Faith and Works in Ellen G. White's Doctrine of the Last Judgment

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Andrews University
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FAITH AND WORKS IN ELLEN G. WHITE'S DOCTRINE OF
THE LAST JUDGMENT

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Theology

by
Jairyong Lee
September 1985
FAITH AND WORKS IN ELLEN G. WHITE'S DOCTRINE OF
THE LAST JUDGMENT

A dissertation presented
in partial fulfillment of the requirements
for the degree
Doctor of Theology

by
Jairyong Lee

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ABSTRACT

FAITH AND WORKS IN ELLEN G. WHITE'S DOCTRINE OF THE LAST JUDGMENT

by

Jairyong Lee

Chairperson: Hans K. LaRondelle
ABSTRACT OF GRADUATE STUDENT RESEARCH
Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

Title: FAITH AND WORKS IN ELLEN G. WHITE'S DOCTRINE OF THE LAST JUDGMENT

Name of researcher: Jairyong Lee
Name and degree of faculty adviser: Hans K. LaRondelle, Th.D.
Date completed: September 1985

This research studies the relationship between faith and works as the grounds of the last judgment in the thought of Ellen G. White.

Chapter I forms the introduction to this research.

Chapter II sketches the historical and theological milieu of the Adventist movement in nineteenth-century North America as the background for the formation of Ellen White's concept of the last judgment. As one of the ardent followers of William Miller, Ellen White had been influenced considerably by Millerite leaders in the formation of her eschatological foundation. Many of her own positions related to the judgment scene, such as the Day of Atonement theme, the pre-Advent investigative judgment, and the end-time
warning message of Rev 14. These came to her as a result of her diligent Bible study and that of other Adventist pioneers. Later she received visions—which Adventists believe to be God-inspired—that confirmed her positions.

Chapter III shows the various aspects of the last judgment as expressed in White's writings. Her concept of the last judgment has been analyzed both thematically and chronologically emphasizing her unique contribution to Adventist society. In contrast with her contemporary Protestant theologians, Ellen White viewed the last judgment of God in three distinctive phases: (1) pre-Advent investigative judgment; (2) millenial consultative judgment; and (3) postmillennial executive judgment.

Chapter IV discusses White's views on the soteriological and eschatological aspects of the last judgment. She consistently acknowledged faith as the indispensable factor in the sinner's experience of justification before God. Nevertheless, she did not deny the importance of works in determining man's eternal destiny of either salvation or destruction.

Chapter V summarizes chapters II, III, and IV, cites some conclusions as to Ellen White's position on the relationship of faith and works in the last judgment. White advocated righteousness by faith (apart from works) but admitted that the last judgment would be on the basis of works, since at that time man would be judged according to his works which are the fruit evidencing either faith or non-faith.
DEDICATED TO

Ahn Sook, my God-given wife
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<td>LS</td>
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<td>WM</td>
<td>Welfare Ministry</td>
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<td>The Bible Echo and Signs of the Times</td>
</tr>
<tr>
<td>GCB</td>
<td>General Conference Bulletin</td>
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<tr>
<td>HR</td>
<td>Health Reformer</td>
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<td>KJV</td>
<td>King James Version</td>
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LLM  Loma Linda Messages
MS   Manuscript
NASB New American Standard Bible
NIV  New International Version
NT   New Testament
OT   Old Testament
RH   The Review and Herald
RSV  Revised Standard Version
SDA Seventh-day Adventist
ST   The Signs of the Times
SW   Southern Watchman
YI   Youth's Instructor
ACKNOWLEDGMENTS

Any study such as this could not have been possible without indebtedness to many people. I wish to express my gratitude to those individuals and institutes contributing to this research work.

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I wish to extend my appreciation to the Far Eastern Division of Seventh-day Adventists and the Seventh-day Adventist Theological Seminary, Far East, which supported me with all the necessary funds for this research project.

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CHAPTER I

INTRODUCTION

Statement of the Problem

Seventh-day Adventists "accept Ellen G. White's writings as representing the work of the prophetic gift"¹ and consider them inspired messages from God. Given this acceptance, it is no wonder that her writings not only held an important place in confirming the doctrines formulated by the early Adventists, but that they now hold a position of authority for the leaders and the worldwide membership of the Seventh-day Adventist church.² Thus, she has had a significant standing where the molding of beliefs and the shaping action of the Adventist church is concerned. She has been widely recognized as "a writer, lecturer, counselor,"³ prophetess, and a servant of God.⁴

One of the overriding themes in the writings of Ellen White is that of a great controversy between two antagonistic forces in the universe—Christ and Satan—which began in heaven before the creation of the planet earth. This controversy between good and evil has been further expanded to include all human beings since the time of man's fall in the Garden of Eden, and it "will increase in intensity to the very close of time."5

According to Ellen White, the sin-problem will eventually be solved forever, and God will be satisfactorily vindicated before the universe in an eschatological judgment.6 In other words, man's salvation will be accomplished through the process of the divine judgment and the sin-problem will be solved; God's love and justice will be apparent to the whole universe when the judgment is over. Therefore, in the thought of Ellen White, the climax of salvation history contains the event of the last judgment and of the second coming of Christ. She repeatedly mentioned that one has to be ready to stand before the judgment bar of God7 and that believers should preach the message of the coming judgment of God to the world.8

Ellen White did not intend to be a theologian in her day, although she maintained a high standard for theological perspective

5GC ix. All references to Ellen White's works delete her name and include only the abbreviation for the title of the work followed by the page number.


in her writings. She has been, rather, a minister of the Word. Her writings were homiletically oriented. How mankind could be saved was her constant concern throughout her ministry.

She consistently claims that man is justified by faith alone, yet she does not deny the importance of good works.9 She says repeatedly that man will be judged according to his own works.10 On the other hand, she asserts that those who "cherished unbelief"11 would be judged. If man is condemned because of his unbelief, then what is the function of evil works for the lost? And if man is justified by faith alone, then what is the function of good works for the redeemed? How are faith and works related as grounds for divine judgment in Ellen White's doctrine of the last judgment?

In her exposition of the grounds of the last judgment, Ellen White elaborated considerably on "works" as the factor of decision making for man's eternal destiny. Her two seemingly contradictory doctrines of "justification by faith" and "judgment according to works" appear quite extensively throughout her writings, at times independently, and, in many other instances, cross-referentially.

Purpose of the Study

Throughout the history of the Christianity, many students of

9"Good works will not save even one soul, yet it is impossible for even one soul to be saved without good works" ("Noteleaflets," The Church, No. 5; reprinted in ISM [1958] 377).


11"Students Deciding Their Eternal Destiny," RH, 23 January 1894, p. 50. This concept is biblical as it is written, "He who believes ... will be saved; but he who does not believe will be condemned" (Mark 16:16).
the Bible have endeavored to harmonize the paradoxical doctrines of
"justification by faith alone" and "judgment according to man's own
works" in connection with ultimate salvation. However, in many
cases, the trends have been either biased toward one or taken a
stance of total denial toward the other. As a fervent student of the
Bible, Ellen White was greatly concerned with eschatological events,
including the last judgment of God, and produced a considerable
amount of literature on the topic. During the past several
decades, a number of doctoral dissertations have been produced on the
life and work of Ellen White.\textsuperscript{12} None of these dissertations,

\begin{itemize}
\item Joseph Norman Barnes, "The Mind-Body Concepts in the
Thinking of Ellen G. White," Ph.D. dissertation, New York University,
1965;
\item E. M. Cadwallader, "Educational Principles in the Writings of
Ellen G. White," Ph.D. dissertation, University of Nebraska, 1949;
\item Gil Gutierrez Fernandez, "Ellen G. White: The Doctrine of the Person
\item John M. Fowler, "The Concept of Character Development in the Writings of
\item Roy Graham, "Ellen G. White: An Examination of Her Position and Role in
the Seventh-day Adventist Church," Ph.D. dissertation, University of
Birmingham, 1978;
\item Ronald D. Graybill, "The Power of Prophecy: Ellen G.
White and the Women Religious Founders of the Nineteenth Century,"
\item Fredrick E. J. Harder, "Revelation, A Source of Knowledge, As Conceived by Ellen G.
\item William R. Lesher, "Ellen G. White's Concept of Sanctification," Ph.D.
dissertation, New York University, 1970;
\item A. Leroy Moore, "Theology in Crisis: or Ellen G. White's Concept of Righteousness by Faith As It Relates
to Contemporary SDA Issues," Ph.D. dissertation, New York University,
1980;
\item Ralph E. Neall, "The Nearness and the Delay of the Parousia in
the Writings of Ellen G. White," Ph.D. dissertation, Andrews
University, 1982;
\item Horace J. Shaw, "A Rhetorical Analysis of the
Speaking of Mrs. Ellen G. White, a Pioneer Leader and Spokeswoman of
the Seventh-day Adventist Church," Ph.D. dissertation, Michigan State
University, 1959;
\item William H. Teesdale, "Ellen G. White, Pioneer,
Prophet," Ph.D. dissertation, University of California, 1932;
\item R. E. Turner, "Proclaiming the Word: The Concept of Preaching in the
Thought of Ellen G. White," Ph.D. dissertation, School of Theology at Claremont, 1979;
\item N. C. Wilson, "A Study of Ellen G. White's Theory of
Urban Religious Work As It Relates to Seventh-day Adventist Work in
\end{itemize}

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however, deals with the topic of the present study.

The purpose of this study is to investigate Ellen White's understanding of the relationship between faith and works as the grounds of the last judgment. The study's chief purpose is not to criticize her concept of the divine judgment or to distinguish between black and white, but rather to clarify her view as revealed by her writings. To achieve this goal the following methodology has been employed.

**Organization and Methodology**

No theologian develops his or her theology in a vacuum, but in the milieu of contemporary social, political, and religious thought. Ellen White is no exception. The Bible scholars who were her contemporaries influenced her greatly, particularly during the early period of her life.

For a better understanding of Ellen White's concept of the last judgment, chapter 2 of this study presents a two-part social and religious background for the formation of her theology. Part one discusses the Millerite movement as a direct influence on and crucial background for Ellen White's eschatology. To the keen-minded and susceptible young Ellen, the influence of the Millerite teachings on the soon coming of Jesus Christ was enormous. Accepting the teachings of the Millerite preachers, she did her best to prepare herself for the imminent advent of the Saviour.

the second part. After the great disappointment of October 22, 1844, when Christ failed to come as expected, many Millerite believers abandoned their belief in the soon coming of Christ. Yet a small group of people continued to hold their faith in Christ and studied the Bible in spite of their terrible and discouraging experience.

As the result of sincere prayer and fervent Bible study, the early Adventists formed new doctrines, such as the pre-Advent judgment and the heavenly sanctuary doctrine. Ellen White, as one of the Adventist pioneers, understood eschatological events—including the last judgment of God—in the light of her fellow believers' Bible study and successive visions from God. This investigation uses primarily the literature written by the Millerite leaders and the early Adventists.

Chapter 3 investigates Ellen White's general concept of the last judgment, through topical analysis and chronological developments. First, her position on eschatology is delineated. Eschatology is one of the most important areas in the study of her theology; she herself insisted that "as we near the close of this world's history, the prophecies relating to the last days especially demand our study."\(^{13}\)

In the eschatology of Ellen White, the last judgment of God occupies a vital position as the climax of the great controversy between the two invisible forces. According to her, "the judgment scene will take place in the presence of all the world,"\(^{14}\) and every

\(^{13}\text{COL 133.}\)

\(^{14}\text{"Upon the Throne of His Glory," RH, 20 September 1898, p.}\)
individual "will have to stand before the judgment-seat of Christ to
give an account of what they have done for their Master." The
concept of universal judgment is consistent throughout her writings.

A discussion follows of her general concept of the preliminary aspects of the last judgment: certainty, purpose, nature, and standard of the divine judgment. Her concept of the different phases of the last judgment receives special emphasis. In her thought the eschatological judgment can be divided into three phases: (1) pre-Advent judgment or investigative judgment; (2) millennial judgment or the judgment for the wicked; and (3) executive judgment. Two approaches constitute the analysis of these phases of the judgment. First, Ellen White's general descriptions of the phases of the judgment are researched topically; then the development of her descriptions is traced chronologically and compared with the concepts of her fellow believers who significantly influenced the formation of her concept of the last judgment at each stage.

Chapter 4 discusses Ellen White's thinking on the relationship between faith and works in the last judgment. She viewed the eschatological judgment of God as having two aspects: redemptive and

597. See also "A Message for To-Day," RH, 18 June 1901, p. 387.

15"Our Talents," ST, 18 August 1898, p. 3.

16According to Ellen White, the work of investigative judgment has been done since 1844 in heaven. She claims that, in this judgment, "the only cases considered are those of the professed people of God" (GC 480). See also below, pp. 152-98.

17See EW 52-53, 290-91; GC 660-61. See also below, pp. 198-214.

18See DA 637-38; EW 52-54; GC 565-72; LS 241-42; 3SG 85-87; 4T 384-87. See also below, pp. 214-27.
punitive. God judges His people to save them; without judgment they cannot be saved. In this sense, the message of God's judgment is good news to the believers. The judgment is for them, not against them. When God judges, He does so in order to save. His ultimate goal is the redemption of human life. Therefore the true believer in Christ is not exempt from the final investigation. The believer need not escape judgment, because Christ as Judge will never condemn, only vindicate him.

The judgment, on the other hand, has a punitive aspect. The wicked will be punished at the final judgment and will be totally annihilated from God's sight. The final result of God's judgment will be an irreconcilable separation of the good and the wicked.

Ellen White classified all human beings accordingly into two classes: "But there are, and ever have been, two classes in the world." At the final judgment the demarcation between these two classes will be drawn forever.

Ellen White viewed the last judgment as a most solemn event which should take place before the universe. The ultimate purpose of the last judgment, "vindication of God's own glory," will then be accomplished. The great controversy will be ended, with the ultimate victory belonging to God and His people. While God will reward saints, fire from heaven will consume the wicked. The same fire will purify the entire earth.

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19 "The Obedient and the Disobedient," ST, 11 February 1897, p. 5.


21 EH 54, 291.
Ellen White's concept of "justification by faith" and "judgment according to works" appears repeatedly throughout her writings. In many instances, particularly in connection with the last judgment of God, she emphasized the decisive function of man's works in determining his own destiny. In order to research Ellen White's thought on the relationship between faith and works in the final outcome of man's destiny, (1) her soteriological points of view—such as her concept of faith as the basis of man's salvation and the function of works in man's soteriological experience—are investigated. (2) The nature and function of man's good works and evil deeds in the eschatological judgment are systematically discussed based on Ellen White's understanding. She explains the relationship between faith and works in terms of the Christian's everyday life. In other words, she saw that man's character, the true essence of the person, is formed as the result of man's continual activity based on his relationship with God. Several perspectives of the Christian life as understood by Ellen White (in terms of the relationship between faith and works) are appropriate here.

Ellen White thought of faith and works as an inseparable pairing in the Christian experience. Good works are the fruit of genuine faith and evil works are the result of false faith or no faith at all. However, in spite of this inseparable relationship, she consistently advocated "judgment according to works," not faith. Ellen White's thought on the grounds of the last judgment according to man's works is then researched deductively and forms the last section of chapter 4.
In chapter 5, the conclusion, Ellen White's concept of the relationship between faith and works in man's soteriological and eschatological experience is summarized.

This research mainly uses the descriptive method. All pertinent data from the writings of Ellen White and available materials on the present topic by other authors are considered and carefully analyzed. In chapter 3, the development of Ellen White's concept of the last judgment is analyzed in a historical context.

**Delimitations of the Study**

This investigation was limited mainly to Ellen White's published books and to her unpublished manuscripts which are indexed in the Ellen G. White Research Center. These materials fall into four general categories: (1) books written during her lifetime, (2) books compiled posthumously by the Ellen G. White Estate, (3) periodical articles, and (4) unpublished manuscripts. The sources in categories one, three, and four were examined page by page for pertinent data. However, the sources in category two were studied using the Comprehensive Index to the Writings of Ellen G. White and E. G. White Concordance Word List, since they are often found in the sources from the other three categories. The selected data were inductively analyzed.

The present study was not concerned with the problem of the

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23E. G. White Concordance Word List (Bakersfield, Calif.: Select Video Products, 1983).
biblical accuracy or inaccuracy of Ellen White's concept of the divine judgment; rather, its chief concern was to illuminate her view of the last judgment as it is expressed in her writings in a comprehensive way. This investigation further concentrated on the relationship between faith and works as the grounds of the last judgment in the thought of Ellen White.
CHAPTER II

FORMATION OF ELLEN G. WHITE'S CONCEPT
OF THE LAST JUDGMENT

In the early nineteenth century, concern about the divine judgment was prevalent among the Adventist people, particularly in the eastern part of the United States. The soon coming of Jesus Christ and the end of the present sinful world was their ultimate concern and the center of their preaching.

Ellen White, one of the Adventists in those days, was particular in her understanding of the judgment of God. Nevertheless, she did not develop her belief in a vacuum, but in relation to her contemporary Christian movement. This chapter is intended to give the historical and religious background that was directly related to the formation of Ellen White's concept of the last judgment.

After a brief biographical sketch of Ellen White, the Millerite movement is discussed in connection with its influence upon Ellen White's mind, with an emphasis on its eschatological concern. Then, the formation of Ellen White's concept of the eschatological judgment of God is investigated in the light of the development of the doctrine among the early Adventist group of people with which she was actively involved. Lastly, Ellen White's hermeneutical principles of the Scriptures in her study of the biblical eschatology are discussed.
The Life of Ellen G. White

Another biography of Ellen White is unnecessary. A significant number have already been produced by others. In this research, only a brief sketch of her life and work is made as the framework for the ensuing discussion.

Childhood and Youth

Ellen Gould Harmon (later Ellen White) was born on November 26, 1827, in a farm home near from the village of Gorham, Maine, about twelve miles west of Portland. Her parents, Robert and Eunice

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Beside these works, have been issued a great number of books, dissertations, and periodical articles which contain various aspects of Ellen White's life and work.
Gould Harmon, were earnest and devoted Christians belonging to the Methodist Episcopal Church.\(^2\) When Ellen was but a child, sometime before 1836, her family moved from Gorham to Portland, Maine, where her father engaged in hatmaking.\(^3\)

At the age of nine, while returning home one afternoon from school with Elizabeth, her twin sister, she suffered a mishap which affected the rest of her life. One of her classmates threw a stone at her. Unfortunately it hit her face, and she was seriously injured; she suffered a broken nose and was unconscious for three weeks. As a result of the accident, Ellen was deformed, ill, and debilitated.

For almost two years Ellen was unable to breathe through her nose and could attend school only infrequently for few more months. One day her teacher felt that Ellen should not be allowed to exert herself in school until she should become stronger. So, when she was nine, Ellen had to end her formal school education. It was a painful experience, for she eagerly wished for a good education.\(^4\)

She was unhappy, desperately discouraged, "reduced almost to a

\(^2\) "In that church they held prominent connection, and labored for the conversion of sinners, and to build up the cause of God, for a period of forty years" (LS 17). During this period of time all their eight children were converted and became members of the same church.


\(^4\) She later recalled this experience as the most difficult one in her early life: "My teachers advised me to leave school, and not pursue my studies further till my health should improve. It was the hardest struggle of my young life to yield to my feebleness, and decide that I must leave my studies, and give up the hope of gaining an education" (LS 19).
skeleton," and "began to pray the Lord to prepare" her "for death."  

However, her parents did not give up. Her mother gave her a thorough practical training. On the basis of this education from her mother, Ellen later could acquire education from reading and contacts with other people.

In March 1840, William Miller visited Portland, Maine, with the startling message that Jesus was coming in 1843. In company with her friends, Ellen attended the meetings to listen to the lectures of Miller. He traced down the prophecies in the book of Daniel with a persuasive exactness, and Ellen became convinced of his interpretation that Christ would return around the year 1843.

In the early summer of 1840, Ellen attended the Methodist camp meeting held at nearby Boston, Maine, where she learned about the importance of faith in attaining salvation.  

At the meeting Ellen gave her heart to God. About two years later, on June 26, 1842, a Methodist minister baptized her by immersion at her request, in Casco Bay, and she became a Methodist.

In June 1842, just after her baptism, Ellen attended Miller's second course of lectures at the Casco Christian Church in Portland.  

Through Miller's lecture, Ellen's faith in the imminent return of

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5 Ibid., p. 18.
Christ was significantly strengthened. However, she felt that she was not good enough to meet Jesus. For her, sanctification was an important aspect of man's salvation, and she felt that it was impossible to be fully sanctified in her own power. With this recognition, Ellen was in a state of agony.

After much discussion by the Millerite preacher, October 22, 1844, was fixed as the day of Christ's return. As the expected time of Christ's return approached, Ellen did her best to prepare herself to meet the coming Christ. She laid aside most secular business for a few weeks\(^9\) and carefully examined "every thought and emotion" of her heart. But the time of expectation passed without the realization of her hopes, and she was greatly disappointed, as were others who were eagerly waiting for the advent of Christ on October 22, 1844.\(^10\)

Prophetic Call and Beginning of Public Labors

One morning in December 1844, about two months after the "great disappointment,"\(^11\) Ellen Harmon joined four other women in family worship at the home of a close friend, Mrs. Haines, in South Portland. While they were praying together she experienced her first vision, in which she saw the Adventist believers travelling on their

\(^9\)LS 56.

\(^10\)There were about 50,000 people in North America who believed that Christ's second coming would be realized on October 22, 1844 (Winthrop S. Hudson, Religion in America [New York: Charles Scribner's Sons, 1965], pp. 195-96).

\(^11\)Hereafter in this research, the "great disappointment" refers to the disappointing experience that the Millerite Adventists endured on October 22, 1844, because Jesus did not return on that day as they expected.
way to the city of God. Ellen related this vision to the Adventist group of people in Portland, and many accepted it as a vision coming from God.

About a week after her first vision, Ellen received a second in which she was shown the trials through which she must pass. She was told to go and witness to others what God had revealed to her. After she came out of the vision she was greatly troubled because at that time she was "only seventeen years of age, small and frail, unused to society, and naturally so timid and retiring that it was painful" for her to speak to strangers. In response to the vision Ellen reluctantly started out to relate to the widely scattered Adventist believers what she had seen in her visions. In the following year (1845), she travelled as far as Portsmouth, New Hampshire, and New Bedford, Massachusetts.

Early in 1845, when visiting the Adventist people in Orrington, Maine, Ellen met James White (1821-81), a former Millerite lay preacher, then twenty-three years of age. James had heard of her experiences and firmly believed that her visions were from God. While they were working together in preaching the gospel, their relationship developed and led to marriage in August 1846.

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12 EW 13-17; LS 64-68; IT 58-61.
13 LS 69.
14 Ellen later expressed her feeling at that time: "I coveted death as a release from the responsibilities that were crowding upon me" (LS 70).
15 Comprehensive Index, 3:2951-52.
16 Later in 1880, James White wrote about their marriage: "We were married August 30, 1846, and from that hour to the present she..."
About this time James and Ellen White studied the question of the observance of the seventh-day Sabbath as advocated by Joseph Bates (1798-1872), one of the former leaders of the Millerite movement. Bates published his view of the Sabbath in his tract, *The Seventh-day Sabbath, a Perpetual Sign*, in 1846.

Reading Bates' tract, James and Ellen White were convinced that the seventh-day Sabbath was the only Sabbath mentioned throughout the Scriptures. With a few Adventist believers, they began

has been my crown of rejoicing. I first met her in the city of Portland, in the State of Maine. She was then a Christian of the most devoted type. And although but sixteen she was a laborer in the cause of Christ in public and from house to house. She was a decided Adventist, and yet her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations. But at that time she was very timid, and little thought that she was to be brought before the public to speak to thousands" (James White and Ellen G. White, *Life Sketches—Ancestry, Early Life, Christian Experience, and Extensive Labors of Elder James White and His Wife, Mrs. Ellen G. White* [Battle Creek, Mich.: Steam Press of the Seventh-day Adventist Pub. Assn., 1880], p. 126). For the first few years after their marriage, James and Ellen White moved quite frequently, lived a poverty-stricken life, and quite often were in distress, since James had no steady income. In this period of time, ministers in the cause of the Sabbath and the second coming of Christ were dependent upon their own labors for their financial support. Regular financial support of the ministry of the Seventh-day Adventist denomination has been provided since the time of church organization in 1863 (Spalding, *Origin and History of Seventh-day Adventists*, 1:306). During this time, James White spent a large portion of his time travelling and preaching. He also had to work in the forest, in railroad construction, or in the hayfield to support his family. Ellen White was so depressed that once she felt God had forsaken her family, and she could not restrain her tears, and wept aloud for hours until she fainted (LS 106). On August 26, 1847, their first son, Henry Nichols, was born. In seven years they had two more sons, James Edson (born in 1849) and William Clarence (born in 1854). Their youngest son, John Herbert was born in 1860 and lived only about 3 months. Ellen White had to continue her works travelling and bearing the message to other people. James travelled with her, thus their children were frequently in the care of others; this was perhaps the greatest sacrifice for the Whites.
to observe the biblical sabbath in the autumn of 1846.17

In the sixth Sabbath Conference, held in November 1848, Ellen White was instructed in a vision that her husband should begin printing a little paper. Following this instruction in July of 1849, James and Ellen White began publishing a small paper entitled The Present Truth, the first journal published by Sabbath-keeping Adventists. In subsequent years, after the title was changed to The Adventist Review and Sabbath Herald in 1850 it has served as the official paper of the Adventist church.

In 1852, the White family moved to Rochester, New York, where they carried on the publishing of the paper until 1855, when they moved to Battle Creek.

