although several definitions have been given for the gift of prophecy, a fresh examination of the New Testament teaching on this gift will show that it should be defined not as "predicting the future," nor as "proclaiming a word from the Lord," nor as "powerful preaching"—but rather as "telling something that God has spontaneously brought to mind."
- 15 Walter Martin, *The Kingdom of the Cults* (Minneapolis: Bethany House, 1985), 445, 446.
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Samuele Bacchiocchi, *The Sabbath Under Crossfire* (Berrien Springs, MI: Biblical Perspectives, 2000).

- Other critics have included ex-Adventists E. B. Jones, W. T. Rea, R. Numbers, D. Ratzlaff, G. Taylor.
- 16 Encyclopaedia Britannica, vol. 23 (Chicago, Wm. Benton, Univ. Chicago, 1969), 364.
The Word Book of Encyclopedia, vol. 21 (Chicago: Word Book, Inc., 1986), 146.
 - 17 Handbook of SDA Theology, 519.
 - 18 David Lowery, "Lord's Day" in Evangelical Dictionary of Theology, 700-702. Also see A.S. Wood, "Lord's Day" in New Bible Dictionary (Leicester: IVP, 1996), 694. Also D.A. Carson., ed., From Sabbath to Lord's Day: A Biblical, Historical, and Theological Investigation (Grand Rapids, Zondervan, 1982).
 - 19 Kenneth A. Strand, "The Sabbath" in (Handbook of Seventh-day Adventist Theology, 2000), 493-537. Also see Samuele Bacchiocchi, Divine Rest for Human Restlessness: A Study of the Good News of the Sabbath for Today (Rome: Pontifical Gregorian University Press, 1977).
 - 20 Questions on Doctrine, 135, 141, 142.
 - 21 George R. Knight, A Search for Identity—The Development of Seventh-day Adventist Beliefs (Hagerstown, MD: Review and Herald Publishing Asso., 2000), 27.
 - 22 Gerhard F. Hasel, "Divine Judgment" in Handbook of SDA Theology, 840-846.
 - 23 Angel M. Rodriguez, op. cit., "The Sanctuary," 400. Also 375-417.
 - 24 Questions on Doctrine, 398-400.
 - 25 Ibid., 356, 357.
 - 26 Walter Martin, The Kingdom..., 473-480.
 - 27 Desmond Ford, Daniel 8:14 The Day of Atonement and The Investigative Judgment (Casselberry, FL: Euangelion Press, 1980).
 - 28 See extensive discussions on these subjects with biblical references supporting the arguments in Questions on Doctrine, Seventh-day Adventists Believe—A Biblical Exposition of Fundamental Doctrines, and Handbook of SDA Theology, quoted above.
 - 29 Walter Martin, The Kingdom..., 447-459.
 - 30 Martin Luther, Martin Luthers Werke, Kritische Gesamtausgabe (Weimar, 1883), 17/2: 235, cited in Paul Althaus, The Theology of Martin Luther, T. C. Schultz, trans. (Phil.: Fortress, 1966), 414-415.
Stanley Grenz, Theology for the Community of God (Nashville: Broadman and Holman, 1994), 831-839.
John Brunt, Handbook of SDA Theology, 367-340.
Walter Martin, The Kingdom..., 447.
 - 30 Robert Peterson, "Undying Worm, Unquenchable Fire," Christianity Today, Oct. 23, 2000.
 - 31 Questions on Doctrine, 135, 141, 142.
 - 32 E. G. White, Testimonies to Ministers (Mountain View, CA: Pacific Press, 1952), 92.
 - 33 Questions on Doctrines, 186, 192, 197.
Jack W. Provonsa, A Remnant in Crisis (Hagerstown, MD: Review and Herald Publishing, 1993). In this book, Jack Provonsa, MD, PhD, a longtime SDA and Professor of Philosophy of Religion and Christian Ethics at Loma Linda University Medical School suggests on page 163 that " the final remnant gathering may be broader and more extensive than any formal church, as such, can possibly organize, however successful its proselytizing strategies. This is said while giving full credit to the proleptic use of the term 'remnant.' The proleptic remnant may one day be absorbed into the final remnant that it has played such an important part in bringing into being." He further asks: But what if the final remnant is mainly a quality of life and faith rather than an established institution?