Ministry in Battle Creek

In November 1855, in response to an invitation by some Sabbath-keeping Adventists in Michigan who promised to donate a little printing house, the White family moved from Rochester, New York, to Battle Creek, Michigan. There in Michigan they found many "sympathizing friends . . . who were ready to share" their burdens

At this time "there were about twenty-five Adventists in Maine who observed the Sabbath" (IT 77). However, they were not united on other points of doctrine and were widely scattered geographically. Therefore their influence was limited and insignificant.

On Sabbath, April 3, 1847, about seven months after their acceptance of the Sabbath truth, Ellen White saw in vision two tables of stone on which were written the ten commandments of God. Of the ten commandments, the fourth, the Sabbath commandment, was encircled with "a halo of glory." In her vision she saw that "the Sabbath commandment was not nailed to the cross." She was also shown that "God had not changed the Sabbath . . . but the pope changed it from the seventh to the first day of the week" (EW 33). This vision provided her with confidence about the Sabbath observance which she had begun in the previous year.
and supply their wants. In Battle Creek, the work was generally successful.

In March 1858, the Whites visited Ohio and attended conferences at Green Springs, Gilboa, and Lovett's Grove. At Lovett's Grove, when James White closed his remarks in a funeral service, Ellen White was led to speak of the coming of Christ and the resurrection. While she was speaking, she had a two-hour vision— one of the most important visions in her life. It was about "the great conflict between the forces of righteousness and the forces of evil, spanning the ages from the fall of Lucifer from heaven to the new earth."20

In June 1863, shortly after the organization of the General Conference of the Seventh-day Adventists,21 Elder and Mrs. White visited Otsego, Michigan, where Mrs. White experienced a comprehensive vision regarding health reform.22 Her message of the health

18 LS 159.
19 The sales of Adventist publications increased; James White recovered his health and paid all his debts. The Whites purchased a 1.5-acre lot in the west end of the town and built their first house, enjoying the domestic life they had not known before.

20 The vision provided Ellen White with the fundamental view of human history—the struggle between the two antagonistic parties, i.e., Christ and Satan. Instructed to write an account of the vision, she undertook the preparation of the manuscript, which was published in September of 1858 under the title Spiritual Gifts: The Great Controversy Between Christ and His Angels, and Satan and His Angels. It was a small volume with 219 pages. Later it became a part of Early Writings, pp. 133-295.

21 For the contribution of Ellen White for organizing the General Conference of the Seventh-day Adventist church, see below pp. 59-60.

22 The vision included "the broad field of health and preventive medicine, and touched the high points of the causes of disease, the care of the sick, remedial agencies, nutrition,
reform was greatly impressed upon the early church leaders, and since then "healthful living" has been one of the important works emphasized by the church.\(^{23}\)

Meanwhile, James White's health grew worse, and he had to discontinue working for a number of years.\(^{24}\) His long years of continuing overwork had diminished his life forces. After an acute illness of less than a week, diagnosed as malarial fever, he died in the Battle Creek Sanitarium on August 6, 1881.\(^{25}\) Notwithstanding the painful experience of losing her husband, Ellen White pledged herself to press on in the work that had been entrusted to her.

stimulants and narcotics, child care, and healthful attire. The vision stressed the obligation of each person to give intelligent attention to health of body and mind" (Neufeld, ed., SDA Encyclopedia, p. 1588). Convinced of the importance of the health message, Ellen White was anxious to share the health reform principles through speaking and writing to the believers. In 1864, she published the first extensive account of these new principles, which appeared in volume 4 of Spiritual Gifts. In this account Ellen White emphasized the wide application of temperance: not just the abandonment of liquor but moderation in all things. For further discussion in detail, see 4SG 120-51.

\(^{23}\)Since that time on the Seventh-day Adventists have been known as "a health-minded people" (Dores E. Robinson, The Story of Our Health Message [Nashville, Tenn.: Southern Pub. Assn., 1943], p. 7). As of 1984, they have 155 sanitariums and hospitals: 276 dispensaries, clinics, and medical launches; 2,499 physicians and dentists; 12,449 nurses; 27 food companies; and 69 retirement homes and orphanages throughout the world (SDA Yearbook 1985, p. 4).

\(^{24}\)For instance, from 1865 to 1868, James White had to retire to a little farm near Greenville, Michigan, where Mrs. White made her husband's recovery her first work. Another instance was from 1878 to 1881. Because of James White's deteriorated physical condition, the Whites had to spend the winter of 1878-79 in Texas. There were periods during the next two years when he was quite well and able to continue with his work, but sometimes his failing health prevented him from working (Neufeld, ed., SDA Encyclopedia, p. 1588).

\(^{25}\)LS 252.
During this period Ellen White spent most of her time in writing, preaching, travelling, and establishing the foundation of the Seventh-day Adventist church in various parts of the United States. On the other hand, however, she was, according to her grandson, "a thoughtful mother, a careful housewife, a genial hostess, and a helpful neighbor." This period (1855-84) was surely the most fruitful years in her gospel ministry, but at the same time it encompassed the most sorrowful experiences in her household—losing husband and father, sons and brothers.

The Worldwide Contribution

In mid 1884, Ellen White was invited to visit the European

Another notable accomplishment by Ellen White during this time was the formation of the foundation of the Adventist educational system. The early Adventists considered education relatively unimportant because of their belief in the imminent second coming of Christ. Although Ellen White and some other leaders began realizing the importance of Christian education in the 1850s, the work of education in the Adventist church did not grow rapidly until Ellen White gave her first comprehensive view of education in 1872. This view of education is now in 3T 131-60. As the result of this counsel, Battle Creek College, the first educational institution of Seventh-day Adventists, was founded in 1874. Since then the educational work of the Adventist church has grown rapidly and is presently quite successful in many areas of the world. According to the 1984 statistics, Seventh-day Adventist church operates 1,019 universities, colleges, and secondary schools, and 5,353 elementary schools, in which 657,035 students are getting Christian education (SDA Yearbook 1985, p. 4).


James White died on August 6, 1881, at the age of 60 after 35 years of marriage with Ellen White.

John Herbert, the fourth son to Whites, died just a few months after birth in 1860, and Henry White, the eldest son died from pneumonia in 1863 at the age of 16.
missions. Travel was difficult for her because of her poor physical condition; however, she made her first visit to the European missions in August 1885 and stayed in Europe for about two years.

While Ellen White was in Europe, she made repeated trips to England, Denmark, Sweden, Norway, Italy, France, and Germany and gave valuable counsel that helped to establish sound policies in the formative days of Seventh-day Adventist work in that part of the world. 30

In 1888, just after coming back from the two-year stay in Europe, Ellen White attended the twenty-seventh annual session of the General Conference that was held in Minneapolis, Minnesota. In this conference there was a great debate among the representatives about the doctrine of "righteousness by faith." Ellet J. Waggoner (1855-1916), editor of the Signs of the Times, and his associate, Alonzo T. Jones (1850-1923), strongly emphasized the importance of the doctrine. Their presentation was to affirm the truth that "the only way righteousness can be obtained is through a living faith in the Lamb of God, whose blood was shed on Calvary's cross as a propitiation for the sins of the world." 31 They emphasized "the spotless robe of Christ's righteousness" as the only means for man's salvation.

This presentation of the doctrine of righteousness by faith brought division and opposition among those attending, although there


was no official rejection of the message. The delegates who heard the message were divided into three groups: (1) those who gladly accepted the message, (2) those who opposed it, and (3) those who preferred to remain neutral or undecided. This division among the delegates brought confusion and disunity. No complete report of the discussion of the doctrine of righteousness by faith at this conference session was published, yet Ellen White's subsequent writings on the subject clearly endorse, for Adventists, that the message was from God.

32 In 1893, at the General Conference session held in Battle Creek, A. T. Jones mentioned about the response of the delegates to the "righteousness by faith" message at the 1888 Minneapolis General Conference session: "I know that some there accepted it; others rejected it entirely... Others tried to stand half way between, and get it that way" (GC B, 1893, p. 185).

A. G. Daniells, who had attended at the General Conference session of 1888 expressed his observation thus: "The message was not received alike by all who attended the Conference; in fact, there was serious difference of opinion concerning it among the leaders. This division of opinion may be classified as follows:

"Class 1. - Those who saw great light in it and gladly accepted it; who believed it to be a most essential phase of the gospel, and felt that it should be given great emphasis in all efforts to save the lost.

"Class 2. - There were some, however, who felt uncertain about the "new teaching," as they termed it. They seemed unable to grasp it... As a result, their minds were thrown into a state of perplexity and confusion. They neither accepted nor rejected the message at the time.

"Class 3. - But there were others who were decidedly opposed to the presentation of the message" (Christ Our Righteousness [Washington, D.C.: Ministerial Association of Seventh-day Adventists, 1926], pp. 56-57).

33 In 1889, regarding the source of the message presented by Waggoner and Jones, Ellen White wrote: "The present message--Justification by Faith--is a message from God; it bears the divine credentials, for its fruit is unto holiness" ("Camp-Meeting at Rome, N.Y.", RH, 3 September 1889, p. 545). In a letter written on May 1, 1895 to O. A. Olsen, then president of the General Conference of the Seventh-day Adventist denomination, Ellen White wrote positively regarding the doctrine of "righteousness by faith" presented at the meetings of the Minneapolis Conference: "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner
The bitter experience at this conference gave Ellen White new insight into the importance of the doctrine of righteousness by faith. Ellen White wrote several books related to the doctrine in the following decades.\textsuperscript{34}

In 1891, at the General Conference session, an invitation was given to Ellen White to visit Australia, where S. N. Haskell (1833-1922) and other missionaries had begun their work in 1885. Responding, Ellen White, with her son William C. White (1854-1937) and several of her assistants, arrived in Australia in December 1891. During her nine-year stay in Australia (until 1900), Ellen White helped in many ways in the growth of the Adventist church in that area.\textsuperscript{35}

Later Life in Elmshaven: 1900-1915

Ellen White returned to America in 1900 after nine years of

and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God" (Letter 57, 1895).

\textsuperscript{34}Steps to Christ (1892), Thoughts from the Mount of Blessing (1896), The Desire of Ages (1898), Christ's Object Lessons (1900), and The Story of Prophets and Kings (1917).

\textsuperscript{35}Ellen White accomplished considerable literary work during her stay in Australia. She wrote hundreds of articles for the Review and Herald, Signs of the Times, and Youth's Instructor. Besides these articles, she wrote thousands of pages of manuscript which crossed the seas and brought timely counsel and direction to the leaders of the church. A portion of these counsels were posthumously compiled and published in a book entitled Testimonies to Ministers and Gospel Workers (Arthur L. White, Ellen G. White: The Australian Years 1891-1900 [Washington, D.C.: Review and Herald Pub. Assn., 1983], pp. 215-27).
service in Australia. She purchased "Elmshaven," a country home a few miles from St. Helena, California, some seventy miles north of San Francisco, and spent the rest of her life there until 1915 when she died. During this period, Ellen White continued her busy life with writing books, travelling across the continent, and attending important meetings.

In 1912, realizing that now her days were few, Ellen White

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36 This property consisted of "a well-built seven-room home, a cottage, a large barn with stock, and some 60 acres of land divided between orchard, vineyard, garden, hayland, pasture, and woodland" (Neufeld, ed., SDA Encyclopedia, p. 1590). On October 16, 1900, Ellen White moved in and reported to G. A. Irwin who was the president of the General Conference of the Seventh-day Adventist church: "We are now located in our pleasant and much-appreciated home" (Letter 127, 1900).

37 In 1904, Ellen White published Education, and in 1905, she published the Ministry of Healing, a book dealing with the healing of the body, mind, and soul, and volumes 7 and 8 of the Testimonies for the Church were issued in 1902 and 1904, respectively. Volume 9 of the Testimonies for the Church was published in late 1909, the Acts of the Apostles in 1911, Counsels to Parents and Teachers in 1913, and the revised and enlarged Gospel Workers in 1915.

38 In 1901, Ellen White attended the General Conference session and unhesitatingly bore her testimony calling for a reorganization of the General Conference, involving decentralization of the denominational institutions. In 1903, in harmony with Ellen White's advice, the General Conference and the Review and Herald Publishing Association were moved from Battle Creek, Michigan, to Takoma Park, a suburb of Washington, D.C. Ellen White stayed for several months in 1904 to give her counsel to the church leaders.

In 1905, while in Washington, she encouraged the church leaders to purchase the Loma Linda Sanitarium property in southern California, and to start educational work along medical missionary lines on the Pacific coast. She also had an interest in work through the South for the black communities. She travelled often in the South between 1901 and 1909. She gave strong support to the establishment of Oakwood College, in Huntsville, Alabama, for black young people.

In 1909, at the age of eighty-one Ellen White was back in Washington again to attend the General Conference session; this proved to be her last time. A number of times, during the session, she addressed the Conference, speaking in a firm voice (Neufeld, ed., SDA Encyclopedia, p. 1591).
appointed a board of trustees\textsuperscript{39} for the future care of her published writings and other manuscripts.

Finally, on February 13, 1915, as she was entering her study, she fell and suffered a hip fracture. Because of this accident, she was confined to her bed for five months and never recovered her health.

On July 16, 1915, Ellen White died at the age of eighty-seven. Her death was reported by the newspapers and many showed considerable interest.\textsuperscript{40} Three funeral services were held: one at Elmshaven, the second at Richmond, California, during a camp-meeting, and the last at Battle Creek, Michigan.

\textbf{Millerite Movement as the Background of Ellen G. White's Eschatology}

The Millerite movement was an international religious movement flourishing in the United States during the period of the 1830s to mid 1840s. This was not a church or denomination, but a "movement." It was named after its ardent preacher-leader, William Miller (1782-1849). It swept particularly the eastern and middle states in America, and its influence upon thousands of people was enormous. Ellen White's youth was spent around and within this

\textsuperscript{39}According to Ellen White's will, dated February 9, 1912, five men were chosen to serve as a board of trustees for her publications. Presently there are 14 members in the Board of Trustees (SDA Yearbook 1985, p. 25). Their responsibilities are described in three areas: (1) the possession of copyrights to her writings and the care and promotion of her books in the English language; (2) the preparation of manuscripts for, and the promotion of the translation and publication of her writings, in other languages; and (3) the custody of the files of manuscripts and other files, and the selection of matter from the Ellen White manuscript files for publication (Neufeld, ed., \textit{SDA Encyclopedia}, p. 422).

\textsuperscript{40}See appendix I.
movement, and her concept of the eschatological judgment was generated in the matrix of Millerism.

William Miller, Diligent Bible Student

William Miller,41 "the father of the Advent movement of 1840-1844,"42 was born in Pittsfield, Massachusetts, on February 15, 1782. In his early years, his mother Paulina Miller (nee Phelps), the daughter of a Baptist minister, had taught him to reverence the Scriptures as a revelation from God to man. He was, however, perplexed with what he then thought were inconsistencies and contradictions which he was unable to harmonize or explain. Yet he was convinced that if the Bible is a revelation of God, it must be harmonized.

Unsatisfied with contemporary preachers who either conveyed the opinions of the various commentators to the believers or told them that they could not comprehend some portions of the Scriptures


42James Edson White, The Coming King (Washington, D.C.: Review and Herald Pub. Assn., 1911), p. 171. During the early part of the nineteenth century, a great religious awakening took place in many parts of the world, but most prominently in the United States, where William Miller became the leader of the Advent movement.
because God had hidden the meaning,\textsuperscript{43} Miller began to search the Scriptures. He put aside all commentaries and used only the marginal references and a concordance as aids,\textsuperscript{44} for he saw that many commentaries were often contradictory in their interpretation of certain texts. Miller described his rule of Bible study thus:

Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess as its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed or wisdom, is my rule, and not the Bible.\textsuperscript{45}

Accordingly, he determined to lay aside all his presuppositions, to thoroughly compare Scripture with Scripture, and to pursue its study in a regular and methodical manner. Whenever he found anything obscure, his practice was to compare it with all collateral passages.\textsuperscript{46}

The Bible was precious to him all through his life.\textsuperscript{47} He

\textsuperscript{43}Everett N. Dick, "William Miller and the Advent Crisis, 1831-1844" (Ph.D. dissertation, University of Wisconsin, 1930), p. 5.

\textsuperscript{44}\textsuperscript{44}SC 320.

\textsuperscript{45}Bliss, Memoirs of William Miller, p. 70. Miller was thoroughly convinced that the Bible was its own interpreter. To guide him in his study, he laid down fourteen very helpful rules, with Bible support for each. This statement is No. 4 of his rules of Bible interpretation. For Miller's rules of Bible interpretation, see appendix II.


\textsuperscript{47}In the letter dated of April 10, 1833, to Elder Hendryx, Miller thus expressed his regard for the word of God: "O may the Bible be to us a rock, a pillar, a compass, a chart, a statute, a directory, a polar star, a traveler's guide, a pilgrim's companion, a shield of faith, a ground of hope, a history, a chronology, an armory, a store-house, a mirror, a toilet, a closet, a prayer-book, an epistle, a love letter, a friend, a foe, a revenue, a treasury, a bank, a fountain, a cistern, a garden, a lodge, a field, a haven, a
devoted himself to the prayerful studying of the Scriptures with the
collection that "all Scripture is necessary."48 His diligent study
of the Bible led him to reject, for instance, the then popular belief
in postmillennialism49 and the idea of world conversion.50 The
postmillennialists looked for world conversion while Miller looked
for world conflagration. Of the postmillennialist view Miller
clearly wrote: "The popular views of the spiritual reign of Christ, a
temporal millennium before the end of the world, and the Jews'
sun, a moon, a star, a door, a window, a light, a lamp, a luminary,
a morning, a noon, an evening, an hour-glass, a daysman, a servant,
an handmaid.
"It is meat, food, drink, raiment, shelter, warmth, heat, a
feast, fruit, apples, pictures, wine, milk, honey, bread, butter,
oil, refreshment, rest, strength, stability, wisdom, life, eyes,
ear, hands, feet, breath; it is a help to hearing, seeing, feeling,
tasting, smelling, understanding, forgiving, loving, hoping,
enjoying, adoring, and saving; it teaches salvation, justification,
sanctification, redemption, and glorification; it declares
condemnation, destruction, and desolation; it tells us what we were,
are, and shall be; begins with the beginning, carries us through the
intermediate, and ends only with the end; it is past, present, and to
come; it discovers the first great cause, the cause of all effects,
and the effects of all causes; it speaks of life, death, and
judgment, body, soul, and spirit, heaven, earth, and hell; it makes
use of all nature as figures, to sum up the value of the gospel; and
declares itself to be the Word of God. And your friend and brother
believes it. WILLIAM MILLER. 'Hampton, April 10th, 1833'" (as cited
in Bliss, Memoirs of William Miller, pp. 107-8).

48Ibid., p. 70.

49Through the diligent study of the Scriptures William
Miller became convinced that the post-millennial doctrine was
unbiblical (William Miller, MS, 5 September 1822; Apology and
Defense, 1845, pp. 7-11, Microfilms, sec. 3, reel 10, item 28,
Heritage Room, James White Library at Andrews University). The
postmillennialists believed that all the inhabitants of the earth
would finally become Christians, and that the people would soon enter
upon the enjoyments of a millennium on earth prior to the second
coming of Christ, and the final judgment (Wellcome, History of the
Second Advent Message and Mission, p. 36).

50Himes, A Brief History of William Miller, The Great
Pioneer in Adventual Faith, p. 279.
return, are not sustained by the Word of God." Miller adopted the belief in the premillennial advent of Jesus Christ.

Miller's continuing Bible study and biblical preaching resulted in the rise and development of the so-called Millerite movement in America. He was particularly interested in the prophecies pointing to the second coming of Christ. He was fascinated with the chronological portions of the Scriptures.

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51 Miller, Apology and Defense (1845), p. 7.

52 Miller expressed his firm belief in the premillennial advent of Jesus Christ: "I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth... in all the glory of His Father; that is His coming the kingdom and dominion under the whole heaven will be given unto Him and the saints of the Most High, who will possess it forever, even forever and ever; that as the old world perished by the deluge, so the earth that now is, is reserved unto fire, to be melted with fervent heat at Christ's coming; after which, according to the promise, it is to become the new earth, wherein the righteous will forever dwell; that at His coming the bodies of all the righteous dead will be raised, and all the righteous living be changed from a corruptible to an incorruptible, that they will be caught up together to meet the Lord in the air, and will reign with Him forever in the regenerated earth" (as quoted in James White, Sketches of the Christian Life and Public Labors of William Miller, pp. 51-52). Miller was the principal exponent of premillennialism in America during the early part of the 19th century (P. G. Damsteegt, Foundations of the Seventh-day Adventist Message and Mission [Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1977], p. 13).


54 Miller found that predicted events fulfilled in the past were often realized within a given time. This led him to the diligent study of the prophetic periods in the Scripture. He said: "I could but regard them as 'the times before appointed,' which God had revealed 'unto His servants the prophets.' As I was fully convinced that all Scripture given by inspiration of God is profitable,--that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost, and was written for our learning, that we, through patience and comfort of the Scriptures, might have hope,--I could not but regard the chronological portions of the
particularly the numerical schemes in the book of Daniel.

2300-Day Prophecy Interpreted

William Miller reached his convictions that the second coming of Christ would be realized "sometime between March 21st, 1843 and March 21st, 1844," by thorough studying of the Bible. The text for Miller's study was Dan 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Miller believed that the sanctuary to be cleansed was the earth and the cleansing was to him the last judgment of the world. He believed this would happen at the second coming of Jesus Christ.

Bible as much a portion of the Word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures" (as cited in James White, Sketches of the Christian Life and Public Labors of William Miller, p. 56).


56 Ibid.

57 In 1831, Miller simply accepted the generally held view of his time that, during the Christian dispensation, the church was the sanctuary (William Miller, Evidences from Scripture and History of the Second Coming of Christ, About the Year 1843, 1838 ed., pp. 36-38, originally written in a letter to Elder Andrus, 15 February 1831). Later he understood the cleansing of the sanctuary of Dan 8:14 to be the purification of the "earth" by fire as it had been purified by water in days of Noah (Clark, 1844, 1:23; GC 409; J. Battistone, The Great Controversy Theme in the Writings of Ellen G. White, p. 100; Edward Heppenstall, "The Pre-Advent Judgment," Ministry, December 1981, p. 12). In 1842, Miller expressed that at the second coming of Christ, the church will be cleansed spiritually while the earth will be cleansed by fire (William Miller, "Letter to Joshua V. Himes, on the Cleansing of the Sanctuary," [Boston, n.p., 1842]).

58 J. N. Andrews, "The Sanctuary of the Bible," RH, 10 March
In his interpretation of Dan 8:14, Miller used the year-day principle, according to which a prophetic day symbolizes a year. Consequently Miller concluded that the 2300 days in Dan 8:14 represents 2300 years. He also thought that if one could discover the starting point of the 2300-day prophecy, one could determine the time of the second coming of Jesus Christ.

After two years of diligent study of the Bible, in 1818 it became clear to Miller that the 2300-day period began in 457 B.C. The best clue for calculating the starting point was from Dan 9:25: "Know therefore and understand that from the going forth of the word to restore and build Jerusalem to the coming of an anointed one, a Prince, there shall be seven weeks." This long prophecy was to begin with some decree to restore and build Jerusalem. Miller found the decree in the seventh chapter of Ezra, and the date, 457 B.C., given in the margin. Thus the date 457 B.C. fixed the starting point of 1874, p. 97; M. L. Rice, From Disappointment to Victory (Washington, D.C.: Review and Herald Pub. Assn., 1949), pp. 18-19.


60 There were three decrees for the rebuilding of Jerusalem: in 536, 519, and 457 B.C. The first two decrees concerned the Temple and the wall. The third decree, however, by King Artaxerxes in 457 B.C., as recorded in Ezra 7:12-26, envisioned the task of rebuilding. Reconstruction was completed in 408 B.C. in fulfillment of the seven-week prophecy of Dan 9:25 (Roy Allan Anderson, Unfolding Daniel's Prophecies [Mountain View, Calif.: Pacific Press Pub. Assn., 1975], pp. 112-14; Siegfried H. Horn & Lynn H. Wood, The Chronology...
the 2300 years, the 490 years, the 483 years, and the 49 years of the prophecy. The seventy weeks, or 490 years, having been "cut off" from the 2300 days or years, there remained 1810 years for the prophecy. Consequently, in the year 1843/44, the sanctuary was to be cleansed as prophesied in Dan 8:14.

Although Miller was not alone in his assertion of the significance of 1843/44, his insistence that the advent of Jesus Christ...
would take place literally and personally in that year made a fascinating appeal to many people.

**Miller's Concern for the Last Judgment**

The second coming of Jesus Christ with the last judgment of God was the ultimate concern of William Miller, as is shown in his "basic belief." More than seven years (1816-23) of close Bible study cleared away every objection that had been brought to him, and the facts especially regarding the second advent became progressively clear as to its profound importance. Miller was convinced that the Bible should be understood literally, unless there was a clear indication that figurative language is being employed by the writer. That is, the words of Scripture should be understood in their ordinary historical and grammatical sense, except in those instances where the writer uses figurative language. Concentrating in his reading and comparing of Scripture on the basis of this principle, Miller understood that "while prophecies are generally in agreement with Davis' thesis. Both Davis and Mason taught that the 2300 days would end in 1844. In 1826 Joseph Wolff expressed his conviction that the second coming would take place at the end of the Jewish year 1843, or our year 1844. In 1829, Alexander Campbell asserted that the 2300-day period would end 1,847 years after the birth of Christ. Since the date of Christ's birth was 4 B.C., he concluded that the Jewish year 1843, or our year 1844, would terminate the 2300 days. For further discussion see, Clark, 1844, 1:26.

63 See appendix III.


65 J. N. Loughborough, Rise and Progress of Seventh-day Adventists: With Tokens of God's Hand in the Movement and a Brief Sketch of the Advent Cause from 1831 to 1844 (Battle Creek, Mich.: General Conference Association of the Seventh-day Adventists, 1892), p. 32.
couched in figurative language, they are fulfilled literally."\(^{66}\)

From this deduction, he reasoned that "if the prophecies in the Bible which have been fulfilled in the past provide a key to understanding those yet to be fulfilled, then we should look for a literal second advent of Christ."\(^{67}\)

Miller was particularly interested in the second coming of Christ,\(^ {68}\) and in his mind the day of Christ's advent was identical with that of God's last judgment upon the wicked world. He wrote:

1843 is ... the year when the Ancient of days (Christ) should come, the judgment should sit, the books should be opened, the kingdom of this world should be destroyed, Daniel stand in his lot, the resurrection of the righteous dead take place, the sanctuary be cleansed, and the church be made perfect, or Christ be perfected in his members.\(^ {69}\)

\(^{66}\)Nichol, The Midnight Cry, p. 34.

\(^{67}\)Ibid.

\(^{68}\)In 1831, in a letter addressed to Elder Andrus, Miller expressed his conviction of the soon coming of Christ with the interpretation of Dan 8:14: "The first proof we have, as it respects Christ's second coming as to time, is in Dan 8:14: 'Unto two thousand three hundred days; then shall the sanctuary be cleansed.' By days we are to understand years, sanctuary we understand the church, cleansed we may reasonably suppose means that complete redemption from sin, both soul and body, after the resurrection when Christ comes the second time without sin unto salvation" (William Miller, MS, "A Few Evidences of the Time of the Second Coming of Christ, to Elder Andrus by William Miller," dated February 15, 1831).

\(^{69}\)William Miller, MS, "For the Vermont Telegraph," No. 2, pp. 7-8, Heritage Room, James White Library at Andrews University. See also J. N. Andrews, "The Sanctuary of the Bible," RH, 10 March 1874, p. 97. All throughout his life, the judgment was not a primary concern for Miller, for in his mind it would be effected in one day at the very time of Christ's second coming. To him the great thing was always to be the parousia and not judgment. Even after the great disappointment his expectation of Christ's coming was consistent. In 1845, in the final words of his apology, Miller exhorted his fellow believers with the following words: "Be humble, be watchful, be patient, be persevering. And may the God of peace sanctify you wholly and preserve you blameless unto the glorious appearing of the great God and our Saviour Jesus Christ" (Miller, Apology and
Though his concept of the last judgment was not significantly elaborated because of his strong emphasis on the glorious second coming of the Saviour, he definitely considered the last judgment as one of the most important doctrines of the Scriptures. The final and ultimate separation of the good from the wicked was consistently stressed in his discourses on the second coming of Jesus.

Miller was convinced that the second advent of Christ was to happen in a few years. For him, it was a certainty and urgency, and the last judgment was to be accomplished at Christ's return, separating the people of God from the wicked. The redemptive aspect of the divine judgment, i.e., the salvation of God's people, had been extraordinarily emphasized throughout his ministry, yet Miller did not overlook the cruciality of the punitive aspect of the last judgment.

Miller believed that God will cleanse the earth twice by "fire." The first time will be with the coming of Christ at the commencement of the millennium after the Laodicean period of the church now in process. At this time the wicked will be destroyed by fire and thus the earth will be cleansed from the curse of sin. The second time will be at the end of the millennium. At this time the wicked dead will be raised to life and they will be judged out of Defense, 1845, p. 36). In Miller's days, all Christian denominations held that the divine judgment would take place at the second coming of Christ (J. N. Loughborough, The Great Second Advent Movement, pp. 109, 150).

70 William Miller, Evidence from Scripture and History of the Second Coming of Christ, About the Year 1843 (Troy: Kemble and Hooper, 1836), p. 124.
books. Then they will be destroyed by the fire from heaven.

The Millerite Movement in North America

William Miller began to lecture on the second advent of Jesus Christ in the late summer of 1831, after twenty-five years of assiduous Bible study. With a full conviction of the soon return of Christ, Miller enthusiastically preached on it, and the impact of his ministry was immense.

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71 Ibid., pp. 29-31.

72 Miller started thorough Bible study in the fall of 1816. After two years of such study, he had discovered several important beliefs, one of which regarded the second coming of Christ. But the training of a leader was not yet completed. Five more years of close Bible study followed, yet he felt that he was not ready to preach to other people. Nine more years he struggled and he felt more deeply that God was calling him to leave his business to give to his fellow men the message of the return of Christ. But he steadily resisted the conviction that he should present his views in public, and now he had nearly reached the age of fifty and was unknown to the world. In spite of his unwillingness, however, he could not totally reject the voice of God, "Go and tell it to the world." Finally Miller stood on the pulpit to preach to the people on the soon coming of Jesus Christ. In August 1831, Miller preached his first sermon in a Baptist church in the little village of Dresden, sixteen miles from his home. For further discussion on the process of Miller's discovery of the Bible truths and his preparation for public ministry, see Clark, 1844, I:26-27; Matilda E. Andross, Story of the Advent Message, pp. 12-14; M. Ellsworth Olsen, A History of the Origin and Progress of Seventh-day Adventists (Washington, D.C.: Review and Herald Pub. Assn., 1925), pp. 110-15; Nichol, The Midnight Cry, pp. 38-44; Bliss, Memoirs of William Miller, pp. 63-100; Reuben E. Harkness, "Social Origins of the Millerite Movement" (Ph.D. dissertation, The University of Chicago, 1927), pp. 2-4.

73 By January 1844, in an address to the believers, Miller said "I have preached about 4,500 lectures in about twelve years, to at least 500,000 people" (Oberlin Evangelist, 19 January 1842, p. 14; The Presbyterian, 2 March 1844, p. 35, quoted in Everett N. Dick, "William Miller and the Advent Crisis, 1831-1844," p. 23).

74 For instance, D. Millard of Portsmouth, New Hampshire, described Miller's impact on his town: "On the 23rd of January brother William Miller came into town, and he commenced, in our chapel, his course of lectures on the second coming of Christ. During the nine days he remained, crowds flocked to hear him.
Miller did not have any desire to divide the churches of America or to establish a new denomination to compete with other existing churches. His followers had come from many Protestant churches, such as Baptist, Congregational, Christian, Methodist, and Presbyterian.75

Although Miller did not set a definite day for the return of Christ, on the basis of the Rabbinical Jewish Calendar "he calculated the 2300-year period to end ... on March 21, 1844."76 This view was at first generally accepted among his followers. Among the younger Millerites, however, the trend of favoring another date arose, April 18, 1844, on the basis of the Karaite Jewish Calendar.77

Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place" (D. Millard, extract in the Christian Herald, as quoted in ST, 15 April 1840, p. 13).


76 Arthur W. Spalding, Origin and History of Seventh-day Adventists, 1:89. This calculation was on the basis of the "Jewish mode of computation of time" which reckoned from the vernal equinox of 1843 to the vernal equinox of 1844 (William Miller, "Synopsis of Miller's Views," ST, 25 January 1843, p. 147). In 1843, the Millerites used the Rabbinical reckoning method for determining the Jewish year. This method regulated the beginning of the year by "astronomical calculations," and began it with "the first day of the new moon nearest the vernal equinox when the sun is in Aries" (Editorial, "Chronology," ST, 21 June 1843, p. 123). According to this method, the Jewish year of 1843 commenced on April 1, 1843 and terminated on March 20, 1844, a period which fell within the limits of Miller's year (ibid.). For further discussion, see Damsteegt, Foundations of the Seventh-day Adventist Message and Mission, pp. 84-89.

77 The Karaites are a Jewish sect founded by Anan ben David in the eighth century. They denied the authority of the Talmudic-rabbinical tradition of Judaism while recognizing Scripture as the only source of religious belief and practice. They rejected the method of the rabbinical reckoning for determining of the commencement of the year, and followed the older Mosaic lunisolar calendation. According to this method, the new year commenced with
Both dates passed without satisfying their expectations. Christ did not return, and the Millerites went through a bitter disappointment. However, William Miller and his associates and some portion of the Advent believers still firmly held that the end was near. Some of the diligent Bible students among the Millerite leaders thought that they were now in the "tarrying time" of the parable of ten virgins in Matt 25. In May 1844, William Miller, while lecturing in Rochester, N.Y., said, "We are in the tarrying time of Matthew 25; hold fast your faith"; and then he added, "We shall soon have more light on this matter."

the new moon nearest the barley harvest in Judea which was one moon later than the Rabbinical Jewish year. They disregarded the equinoctial calculation which the rabbinical reckoning method follows, since the wave sheaf of the first ripe barley was a part of the Passover ceremonies (see Paul K. Meagher, ed., Encyclopedic Dictionary of Religion, 3 vols. [Washington, D.C.: Corpus Publications, 1979], FN:1967-68; James Hastings, ed., Encyclopedia of Religion and Ethics, 12 vols. [New York: Charles Scribner's Sons, 1913-22], 7:662-72).

On the basis of the Karaite Jewish Calendation, the Millerites figured out that the year 1843 commenced on April 29, 1843 and terminated on April 17, 1844 (Editorial, "Chronology," ST, 21 June 1843, p. 123).

The experience of the disappointment that the Millerites had in the spring of 1844 has been called "the first disappointment" compared with the "great disappointment" they had on October 22 of the same year.

On May 2, 1844, in a letter "To Second Advent Believers," Miller expressed his conviction of the soon coming of Christ: "I confess my error, and acknowledge my disappointment; but I still believe that the day of the Lord is near, even at the door; and I exhort you, my brethren, to be watchful, and not let that day come upon you unawares" (as quoted in Bliss, Memoirs of William Miller, p. 256).

As quoted in Andross, Story of Advent Message, p. 39. J. N. Loughborough also wrote about a "tarrying time" experience: "We, however, in our disappointment, saw no reason for discouragement. We saw that the Scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it.
With a new conviction, the Millerite leaders began to preach of the soon coming of the bridegroom, "Behold the bridegroom cometh; go ye out to meet Him!" The message was preached with tremendous power and this movement became known to Adventists as the "midnight cry." At first it was proclaimed "without the emphasis on a definite time period." After some months, in May, Samuel S. Snow (1806-70) calculated the end of the 2300 days to be in the autumn of 1844. He explained that as the typical Day of Atonement was on the tenth day of the seventh month, the antitypical day of atonement must be on the same day of 1844. According to the Karaite reckoning, it was October 22, 1844. Snow's calculation initially aroused but little attention. But in a few months the Adventist believers accepted his view and enthusiastically preached it. It became known to Adventists as the "seventh-month movement."

On October 4, George Storrs (1796-1879) expressed his conviction that the end was near:

... while we were thus mistaken, we can see the hand of God in that matter" (The Great Advent Movement, p. 156).

81Spalding, Origin and History of Seventh-day Adventists, 1:91. Later in 1853, James White said of the experience of the midnight cry: "The tarrying followed, with the slumbering time. The midnight cry in the parable represents the powerful and glorious movement, and work of God on the hearts of His people, in the autumn of 1844" ("The Shut Door," RH, 14 April 1853, p. 189).

82Damsteegt, Foundations of the Seventh-day Adventist Message and Mission, p. 93.


That we are in tarrying time, all admit, who believed in the Lord's coming in 1843. That tarrying time cannot exceed six months, else another year is added to the vision. But "at midnight there was a cry made, Behold the Bridegroom cometh." That such a cry is now made cannot be denied. Then we are past midnight of the tarrying time; for this cry has been going since July.

In the same article, Storrs reminded the believers that the five foolish virgins in the parable were lost due to lack of oil. He explained the oil as the sole basis of salvation and he identified it with faith: "O may you get oil quickly. Faith, FAITH, FAITH: a little more faith will enable you to see that our Lord gave the parable of the virgins in part to fix chronology so that men or devils should not run away with it."

N. Southard, editor of The Midnight Cry, thus described the "midnight cry" movement:

At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before High Heaven.

William Miller at first did not want to pinpoint a specific

85 "The Lord's Chronology," The True Midnight Cry, 4 October 1844, p. 4.

86 Ibid.

87 The Midnight Cry was one of the principal Millerite journals. It was published at first as a daily for one month, November 17 - December 17, 1842 during evangelistic meetings in New York City, then was continued as a weekly until July 1845 when it was absorbed by the Advent Herald (Neufeld, ed., SDA Encyclopedia, p. 929).

day for the return of Christ, but about two weeks before the day of the "great disappointment," Miller finally accepted the date October 22 as the day of Christ's second advent.\textsuperscript{89}

Thousands of people who listened to the Millerite preachers firmly believed that Jesus would return on October 22, 1844. For this group, known historically as the Millerites, the coming of

\textsuperscript{89}Although Miller finally came to a reluctant acceptance of the October 22, 1844 date set by others, he himself never proclaimed a specific date of Christ's second coming (Clark, 1844, 1:34). Miller expressed his acceptance of the date October 22 for the first time in his letter to J. V. Himes on October 6, 1844: "I see a glory in the seventh month which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the (Jewish festival) types. Now blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until today. Thank the Lord .... I am almost home. Glory! Glory!! Glory!!!" (William Miller. Letter to J. V. Himes, 6 October 1844, as quoted in Nichol, The Midnight Cry, p. 229). Some have asked why the Millerites set a time for Christ's second advent contrary to Matthew 24:36. Miller answered this question in his sermon at the tabernacle in Boston, in early February 1844. "In the afternoon and evening he (Miller) took for his text, Eccl. Viii,5,6, 'Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment.' He showed from the Scriptures that those only are wise, who keep the commandments of the Lord and believe his word, and which is accounted to them for righteousness, producing a corresponding life. Such will discern both time and judgment, because to every purpose there is both time and judgment. It was there shown that every judgment brought upon the world, as predicted in the Scriptures, was in connection with a specific time, which was discerned by the wise. The flood, the destruction of the cities of the plain, the sojourning of the children of Israel in Egypt, and in the wilderness, the Babylonish captivity, and its end, and the dispersion of the ten tribes, with many other judgments, all occurred at the predicted time, which was discerned by those who feared the Lord; as was the time of our Saviour's First Advent. It was therefore argued that the time of the Second Advent, at the end of all the prophetic periods, in the fullness of times, will also be discerned by those who are wise in the sight of God" (Advent Herald and Signs of the Times Reporter, 14 February 1844, p. 8, as quoted in Emmett K. Vande Vere, Windows: Selected Readings in Seventh-day Adventist Church History, 1844-1922 [Nashville, Tenn.: Southern Publishing Assn., 1975], pp. 21-22).
Christ was the most important matter of concern, and they awaited the glorious event with joyful expectation.

In North America, the Millerite movement had spread very rapidly, especially in the eastern United States, and by 1843 two hundred clergymen and five hundred public lecturers had joined Miller in proclaiming the Advent message. More than 50,000 people had accepted Miller's teaching. There was "a spirit of consecration" among them. As the fateful day drew near, they seriously searched themselves and, particularly during the last ten days, secular business was, for the most part, suspended. Many of the believers disposed of their possessions in part or in whole. Some farmers

90 For the doctrine of the Adventist believers on the second coming of Christ, see appendix IV.

91 Josiah Litch declared that those who were preaching in behalf of Millerism were drawn from the following churches: "Protestant Episcopal, Methodist Episcopal, Methodist Protestant, Primitive Methodist, Wesleyan Methodist, Close Communion Baptists, and Open Communion Baptist, Calvinistic and Arminian Baptists, Presbyterians, Old and New School Congregationalists, Old and New School Lutheran, Dutch Reformed, etc." (The Advent Shield and Review, May 1844, p. 90, as quoted in Nichol, The Midnight Cry, p. 217).

92 See above p. 16, footnote 10.

93 At Philadelphia, for instance, I. T. Hough, a tailor on Fifth Street below Market, closed his shop and hung the following words on the shutter: "This shop is closed in honor of the King of kings, who will appear about the 22nd of October. Get ready, friends, to crown him Lord of all" (Alexanders Express Messenger, October 10, 1844, quoted in Dick, "William Miller and the Advent Crisis, 1831-1844," p. 240).

94 Francis D. Nichol suggests several reasons why the Millerites sold their possessions: "First, they wished to have more money with which to support the cause. It took money to support four presses running constantly, pouring out literature on Millerism. Second, they wished to have all their dealings with their fellow men honorably concluded before the advent, including full payment of all their debts. Third, with that fervent love for others, which true religion certainly ought to generate in the hearts of men, Millerites who owed no debts themselves sought to help others pay their debts"
left their crops unharvested and waited for the coming Christ.

In spite of the contemptuous mooting of their opponents, the Millerites, with unwavering faith and full confidence, expected the return of Christ on October 22, 1844. On that day, they met at an early hour and continued in prayer most of the day and waited for their Redeemer. The day came and went, but the expected Saviour did not come. The waiting believers were doomed to bitter disappointment. Hiram Edson, one of the leaders of the Millerite movement, expressed his sorrowful experience in the following words:

Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. I mused in my own heart, saying, my advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fond hopes were lost. And as I said, we wept till the day dawn.

The Millerites struggled with a great spiritual depression, and many lost confidence in the soon return of Christ, renouncing their faith and finally disassociating from their fellow believers.

Miller's experience on that day was a most bitter one, yet he never lost his faith in the soon coming of Jesus Christ.

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95 Andross, *Story of the Advent Message*, p. 43.
96 Hiram Edson, manuscript fragment on his life and experience, pp. 8-9, as quoted in Nichol, *The Midnight Cry*, pp. 263-64.
97 Even after the great disappointment, Miller was still optimistic in his belief of the second coming of Christ as he wrote: "But I believe in the main... we were honestly preaching what we
after the great disappointment he believed that the time periods were right, but he never again fixed any date for the time of Christ's advent. He expressed his conviction about the soon coming of Christ in his letter to Himes on November 10, 1844: "I fixed my mind upon another time and here I mean to stand until God gives me more light—and that is to-day, TO-DAY, and TO-DAY, until he comes . . . ."98

Ellen G. Harmon (later Ellen White), as a young unmarried girl, had waited for the coming of Christ with other Millerite believers. The year 1844 was "the happiest year"99 of her life because she believed in the advent of Christ in that year as elucidated by Millerite preachers. But the time of expectation passed unmarked by the advent of Christ Jesus, and she experienced a bitter disappointment. Later on, however, Ellen White recognized Miller's movement as God approved100 and composed a memoir that recalled

supposed to be the word of God; and I have no reflections to cast, only trust in God and He will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that time has been the main spring, is equally as clear; and that if we leave out time, no mortal could prove that Christ is near, even at the door" (William Miller, Letter to Brother Marsh, 15 March 1845, as quoted in "Extracts of Letters Written by Bro. William Miller," The Advent Review, August 1850, p. 11, Heritage Room, James White Library at Andrews University).


99 LS 59.

100 "Angels of God accompanied William Miller in his mission. He was firm and undaunted, fearlessly proclaiming the message committed to his trust. A world lying in wickedness and a cold, worldly church were enough to call into action all his energies and lead him willingly to endure toil, privation, and suffering. Although opposed by professed Christians and the world, and buffeted by Satan
her experience on October 22, 1844, had its benefit:

The weak and the wicked united in declaring that there could be no more fears or expectations now. The time had passed, the Lord had not come, and the world would remain the same for thousands of years. This second great test revealed a mass of worthless drift that had been drawn into the strong current of the Advent faith, and been borne along for a time with the true believers and earnest workers.

We were firm in the belief that the preaching of definite time was of God. It was this that led men to search the Bible diligently, discovering truths they had not before perceived. They had obtained valuable knowledge in the searching of the word. The plan of salvation was plainer to their understanding. Every day they discovered new beauties in the sacred pages, and a wonderful harmony running through all one Scripture, explaining another, and no word used in vain.

Although the Millerites were greatly disappointed and discouraged, there were among them some fervent Bible students who carefully re-examined the Scriptures with an earnest prayer and deep thought. They seriously searched the Scriptures to find the mistakes they had made in connection with the October 22, 1844, date. The result of their investigation of the Bible brought them a new understanding of Christ's parousia and its related events.

The Judgment Concept in Early Adventism after 1844

This section of investigation covers the decade following the great disappointment (October 1844 to October 1854) during which time and his angels, he ceased not to preach the everlasting gospel to crowds whenever he was invited, sounding far and near the cry, "Fear God, and give glory to Him; for the hour of His judgment is come" (EW 232).

101IT 56-57.

102According to Ellen White, some of them were James White, Joseph Bates, Stephen Pierce, and Hiram Edson (CET 192, she mentioned it in the spring of 1902).
the judgment concept connected with the cleansing of the sanctuary became generally settled among the early Adventists.

The "Shut Door" Controversy

The passing of October 22, 1844, was a shocking experience for all the Millerite people. The "great disappointment" caused many people to fall away from the movement. There were, however, some who never gave up their hope. "William Miller and Joshua V. Himes, the foremost of the leaders, stood nobly in their place, and were never greater than in the hours of disappointment and apparent defeat."103

Joseph Marsh (1820-63), editor of the Voice of Truth expressed their feelings at this time:

"We did believe that He would come at that time; and now though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense in this matter, toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of His dear people, and His glory."104

104 Joseph Marsh, Voice of Truth, 7 November 1844.

A similar article came from the pen of N. Southard, the editor of The Midnight Cry: "In view of all the circumstance attending this movement, the blessed effects it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must regard it as the true 'midnight cry.' And if we have a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be going out. This could not be till after the passing of the tenth day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must have been of 1843, for the tarrying time. A little delay is therefore no cause for disappointment, but shows how exact God is in the fulfillment of his word. Let us therefore hold fast the profession of our faith without wavering; for he is faithful who has promised" (The Midnight Cry, 31 October 1844, p. 141).
However, in relating to the experience of the failure on October 22, 1844, a divisive question was raised among the Advent believers on the "shut door" doctrine. The expression, the "shut door," was used by the Millerites even before 1844. They believed that Christ's return would close the door, with no more opportunity for sinners to repent and be saved.

Right after the great disappointment, almost all Adventists believed that the door of probation was closed. William Miller also expressed his conviction that the door had been shut.

J. V. Himes, Miller's most prominent colleague, opposed this view. Himes held that the 2300-day prophecy must have not been

105 The Millerites held the view of the "shut door" from the parable of ten virgins in Matt 25:1-12. William Miller interpreted the five wise virgins in the parable as those who had been summoned to meet the returning Christ. To him, "the door was shut" implied "the closing up of the mediatorial kingdom, and finishing the gospel period." To be ready to meet the coming Christ, Miller emphasized the importance of preparation of oil. He saw oil as a "representation or emblem of faith," and defined genuine faith as one that "works by love" (William Miller, Evidence from Scripture and History of the Second Coming of Christ, About the Year 1843; Exhibited in a Course of Lectures [Boston: B. B. Mussey, 1840], pp. 235-37). The Millerites taught that "when Christ comes the door is shut, and such as are not ready can never enter in" ("Boston Second Advent Conference," The Signs of the Times, 1 June 1842, p. 69).


107 "We have done our work in warning sinners, and in trying to awake a formal church. God, in his providence has shut the door; we can only stir one another up to be patient.... We are now living in the time specified by Malachi iii:18, also Daniel xii:10, and Rev. xxii:10-12. In this passage we... see, that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing, and those who hate it" (William Miller, Letter to Joshua V. Himes, 18 November 1844, printed in The Advent Herald, and Signs of the Times Reporter, 11 December 1844, p. 142).
fulfilled in October 1844 because Christ did not return. Accordingly, he thought that the close of probation should be extended for some time. In 1845, Miller, with many other believers, accepted this idea. For this group of people, the "door" in the parable of the wise and foolish virgins was the "door of salvation" and was still widely open because the bridegroom did not come. Thus they denied the validity of the "seventh-month movement" and held that the end of 2300 days was still future. This idea became popular among the disappointed Adventists.

A small group of people retained their belief in the fulfillment of the 2300-day prophecy on October 22, 1844. They held that the time calculation was correct but "the event which fulfilled the prophecy was not the actual coming of Christ, but something preceding that event by an unknown but presumably short interval." Accordingly, they believed that the door of mercy had been closed in fulfillment of the prophecy, and they expected the return of Christ very shortly.

There arose some extremists on the shut-door doctrine who


109 On March 10, 1845, in his letter to Prof. N. N. Whiting, Miller wrote: "With our present light, it would be impossible for any man to prove that the door is shut; it can only be a conjecture, founded upon circumstances in the case" (as quoted in James White, Sketches of the Christian Life and Public Labors of William Miller, p. 335).