¹ Ulrich Becker, “Gospel, Evangelize, Evangelist. (*euangelion*)” in *The New International Dictionary of New Testament Theology*, vol. 2, Colin Brown, gen. ed. (Grand Rapids: Zondervan, 1986), 107ff. See also *A Greek-English Lexicon of the New Testament*, Walter Bauer (Chicago: Univ. of Chicago Press), 317.

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⁶ *Seventh-day Adventists Believe...*, Ibid., iv.

⁷ *Seventh-day Adventists Answer Questions on Doctrine* (Washington DC: Review and Herald, 1957), 89, 90.

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⁹ Ellen White, *The Great Controversy* (Boise, Idaho: Pacific Press Publishing Assn., 1940), vii.

¹⁰ *The Great Controversy*, ibid., vii.

¹¹ *Selected Messages*, vol. III, 30.

¹² *The Great Controversy*, ibid., vii.

¹³ *Handbook of Seventh-day Adventist Theology*, 628.

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- ¹⁶ *Encyclopaedia Britannica*, vol. 23 (Chicago, Wm. Benton, Univ. Chicago, 1969), 364.
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- ¹⁷ *Handbook of SDA Theology*, 519.
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- ²⁰ *Questions on Doctrine*, 135, 141,142.
- ²¹ George R. Knight, *A Search for Identity—The Development of Seventh-day Adventist Beliefs* (Hagerstown, MD: Review and Herald Publishing Asso., 2000), 27.
- ²² Gerhard F. Hasel, "Divine Judgment" in *Handbook of SDA Theology*, 840-846.
- ²³ Angel M. Rodriguez, op.. cit., "The Sanctuary," 400. Also 375-417.
- ²⁴ *Questions on Doctrine*, 398-400.
- ²⁵ *Ibid.*, 356, 357.
- ²⁶ Walter Martin, *The Kingdom...*, 473-480.
- ²⁷ Desmond Ford, *Daniel 8:14 The Day of Atonement and The Investigative Judgment* (Casselberry, FL: Euangelion Press, 1980).
- ²⁸ See extensive discussions on these subjects with biblical references supporting the arguments in *Questions on Doctrine*, *Seventh-day Adventists Believe—A Biblical Exposition of Fundamental Doctrines*, and *Handbook of SDA Theology*, quoted above.
- ²⁹ Walter Martin, *The Kingdom...*, 447-459.
- ³⁰ Martin Luther, *Martin Luthers Werke*, Kritische Gesamtausgabe (Weimar, 1883), 17/2: 235, cited in Paul Althaus, *The Theology of Martin Luther*, T. C. Schultz, trans. (Phil.: Fortress, 1966), 414-415.
Stanley Grenz, *Theology for the Community of God* (Nashville: Broadman and Holman, 1994), 831-839.
John Brunt, *Handbook of SDA Theology*, 367-340.
Walter Martin, *The Kingdom...*,447.
Robert Peterson, "Undying Worm, Unquenchable Fire," *Christianity Today*, Oct. 23, 2000.
- ³¹ *Questions on Doctrine*, 135, 141, 142.
- ³² E. G. White, *Testimonies to Ministers* (Mountain View, CA: Pacific Press, 1952), 92.
- ³³ *Questions on Doctrines*, 186, 192, 197.
Jack W. Provonsha, *A Remnant in Crisis* (Hagerstown, MD: Review and Herald Publishing, 1993). In this book, Jack Provonsha, MD, PhD, a longtime SDA and Professor of Philosophy of Religion and Christian Ethics at Loma Linda University Medical School suggests on page 163 that " the final remnant gathering may be broader and more extensive than any formal church, as such, can possibly organize, however successful its proselytizing strategies. This is said while giving full credit to the proleptic use of the term 'remnant.' The proleptic remnant may one day be absorbed into the final remnant that it has played such an important part in bringing into being." He furhter asks: But what if the final remnant is mainly a quality of life and faith rather than an established institution?