110 There were many among the Millerite leaders who repudiated the former concept that the door was shut in October 1844. Some of them are Josiah Litch, Joseph Marsh, Sylvester Bliss, Elon Galusha, and George Storrs (Spalding, Origin and History of Seventh-day Adventists, 1:158).

excluded any further chance for salvation. They held that Christ had
come, not literally, personally, and visibly, but spiritually in the
person of the believers. They became known as "spiritualizers" or
"spiritualists."\(^{112}\)

As an ardent Adventist, Ellen Harmon in the beginning
believed in the "shut door" along with William Miller and his
followers. She also thought that "no more sinners would be
converted" after October 22, 1844.\(^{113}\)

Within a few years she changed her position. On March 24,
1849, while conducting a meeting at Topsham, Maine, she received a
vision which brought her an answer to the "shut door" question:

Then I was shown that the commandments of God and the

\(^{112}\)In Maine, Joseph Turner was well known as a spiritualist.
He was an impressive speaker. After the "great disappointment"
Turner "assumed that Christ had come spiritually as a Bridegroom." He
further said that the wise virgins had gone in with the bridegroom
into the marriage, and that the door was shut. In January 1845 he
wrote about his travels with the people with this view: "In every
place I visited I found a goodly number, I think quite a majority,
who were and are now believing that our work is all done for this
world, and that the atonement was completed on the tenth day of the
seventh month. Nearly all who heard me gladly received the message"
(The Hope of Israel, 24 January 1845, as quoted in Wellcome, History
of the Second Advent Message and Mission, p. 398). Those who
received this spiritualistic view went apart from the Adventist group
and made their own meeting places. They called themselves the "wise
virgins" while calling other Adventist believers the "foolish
virgins." They insisted that they were "shut into the kingdom, as
Noah and his family were shut into the ark." Many spiritualists were
fanatics (ibid., pp. 398-400). Robert and Eunice Harmon, Ellen
White's parents, followed the teachings of Turner for a few months.
In the spring of 1845, when Ellen visited her parents in Maine, she
also agreed with Turner that the "bridegroom had come and shut the
doors," but soon she and her parents understood that Turner's view was
not correct. When they left Turner, he told Ellen that "her father
was a lost man." After that time "Turner opposed Ellen Harmon and
all she stood for" (Spalding, Origin and History of Seventh-day
Adventists, 1:160).

\(^{113}\)Letter 2, 1874 (ISM 74).
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 in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches.114

Here, Ellen White applied the term "shut door" not to the close of probation, but rather to the "shut door" of the first apartment of the heavenly sanctuary. This "shut door" controversy was continued until the early 1850s, when it faded out entirely.115

The Rise of Seventh-day Adventists

During this period of confusion, right after the "great disappointment," four main groups arose, all of which had participated in the Millerite movement: the Adventist Christians, the Evangelical Adventists, the Life and Advent Union, and the Seventh-day Adventists.116 Out of these four groups, the Seventh-day Adventist body

114EW 42.
115Spalding, Origin and History of Seventh-day Adventists, 1:164.
116Clark, 1844, 1:50. Spalding explains the Millerite movement as the root of the Seventh-day Adventist church: "The second advent message proclaimed by William Miller and his associates was the immediate background of the Seventh-day Adventist people and church, and the matrix in which they were formed. Although in its developed theology this church is kin to the Millerite movement only in the doctrine of the imminent return of the Lord Jesus Christ, and that without Miller's time setting, the moral awakening and the keen expectation of the Advent in the 1844 movement are the womb from which was born the modern child. The founders of the Seventh-day Adventist Church were believers and workers in the Second Advent Movement begun by Miller" (Captains of the Hosts [Washington, D.C.: Review and Herald Pub. Assn., 1949], pp. 25-26). See also, Paul A. Gordon, The Sanctuary, 1844, and the Pioneers (Washington, D.C.: Review and Herald Pub. Assn., 1983), pp. 15-16.
today is far bigger than any of the other groups.\textsuperscript{117}

The "great disappointment" of 1844 wounded the hearts of the Adventist believers but did not obliterate their second advent hope. The doctrine of the second coming of Christ could not be destroyed by disappointment, because it was founded in the Scriptures.\textsuperscript{118}

At the dawn of the day after the great disappointment, October 23, 1844, most of the believers who were waiting for the coming of Jesus in the barn of Hiram Edson slipped quietly away to their homes. Edson and a few others remained in the barn and poured out their hearts in agonizing petitions to God for strength and guidance in their hour of need.\textsuperscript{119}

After breakfast Edson urged one of the men who was still with him\textsuperscript{120} to go out with him to encourage other believers. They started

\textsuperscript{117}The Advent Christian church keeps Sunday as the day of worship. The present membership of the church in the United States is 30,000 (H. U. Lane, ed., The World Almanac & Book of Facts 1983 New York: Newspaper Enterprise Assn., 1984, p. 350). The Life and Adventist Union is a much smaller group. The Evangelical Adventist Church is no longer in existence. The present membership of the worldwide Seventh-day Adventist church, as of June 30, 1984, is 4,261,116 (SDA Yearbook 1985, p. 4).

\textsuperscript{118}In the New Testament, the second coming of Christ is mentioned in 319 verses—that is one out of twenty-five verses (René Pache, The Return of Jesus Christ, trans. W. S. LaSor [Chicago: Moody Press, 1955], p. 16).


\textsuperscript{120}The man accompanying Hiram Edson is suggested to be O. R. L. Crosier by Loughborough: "Hiram Edson, of Port Gibson, N.Y., told me that the day after the passing of the time in 1844, as he was praying behind the stocks of corn in a field, the Spirit of God came upon him in such a powerful manner that he was almost smitten to the earth, and with it came an impression, 'The sanctuary to be cleansed is in heaven.' He communicated this thought to O. R. L. Crosier,
out and crossed a cornfield where Edson's corn had been cut and stood in stocks. When they came to the middle of the field, Hiram Edson stopped as if a strong hand had been placed on his shoulder. There, in an illumination, he received an insight that Christ as the high priest, had entered that day into the Most Holy Place of the sanctuary in heaven, and that "flashed upon his understanding of the meaning of the sanctuary in heaven."122

Following the illumination, Edson hurried home and studied and they together carefully investigated the subject" (Loughborough, The Great Second Advent Movement, p. 193). "In the morning he (Edson) said to O. R. L. Crosier, who was staying with him, 'I cannot go home by the town. I do not know what to say to the people. Let us go home cross lots through the stocks of corn.' So they started, walking slowly and talking of the situation" (Loughborough, "The Second Advent Movement--No. 8," RH, 15 September 1921, p. 5). See also W. A. Spicer, "A Meeting with O. R. L. Crosier," RH, 29 March 1945, p. 5.

121 Among the Adventist writers, Hiram Edson's cornfield experience has been differently viewed: Jerome L. Clark and Arthur W. Spalding called it a "vision" (Clark, 1844, 1:67; Spalding, Pioneer Stories of the Second Advent Message, p. 227); C. Melvyn Maxwell referred to it as an "insight" ("The Investigative Judgment--Its Early Development," The Sanctuary and the Atonement--Biblical, Historical, and Theological Studies, edited by W. Richard Lesher [Washington, D.C.: Review and Herald Pub. Assn., 1981], p. 555); while M. Ellsworth Olsen called it an "impression" (A History of the Origin and Progress of Seventh-day Adventists, p. 179). Later Edson himself thus described this occasion: "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; and that He had a work to perform in the most holy before coming to this earth" (Hiram Edson, fragment of manuscript, "Life and Experiences," Heritage Room, James White Library at Andrews University). And again he is quoted as saying: "A mighty wave of the power of God came upon me, with an impression almost as distinct as though spoken in an audible voice, 'The sanctuary is in heaven, and Jesus has gone in to cleanse the sanctuary'" (as quoted in Loughborough, "The Second Advent Movement--No. 8," RH, 15 September 1921, p. 5).


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the Bible on the sanctuary doctrine. It was the first step toward an understanding of the sanctuary doctrine among the Adventist believers.\textsuperscript{123} Edson had conceived that "the sanctuary to be

\textsuperscript{123}From, The Prophetic Faith of Our Fathers, 4:889-90.

Arthur L. White, in his exposition of the origin of the doctrines of Seventh-day Adventists, stated that they were "not introduced through a direct revelation, but came from study of the Word." The visions of Ellen White, according to him, brought light when the Adventist pioneers confronted difficulties, and also confirmed the conclusions reached by their earnest study ("How Basic Doctrines Came to Adventists," Adventist Review, 19 July 1984, pp. 4-5). In his explanation of the origin of the doctrine of the heavenly sanctuary, Arthur White thus stated: "Another basic doctrine held by Seventh-day Adventists is their distinctive sanctuary truth. In the development of this teaching also may be seen a firm scriptural basis and confirmation through visions given to Ellen White" (ibid., p. 5). Right after this statement, he wrote about Hiram Edson's cornfield experience on the day after the great disappointment. He quoted Edson's testimony from Review and Herald, 23 June 1921. Then he stated that there followed an earnest investigation of Scripture by Hiram Edson and his companions about the sanctuary doctrine. The group came to the conclusion that the two phases of ministry in the earthly sanctuary were a type of Christ's ministry in the heavenly sanctuary.

A critical reaction to Arthur White's article came from the pen of J. B. Goodner. In his article, "Reviewing the Review," Goodner argued that Arthur White was contradicting himself by saying that the heavenly sanctuary doctrine was introduced through the Bible study of the Adventist pioneers. He said that Hiram Edson had an initial understanding of the doctrine through his cornfield experience right after the day of the great disappointment, which happened prior to the special Bible study of the early Adventists on that particular topic (J. B. Goodner, "Reviewing the Review," Adventist Currents, February 1985, p. 4). If Hiram Edson's cornfield experience was genuine, Goodner argues, it should be admitted that the heavenly sanctuary doctrine initially came from a direct light of God. He thus points out: "If, on the morning after the disappointment, Hiram Edson did indeed see 'distinctly and clearly' the points delineated in his memory statement, it can no longer be denied logically that the 'unique' pillar in our doctrinal structure was first introduced by direct revelation to Hiram Edson and later 'confirmed' through the earnest investigation of Scripture. This is precisely the reverse of the sequence that White suggests describes the arrival of Adventist doctrine" (ibid.).

In his article, Arthur White did not mention whether Edson's cornfield experience was a revelation from God or not. He simply quoted from Edson's testimony in which he said, "I saw distinctly and clearly...." White's main concern in his article was thus expressed: "Some have supposed that the principal doctrines held by
cleansed is in heaven." This earth was not the sanctuary to be cleansed by the second coming of Christ. Edson shared this new understanding of the doctrine with others, and they immediately began to investigate the Scriptures on the topic of the sanctuary. In the meantime, there arose among the Millerites differences and disunity. Some of them strongly insisted on waiting patiently before they could honestly confess they were wrong in time. In an effort to harmonize different views and bring unity among them, the Millerite leaders called a "Mutual Conference of Adventists" to meet at Albany, New York, on April 29, 1845. This conference was "the final attempt to hold the Millerite movement together, as such." However, the conference did not bring unity among the Millerites, rather, more divisions and disunity followed. Right after the Albany Conference, Miller described the confusion among them in his letter to J. V. Himes: "I must confess I am pained at

Seventh-day Adventists, or at least part of them, came initially through the Spirit of Prophecy, which is Ellen White. But as we trace the development of the major truths we hold today we find that the pioneers first discovered these doctrines in the Scriptures" (Arthur L. White, "How Basic Doctrines Came to Adventists," p. 4, emphasis supplied).

Immediately after the spring disappointment in 1844, Josiah Litch raised a doubt concerning the earth as the sanctuary, but this was not followed up, and "the earth-sanctuary concept" was not displaced (Neufeld, ed., SDA Encyclopedia, p. 1142). Now Hiram Edson formed a more concrete idea about the heavenly sanctuary to be cleansed through his illumination in the cornfield.

Hiram Edson, MS, "Life and Experience," Heritage Room, James White Library at Andrews University; W. A. Spicer, "A Meeting with O. R. L. Crosier," RH, 29 March 1945, p. 5. The sanctuary doctrine that they found from Bible study is discussed in the next section.

heart, to see the battle we are now in. . . after having silenced our common enemy. . . . Every paper which has come into my hands recently is full of fight, that too against our friends."\textsuperscript{127}

On December 20, 1849, William Miller died in Low Hampton, in the sixty-eighth year of his life. He kept his faith in the literal, personal return of Christ to the very end. He died in the faith of the second advent of Jesus Christ.\textsuperscript{128}

In early 1845, Hiram Edson published \textit{The Day Dawn}.\textsuperscript{129} In this small pamphlet he presented his new understanding of the heavenly sanctuary doctrine. Among those who received this pamphlet were Joseph Bates (1792-1872)\textsuperscript{130} and James White (1821-81),\textsuperscript{131} both destined to become prominent leaders in the Seventh-day Adventist denomination. They read the paper cautiously and gladly accepted the new light.

The Saturday Sabbath, another important Bible doctrine, which

\textsuperscript{127}William Miller to Joshua V. Himes, undated, probably written, as internal evidence indicates, early in 1845, quoted in Nichol, \textit{The Midnight Cry}, p. 294.

\textsuperscript{128}In 1858, Ellen White expressed her conviction that Miller will arise in the first resurrection of the righteous at the second coming of Christ: "But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump" (1SG 168). She compared the death of Miller with that of Moses; as Moses erred just before entering the promised land, so also Miller erred just before he could enter the heavenly Canaan (ibid.).

\textsuperscript{129}No known copy of \textit{The Day Dawn} is extant. An excerpt from it was printed in RH of May 25, 1851.

\textsuperscript{130}For biographical information of Joseph Bates, see \textit{The Autography of Elder Joseph Bates} (Battle Creek, Mich.: Seventh-day Adventist Pub. Assn., 1868).

later became one of the pillars of the Seventh-day Adventist church, was illuminated in the winter of 1844 by Mrs. Rachel D. Oakes (1809-68), a Seventh Day Baptist woman.132

132 In the winter of 1844, Mrs. Rachel D. Oakes, a Seventh Day Baptist of Verona, New York visited her daughter Rachel Oakes, a school teacher in Washington, New Hampshire. During her stay in New Hampshire Mrs. Oakes attended the Washington Christian church on a Sunday when Frederick Wheeler, a Methodist-Adventist minister was presiding. She heard the minister saying, "All who confess communion with Christ in such a service as this should be ready to obey God and keep His commandment in all things" (Spalding, Origins and History of Seventh-day Adventists, 1:115). Later when Elder Wheeler visited the Farnsworth home he met Mrs. Oakes there. She directly said to the minister, "I wanted to tell you that you had better set that communion table back and put the cloth over it, until you begin to keep the commandments of God" (ibid.). Elder Wheeler was astonished at this bold challenge, but the result was for him to study the Scriptures again of the Bible Sabbath. Not many weeks later Elder Wheeler accepted the seventh-day Sabbath.

At about this time, T. M. Preble, a prominent minister in the Millerite movement, heard of the Sabbath doctrine being preached in Washington, New Hampshire. He seriously investigated the doctrine in the Scriptures and decided to accept it. He wrote an article about the Sabbath in an Adventist paper called The Hope of Israel on February 28, 1845. Among those who read the article was Joseph Bates, who had been an active preacher of the Millerite movement. Bates decided to keep the seventh-day Sabbath and determined to publish a series of articles about the Sabbath. His first tract on the Sabbath came out in 1846 (Andross, Story of the Advent Message, pp. 55-56; Olsen, A History of the Origin and Progress of Seventh-day Adventists, pp. 181-86). The Sabbath doctrine was, later in the spring of 1847, confirmed by Ellen Harmon's vision from God (EW 95-96). Ellen White began to keep the seventh-day Sabbath in the fall of 1846 as the result of reading Bates' tract, the Seventh-day Sabbath, a Perpetual Sign (1846), prior to her vision on the Sabbath. This fact indicates that Ellen White was not an originator of the Adventists' distinctive doctrine of the Sabbath. It was brought forth first by the Adventists' Bible study, and then she confirmed it by her vision from God. The doctrine of the heavenly sanctuary, another pillar of truth of the Adventists, was similarly formed. In 1847, Ellen White saw for the first time in her vision the heavenly sanctuary, almost two and a half years after Hiram Edson saw Jesus serving in the heavenly sanctuary in October 1844 (Spalding, Origin and History of Seventh-day Adventists, 1:101). These instances clearly show that the purpose of Ellen White's ministry among sabbatarian Adventists in the late 1840s was not to originate new doctrines, but to confirm by visions their previous findings in the Bible study as well as to encourage and reassure those who had gone through the "great disappointment" in October 1844.
The new understanding of the heavenly sanctuary doctrine was helpful to the Adventist pioneers in accepting the seventh-day Sabbath. They saw that "the Sabbath is so intimately connected with the work in the Sanctuary."  

After December 1844, when Ellen White received her first vision, she received visions from God more than two thousand times and delivered the messages faithfully throughout her life. Her messages, comprising "the spirit of prophecy of the Seventh-day Adventist Church," became guiding principles to the Seventh-day Adventists.

Thus, 1844 was the very time when three distinctive teachings—the Seventh-day Sabbath, the heavenly sanctuary, and the Spirit of Prophecy—came to light, setting the Seventh-day Adventist denomination apart. The small Seventh-day Sabbath-keeping group grew rapidly, and in October 1860, "Seventh-day Adventist" was chosen as the official name of the church. Finally, in 1863, a

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134 See above, pp. 16-17.


136 Clark, 1844, 1:76.


138 On October 1, 1860, at the Battle Creek Conference, the name of the church was adopted after much discussion among the
formal organization was launched in Battle Creek, Michigan.\textsuperscript{139}

deleates. At first the name "Church of God" was proposed and some of them vigorously advocated it. However, it was objected to for the reason that "that name was already in use by some denominations." Then the name "Seventh-day Adventists" was proposed. After some remarks, David Hewitt (1805-78) offered a resolution, saying, "Resolved, That we take the name of Seventh-day Adventists." Only one man voted against it. Thus the name Seventh-day Adventist was decided ("Business Proceedings of B. C. Conference," RH, 23 October 1860, p. 179).

Ellen White kept in the background throughout the stages of the development of church organization. However, when the church name was chosen by the congregation, she positively accepted it: "No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshiping the institution of papacy.

"The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord’s quiver, it will wound the transgressors of God’s law, and will lead to repentance toward God and faith in our Lord Jesus Christ" (IT 223-24).

\textsuperscript{139}One of the significant contributions of Ellen White to the early Adventist people was to encourage them to establish church organization. They had not dared enough to organize the church because there was an anti-organizationalism prevalent among the Adventist people, which originated with the Millerites' antagonism toward the structural power of the churches. Although the Millerites had belonged to the established Protestant churches, they saw their beloved churches ridiculing their advent hope. Finally they were cast out from the churches. Concluding that these organized institutions had become "Babylon," the Millerites rejected the idea of church organization. Notwithstanding the presence of this strong anti-organizationalism among the early sabbatarian Adventists, Elder and Mrs. White strongly advocated the need for church organization. Finally, the organization of the Seventh-day Sabbath group was formed when the General Conference met in Battle Creek, Michigan, May 20-23, 1863. Twenty delegates attended from New York, Ohio, Michigan, Wisconsin, Iowa, and Minnesota. The nominating committee brought in the report as such: "president, James White; secretary, Uriah Smith; treasurer, E. S. Walker; executive committee, James White, John
Since then, the Seventh-day Adventist church has grown remarkably as the statistics show,¹⁴⁰ and even today it is considered one of the fastest growing denominations in the world.

Heavenly Sanctuary Doctrine

Since October 23, 1844, when Hiram Edson received the illumination of Christ's ministry in the heavenly sanctuary,¹⁴¹ the Adventist believers have seriously investigated the subject of sanctuary in the Scriptures.¹⁴² The interpretation of the Millerite people of Dan 8:14, according to which the prophecy indicates the year 1844 for the "end" of the world, was the result of diligent Bible study. Their calculation of October 22, 1844, as the date for the cleansing of the sanctuary in Dan 8:14 was confirmed by many Bible students.¹⁴³ Then where was the mistake?


¹⁴⁰See appendix V.

¹⁴¹See above, pp. 53-54.

¹⁴²GC 411; Andross, Story of the Advent Message, p. 50.

¹⁴³M. L. Rice, From Disappointment to Victory, p. 9; Clark, 1844, 1:60.

¹⁴⁴Owen R. L. Crosier was converted at the age of sixteen. He first heard the Millerite preaching in the winter of 1842-43.
spent several months studying the subject of the sanctuary. It was at that time that they had a special interest in the book of Hebrews. Heb 8:4, 5 particularly struck them:

\[
\text{Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly sanctuary; for when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern which was shown you on the mountain."}
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In this text they understood that the main problem of their interpretation was the definition of the sanctuary. The Millerites firmly believed that the sanctuary to be cleansed in the prophecy is the planet earth. However, the prophecy does not say


145Franklin B. Hahn was a physician of Canandaigua, New York, and he served as the president of the village corporation and secretary of the Ontario County Medical Society. When Crosier preached in New York in 1843, Dr. Hahn helped him to secure the town hall for a series of lectures. In the summer of 1844, Dr. Hahn and his wife were baptized as the result of Crosier's evangelistic campaign. He joined Crosier and Edson in an intensive study of the sanctuary doctrine in the winter of 1844-45, and together they published the Day-Down and Day-Star Extra financed by Dr. Hahn (Neufeld, ed., SDA Encyclopedia, p. 550).


147Nichol, The Midnight Cry, p. 35; Edward Heppenstall, "The Pre-Advent Judgment," Ministry, December 1981, p. 12. William Miller taught of the sanctuary in Dan 8:14 as if it represents the earth. As the result of his teaching, "Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the
that Christ would return at the end of the 2300 years. Rather it simply says that at the end of 2300 days, "then shall the sanctuary be cleansed." Furthermore, the Scriptures nowhere state that "cleansing the sanctuary" means the second coming of Christ. They also confirmed that Moses built the tabernacle according to the pattern that God had shown him. They thought there must then be an original sanctuary in heaven. These facts about the sanctuary and its cleansing caused the disappointed believers to scour the Scriptures more deeply.

After a period of thorough Bible study, they concluded that the sanctuary referred to in Dan 8:14 is in heaven, and its "cleansing" involves what has come to be known as the "investigative judgment" of God's people, beginning October 22, 1844, and terminating at the close of probation.

earth in 1844" (GC 409). Miller could not find any proof in the Scriptures that the planet earth is the sanctuary, but found only that the earth is to be purified by fire (2 Pet 3:7-13). On the basis of his finding from the Scriptures he inferred that this was the sanctuary which is mentioned in the prophecy of Dan 8:14. Accordingly, he concluded that this period was given to mark the time of Christ's second coming (J. N. Andrews, "The Sanctuary of the Bible," RH, 10 March 1874, p. 97).

148Andross, Story of the Advent Message, p. 50.
149"Investigative judgment" is discussed separately in chap. 3.
150They quoted from Lev 16:30 to support this teaching: "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." They identified this "cleansing" with that of Dan 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Thus they believed that the word "cleansed" in both texts referred to the same event. Another critical text for them was Heb 9:11: "But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent not made with hands, that is, not of the creation." They had come to
Ellen White followed the teaching of William Miller on the sanctuary, i.e., the earth, until she accepted the new concept of the heavenly sanctuary suggested by Hiram Edson\textsuperscript{151} shortly after the "great disappointment." At the same time, she still believed that the prophecy in Dan 8:14 had been fulfilled according to the details in the book of Daniel. In other words, Ellen White had confidence in the year 1844 as the termination of the 2300-year prophecy.\textsuperscript{152} While she was perplexed because of the failure of her hope, i.e., the return of Jesus Christ in 1844, Edson's new concept of the heavenly sanctuary brought her directly to the Scriptures. In her study of the Bible, she found that there are two sanctuaries understand that there was a tabernacle, or sanctuary in heaven, and Christ had entered into the sanctuary upon His ascension to begin His work as man's high priest (Clark, 1844, I:68).

\textsuperscript{151}Edson said that instead of Christ's coming to earth on October 22, He had on that day entered the Most Holy Place of the heavenly sanctuary for judgment (Hiram Edson, MS, "Experience in the Advent Movement" [Heritage Room, James White Library at Andrews University, n.d.]).

\textsuperscript{152}Ellen White acknowledged the fulfillment of the prophecy and wrote: "The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the Holy Spirit, A.D. 27, exactly fulfilled the specification. In the midst of the seventieth week, Messiah was to be cut off. Three and a half years after His baptism, Christ was crucified, in the spring of A.D. 31. The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. 'Then,' said the angel, 'shall the sanctuary be cleansed.' All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed" (GC 410).
mentioned in the Bible, the earthly and the heavenly.

The first one was built by Moses at the command of God as the earthly dwelling place of God. God showed to Moses the pattern and said, "According to all that I show you concerning the

153 "And let them make me a sanctuary, that I may dwell in their midst" (Exod 25:8). When the command was given by God, the Israelites were journeying through the wilderness and the tabernacle was so constructed that it could be taken apart and easily moved from place to place. The furniture also was made so that it could be easily moved on their journeying in the wilderness. This temporary tabernacle was intended to serve only until the time when Israel settled in the Promised Land and a more permanent building could be erected.

The building itself was divided into two apartments: "the holy" and "the most holy" as described in Exod 26:33. In the first apartment, or the holy place, were three articles of furniture: the golden candlestick on the south, the table of shewbread on the north, and the altar of incense right before the veil which separated the holy from the most holy. In the second apartment, or the most holy place, was placed the ark, the depository of the two tables of stone upon which were two cherubim of gold, one cherub on one end and the other cherub on the other (Exod 25:18-20). The ark was considered the most important item of furniture in the whole sanctuary because here God would commune with His people. God said to Moses: "There I will meet with you, and from above the mercy seat, from between the two cherubim that are upon the ark of the testimony, I will speak with you in commandment for the people of Israel" (Exod 25:22). Outside in the court were a laver, a large basin containing water, and the altar of burnt offering on which the animals were placed when offered as burnt sacrifice.

After the settlement of the Hebrews in the land of promise, the tabernacle was replaced by the temple of Solomon. King David had purposed to build the Lord a house, but the Lord did not permit him to do so (2 Chron 6:8-9). His son, Solomon, as God promised, built the temple with "the things which David his father had dedicated" (1 Kgs 8:51). This temple erected by King Solomon lay in ruins in Daniel's time, and was later restored in the time of Zerubbabel after the Babylonian captivity (Ezra 3:1ff.). King Herod rebuilt the temple on a grander scale for forty-six years (John 2:20), beginning in 20/19 B.C., and it existed until its total destruction by the Romans in A.D. 70. For further discussion, see James Orr, ed., The International Standard Bible Encyclopedia, 5 vols. (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1939), 5:2930-42; Merrill C. Tenney, ed., The Zondervan Pictorial Encyclopedia of the Bible, 5 vols. (Grand Rapids, Mich.: Zondervan Pub. House, 1975), 5:622-56.

Ellen White's descriptions of the earthly sanctuary are found in: EW 252-53; GC 409-22; PP 343-58; 4SG 5-11.

154 God's command to build a sanctuary is recorded five times
pattern of the tabernacle, and of all its furniture, so you shall make it" (Exod 25:9). It was erected in this way by the hands of man after the pattern God revealed to Moses. The tabernacle in heaven is the pattern from which the earthly tabernacle was fashioned.155

As the result of the Bible study on the sanctuary, the Adventist pioneers discovered many biblical doctrines that they had not found before. First of all, they got an answer to the question, "What is the sanctuary in Dan 8:14?" They concluded that the sanctuary mentioned in Dan 8:14 points to the sanctuary in heaven because, at the termination of the 2300 years in 1844, there had been no sanctuary on earth for many centuries.156 They believed in the literal Sanctuary in heaven in which "a literal Jesus" ministers in the Scriptures: Exod 25:9,40; 26:30; 27:8; Num 8:4. The Hebrew verb "to see" (ra'ah) appears in all five references. It is conjugated in either Hiphil or Hophal form, which gives it a causative sense, so the passage could literally be translated "I cause you to see" and "which you were caused to see" (Frank B. Holbrook, "The Israelite Sanctuary," in Arnold V. WallenKampf, ed., The Sanctuary and the Atonement—Biblical, Historical, and Theological Studies [Washington, D.C.: Review and Herald Pub. Assn., 1981], p. 4). For further discussion of the relationship between the pattern and the copy in the sanctuary system, see Richard M. Davidson, "Typological Structures in the Old and New Testaments" (Th.D. dissertation, Andrews University, 1981), pp. 367-88.

155 Later in 1888, Ellen White contrasted these two sanctuaries: "The sanctuary of the first covenant was pitched by man, built by Moses; this is pitched by the Lord, not by man. In that sanctuary the earthly priests performed their service; in this Christ, the great High Priest, ministers at God's right hand. One sanctuary was on earth, the other in heaven" (GC 413). Scripture says that the first tabernacle was "symbolic for the present age," and its holy places were "the copies of the heavenly things" (Heb 9:9,23). The heavenly sanctuary in which Jesus ministers on man's behalf (Heb 9:24) is the original of which the earthly sanctuary was set up.

as High Priest for believers since October 22, 1844.  

Another discovery concerned the meaning of the "cleansing" of the sanctuary in Dan 8:14. The earthly sanctuary was to be cleansed regularly. It means that it was unclean in some sense, or else it would not need to be cleansed. They found in the Scriptures many instances that the sanctuary had received its uncleanness from man, and concluded that "it was moral rather than physical uncleanness that defiled the earthly sanctuary in the sight of the Lord." So it was necessary to cleanse the sanctuary with the blood of animals once a year.

If the sanctuary mentioned in Dan 8:14 signifies the sanctuary in heaven, not on earth, how can it be defiled and then cleansed? According to O. R. L. Crosier the heavenly sanctuary


158The earthly sanctuary was cleansed once a year on the tenth day of the seventh month which was called "the Day of Atonement" (Lev 23:26).

159Crosier found out that the earthly sanctuary could be, and was, defiled in various ways: (1) by an unclean person entering it (Lev 12:4); (2) by the high priest going out of it, while the anointing oil was upon him for the dead (Lev 21:12); (3) by man's negotiating to purify himself (Num 17:20); (4) by the priests and the people by transgressing after all the abominations of the nations (2 Chr 36:14); and (5) by all detestable things and abominations of the people (Ezek 5:11). See "The Law of Moses," The Day-Star Extra, p. 38.

160Ibid.

161Crosier was the first one who wrote out an article expounding the view that the sanctuary to be cleansed in 1844 was the one not on earth but in heaven; it was published in The Day-Dawn in Canandaigua, New York, sometime in the spring of 1845, and later, in an expanded form, in The Day-Star, Cincinnati, Ohio, on February 7, 1846. His first article in The Day-Dawn is not extant. According to Hiram Edson, this article came into the hands of James White and
can only be defiled "by mortals through his agency," who is "our Forerunner, Jesus, made an High Priest."162 In other words, all human sins brought into the heavenly sanctuary by the high priest, Jesus Christ, should have defiled the heavenly sanctuary, and as the defiled sanctuary on earth was to be cleansed, so the heavenly sanctuary should be cleansed from its defilement. Then how can it be cleansed? Crosier found an answer to this question in Heb 9:22-23:

Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. Now it was obvious to him that cleansing of both the earthly and the heavenly sanctuary was to be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ.

According to Scripture, the earthly sanctuary was cleansed once a year, but the heavenly sanctuary was cleansed once and for all.163 The priesthood of the earthly sanctuary of the "first covenant"164 belonged to the sons of Levi,165 but that of the heavenly sanctuary of the "new covenant"166 to Jesus Christ the High Priest. On the basis of this sanctuary doctrine and the 2300-year


164Heb 9:1.
166Heb 9:15.
time prophecy in Dan 8:14, Crosier came to the conclusion that the meaning of the "cleansing of the sanctuary" in Dan 8:14 refers to the ministry of Christ in the sanctuary which "the Lord pitched and not man." Accordingly, the Adventist pioneers held that the time for the beginning of the cleansing of the heavenly sanctuary was October 22, 1844, marked by the termination of the 2300-year prophecy in the eighth chapter of the book of Daniel.

Thus the foundation of the heavenly sanctuary doctrine has been firmly laid since the time of early Adventism, and today it is one of the important doctrines of the Seventh-day Adventists as expressed in their fundamental beliefs.

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168 Ellen White's most vivid contrast between the work of the priest in the earthly sanctuary and the ministry of Christ as the high priest in the heavenly sanctuary appeared later in 1888 (see GC 420-22).

169 Article 23. Christ's Ministry in the Heavenly Sanctuary, "There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are deemed worthy to have part in the first resurrection. It also makes manifest who, among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have
The Day of Atonement--The Day of Judgment

Studying the biblical sanctuary system, the Adventist pioneers directed their attention to the fact that there were two divisions in the ministration of the earthly sanctuary. Among the early Adventist writers, O. R. L. Crosier has been considered the pioneer in detailed study of the sanctuary doctrine. He wrote a dozen articles and letters on the subject. "The Law of Moses" in The Day-Star Extra played a most profound role in shaping the

remained loyal to God shall receive the kingdom. The completion of the ministry of Christ will mark the close of human probation before the Second Advent. (Heb 8:1-5; 4:14-16; 9:11-28; 10:19-22; 1:3; 2:16,17; Dan 7:9-27; 8:13,14; 9:24-27; Num 14:34; Ezek 4:6; Lev 16; Rev 14:6, 7; 20:12; 14:12; 22:12.)" ("Fundamental Beliefs of Seventh-day Adventists," SDA Yearbook 1985, p. 8).

170 The influence of Crosier's view on the sanctuary doctrine was enormous among the early Adventist people. Later, Seventh-day Adventists followed his interpretations of the heavenly sanctuary in all but a few particulars. His new understanding of the sanctuary doctrine laid a firm foundation for the Seventh-day Adventist doctrines (Robert Haddock, "A History of the Doctrine of the Sanctuary in the Advent Movement, 1800-1905," p. 129).

171 Crosier's works on the sanctuary doctrine are: (1) the article in The Day-Dawn, sometime in the spring of 1845 (no copies of the original are extant); (2) letter to Brother Jacobs, dated 26 September 1845, The Day-Star, October 1845, pp. 50-51; (3) letter to Brother Marsh, dated 21 October 1845, the Voice of Truth and Glad Tidings, VIII, 29 October 1845, p. 505; (4) letter to Brother Jacobs, dated 23 October 1845, The Day-Star, 15 November 1845, p. 23; (5) letter to Brother Jacobs, dated 27 October 1845, The Day-Star, 15 November 1845, p. 23; (6) "The Law of Moses," The Day-Star Extra, 7 February 1846, pp. 37-44; (7) letter to Brother Jacobs, dated 31 March 1846, The Day-Star, 18 April 1846, p. 31; (8) letter to Brother Jacobs, dated 13 April 1846, The Day-Star, 16 May 1846, p. 46; (9) remarks on a letter from J. Weston to O. R. L. Crosier, The Day-Dawn, 19 March 1847, p. 2; (10) "The Sanctuary and the Host, No. 3," The Day-Dawn, 19 March 1847, pp. 2-3; (11) remarks on a letter from H. H. Gross, The Day-Dawn, 16 April 1847, p. 10; (12) an article in the Review and Herald, 5 May 1851, pp. 78-80.
thinking of the early Seventh-day Adventist pioneers. On October 23, 1845, in his letter to Jacobs, Crosier emphasized the difference between the two divisions of the sanctuary ministry. The first one was the daily service in the Holy Place, which consisted of the regular morning and evening burnt-offering (Exod 24:38-43; Num 28:3-8), the burning of incense upon the golden altar (Exod 30:7, 8, 34-36), the special work upon the weekly Sabbaths and upon the annual sabbath, new moons, and feasts (Num 28:11-31; 24; Lev 23), and the particular offerings for individuals (Lev 1-7). The second one was the yearly service, in the Most Holy Place, for the sins of the people and for the cleansing of the sanctuary (Lev 16).

Day by day throughout the year a number of animals were brought to the tabernacle door by the repentant sinners and slain in behalf of the sinner. The blood was carried by the officiating priest into the Holy Place and sprinkled before the veil. Thus, throughout the year the sins of the people were transferred to the sanctuary, and a special work became necessary for their removal, i.e., cleansing, which happened once a year on the Day of Atonement (yom hakkippurim).

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172See below, pp. 78-88.
173Crosier to Jacobs, 23 October 1845, published in The Day-Star, 15 November 1845, p. 23.
174Crosier, "The Law of Moses," p. 40. In some instances, the blood was not taken into the Holy Place; instead, the priest ate the flesh and went into the Holy Place (Lev 10:18). Thus in these ways both ceremonies symbolized the transfer of the sin from the penitent sinner to the sanctuary.
175Ibid.
The service on the Day of Atonement

The Day of Atonement was observed once a year, on the tenth day of the seventh month, Tishri, for the purpose of the purification of the sanctuary. It was the "peculiarly holy" day and the people were to keep it as "an holy convocation" and "a sabbath of solemn rest." A special preparation for the Day of Atonement began on the first day of Tishri.

On the Day of Atonement all the people of Israel rose early in the morning. The high priest himself officiated in the daily morning service, which was followed by special services. On this particular day, the high priest entered into the Most Holy Place four times: (1) with "a censer full of coals of fire from the altar" (Lev 16:12); (2) with "some of the blood of the bull" (vs.


177 Lev 23:27.

178 Lev 23:32.

179 Lev 23: 23-25; Num 29: 1-6. Seven days before the Day of Atonement the high priest was to be separated from both his house and his wife into the counsellor's chamber. He was accompanied by another priest who could act as high priest immediately in case of need. Throughout the whole of the seven days food and drink were provided for the high priest, but on the eve of the Day of Atonement he was not allowed to eat much because food induced sleep; the high priest was not allowed to sleep that evening, lest some defilement should come to him. For details on the preparation for the Day of Atonement, see Philip Blackman, ed., *Mishnayoth, 2: Moed* (London: Mishna Press, 1952), pp. 273-80.

180 Lev 16:5.

181 For the special services on that day, the high priest put on eight pieces of vestments: (1) a tunic; (2) drawers; (3) a turban; (4) a girdle; (5) the breastplate; (6) the Ephod; (7) the upper garment; and (8) the frontlet. See Blackman, ed., ibid., p. 307.

182 Ibid., pp. 280-312.
(3) with the goat's blood (vs. 15); and (4) to take the censer out which he had brought in that morning.

All these services on the Day of Atonement signified the work of cleansing. Crosier clearly understood that there were two distinct purposes in the cleansing: one was to cleanse the things—such as the Holy Place, the Most Holy Place and the altar. The other one was to cleanse men—the priests and the people. Uncleanliness had to be removed not only from things but from the people. The cleansing of the things and the people were inseparable. The holy things had to be cleansed not because of any inherent sin or evil in the sanctuary or altar, but "because of the uncleanliness of the people of Israel, and because of their transgressions, all their sins."

On the basis of all these Scriptural teachings, the Adventist pioneers could have a better understanding of the meaning of the "cleansing" of the sanctuary in Dan 8:14. The earthly sanctuary was

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183 Ibid., p. 286.
184 The goat killed for the sin offering was for the people. It was one of the goats which were chosen for the ceremony of that particular day. The high priest took the two goats and set them "at the door of the tent of meeting," and the high priest cast "lots upon the two goats," one for the Lord and the other lot for Azazel. The goat on which the lot fell for the Lord was slain and offered as a sin offering. The high priest took some of the blood of the goat and entered the Most Holy Place and sprinkled it "upon the mercy seat and before the mercy seat" as he had done with the blood of bullock. See ibid., pp. 295-97; Lev 16:7-10, 15.
185 Leslie Hardinge, Shadows of His Sacrifice, p. 72.
187 Lev 16:16.
cleansed once a year on the Day of Atonement. That the cleansing of the sanctuary in Dan 8:14 should also be accomplished on the Day of Atonement was their conclusion.\(^\text{188}\) As the result of the calculation of the 2300-day prophecy, they arrived at the date October 22, 1844, as the beginning of the Day of Atonement for cleansing the sanctuary not made by man's hands but by God Himself.\(^\text{189}\) Joseph Bates, later in 1850, explained the rationale of their interpretation:

> The high priest could not go there (the most holy place) until he had ministered in the holy one year; Jesus our High Priest could not enter into the holiest in Heaven until He had finished His daily ministration and filled His mediatorial office for all the world from A.D. 31 to 1844, 1813 1/2 years\(^\text{190}\)

In that year the same position was expressed by David Arnold (1805-89) when he demonstrated the contrast between the Levitical earthly priesthood and the heavenly ministry of Christ:

> The former had many priests the latter just one; the former was cleansed at the end of every year, the latter once at the end of 2300-day prophecy; the daily ministration in the former was through the blood of animals while the daily ministration in the

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\(^\text{188}\) Joseph Bates, *Second Advent Way Marks and High Heaps, or A Connected View of the Fulfillment of Prophecy by God's Peculiar People from the Year 1840 to 1847* (New Bedford: Press of Benjamin Lindsey, 1847), p. 60. O. R. L. Crosier differentiated between the two divisions of the law, the daily and the yearly. According to him, Christ began to fulfill the spring types, i.e., the feasts of Passover, Pentecost, etc., at His first advent, and the antitypes of the vernal types in Lev 23 began at the first and will end at the second advent (Letter, 23 October 1845, published in *The Day-Star*, 15 November 1845, p. 23).

\(^\text{189}\) The 2300 years of the prophecy in Dan 8:14 ended in 1844. In that year there was but one sanctuary, and that was the heavenly sanctuary. The earthly sanctuary was destroyed eighteen centuries before 1844. The Adventist pioneers concluded that the prophecy of the 2300 years can have reference only to the heavenly sanctuary.

latter was through the blood of Christ during the gospel dispensation until 1844. \(^{191}\)

The early Adventists eventually came to the conclusion that the event predicted in Dan 8:14, to take place in 1844, was the transfer of Christ's ministry in the heavenly sanctuary from the Holy Place to the Most Holy Place.

For nineteen centuries, then, the sins of God's people had been accumulating in the heavenly sanctuary. The thorough research of the sanctuary doctrine in the Bible helped them understand that the time had now come when these sins must be forever blotted out by the final service of Christ's ministry in the heavenly sanctuary.

Crosier reasoned that there must be two kinds of services in the heavenly sanctuary, just as the typical system on the earth: (1) the daily in the Holy Place and (2) the yearly in the Most Holy Place. The daily service provided for forgiveness, not for the atonement of the ministry of Jesus in the heavenly sanctuary. Crosier asserted that "the daily service . . . was a sort of continual intercession; but the making of atonement was a special work for which special directions are given."\(^{192}\)

On the Day of Atonement, the sins of the people were to be cleansed/blotted out. Likewise they understood that during the period of investigation, i.e., the antitype of the Day of Atonement

\(^{191}\)David Arnold, "Daniel's Visions, the 2300 Days, and the Shut Door," Present Truth, March 1850, pp. 60-61. Arnold was a Millerite who became a sabbatarian Adventist soon after 1844. The first conference of Sabbath-keeping Adventists in New York State was held in his barn in August 1849. He worked as one of the colleagues of James White in publishing the Second Advent Review, and Sabbath Herald in 1850 (Froom, The Prophetic Faith of Our Fathers, 4:1086).

which had begun in 1844, all sins of the believers should be cleansed.

The day of judgment

In the "Day of Atonement" the Adventist pioneers saw vividly the judgment aspect of God's people. The idea of "investigation" helped to build onto the understanding of the work of the high priest in the earthly sanctuary on the Day of Atonement.

To the people of Israel, the "Day of Atonement" was the "Day of Judgment." Every individual in Israel was required "to afflict his soul" while the work of atonement was going forward. All secular business was to be laid aside, and the whole congregation of Israel was to spend the day in soul searching before the Lord with prayer and fasting. Whoever did not afflict himself on the day would be "cut off from his people"; it was the judgment day. The sins of those who had already obtained forgiveness were blotted out on the Day of Atonement. Thus the sanctuary was cleansed of the record of sin accumulated through the year. The rites and significance of cleansing made it a day of judgment.

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193 Bates, An Explanation of the Typical and Antitypical Sanctuary, p. 10.
197 Bates, An Explanation of the Typical and Antitypical Sanctuary, pp. 6-7.
In the ritual of ancient Israel, the Day of Atonement was just one literal day, i.e., the tenth day of the seventh month. However, in the interpretation of the 2300-year prophecy, Crosier considered a period of time rather than a point of time as he wrote:

On this divinely established principle of typical fulfillment it is evident that the antitype of the tenth day of the seventh month is not one literal day nor year, but must be many years. The law was rigidly precise about the time of this yearly work; it could only be done on the tenth day of the seventh month, hence its antitype must begin on that day of same year.199

Accordingly, the Adventist pioneers came to believe that the judgment of God relating to the cleansing of the sanctuary on the Day of Atonement mentioned in Dan 8:14 began on October 22, 1844 in the heavenly sanctuary and would continue for a period of time—until the time of declaration of Rev 22:11. This concept of Christ's ministry in the heavenly sanctuary has become a matrix for the doctrine of the pre-Advent judgment among the Adventist believers.200


200 The idea of the pre-Advent judgment appeared partially in the writings of the Millerite Adventists even before 1844. In 1842, for instance, Josiah Litch, one of the leaders of the Millerite movement wrote: "All men will be brought to trial, or into judgment, and all their everlasting states will be determined by the evidence produced from God's books, including the book of life, which will decide the moral character and everlasting destiny of each individual of Adam's race... No human tribunal would think of executing judgment on a prisoner until after his trial; much less will God. He will bring every work into judgment, with every secret thing, whether it be good or evil" (Josiah Litch, Prophetic Expositions; or A Connected View of the Testimony of the Prophets Concerning the Kingdom of God and the Time of Its Establishment, 2 vols. [Boston: Joshua V. Himes, 1842], I:50). To prove the pre-Advent "trial" of the dead, Litch quoted from Rev 20:12: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (ibid., p. 51).
The concept of the pre-Advent judgment

On March 20, 1845, William Miller wrote a letter which was later published in *The Day-Star* on April 8, 1845. He suggested the relationship of the judgment of Rev 14:6, 7 to the cleansing of the sanctuary in Dan 8:14.201 However, his fellow believers did not consider this suggestion seriously at that time.

After the great disappointment, Hiram Edson had an initial understanding of Christ's ministration in the heavenly sanctuary.202 He wrote 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."203 Nevertheless, he gave no further explanation about the judgment of God begun in 1844. Edson's understanding of Christ's work in the heavenly sanctuary was developed by Crosier in his various articles in print during the next several months. His expanded discussion on the sanctuary in *The Day-Star Extra* on February 7, 1846, shows that he had at least a little thought about the pre-Advent judgment of God. In his explanation of the Day of Atonement, Crosier emphasized the divine judgment on the day:

> This was the first important day of the year. The whole nation having had their sins previously forgiven by the atonement

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201 William Miller, Letter, 20 March 1845, *The Day-Star*, 8 April 1845, p. 31. Miller excluded the heavenly sanctuary on the basis that it could not possibly need cleansing.

202 See above, pp. 53-54.

203 Hiram Edson, manuscript fragment on His Life and Experience, quoted in Nichol, *The Midnight Cry*, p. 479.
made in the Holy, now assembled about their sanctuary, while the High Priest, attired in his holy garments for glory and beauty, ver. 4, Ex. 28, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast plate of judgment on his heart with their names therein that he may bear their judgment, . . .

Crosier did not connect the cleansing of the heavenly sanctuary with the "investigative judgment" as the present Seventh-day Adventists understand it. Even Ellen White did not relate the cleansing of the heavenly sanctuary with the judgment of God until the year 1849 when she wrote, "I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction."

In 1853, John N. Andrews (1829-83) wrote a series of articles in the RH about the sanctuary. It was a thorough study of the sanctuary doctrine of the Scriptures. In these articles he gave a full explanation of the history of the sanctuary and significance of the sanctuary vessels and the heavenly sanctuary. Yet he could not see the last judgment message in the cleansing of the sanctuary.

The judgment of God in the cleansing of the sanctuary had received serious study among the early Adventists, and finally in

1854 John N. Loughborough (1832-1924)\textsuperscript{207} posed the catalytic questions: "What was that work of cleansing? Is the work of cleansing the sanctuary fitly heralded by the first angel's message? In other words, is it a work of judgment?"\textsuperscript{208}

In 1855, a more concrete concept of the pre-Advent judgment appeared in the article written by Uriah Smith. He wrote:

... we read (1 Pet. vi, 17) that there is a time when judgment must begin at the house of God; when some men's sins are open beforehand, going before to judgment; (1 Tim. v, 24) and if, says Peter, it first begin at us what shall the end be of them that obey not the gospel of God. This must be a judgment of the same nature and can refer to no other work than the closing up of the ministration of the heavenly sanctuary, hence that work must embrace the examination of individual character; and we conclude that the lives of the children of God, not only those who are living, but all who have ever lived, whose names are written in the Lamb's book of life, will during this time pass in final review before that great tribunal.\textsuperscript{209}

The most remarkable development on this subject was reached by James White. He had opposed the concept of the "investigative judgment" for ten years since he first heard of it in 1847.\textsuperscript{210} As the first reaction to this idea, he declared its unreasonableness in

\textsuperscript{207}Loughborough first heard the present truth preached by J. N. Andrews, in September 1852, at Rochester, New York, and began to keep the seventh-day Sabbath. He served widely in the Seventh-day Adventist denomination as president of various Conferences, General Conference treasurer, writer, and health reformer. For his biographical information, see Ella M. Robinson, Lighter of Gospel Fires--John N. Loughborough (Mountain View, Calif.: Pacific Press Pub. Assn., 1954).

\textsuperscript{208}J. N. Loughborough, "The Hour of His Judgment Come," RH, 14 February 1854, p. 30. In this article, Loughborough explained that "the judgment" mentioned in the first angel's message is the pre-Advent judgment.

\textsuperscript{209}Uriah Smith, "The Cleansing of the Sanctuary," RH, 2 October 1855, p. 53.

\textsuperscript{210}Haddock, "History of the Doctrine of the Sanctuary in the Advent Movement," p. 175.
1847. He repudiated the idea of pre-Advent judgment:

It is not necessary that the final sentence should be given before the first resurrection as some have taught; for the names of the saints are written in heaven and Jesus and the angels will certainly know who to raise and gather to the New Jerusalem. . . . The event which will introduce the judgment day, will be the coming of the Son of Man.211

Even in 1850, James White strongly rejected the idea of the pre-Advent judgment:

The advent angel (Rev. xiv, 6,7), "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come," does not prove that the day of judgment came in 1840, or 1844 nor that it will come prior to the second advent. Some have contended that the day of judgment was prior to the second advent. This view is certainly without foundation in the Word of God.212

In 1851, James White wrote a twenty-three page tract called *The Parable* in which he gave an exposition of the parable of the "ten virgins" (Matt 25: 1-12). In this tract, James White for the first time argued that since John in 96 A.D. saw Christ walking in the midst of the candlesticks, Christ did not enter the Most Holy Place in the heavenly sanctuary.213

Finally, in January 1857, James White consented to the idea of a "pre-Advent judgment" and wrote an article entitled "The Judgment" in the *Advent Review and Sabbath Herald*, in which he used the term "investigative judgment" for the first time in the history of the Seventh-day Adventist church. He wrote:

In the judgment of the race of man, but two great classes are recognized--the righteous and the sinner, or ungodly. Each class

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has its time of judgment; and according to the text, the judgment of the house, or church, of God comes first in order.

Both classes will be judged before they are raised from the dead. The investigative judgment of the house, or church, of God will take place before the first resurrection; so will the judgment of the wicked take place during the 1000 years of Rev. xx, and they will be raised at the close of that period.

It is said of all the just, "Blessed and holy is he that hath part in the first resurrection," therefore all their cases are decided before Jesus comes to raise them from the dead. The judgment of the righteous is while Jesus offers his blood for the blotting out of sins. Immortal saints will reign with Christ 1000 years in the judgment of the wicked. Rev. xx, 4; 1 Cor. vi, 2, 3.

In this way the concept of the "pre-Advent" or "investigative judgment" became stabilized among the early Adventists and this very fact has made them "a distinctive people."

Two goats and the atonement

A serious study of the two goats in the service on the Day of Atonement enlightened the minds of the Adventist pioneers. It provided an understanding of the role of Christ in the last judgment and of the final result of sin and Satan, the instigator of sin.

As was pointed out above, the Day of Atonement was considered the Day of Judgment by the Israelites. On that day, the two goats had special roles relating to man's sin; one for the "forgiveness of sin" and the other for the "eradication of sin."

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215 The recognition of an ongoing judgment of God had kept them from settling down into an established religion but enabled them to continue as a movement with a mission (Joseph J. Battistone, "Why the Day of Atonement Merits Our Attention," Adventist Review, 10 March 1983, p. 8).

216 See above, pp. 70-71.

1. The Lord's goat. In the morning on the Day of Atonement, two goats were brought before the high priest at the door of the sanctuary. By casting lots, one was selected as the Lord's goat and the other as the scapegoat. The goat chosen for "Azazel" had waited one whole day until the last climactic ceremony was performed, and the Lord's goat was slain and its blood brought into the Most Holy Place and sprinkled upon the mercy seat by the high priest.

The purpose of the sacrifice and the blood manipulation of the Lord's goat is clearly stated in Lev 16:16: "Thus he shall make atonement for the holy place, because of the uncleanlinesses of the people of Israel, and because of their transgressions, all their sins."

The blood of the Lord's goat cleansed the Most Holy Place, the Holy Place, and the altar. This cleansing removed the sins of the people from the sanctuary. Forgiveness had been obtained in the daily service when individual sin offerings were brought, yet the

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218 The high priest shook the casket and brought out the two lots, one in the right hand and the other in the left hand. One of them was written on it "For the Eternal," and on the other was written "For Azazel." The high priest placed them upon the two goats: the lot in his right hand he put upon the goat on his right, and the lot in the left hand he put upon the goat on the left (Philip Blackman, ed., Mishnayoth, vol. 2: Moed, pp. 288-89). See Lev 16:6-8.

219 Lev 16:15. The high priest sprinkled some of the blood "upon the mercy seat and before the mercy seat." In this way he made "atonement for the holy place, because of the uncleanness of the people of Israel, and because of their transgressions, all their sins" (vs. 16). Then the high priest went out to the altar and made atonement for it. He took "some of the blood of the bull and of the blood of the goat; and put it on the horns of the altar round about" (vs. 18). After this, the high priest sprinkled "some of the blood" upon the altar "with his finger seven times," and cleansed it and hallowed it "from the uncleannesses of the people of Israel" (vs. 19).

record of the sin remained until the Day of Atonement, when it was finally blotted out.

The early Adventist scholars had unanimous understanding about the role of the Lord's goat. J. N. Andrews studied the matter and in 1853 published his conclusions in the *Advent Review and Sabbath Herald*. Andrews pointed out that as "the earthly sanctuary was cleansed by blood" so "the heavenly sanctuary must be cleansed by better sacrifice, that is, by the blood of Christ."\(^{221}\) And he further commented that "the sins of the world were laid upon the Lord Jesus, and he died for those sins according to the Scriptures. The blood of the Lamb of God... was shed for our transgressions of God's law."\(^{222}\) Here he understood the typology of the sanctuary service. As the blood of the Lord's goat signified the atonement of the Israelites from their sins, Andrews asserted, so the blood of Jesus Christ atoned for sinners who have repented.\(^{223}\)

The atoning work of the high priest was completed as he came out of the Most Holy Place after offering the goat's blood. Thus the cleansing of the sanctuary was accomplished and the Israelites were cleansed from their sins. This completion of the atoning work was succeeded by the act of placing the sins upon the head of the scapegoat to remove the sins from the sanctuary and the congregation.

2. The scapegoat. The last distinct event on the Day of Atonement was the event involving the scapegoat.\(^{224}\) The scapegoat

\(^{221}\)Andrews, "The Sanctuary," RH, 3 February 1853, p. 147.

\(^{222}\)Ibid.

\(^{223}\)Ibid., p. 146.

\(^{224}\)Lev 16:6-10, 20-22.
was set aside alive (by casting lot)\textsuperscript{225} until after the sanctuary was cleansed by the Lord's goat.\textsuperscript{226} Then the high priest put all the iniquities and transgressions of the children of Israel upon the scapegoat and sent him away into the wilderness, an uninhabited land.

In the Christian scholarly world, there have been wide variations of opinion as to the "scapegoat" and its relationship to the services on the Day of Atonement. Among them two views are distinguished: one view holds that the "scapegoat" is a type of Christ,\textsuperscript{227}

\textsuperscript{225}Lev 16: 7-10. See also Blackman, ed., Mishnayoth, vol. 2: Moed, pp. 288-89.

\textsuperscript{226}Crosier explained that the sanctuary was cleansed as soon as the ministration by the high priest was over ("The Law of Moses," p. 40). According to Mishnah, however, the sanctuary was cleansed when the scapegoat reached the wilderness: "A strip of crimson wool was tied to the door of the Sanctuary and when the he-goat reached the wilderness the strip turned white; and it is said, 'Though your sins be as scarlet, they shall be as the snow'" (Blackman, ed., Mishnayoth, vol. 2: Moed, p. 303).

\textsuperscript{227}This view says that Jesus Christ was the one elected to bear away man's sins, and thus, on Calvary, he became the antitype to "Azazel." According to this view, "Azazel" was the true object of faith in ancient Israel. When the high priest put his hands on the goat, the people turned and watched. Their faith relied on that as the instituted means of their deliverance. In the same manner Christ is the one object on which all eyes are directed. Sins have been laid on Him. The conclusion of this view is that the goat represents the death of Jesus and also His resurrection (Jerry Allen Gladson, "The Enigma of 'Azazel' in Leviticus 16" [M.A. thesis, Vanderbilt University, 1973], p. 78). One of the apostolic fathers who had a similar idea was Justin Martyr (c. 100 - c. 165, A.D.). He held that the "Azazel" rite achieved its fulfillment in the passion of Christ, especially when the elders and the priests of the Jews laid hands on Him and put Him to death. He found a crucial significance in the fact that both the Day of Atonement and the passion of Christ took place at Jerusalem ("Justin Martyr," Encyclopedia Britannica, 1957 ed., 13:213). In the nineteenth century, Andrew A. Bonar expressed the same idea. He compares the significance of the scapegoat particularly with the passion of Jesus Christ: "There is here enough to remind us of Jesus left to suffer without sympathy. 'He looked on His right hand, and there was none; refuge failed Him; no man cared for His soul.' The scapegoat's solitary cry is re-echoed by the barren rocks, and the howling of beasts of prey..."
and the other view is that it represents Satan.228

In fact, in the Protestant churches of 1840s, it was supposed by "almost every one that this goat typified Christ in some of His offices."229 Among the Adventist pioneers, however, there has been the unanimous conclusion that the "scapegoat" or "Azazel" represents Satan.230 Among the Adventists the first discussion of the scapegoat was made by O. R. L. Crosier. His continuing research of

terrifies it on all sides; the gloom of night settles down upon it and shrouds it in deeper terror" (Andrew A. Bonar, A Commentary on the Book of Leviticus [London: James Nisbet & Co., 1875], p. 313). Joseph Benson expressed the same idea: "Both this and the other goat (Azazel) typified Christ; this in his death and passion for us, that in his resurrection for our deliverance; (the scapegoat) was Christ made a curse for us, while on him was laid the iniquities of us all" (Joseph Benson, The Holy Bible Containing the Old and New Testaments with Critical, Explanatory, and Practical Notes [New York: I. Mason & G. Lane, 1839], 1:335, as quoted in Jerry Allen Gladson, "The Enigma of 'Azazel' in Leviticus 16," p. 80). This idea is no longer popular among the modern biblical scholars.

228This view insists that the parallel Hebrew construction "for the Lord . . . for Azazel" ( Lev 16:8) implies that "Azazel" is a personal being, even as the Lord is. Some Jewish writers so considered the term. The writer of Book of Enoch, for example, describes "Azazel" as the one who "hath touched all unrighteousness on earth" (9:6). "Azazel" is also pictured as being bound hand and foot and being cast into an abyss somewhere in the desert, awaiting "the day of the great judgment" when "he shall be cast into the fire" (10:4,6). H. H. Rowley surmises that "Azazel" is "probably the name of a desert demon to whom the goat bearing the sins of the people was sent in the ritual of the Day of Atonement" (H. H. Rowley, Dictionary of Bible Personal Names [London: Thomas Nelson and Sons, 1968], p. 23). T. W. Davies noted in his doctoral dissertation at the University of Leipzig in 1898 that "Azazel" represents a "demon that had its home in the wilderness" (T. W. Davies, Magic, Divination and Demonology among the Hebrews and Their Neighbors [New York: Ktav Pub. House, 1969], p. 96). Most of the modern biblical scholars accept this view (Merrill C. Tenney, ed., The Zondervan Pictorial Encyclopedia of the Bible, 1:426).


the Scriptures led him to a further understanding on this matter. He asserted that Azazel the scapegoat typified Satan, whose binding during the millennium was symbolized by the placing of sins on the head of the scapegoat.231 Crosier strongly denied the concept that the scapegoat represented the atoning work of Christ in his letter to Joseph Marsh, editor of the Voice of Truth and Glad Tidings:

... that the scapegoat was sent away in the yearly of tenth day service, and that Christ was engaged in the daily from his first advent, till the seventh month, '44, hence that he could not have fulfilled the type of the scapegoat in any sense before that time. The scapegoat was not the type of Christ's body, but of Satan and the wicked, hence, that the sending away of the scapegoat was not a type of the disposal of his body.232

Crosier gave eight reasons why the live goat cannot represent Christ:

1. That goat was not sent away till after the high priest had made an end of cleansing the sanctuary (Lev 16:20, 21); thence that event cannot meet its antitype till after the end of the 2300 days.

2. That goat was sent away from Israel into the wilderness, a land not inhabited. But Christ ascended into heaven which is not a wilderness or land not inhabited.

3. That goat received and retained all the iniquities of Israel; but when Christ appears the second time He will be "without sin."

4. That goat received the iniquities from the hands of the


high priest and he sent it away. Since Christ is the high priest that goat must be something else beside himself, and which he can send away.

5. That was one of two goats chosen for that day, one was the Lord's and offered for a sin offering; but the other was not called the Lord's, neither offered for a sin offering.

6. The Hebrew name of the scapegoat is "Azazel" which is the name of the devil.

7. At the appearing of Christ, Satan is to be bound and cast into the bottomless pit (Rev 20), which act and place are significantly symbolized by the ancient high priest sending the scapegoat away into an uninhabited wilderness.

8. Thus the definition of the names in biblical language, and the oldest opinion of the Christians, are in favor of regarding the scapegoat as a type of Satan. The early Adventist scholars generally accepted these eight points.

In November 1848, Ellen White received a vision in Dux-ter, Massachusetts, at the home of Brother Nichols. In this vision she clearly saw that Jesus is not identified with the scapegoat. She wrote:

Then I saw that Jesus's work in the sanctuary was almost finished, and after his work there is finished he will come to the door of the tabernacle or door of the first apartment and confess the sins of Israel upon the head of the scapegoat. Then he will put on the garments of vengeance. Then the plagues come upon the wicked and they do not come until Jesus puts on the garment of vengeance and takes his seat upon the great white cloud. Then while the plagues are falling the scapegoat is being led away. He makes a mighty struggle to escape, but he is held

233Crosier, "The Law of Moses," p. 43. These eight points were similarly repeated later by J. N. Andrews in his article, "The Sanctuary," RH, 3 February 1853, p. 148.
fast by the hand that bears him away. If he should effect his escape Israel would be destroyed. I saw that it would take time to bear him away into the land of forgetfulness after the sins were put upon his head. Jesus clothes himself with the garments of vengence and takes his place upon the great white cloud before the plagues are poured out. The great white cloud I saw was not in the holy place but entirely separate from the sanctuary. As Jesus passed through the holy place or first apartment to the door to confess the sins of Israel on the scapegoat, an angel said this apartment is called the sanctuary.234

Thus Ellen White confirmed that the scapegoat is a type of Satan in the final judgment of God.

The Scriptures as the Basis of Ellen G. White's Eschatology

In order to understand Ellen White's concept of the last judgment, it is imperative to first study her principles of biblical interpretation. Her eschatology, including the last judgment of God, was formulated through deep Bible study235 and divine inspiration.236 She interpreted the Scriptures extensively and explicitly throughout her life and left volumes of books, periodical articles, letters, and manuscripts on biblical topics.

Ellen G. White and the Scriptures

Ellen G. White's attitude toward Scripture

Ellen White cherished the Scriptures throughout her life.

234Hiram Edson, MS, personal copy on two early visions by Ellen G. White, pp. 19-21 (Heritage Room, James White Library at Andrews University).

235Ellen White's broad knowledge of the Bible testifies that she had been a diligent Bible student. Thousands of Bible texts are quoted in her writings. See "Scripture Index to the Ellen G. White Writings," Comprehensive Index to the Writings of Ellen G. White, 1:21-176.

236See above, pp. 16-17.
To her, the Bible was the "book of books,"237 "living oracles"238 of God, and "more valuable than that of human philosophy."239 She herself was a diligent Bible student and strongly recommended other believers to search it carefully and prayerfully.240 She firmly believed and expressed a full divine inspiration for the Bible: "Every part of the Bible is given by inspiration of God."241 Her understanding of the inspiration of the Bible can be summarized as follows:

1. That the message of the Bible, not the words used as a vehicle to convey the message, is perfect.242

2. That the writers of the Bible were God's penmen, not His pen, thus providing a thought-inspired message rather than a verbally inspired message.243


238GC 81; MS 16, 1888.

239GC 507; PP 599.

240Ellen White's counsels to other believers for studying the Scriptures are found in many places in her writings. Some of them are in: CT 136; FE 216; GW 469; MS 57, 1897; MS 76, 1905.

241Ed 191. Similar statements are found in CT 462; MS 16, 1888.

242"The Lord speaks to human beings in imperfect speech in order that the degenerate senses, ... of earthly beings may comprehend His words. ... He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. ... Sinful beings can only bear to look upon a shadow of the brightness of heaven's glory" (Letter 121, 1901). See also EW 220-21.

243"The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is
3. That the Bible was written "through the imperfect expression of human language," yet it is an infallible revelation of God.\textsuperscript{244}

4. That the thoughts of the men who wrote the Bible were inspired, but the words were human and bore the distinct characteristics of the writer.\textsuperscript{245}

5. That the Bible was written by many writers in different ages, yet the truths in the Bible are perfectly harmonized.\textsuperscript{246}

\textsuperscript{244}"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, nonetheless, from heaven. The testimony is conveyed through the imperfect expression of human language, yet it is the testimony of God; ... full of grace and truth" (GC vi-vii).

\textsuperscript{245}"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. "Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another" (GC v-vi).

\textsuperscript{246}When dealing with the transformation of the Scriptures through history, Ellen White admitted that changes have been made from the original manuscript (EW 220-21), yet she did not hesitate to assure that despite these changes, modern texts are still reliable. She wrote: "As presented through different individuals, the truth is brought out in its varied aspects... And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of
6. That in some places of the Bible changes have been made and mistakes have crept in during the many centuries of transition, but these have never changed the content of the message.247

Ellen G. White's writings and Scripture

Ellen White claimed that her writings were also inspired by God; not only her books but also other manuscripts such as her sermons, letters, and articles.248 Her claim of divine inspiration for her work often raised questions about the relationship between the Bible and her writings. Ellen White answered this question very clearly in her writings. She consistently exalted the Bible as the only supreme authority. She wrote:

men in all the circumstances and experiences of life" (GC vi).

247"... when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another" (EW 220-21).

248"I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision ... the precious rays of light shining from the throne" (5T 67). Ellen White claimed that the only source for the things she had said or wrote in regards to the spiritual realm was the Lord Himself. She defended herself saying, "My views were written independent of books or the opinions of others" (MS, 27, 1867). And when she did not have a divine message she would say nothing: "I have no light on the subject . . . . Please tell my brethren that I have nothing presented before me regarding the circumstances concerning which they write, and I can set before them only that which has been presented to me" (Quoted in a letter by C. C. Crisler, 8 December 1914). "The Holy Ghost is the author of the Scriptures and of the Spirit of Prophecy" (Letter 92, 1900). Thus, it is evident that Ellen White was convinced that her writings and the opinions she expressed originated with the Holy Spirit.
The Bible alone, is our rule of faith.\textsuperscript{249}

The words of the Bible, and the Bible alone, should be heard from the pulpit.\textsuperscript{250}

The Bible is the only rule of faith and doctrine.\textsuperscript{251}

We are to receive God's word as supreme authority. We must accept its truth for ourselves.\textsuperscript{252}

God's word is the unerring standard. . . . Let all prove their positions from the Scriptures and substantiate every point they claim as truth from the revealed word of God.\textsuperscript{253}

Though Ellen White claimed divine inspiration for her writings,\textsuperscript{254} she did not regard her writings in any way to be an addition to the Scriptures. She explained their relationship thus:

Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.\textsuperscript{255}

The Spirit was not given . . . nor can it ever be bestowed to supercede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested.\textsuperscript{256}

The testimonies are not to take the place of the Word.\textsuperscript{257}

Brother J would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an

\begin{itemize}
\item \textsuperscript{249}TSS 32. Emphasis supplied.
\item \textsuperscript{250}PK 626. Emphasis supplied.
\item \textsuperscript{251}"The Value of Bible Study," RH, 17 July 1888, p. 449. Emphasis supplied.
\item \textsuperscript{252}GT 402-3. Emphasis supplied.
\item \textsuperscript{253}Letter 12, 1890. Emphasis supplied.
\item \textsuperscript{254}Letter 92, 1900.
\item \textsuperscript{255}"An Open Letter," RH 20 January 1903, p. 15; CM 125. Emphasis supplied.
\item \textsuperscript{256}GC vii.
\item \textsuperscript{257}Letter 12, 1890.
\end{itemize}
addition to the word of God, but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it.  

Thus Ellen White distinguished the Scriptures from her writings. The role of her writings, a "lesser light," is to lead men and women back to the Bible, the "greater light." Her writings are not to supersede the Bible but to give a clearer understanding of it, to bring people back to the Bible, and to apply it to the practical life.

Hermeneutical Principles of Ellen G. White  
In Her Study of Biblical Eschatology

Scripture as its own expositor

The Protestant principle of sola Scriptura ("the Bible

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259 "The Testimonies are not to belittle the Word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all" (5T 665).

260 "The Word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the Word of God their study are found living in direct opposition to its plainest teachings. Then to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the Word that they have neglected to follow" (5T 663).

261 Ibid.

262 "I took the precious Bible and surrounded it with the several Testimonies for the Church, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. . . . You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. . . . He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings" (2T 605).
only"

was firmly based in the mind of Ellen White in her interpretation of the Bible. She consistently regarded the Bible as "the standard of character, the revealer of the doctrine, and the test of experience," proving the "supreme authority." She repeatedly encouraged her fellow believers to hold the principle, sola Scriptura.

The sola Scriptura principle led Ellen White to regard Scripture as its own expositor, which by definition is the "self interpretation of Scripture." She clearly stated: "The Bible is its own expositor." This principle involves the recognition that Scripture must

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264 GC ix.

265 "We are to receive God's Word as supreme authority" (6T 402).

266 "In our times there is a wide departure from their doctrines and precepts, and there is need of a return to the great Protestant principle--the Bible, and the Bible only, as the rule of faith and duty" (GC 204-5). "Leave the impression upon the mind that the Bible and the Bible alone, is our rule of faith, and that the sayings and doings of men are not to be criterion for our doctrines or actions" (TSS 32). For further study on this topic, see 5T 24; GC 173, 238; BT 319.

267 "Search the Scriptures," RH, 9 October 1883, p. 625; "The Science of Salvation the First of Sciences," RH, 1 December 1891, p. 737. William Miller who influenced Ellen White much in the formation of her eschatological concept, also followed this principle in his Bible study (GC 195; Bliss, Memoirs of William Miller, p. 68). See also his rule of interpretation in appendix II.
be interpreted from within itself, i.e., one portion of Scripture must be interpreted by another within Scripture. Ellen White was clear on this point, particularly in her statement of the relationship between the Old and the New Testaments. Historically, Seventh-day Adventists have attempted to be faithful to this principle of biblical interpretation and have regarded the Bible as their only infallible rule of faith and practice.

268 "The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker" (COL 128). "... the doors of the New Testament are unlocked with the key of the Old Testament" (Letter 47, 1903).

269 As early as 1847, James White made an affirmation: "The Bible is a perfect and complete revelation. It is our only rule of faith and practice" (A Word to the Little Flock, 1847, p. 13). Two years later, he again expressed: "The Bible is our lamp, our guide. It is our rule of faith and practice" (Present Truth, December 1849, p. 40). In the same issue of the Present Truth, he re-affirmed the position of the Bible: "The Bible is our chart... our guide. It is our only rule of faith and practice, to which we would closely adhere" (p. 46). His conviction reappeared in 1851 in the Review and Herald: "Every Christian is therefore duty bound to take the Bible as a perfect rule of faith and duty" ("The Gifts of the Gospel Church," RH, 21 April 1851, p. 70). In that same year, J. N. Andrews expressed the same principle: "We answer, make the Word all beside" ("Is the Bible Sufficient as a Rule of Faith and Practice?" RH, 19 May 1851, p. 88). In 1858, M. E. Cornell stated: "But in all doctrinal questions which arise in the theological world, there must be some ground upon which we can anchor... Such a standard is the word of God" ("Miscellaneous Observations," RH, 11 November 1858, p. 196).

The present position of the Seventh-day Adventists on this principle is well expressed in their Fundamental Beliefs: "The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history" (SDA Yearbook 1985, p. 5). Compared with the writings of Ellen White, it says: "One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested" (ibid., p. 7).
Understanding Scripture as a whole

Ellen White underlined the importance of understanding God's will and purpose in the Bible as a whole, because it is not the purpose of Bible study just to understand what the inspired writers intended to say but also to understand what God intended to say through the words of the inspired writers. She recognized in the Scriptures the unity in diversity, and it was her rationale that the Scriptures must be dealt with as a whole. Ellen White expressed that the diversity of the Bible broadens and deepens the knowledge of God's providence.

Her argument on this matter is based on her conviction that every portion of the Bible is fully and equally inspired by the same Holy Spirit. Therefore she saw a great danger in dissecting the Scripture. In 1889, recalling the instance of misleading the brethren through dissection of the Scriptures, which happened at Battle Creek College and Tabernacle, Ellen White sent a letter to

270 "Scripture is to be compared with Scripture. The student should learn to view the word as a whole, and to see the relation of its parts" (Ed 190).

271 MS 24, 1886.

272 Ibid.

273 "There is variety in a tree, there are scarcely two leaves just alike. Yet this variety adds to the perfection of the tree as a whole. "The Lord gave His word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social meeting. . . . Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds" (Letter 53, 1900).
Inspir'd in their ventures holy wisdom gave utterance. God's wisdom, understood in his words, is a whole chain, or broken line of utterance. Ellen White 278

278. Article referred to this article of inspiration. According to article by the sacred Bible. In different discourses of Moses and the former discourses of Ruth, the more important words and the more connected discourses were inspired in the book of Moses and the dispensation of the former dispensation and to impress the minds of the individual; Ellen White 111.

Hence God connected the higher sermons and discourses of Moses and of Jesus with his work of salvation and to impress the minds of the individual; Ellen White 111.

There are therefore certain references to the sacred Bible in the former dispensation of the former dispensation and to impress the minds of the individual; Ellen White 111.

...
correct their misunderstanding. She wrote:

I was shown that the Lord did not inspire the articles on inspiration published in the Review, neither did He approve their endorsement before our youth in the college. When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired.\(^{274}\)

In Ellen White's understanding, the Bible must be understood as a whole because it is an organic whole, "a perfect chain."\(^{275}\) God gave men the Scriptures "not in a continuous chain of unbroken utterances, but piece by piece through successive generations."\(^{276}\) They were given, in God's providence, one by one "fitting opportunity to impress man" according to the time, place, and individuals. Ellen White illustrated this process with the growing tree: "There is

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\(^{274}\) Letter 22, 1889, as printed in ISM 23. The article referred to this issue of the Review was written by G. I. Butler. In this article Butler brought out differences in degrees of inspiration. According to him, the Holy Spirit inspired the writers of the Bible in different degree according to "man's circumstances and requirements... in different periods of time." He gave a specific illustration: "At the beginning of the Mosaic and Christian dispensations, it was necessary that great light should be given. Hence God gave special light to Moses and Christ and to those connected with them. We believe these two persons were inspired in a higher sense than the ordinary prophet. The law of Moses and the discourses of Christ stand higher in our estimation than the boon of Ruth, the Proverbs, or the Song of Solomon... We give the former a preference because the subject matter they present is more important, the light revealed is clearer, and their words are more important, the light revealed is clearer, and their words more impressive and profound. God's ways and plans are more fully made known to us in the former than in the latter.

"If these positions are correct, it will be evident that there are varying degrees of inspiration; that is, that the Lord gave to some of the writers of Scripture far greater, and more direct, and therefore clearer, light than to others" (G. I. Butler, "Differences in Degrees and Manner of Bestowment," RH, 15 January 1884, p. 41).

\(^{275}\) "... the Word of God, as a whole, is a perfect chain" (EW 221).

\(^{276}\) MS 24, 1886.
'first the bud, then the blossom, and next the fruit,' 'first the blade, then the ear, after that the full corn in the ear.' This is exactly what the Bible utterances are to us."\textsuperscript{277} Ellen White saw a beautiful harmony within the Scriptures.

A book of salvation history

In the study of the Scriptures, Ellen White saw the entire Bible as the "salvation history" of God's people. This perspective has been well revealed in her view of world history as the great controversy between the two antagonistic forces in the universe, i.e., Christ and Satan.

God, in His omniscience, foreknew the fall of man and established the plan of redemption even before the creation of man.\textsuperscript{278} Ellen White presents her understanding of the purpose of the plan of redemption in a threefold way: (1) to vindicate the law of God which is the reflection of His character;\textsuperscript{279} (2) to redeem man from Satan's captivity;\textsuperscript{280} (3) to destroy Satan and all that belongs to

\textsuperscript{277}Ibid., p. 20.

\textsuperscript{278}"Long continued was that mysterious communing--'the counsel of peace.' (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world' (Revelation 13:8)" (PP 63). "In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him" (MS 145, 1897). See also below, p. 119, footnote 51.

\textsuperscript{279}Christ maintained and vindicated the law of God ("Redemption--No. 1," RH, 24 February 1874, n.p.) and "by crucifixion the law of ten commandments was established" ("The Perfect Standard," RH, 26 June 1900, p. 401). See also DA 24-25, 761-63.

\textsuperscript{280}DA 19-26.
him, and to restore to man the lordship over the earth and all that is in it. White concludes that the sin-problem will be solved forever, and God will be satisfactorily vindicated before the universe in the last judgment of God. In other words, God's judgment is indispensably necessary for man's salvation and God's vindication. In her study of biblical eschatology, Ellen White considered the last judgment, with the second coming of Christ, as the climax of the salvation history of God's people.

**Figures, symbols, and unfulfilled prophecy**

Ellen White saw that figures and symbols are included in the Scriptures for a better understanding by the readers. In this way the Scriptures "could be better understood than if given in any other way." In the Bible, symbols and figures were often employed to prophesy future events. Ellen White understood that particularly the book of Revelation was written according to this purpose and pattern.

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281 pp 70; "Tempted in All Points Like as We Are," ST, 9 June 1898, pp. 2-3.


283 "The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures, and those to whom the truth was thus revealed have themselves embodied the thought in human language" (GC v).

284 HS 212.

285 "In figures and symbols, subjects of vast importance were presented to John, which he was to record, and the people of God..."
An important preliminary rule that Ellen White followed in her exposition of figures and symbols in the Bible was the interpretation of the text according to the *Sitz im Leben* of the passage. In order to properly understand the Scriptures, Ellen White emphasized, one should be acquainted with the time, environment, and circumstances under which the messages were originally given.²⁸⁶

Figures and symbols were very important to Ellen White in her interpretation of the eschatological events. She traced all through the Scriptures looking for the typical elements which could give her enlightenment in the study of the biblical eschatology including the last judgment of God. For instance, Ellen White saw unmistakably that the Genesis flood was written as the prefigure of the universal judgment by fire at the end of the world,²⁸⁷ and the condition of the antediluvian people as the condition of people just before the second coming of Christ.²⁸⁸ The destruction of the city of Jerusalem in A.D. 70 was a significant type for the final destruction of the living in his age and in future ages might have an intelligent understanding of the perils and conflict before them" (AA 583).

²⁸⁶ "An understanding of the customs of those who lived in Bible times, of the location and time of events is practical knowledge, for it aids in making clear the figures of the Bible and in bringing out the force of Christ's lessons" (CT 518).

²⁸⁷ "In Noah's day, men had disregarded the law of God until almost all remembrance of the Creator had passed away from the earth. Their iniquity reached so great a height that the Lord brought a flood of waters upon the earth, and swept away its wicked inhabitants.

"God will cleanse the earth from its moral corruption, not by a sea of water as in Noah's day, but by a sea of fire that cannot be quenched by any human devising" (COL 178-79).

²⁸⁸ CD 40; COL 178-79; DA 633; EW 284; GC 491; PP 101-2, 104; 3T 163-64; 4T 308-9; 5T 10, 99-100, 134, 218, 365.
wicked world at the last judgment of God, and the condition of the city was described to show how God could deal with the wicked in the last days.

Ellen White was careful, though, with the obvious passages in the Scriptures which must be interpreted in their natural and logical sense. She was sure that "the language of the Bible should be explained according to its obvious meaning, unless a symbol of figure is employed." She clearly pointed out the danger of spiritualizing the Bible passages. Her conviction was that the Bible must be understood "as it reads" under the guidance of the Holy Spirit. Keeping this principle in her mind, Ellen White approved the statement made by Joseph Wolff (1795-1862), "The greater

289 "John lived to be very aged. He witnessed the destruction of Jerusalem, and the ruin of the stately temple,—a symbol of the final ruin of the world" (DA 816).

290 Her description of the city of Jerusalem in A.D. 70 when it was seized by Roman army is found in GC 17-38.

291 GC 599. This principle was popular in those days as one of the principles of biblical interpretation. Milton Terry (1840-1914) suggests exactly the same principle: "It is an old and oft-repeated hermeneutical principle that words should be understood in their literal sense unless such literal interpretation involves a manifest contradiction or absurdity" (Milton S. Terry, Biblical Hermeneutics [Grand Rapids, Mich.: Zondervan Pub. House, 1890], p. 247).

292 "We must be careful lest we misinterpret the Scriptures. The plain teachings of the Word of God are not to be so spiritualized that the reality is lost sight of. Do not overstrain the meaning of sentences in the Bible in an effort to bring something odd in order to please the fancy. Take the Scriptures as they read" (MS 30, 1904).

293 GC 598.

294 "The deep meaning of the truths of God's Word is unfolded to our minds by His Spirit" (8T 157). See also "The Scriptures a Safeguard," RH, 28 June 1906, p. 7; ST 704-11.
part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantasmagoric system of the Buddhists. " Ellen White believed that all unfulfilled biblical prophecies must be fulfilled literally as they are recorded in the Scriptures, e.g., the falling of seven last plagues, the last judgment, the second coming of Christ, and the life of the redeemed in the kingdom of heaven. Ellen White's hermeneutical approach in literal interpretation of the Scriptures is most distinctly seen in her exposition of the heavenly sanctuary. To her, heaven was a real place, and so was the sanctuary therein.

Thus, Ellen White distinguished precisely between literal and spiritual portions of the Scriptures, and she followed this principle of interpretation throughout her study of biblical eschatology.

Recapitulation

Ellen White grew up in the religious atmosphere of the Millerite movement which stressed that the second coming of Christ would occur in its own generation. To William Miller and his followers, the second coming of Christ was neither an empty theory nor an unreal fantasy; it was a concrete reality just ahead of them. Their interpretation of Dan 8:14 brought to them and to many other people in North America the conviction that Christ would return very soon. Miller calculated the 2300 days in Dan 8:14 according to his rule of biblical interpretation, and on the basis of his acceptance of the then-popular sanctuary interpretation—the sanctuary


296 See appendix II.
representing the earth or the church—he came to the conclusion that "sometime between March 21st, 1843 and March 21st, 1844" Christ's advent would occur.

Miller's ultimate concern, thus, was the second advent of Christ. He believed that as the old wicked world was destroyed by the flood, so the present world would be destroyed by fire, and the time of that judgment was at the second coming of Christ. In his mind the last judgment had clearly two different aspects: one was a positive aspect, i.e., salvation of God's people; and the other one was a punitive aspect, i.e., the destruction of the wicked world.

On the "great disappointment" day, October 22, 1844, Ellen Harmon (later Mrs. White), then a seventeen-year-old unmarried girl, experienced a terrible disappointment with thousands of other Adventist believers. However, she never lost the hope of the glorious second coming of the Saviour. Christ's second coming remained in her mind as an imminent and most glorious event throughout her life. The Millerite movement had thus laid a strong foundation of eschatological expectation in the mind of Ellen White. The concept of the last judgment of God in the thought of Ellen White had also a deep and undeniable root in the Millerite revival of the 1840s.

Soon after the great disappointment, a small group of people who became the pioneers of the Seventh-day Adventist Church held that Miller was correct in his calculation of the prophecy of Dan 8:14, but that his predicted event was wrong. This conclusion was first expressed by Hiram Edson, who had an illumination of Christ's

ministration in the heavenly sanctuary just the next day after the
great disappointment. O. R. L. Crosier and F. B. Hahn joined Edson
in further investigation of the sanctuary doctrine. As a result
of their sincere study, the first explicit and impressive article on
this subject, titled "The Law of Moses," appeared in The Day-Star
Extra on February 7, 1846.

This article, written by O. R. L. Crosier, dealt with the
sanctuary system and the relationship between the earthly and the
heavenly sanctuary. Many early Adventists, such as James White and
J. N. Andrews, praised it. Ellen White also recognized its value and
recommiend it for reading to her fellow believers.

The concept of the pre-Advent judgment of God appeared even
before 1844. Various aspects of the pre-Advent judgment, i.e., the
blotting out of sins and the cleansing of the sanctuary were
partially presented in the writings of the Millerite leaders. For
instance, the idea of the pre-Advent judgment of God was vividly
expressed, though limited in some aspects, in Josiah Litch's tract,
Prophetic Expositions; or A Connected View of the Testimony of the
Prophets Concerning the Kingdom of God and the Time of Its Establish­
ment, which was published in 1842.

A more concrete concept of the pre-Advent judgment of God was
the result of continuing Bible study by the Adventist believers after
the great disappointment. Particularly, their study of the sanctuary
service on the Day of Atonement brought them a new understanding of
the eschatological judgment of God. Their investigation led to new
convictions about the ministration of Christ in the heavenly sanc­

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priest coming out of the Most Holy Place of the heavenly sanctuary to come to this earth on October 22, 1844, He for the first time entered the Most Holy Place of the sanctuary for the purpose of the judgment of His own people. They concluded that the Day of Atonement was the day of judgment to the ancient Israelites, so in the time period since 1844 God's judgment for His people is going on.

Their study of the sanctuary ritual on the Day of Atonement gave them the understanding of another important aspect of the last judgment, i.e., the function of Christ's expiation of man's sin and the eternal doom of Satan as the instigator of sin. This aspect of the last judgment was typified in the ritual of two goats. The idea that the scapegoat as well as the Lord's goat represented Christ and His atoning work was then quite popular among biblical scholars.

However, the investigation of the ritual service of two goats brought the Adventists a new understanding of the functions of the two goats. According to them, the Lord's goat was the type of Christ for His function of expiation of man's sin, and the scapegoat, "Azazel" represented Satan and his doom as the instigator of the sin of the universe. Thus they began to develop an understanding of the soteriological and eschatological phases of the last judgment.

Most of the new insights of the last judgment of God resulted from Bible studies of the Adventist pioneers including Hiram Edson, Joseph Bates, O. R. L. Crosier, J. N. Andrews, and James White. These men had a direct influence upon Ellen White in the formation of her concept of the last judgment. She herself was a diligent Bible student. In this way, her concept of the divine judgment was formed. And she claimed that her understanding of the eschatological judgment
of God was confirmed consistently through the visions from God. Therefore, the concept of the last judgment of Ellen White was founded largely on the ground of her own Bible study and that of many other Adventist pioneers, and later confirmed by her visions.
CHAPTER III

FUNDAMENTAL ASPECTS OF THE LAST JUDGMENT AS TREATED IN THE WRITINGS OF ELLEN G. WHITE

In this chapter, the concept of the last judgment of God in the thought of Ellen White is investigated. Her understanding of the last judgment is analyzed both thematically and chronologically.

This study is not a biblical value judgment of Ellen White's concept of the last judgment. Rather it is an analysis of the last judgment as it emerges from her writings.

The Place of the Last Judgment in the Eschatology of Ellen G. White

For Ellen White, the second coming of Jesus Christ was her most serious concern from her youth throughout her life. She considered the day of Christ's coming as the day of the "hope of the church" in all ages. All sin-problems among God's people would be drastically solved at this glorious event in the universe's

Christ's second coming was the most eagerly anticipated event for Ellen White as it has been for a great number of Christians in the history of Christianity. When Ellen White recalled the year 1844, she expressed that it was "the happiest year" of her life because she had firmly believed of the advent of Christ in that year as the Millerite preachers had elucidated (see LS 59). Her expectation of Christ's second coming has been emphatically expressed over and again throughout her writings.

\textsuperscript{1}EW 107-10.

\textsuperscript{2}GC 302, 339-40.
history. Ellen White firmly believed in the personal, literal, and visible appearance of Christ. She clearly and consistently emphasized the religious significance of the doctrine of Christ's second advent as "the very keynote of the Sacred Scriptures."

In the eschatology of Ellen White, the last judgment is significantly linked with the second coming of Christ. In a number of places she used "the last judgment day" interchangeably with "the day of Christ's second coming." Her concept of the last judgment of God appears repeatedly throughout her writings, and particularly in her book The Great Controversy. Her perception of the significance of the last judgment is reflected in her use of different appellations.

4AA 33; EW 179; GC 301-2, 641-44; 2SG 74.

5GC 299. The second coming of Christ is one of the most frequently repeated themes in the Scriptures. It is mentioned in the New Testament 319 times, which is once in every twenty-five verses. See above, p. 53, footnote 118.


7See the "Reference Listings of the Last Judgment of God in the Published Books of Ellen G. White" in appendix VI.

8She called God's judgment in many different ways as the following: "day of final account" ("Love the Test of Discipleship," VI, 9 December 1897, p. 386; "Christ as Teacher," RH, 28 November 1893, p. 741); "day of final awards" (PP 357); "day of final judgment" (COL 372); "day of final reckoning" (5T 287); "day of final retribution" ("Nothing Is Hidden," RH, 27 March 1888, p. 193); "day of final settlement of accounts" ("Nothing Is Hidden," RH, 27 March 1888, p. 193); "day of God" (COL 361; MH 288; 2T 452); "final judgment" ("Notes on Travel--Worcester, Mass." RH, 4 November 1884, p. 689; 2T 160); "grand judgment" (MS 4, 1888); "great day of final retribution and award" (MS 161, 1897); "great day of final judgment" (PP 557); "great day of judgment" (DA 739; PP 339); "great reckoning day" ("Special Testimonies to Ministers and Workers" [1896], No. 6, later printed in TM 286); "the most solemn period" ("Special Testimonies to Ministers and Workers" [1896], No. 4, later printed.
Approaches in Three Perspectives

According to Ellen White, the last judgment may be viewed in three different perspectives: (1) the corrective; (2) the exhortative; and (3) the consolatory.

The corrective

According to this perspective, the concept of the last judgment would help people in the correction of their habits. The consideration of the last judgment would keep their lives straight because it would call them away from the careless and sinful ways of life. Ellen White wrote:

We have no time to lose. We know not how soon our probation may close. Eternity stretches before us. The curtain is about to be lifted. Christ is soon to come.
A storm is coming, relentless in its fury. Are we prepared to meet it?
Now is the time to put forth earnest effort to overcome the natural tendencies of the carnal heart.  

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.  

Let the churches who claim to believe the truth, who are advocating the law of God, keep that law and depart from all iniquity. Let the individual members of the church resist the temptations to practice evils and indulge in sin. ... for we are in the antitypical day of atonement-solemn hour fraught with eternal results.  

In this way, Ellen White warned her fellow believers against
self-indulgence and worldliness. She specifically compared the time of Noah and Lot with that of the last days just before the judgment of God, and she exhorted the believers to shun all evil doings.\textsuperscript{12}

Her intentions of corrective use of the thought of the last judgment are also revealed in her description of the doom of the wicked who will be punished in the final destruction of the world.\textsuperscript{13}

The exhortative

The second perspective serves to edify the believers. It exhorts the people to repentance,\textsuperscript{14} to faithfulness in God's promises,\textsuperscript{15} to watchfulness,\textsuperscript{16} to a rightful understanding of God's

\textsuperscript{12}Ellen White compared the days of Noah with "the end of the world." After mentioning the wickedness of the antideluvian people, she appealed to her fellow believers: "If a similar condition of teachings is to exist in our day, we should be intelligent concerning it, and have sanctified judgment, that we may not take a course like the course of those who perished in the flood" ("God Warns Men of His Coming Judgments," RH, 5 November 1889, p. 689). Similar statements are found in the following sources: CD 40; COL 178-79; DA 633; EW 284; GC 491; PP 101-2, 104; 3T 163-64; 4T 308-9; 5T 10, 99-100, 134, 365; 9T 90; "Noah's Time and Ours," ST, 3 January 1878, n.p.; "Noah's Time and Ours," ST, 27 November 1884, pp. 705-6.

She also gave an extended comment comparing the days of Lot and the condition of the world just before the second coming of Christ. See COL 414; PK 717.

\textsuperscript{13}See EW 289-95; GC 662-78.

\textsuperscript{14}GC 490; 2T 293; 4T 18; "The Whole Duty of Man," ST, 16 May 1895, p. 4; "The Christian's Hope," ST, 29 May 1884, p. 321; "The Church's Great Need," RH, 22 March 1887, p. 177.

\textsuperscript{15}PK 639; 2T 293; "Lessons from the Life of Nehemiah," SW, 5 April 1904, p. 211.

\textsuperscript{16}"We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey" (GC 601).
nature,\textsuperscript{17} to good works,\textsuperscript{18} to diligence in daily duty,\textsuperscript{19} and to brotherly unity among the believers.\textsuperscript{20} She admonished the believers to meditate upon the scenes of the divine judgment and to prepare for that event:

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt Thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God.\textsuperscript{21}

Childlike simplicity is rarely seen; the approbation of man is more thought of than the displeasure of God. Said the angel: "Set your heart in order, lest He visit you in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the judgment."\textsuperscript{22}

This perspective also involves helping those in need:

In the judgment, the use made of every talent will be scrutinized. . . . Have we improved the powers intrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? . . . No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine.\textsuperscript{23}

\textsuperscript{17}\textit{GCB}, 3rd quarter, 1900.
\textsuperscript{18}\textit{GC} 481; \textit{1T} 262, 399, 454, 506; \textit{2T} 267, 683; \textit{4T} 491, 611; \textit{5T} 133; \textit{7T} 50; "The Parents' Work," \textit{RH}, 30 August 1881, pp. 145-46.
\textsuperscript{19}\textit{GC} 431; \textit{1T} 454; \textit{2T} 132.
\textsuperscript{20}\textit{EW} 266-67.
\textsuperscript{21}\textit{GC} 601.
\textsuperscript{22}\textit{1T} 133. See also below, pp. 130-31.
\textsuperscript{23}\textit{GC} 487. See also \textit{COL} 178; \textit{DA} 637, 838-39; \textit{3T} 525; \textit{MS} 34, 1894.
The consolatory

This type of approach confirms the vindication of God's people through the process of the last judgment.\(^{24}\) In Ellen White's eschatology, the last judgment is essential: without it, man's complete salvation cannot be accomplished.\(^{25}\) For the believers, then, the last judgment is good news,\(^{26}\) a hopeful event, a joyful expectation.

A significant purpose of the last judgment is the eradication of every trace of sin from the world. In other words, the basic sin-problem will be solved forever in that eschatological event. Ellen White time and again stated that the tragedies that are the result of sin will be removed forever from the redeemed as soon as the final judgment is over.

Every trace of the curse is swept away. . . . Then we shall enjoy with Him all the glories of the world throughout the ceaseless ages of eternity. . . . There is nothing in the kingdom of God to disturb or annoy. This is the life that is promised to the overcomer—a life of happiness and peace, a life of love and beauty. . . . There is no sin, no distracting care, nothing to mar the peace of the inhabitant.\(^{27}\)

Rewards for the redeemed are often mentioned to encourage the believers toward good works in their everyday life:

\(^{24}\)When Ellen White used the thought of the last judgment in the perspective of the consolatory use, she frequently introduced the events of the second coming of Christ and the description of the new world.

\(^{25}\)This aspect is particularly well expressed in her description of the pre-Advent judgment which is discussed below.

\(^{26}\)Rev 14:6-7. See below, pp. 239-42.

\(^{27}\)GC 674; "The Coming of the Lord," ST, 10 November 1887, p. 673. See ATso Ed 303; 9T 287.

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At the day of judgment those who have been faithful in their everyday life, who have been quick to see their work and do it, not thinking of praise or profit, will hear the words, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world."28

Thus, according to Ellen White, a correct understanding of the nature and purpose of the last judgment is essential for men and women because this eschatological event determines their eternal destiny, whether salvation or perdition.

Certainty of the Last Judgment

The last judgment of God is a certainty in the writings of Ellen White,29 as well as in the Scriptures.30 Ellen White argues that the idea of no last judgment of God is a false concept devised by Satan.31 She warns particularly against the danger of


29One of the most important themes in the writings of Ellen White is the last judgment of God. For the frequency and massiveness of her use of the theme, see "Reference Listings on the Judgment of God in the Published Books of Ellen G. White" in appendix VI. To Ellen White, the eschatological judgment is not a vague idea, but a vivid, literal, and undeniable action of God.


31PP 688.
spiritualism, since it denies the future judgment of God. Ellen White's understanding of the certainty of the last judgment stems from three sources: (1) the testimony of the Scriptures; (2) the evidence of the conscience; and (3) the demands of justice.

The testimony of the Scriptures

Some have questioned the necessity of the last judgment. They claim that God already knows who are His and does not need a judgment. According to them, man's destiny is determined at the time of his death: if a man dies with faith in Jesus, he is saved; if he dies without faith in Jesus but in his own sins, he is lost.

In the thought of Ellen White, however, the divine judgment does not depend on man's conception or conjecture but rather on what is taught in the Scriptures. For her, the certainty of the last judgment was unquestionable, because the Bible clearly teaches the occurrence of an eschatological judgment in the last days. She recognized the Bible as the final authority on doctrine and accepted the last judgment as a Bible-based doctrine.

She admitted that man's destiny is decided at the time of death in the sense that man's character cannot be changed from that point of time; yet she clearly depicted a last judgment where the life of every individual will be thoroughly examined and his destiny

32 Ibid.

33 Particularly the idea of the investigative judgment has been challenged. Even James White, in 1850, expressed a doubt about the necessity of the pre-Advent judgment ("The Day of Judgment," RH, September 1850). See above, pp. 80-81.

34 Letter 18b, 1891.
eternally decided. Her expositions on this topic are heavily laden with Scripture texts, testifying to her conviction that the literal judgment of God in the last days is based on the testimony of the Scriptures.

The evidence of conscience

Ellen White viewed man's conscience as a remarkable gift from God. God has given this marvelous gift only to man, the crowning work of His creation, "to realize the sacred claims of the divine law." It is the "voice of God" and the "eye of the mind" a vehicle through which man can understand the will of God in his daily life. In every person there exists a "perception of right," a "desire for goodness."

Thus man has the mental ability through his conscience to distinguish between good and evil. Ellen White said that "every repetition of the sin lessens" one's power of resistance to evil and blinds his conscience. At first when he commits a sin, man has a strong guilty feeling. But if it is often repeated, his conscience is literally violated and becomes numb. The sinner's guilty feeling

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35GC 490; 2T 401.
36See GC 479-91, 660-61, 665-72; LS 241-44; PP 357-58; 4T 384-87.
38ST 120.
40Ed 29.
41PP 268.
and fear is the reaction of his conscious or unconscious knowledge of the divine judgment.42 The conscience itself, without divine revelation, has only a limited understanding of God's judgment, yet it will bear witness against the sinner at the last judgment.43

The demands of justice

Since the day sin entered the world, injustice has existed. In this present sinful world, godly people are quite often most afflicted, while the worst of people may prosper.44 God's character of love and justice, after all, cannot accept injustice. It requires a final judgment, a final vindication of God's rule and character. Therefore, the last judgment of God must be held at the end to separate the good from the wicked. Justice will then be fully recovered in the universe.

Ellen White argues that since "God is a God of justice,"45 He should "execute justice upon the wicked"46 in the last judgment. In the day of the divine judgment, Satan's accusations against the justice of God will be silenced and God's justice will be "fully vindicated."47 Without the last judgment, the justice of God has no

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42 Ellen White expressed it in this way in 1903: "Against every evildoer God's law utters condemnation. He may disregard that voice, he may seek to drown its warning, but in vain. It follows him. It makes itself heard. It destroys his peace. If unheeded, it pursues him to the grave" (Ed 144-45).
43 Ibid., p. 145.
44 Letter 2, 1851.
45 DA 22.
46 GC 541-42.
47 GC 670.
Purpose of the Last Judgment

On the basis of God's great plan of redemption for man and the great controversy between good and evil, Ellen White expressed her conviction that a divine judgment is necessary to solve all sin-problems. When the warfare between good and evil is ended, a clear line of demarcation will be drawn "between the righteous and the wicked, between one who serves God and one who does not serve him." Therefore, according to Ellen White's conviction, it is evident that a time must come when the cases of all who have lived shall come into review, and their future destiny will finally be settled. Then what is God's purpose in executing the judgment? Ellen White's understanding of the purpose of God's judgment can be classified under four categories: (1) salvation of believers, (2) eradication of sin, (3) satisfaction of the angels and unfallen beings, and (4) vindication of God's character.

Salvation of believers

God's ultimate concern for sinful human beings is for their salvation. Ellen White stated that God established the plan of

48COL 74; GC 640; PP 341; 1T 277; 2T 125; 5T 227; 7T 123; "The True Missionary's Dependence Is in God," RH, 4 July 1893, p. 417; "Cooking on the Sabbath," RH, 8 June 1897, p. 354.

49GC 482.

50See COL 177; GC 48; 2T 194; 5T 485; "Words to the Young," YI, 20 September 1894, p. 297. To support this idea, she quoted 2 Pet 3:9: "The Lord is not slow about his promise as some count slowness, but is forebearing toward you, not wishing that any should perish, but that all should reach repentance."
redemption even before the creation of the world. It was a "struggle, even with the King of the universe, to yield up his Son to die for the guilty race." Nevertheless, He did so because He "loved the world" so much.

The great plan of redemption will be absolutely completed in the last judgment of God and the second coming of Christ. Therefore, in the last judgment, God's great concern is for the salvation of His people. In other words, He brings the believers into the last judgment because He loves them. No judgment, no salvation! God finally saves the believers through the last judgment.

Eradication of sin

The Bible teaches that God is not the author of sin, and so do the writings of Ellen White. The sin which began in the mind

51"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. . . . It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency" (DA 22). See also Rom 16:25; Rev 13:18; PP 63.

52PP 63.


54"He who commits sin is of the devil; for the devil has sinned from the beginning" (1 John 3:8). See also John 8:44.

55COL 72; DA 270, 309, 311; EW 158; PP 33-43.
of Lucifer intruded in God's universe. It marred the harmony of the universe and brought sorrow to heaven. In the great war in heaven Christ conquered Lucifer and expelled him with his sympathizers from heaven. Heaven became clean again. "Not a taint of rebellion was left in heaven. All was again peaceful and harmonious as before." When the earth came out of the hand of the Creator, it had "no taint of sin, or sorrow of death." Lucifer's rebellious spirit, however, infiltrated the just-created earth, and "sin has marred God's perfect world."

This sin problem is to be solved absolutely, for sin is against God's will. Ellen White saw that a solution is possible only through and at the last judgment of God. As long as the last judgment is not over, the resolution of the sin problem cannot be accomplished. Therefore God planned the last judgment in order to eradicate sin entirely from the whole universe.

Satisfaction of the created beings

When Lucifer originated sin, "the perfect harmony of heaven was broken." Lucifer deceived many of the angels, and they complained about God's government. As they received warnings from

561SG 17-18; ISP 20.
57ISP 23.
58PP 47.
59DA 20.
60PP 35.
61"Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate his unsearchable counsels;
the loyal angels, many of them later repented "of their dissatisfaction" and returned to God. However, God did not immediately eliminate Lucifer and his followers from the universe. Rather, he waited until Lucifer had fully manifested himself by his wicked works. Thus the angels and the unfallen beings could be fully satisfied with God's justice.

According to White, God will execute the last judgment on the basis of this same principle and purpose. She was sure that the last judgment of God must be held for the benefit of the angels and the unfallen intelligent beings on the other worlds, who surely wanted finally to know who God's people are. She identified a great interest "in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth"; "the universe is looking upon the controversy that is going on upon the earth." One of the great interests of the whole universe, according to Ellen White, is how the great controversy between the

they were dissatisfied with his purpose in exalting Christ" (PP 38).

62 ISP 20-21.

63 White argues that if God had destroyed Lucifer right away, "the inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan." Therefore God had to wait until Lucifer fully developed his rebellious principles (PP 42).

64 GC 483-84. Ellen White described the response of the angels at the fall of man thus: "The fall of man filled all heaven with sorrow... Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought" (PP 63).

two antagonistic parties—good and evil—will be resolved.  

In the last judgment, God will give the whole universe a clear answer to the sin problem. The angels and all the unfallen beings in the universe will be fully satisfied with God's justice, and they will serve Him forever—not with fear but on the basis of a love which is voluntary.

Vindication of God's character

Since the very beginning of the history of sin in the universe, it has been Satan's accusation that God is unjust and that his law is not necessary. Thus the great conflict between good and evil started in heaven and was further expanded to include human beings when sin entered the planet earth.

Throughout the history of the sinful world, God's law, i.e., His divine character, has been relentlessly challenged by sinners. Therefore, God the Judge of all will bring judgment upon all human beings and will "vindicate His insulted authority." In other words, a full vindication of God's character and justice can be realized only through the final judgment. Ellen White vividly

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66"The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil" (PK 148). See also ChS 236; 1T 124; 4T 264; 5T 526; 6T 145; 2TT 422.
67PP 37.
685T 18.
715T 451.
depicted this aspect of the last judgment with following words:

The final judgment is a most solemn event, which must take place before the assembled universe. When God honors His commandment-keeping people, not one of the enemies of truth and righteousness will be absent. And when transgressors receive their condemnation all the righteous will see the result of sin. God will be honored, and His government vindicated; and that in the presence of the inhabitants of the universe.  

The Nature of the Last Judgment

In the thought of Ellen White, the last divine judgment is a literal, visible, and time-limited process which decides the destiny of all human beings and evil angels. The nature of the last judgment is closely related to God's essential nature. In other words, God executes the judgment according to His own character and because of His unchanging nature.

The end-time event

Ellen White recognized the fact that God, even in this present life, brings judgment upon the people and the world. The Genesis flood was the judgment of God upon the wicked world. Sodom and Gomorrah were destroyed by fire and brimstone, and that was the judgment of God. Even in the present day, God continually executes judgments upon the people and the world by allowing all kinds of

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73 GW 126.

74 "There is a strange abandonment of principle, a lowering of the standard of morality; the sins are fast increasing which caused the judgments of God to be poured upon the earth ... in the destruction of Sodom by fire" (5T 601). See also 2TT 242-43.
disasters, namely: floods, fire, earthquakes, storms, tempests, and war and bloodshed.

White understood that all judgments in the present world are pointing to the great final judgment day when all sin problems will ultimately be solved. She pointed out that "the judgments upon Jerusalem were a symbol of the events of Christ's coming to judgment in the last day," and the destruction of Sodom and Gomorrah was the prefiguration of the last judgment of God.

White's great concern regarding the divine judgment was always the eschatological event which takes place in the last days of world history. The destiny of each individual is eternally decided at the last judgment of God. Accordingly, she strongly rejected the idea that man is judged at the moment of death:

This judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Here the apostle plainly stated that a specified
time, then future, had been fixed upon for the judgment of the world. 84

Therefore, from Adam and Eve, all the dead in the history of the earth are waiting in their graves for the great judgment day. God's last judgment is an end-time, eschatological event.

Only two classes

In the last judgment day, there will be only two classes of people: "those who violate God's law, and those who keep His law."85 Scripture says that the people in the Laodicean church are neither hot nor cold, but lukewarm.86 However, as they near the time of the last judgment, the lukewarm people will polarize, becoming hotter or colder. Finally only two groups of people will be recognized in the last judgment. Ellen White depicted this process as the shaking of the church. At the present time, the church is composed of both "true and false believers."87 However, God will shake the church to "have a clean and holy church,"88 and at last all human beings will ultimately belong to either of the two classes.

84GC 548-49. In this same analogy she rejected the theory of the natural immortality of the soul. She commented: "Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to heaven" (ibid., pp. 549-50).


86Rev 3:15-16.

87COL 71. This notion is particularly clear in Jesus' parable of tares in Matt 13:24-30, 37-43. "The tares and the wheat are to grow together until the harvest" (COL 72).

88It 99.
These two classes of people will be distinguished according to their loyalty to their Master.\textsuperscript{89}

At the climax of the great controversy between good and evil, all "the nations are gathered before the judgment seat of Christ."\textsuperscript{90} Then "the Judge of all the earth" will divide them into two classes--not the rich and poor, not the wise and the simple, but "the loyal and the disloyal" to God's commandments.\textsuperscript{91}

For Ellen White the crucial issue in the great controversy on the earth is who controls man: Christ or Satan,\textsuperscript{92} and the final demarcation will be drawn accordingly. If man accepts Christ and lets Him control his life, in the final judgment he will be found on the side of Christ; if he would choose Satan, then he will be found on the other side.\textsuperscript{93} Thus the last judgment of God will make

\textsuperscript{89}There are only two classes in the world to-day, and only two classes will be recognized in the Judgment--those who violate God's law, and those who keep His law. Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the Prince of darkness, with those who have chosen apostasy and rebellion" ("The Great Standard of Righteousness," RH, 7 May 1901, p. 289).

\textsuperscript{90}"Obligation of Children to Parents," RH, 15 November 1892, p. 709.

\textsuperscript{91}"The Great Standard of Righteousness," RH, 23 April 1901, p. 257. Here, Ellen White particularly mentioned the keeping of the Sabbath commandment. According to her, there will be made a clear demarcation between "those who...keep the Sabbath of the Fourth Commandment" and those "who have accepted a man-made institution in place of the true Sabbath."

\textsuperscript{92}DA 324.

\textsuperscript{93}When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to
personal allegiances clear; who belongs to which side.

The two classes in the last judgment imply the idea of God's sovereignty. The choice is "either, or." If one does not choose God he chooses against Him. 94

In this way the last judgment is for two classes only; the result is either eternal salvation or eternal perdition. Man is simply either Christian or non-Christian, a wheat or a tare, a sheep or a goat, black or white. Therefore, to Ellen White, the doctrine of the Roman Church concerning purgatory was "heresy" and unbiblical. 95 She saw it as simply a fabrication of the Roman Church, "employed to terrify the credulous and superstitious multitudes." 96 The concept of two classes in the last judgment is

Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. . . . But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world" (DA 324). This idea is well treated by Norman R. Gulley in his book, Final Events on Planet Earth (Nashville, Tenn.: Southern Pub, Assn., 1977). In this book, Gulley explicitly unfolds some of the tools, such as TV, rock music, and drugs, which Satan uses to gain control of man's mind. See his book, pp. 47-54.

Ellen White expressed it in the following words: "It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. . . . We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome" (DA 324).

94 GC 58-59, 128.
95 Ibid., p. 58.
consistent throughout the writings of Ellen White.

The Judge—Christ

Ellen White's concept of God is a three-in-one God. She understood that "there are three living persons of the heavenly trio" in the Godhead, and their names are "the Father, the Son, and the Holy Spirit." They are the "three personal Dignitaries of heaven." Although each one of them has a different personality, "they are one in purpose, in mind, in character." They worked together in the creation of the world and in man's redemption as well. The last judgment, like all God's opera ad extra, is a work of the triune God. However, Scripture ascribes the execution of the judgment to Jesus Christ: "The Father judges no one, but has given all judgment to the Son." However, it does not mean that God the Father has nothing to do with the last judgment. In fact, the Father is the judge, but He exercises His judicial activity through the

97 "Special Testimonies for Ministers and Workers," Special Testimonies, Series B, No. 7 (1905), p. 63, later published in EV 1915. Ellen White avoids the word "Trinity" and prefers to emphasize the unity among them.

98 MS 92, 1901.

99T 68; MS 20, 1906.

100MH 422.

101Gen 1:2, 26.

102 "The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin" (CH 222).

103 John 5:22. See also Matt 25:31, 32; John 5:27; Acts 10:42; 17:31; Phil 2:10; 2 Tim 4:1.
Christ is the judge with God's authority.

The Father specially entrusts the execution of the judgment to Jesus Christ "because he is the Son of man." Ellen White explained why "the Son of man" should be the judge in the last judgment:

God has laid the work of judgment upon Christ because He is the Son of man . . . . He was to become acquainted with the weakness of every human being. He could do this only by taking upon himself human nature. He must be touched with the feelings of our infirmities, that at the judgment of the great day none might question the justice of the decisions made.

According to these statements, Jesus Christ is best qualified to be the sovereign judge in the last judgment for three reasons. First, He Himself is God. The fact that the Father will judge the world by the Son proves mightily the deity of Jesus Christ, who is one with the Father and the Holy Spirit. No one can be the judge except God. Second, He became a man; by incarnation Jesus placed Himself on man's level. As a man, He went through all human afflictions and temptations, and therefore He "understands the frailties and sins of men." He was made in all points like unto His brethren and became acquainted with the weaknesses and trials of

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104 Acts 17:31. Same analogy can be found in the creation of the world. God the Father is the Creator, but He created the world through the Son (John 1:2-3). See also Rom 2:5, 16.


107 MH 485; PP 386; "Lessons for Christians," RH, 11 December 1900, p. 785. See also Ps 82:8; 98:8-9; Isa 26:20, 21; 35:4; 40:10.

108 DA 211.
every human being. Third, He lived a perfect life. As a man with a "sinful nature" like other ordinary humans, He lived a perfect, sinless life. Therefore there will be no pretext in the last judgment for wickedness.

As the judge in the last judgment, Christ will exercise a perfect, just, and righteous judgment. Christ knows every individual personally, and no single person can escape from Him. In fact, "every soul is as fully known to Jesus as if he were the only one" in the tribunal of the last judgment. Ellen White emphatically stated that even "the most secret things lie open to His all-seeing eye."

Universal judgment

In the thought of Ellen White, the last judgment will be executed for all who participated in sinning because all sin-problems must be solved. There will be absolutely no exceptions:

Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate

109 Letter 67, 1902. Ellen White was sure that Christ took human sinful nature the same as Abraham, David, and every other person since the fall of Adam and Eve. In fact, she emphasized that Jesus accepted "humanity when the race had been weakened by four thousand years of sin" (DA 49). However, she distinguished between Christ's sinful nature and that of sinners in terms of the propensity. While sinners have propensities to evil, Christ had propensities to good. She thus explained: "Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin...

110 "God's Estimate of Service," RH, 31 July 1900, p. 481.
often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days. 111

The last judgment will be not only for the wicked people but also for the believers. 112 Thus she firmly rejects the idea that the last judgment will be limited only to those who have enjoyed the privileges of the gospel. Rather, all through her writings the concept of universal judgment is consistently repeated. Indeed, all mankind will be judged according to "what they have done for their Master." 113 In the last judgment, the cases of all will be decided

111 GC 488. See also DA 210; 4 T 384-87; 5 T 483; "The Day of Reckoning," RH, 22 November 1898, p. 748. Scripture texts strongly support the idea that every individual of the human race will have to appear before the judgment seat. For instance, Paul reminds his readers that believers are not exempt from the last judgment. He argues that even though justified (Rom 5:1; 8:1) and reconciled to God (2 Cor 5:20-21), believers still will be judged according to their works (1 Cor 3:13ff). And also see, Ecc 2:14; Ps 50:4-6; Matt 12:36-37; 25:32; Rom 14:10; 2 Cor 5:10; Rev 20:12. This concept of the universal judgment clearly appeared also in Reformation theology. For instance, Martin Luther (1483-1546) held that the last judgment will be universal: "I believe in a future resurrection of the dead, in which through the Holy Spirit all flesh will again be restored to life, that is, all men, good and evil, will live in the same body that died, was buried, decayed or disappeared in whatever manner for the last judgment" (Martin Luther, D. Martin Luthers Werke 7. Band [Weimar: German Bohlaus Nachfolger, 1897], p. 219, translated and underlining supplied).

112 EW 280; GC 487, 490; PP 498; 6 T 130; "The Power of the Truth," ST, 6 August 1885, p. 466. Ecc 3:17 undoubtedly supports this concept: "God will judge both the righteous man and the wicked man" (NASB). Josiah Litch expressed the same notion in 1842: "Judgment will be executed finally, on each party, the righteous and the wicked, each one at the time of their resurrection; the righteous at the first resurrection, and the wicked at the final resurrection" (Prophetic Expositions; or A Connected View of the Testimony of the Prophets Concerning the Kingdom of God and the Time of Its Establishment, vol. 1 [Boston: Joshua V. Himes, 1842], p. 52). See also Edward Heppenstall, Our High Priest, p. 119.

113 "Our Talents," ST, 18 August 1898, p. 3.
"for life or death," She also rejected the idea of universalism, according to which all human beings will be saved after all through the universal redemption of Christ although all have fallen into sin and are lost. Ellen White repudiated this idea accordingly:

Another extreme which Satan has led the people to adopt is entirely to overlook the justice of God, and the threatenings in His Word, and to represent Him as being all mercy, so that not one will perish, but that all, both saint and sinner, will at last be saved in His kingdom.

Ellen White interpreted the universal judgment in the last days in the light of the execution of God's judgment upon the whole world as recorded in the book of Genesis. The narrative of the Noachian flood in Gen 6-9 indicates that the execution of God's judgment was carried out universally. The flood utterly destroyed the wicked antediluvians and their world. No one could escape from the divine judgment. The flood story also tells of a remnant that God saved: eight persons from Noah's family in, through, and by the universal judgment. Ellen White vividly stated that the flood event is a type of the event of the final judgment of God at the end-

\[114\] EW 280; GC 490; PP 498.
\[115\] GC 487.

\[116\] Everett F. Harrison, ed., Baker's Dictionary of Theology (Grand Rapids, Mich.: Baker Book House, 1960), p. 539. Origen of Alexandria (d. 254) has been widely recognized as the most celebrated adherent of this position. He emphasized the perfection of the divine love and asserted that the wrath of God cannot be the final expression of that love. Accordingly he rejected the notion of endless punishment for the wicked ones for it is contradictory with God's supreme love. Rather he taught that the wicked, including the devil, would be saved after enduring the pains of hell for a proportioned period of time.

\[117\] EW 219. White considers universalism to be as dangerous as "infidelity" and "atheism" (1T 344-45). See also GC 537-38.
time.\textsuperscript{118} As God destroyed the entire world by water in Noah's day, White argues that God will destroy the whole world by fire in the final judgment.\textsuperscript{119}

Her concept of the universal judgment is not only for human beings, i.e., both the good and the wicked, but also for evil angels, since the sin problem must be solved not only terrestrially but cosmically.\textsuperscript{120} Thus, all who are once involved in sin, both men and angels, whether or not they are righteous or wicked, will be judged and rewarded "according to their works."

That billions of men and angels will be judged never means that the last judgment will be superficial. Ellen White viewed a "close investigation" in the last judgment\textsuperscript{121} as if only one is

\textsuperscript{118}"In Noah's day philosophers declared that it was impossible for the world to be destroyed by water; so now there are men of science who endeavor to show that the world cannot be destroyed by fire. . . .

"When great and wise men had proved to their satisfaction that it was impossible for the world to be destroyed by water, when the fears of the people were quieted, when all regarded Noah's prophecy as a delusion, and looked upon him as a fanatic--then it was that God's time (of judgment) had come.

"When the reasoning of philosophy has banished the fear of God's judgments; . . . then it is that sudden destruction cometh upon them, and they shall not escape" (PP 103-4, emphasis supplied).

\textsuperscript{119}CD 40; COL 178-79; DA 633; EW 284; GC 491; PP 101-2, 104; 3T 163-64; 4T 308-9; 5T 10, 99-100, 134, 218, 365.

\textsuperscript{120}The idea that Satan and his demons will meet their final doom in the last judgment is fully supported by the Scriptures. See Matt 8:29; 1 Cor 6:3; 2 Pet 2:4; Jude 6.

\textsuperscript{121}"As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first believed upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated" (GC 483).
judged, although "not all will be judged simultaneously." The last judgment will be executed "individually," "thoroughly," "publicly," and cosmically.

Standard of the Last Judgment

In the last judgment of God, there will be and there must be a standard by which all human beings are judged. Without a standard, each individual case cannot be weighed and no decision can be made. Since God will judge all human beings according the works performed throughout their lives, Ellen White was sure that the standard of the divine judgment must have been revealed prior to man's life. Otherwise, God would be unjust; where there is no standard there is no judgment. However, God is a God of justice who reveals the standard first to human beings, earnestly encouraging

122 "Though all nations are to pass in judgment before Him, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being on earth" ("Workers with Christ," RH, 19 January 1886, p. 33). See also GC 428, 490; PP 218; ST 629.

123 GC 482.


125 GC 490.


127 EW 294-95.

128 White's understanding of the "judgment according to works" is researched in the next chapter.

129 "If God has no moral standard by which to measure character, there can be no judgment, no reward" ("The Whole Duty of Man," ST, 16 May 1895, p. 3).
them to heed it. He wants all human beings to be saved.¹³⁰

God's law, the Ten Commandments

Ellen White explicitly pointed out that the law of God is the indispensable standard in the last judgment. She wrote: "If God had no law, there could be no judgment, and the cases of men and women would not be called into the solemn tribunal before the righteous judge."¹³¹ Without God's law, the last judgment would be capricious and arbitrary. None would know beforehand what the standard of the divine judgment would be.

She stated that the law of God is the "transcript of the character of God,"¹³² and God Himself is the authority for the law.¹³³ It is "the foundation of His government in heaven and on earth,"¹³⁴ and is therefore "holy, just, and good."¹³⁵ God's law existed even "before the foundations of the world were laid,"¹³⁶ and through the eternal ages it will be observed.¹³⁷ The law governs

¹³⁰Ellen White quoted 2 Pet 3:9: "The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance." See ST 485, 649.


¹³³"The True or False," RH, 9 August 1898, p. 801.

¹³⁴"Faith and Works," ST, 30 March 1888, p. 194.


¹³⁶"We Ought Obey God Rather Than Man," ST, 13 May 1897, p. 3.

even the heavenly angels.\footnote{138} Thus Ellen White highlighted the perpetuity of God's law. Her emphasis on the eternity of God's law, the Ten Commandments, was made particularly in connection with her exposition of the existence of the heavenly sanctuary and the immutability of the Sabbath commandment.\footnote{139} According to Ellen White, it is most ideal and reasonable to examine all human beings by the law of God in the last judgment, because God is eternal and only those who are fully obedient to God's eternal law will be granted an eternal life. She regarded God's law as supreme and warned against any attempt to change it.\footnote{140}

She also pointed out that God will judge all human beings by His law because it embraces the "whole duty of man."\footnote{141} In the last judgment, according to her, the law of God will be applied not only to the outward conduct but also to the inward "thoughts, desires, and designs."\footnote{142} In other words, the law of God requires not only the righteous work but also the purity of soul and holiness of mind.

\footnote{138}{"The Character of Law of God," \textit{ST}, 15 April 1886, p. 226.}

\footnote{139}{In 1847, Ellen White received a vision in which she saw a sanctuary in heaven. In the most holy place, she saw an ark in which she saw the tables of stone which folded together like a book. When Jesus opened the tables she clearly saw that all ten commandments, including the Sabbath commandment, were written unchanged as they are in the Scriptures (\textit{EW} 32-35).}

\footnote{140}{"Men should remember that no matter what customs have prevailed, no matter what laws have been brought into existence, the great Lawgiver is to be obeyed. God's law is to hold the supreme place, and is not made void by the maxims, customs and inventions of men. Those who devise laws contrary to the law of God, will be brought into judgment, and will receive according to their dues" ("Rule in the Fear of God," \textit{RH}, 1 October 1895, p. 626).}

\footnote{141}{Letter 26, 1903.}

\footnote{142}{"The Perfect Law," \textit{RH}, 5 April 1898, p. 213.}
Ellen White regarded the law of God as the model for man's sanctification because it reveals the perfect character of God. She understood sanctification as "harmony with God, oneness with God, oneness with Him in character."

She stated that "he who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law."

Ellen White asserted that the tables of stone will be presented in the last judgment, even though she is not explicit about the manner in which the Ten Commandments will be shown. She wrote:

While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, "The heavens shall declare His righteousness: for God is Judge Himself." That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.

Thus, she was consistent in her position that "the moral law," i.e., the Ten Commandments proclaimed at Mount Sinai and later hidden by God, will be presented before the whole world as the

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143 GT 350.

144 COL 314. According to H. B. Taylor, the law of God must be the standard in the last judgment because it is the "basis for all relationships between God and man, and man and man," and these relationships are crucial for man's sanctification ("The Judgment," RH, 11 August 1949, p. 11).

145 GC 639.
standard of righteousness. All human beings, both the dead and the living, will be judged by this immutable law of the Most High.

The Holy Scriptures

Scripture teaches that man will be judged in the last judgment on the basis of what is written in the books of heaven. Ellen White stated that the Bible will be the standard in the judgment and all the records in heaven will be compared with it.

White held that the Scriptures are given by God as "the only rule of faith and doctrine." Man's daily life must be in accordance with the admonitions in the word of God. In the Scriptures God provided "sufficient light" to lead men and women to eternal life. She said that in the Scriptures, all kinds of sins

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147 Dan 7:10; Mal 3:16; Rev 20:12, 15.

148 "The books are opened—the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statue book, the Bible, and according to that men are judged" (EW 52).


150 "Lessons from the First Epistle of John," RH, 13 July 1905, p. 8. In her explanation of the purposes of her writings and of the relationship between the Scriptures and her own writings, Ellen White emphatically stated of the sufficiency of the Scriptures for man's salvation, She wrote: "If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that he has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings" (ST 665).
that "they are to shun are pointed out. The counsel that they desire can be found here given for other cases situated similarly to themselves."151 She described the Scriptures as the fountain of wisdom from which all human beings are able to learn their whole duty in all good works.152 She argued that the Scriptures will be the standard in the last judgment and there will consequently be no pretext for evil deeds.153

Her concept of the unique authority of the Bible was also plainly presented in connection with her idea that it should be the standard in the last judgment. Her conviction was that "the Bible alone affords the means of distinguishing the path of life from the broad road that leads to perdition and death."154 She also expressed that "there is safety alone in taking the Scriptures as our guide of life and action,"155 because "every phase of life" will be measured by the Holy Scriptures in the last judgment.

151Ibid., pp. 665-66.
152"The Bible is an unerring guide for man in every phase of life. In it the conditions of eternal life are plainly stated. The distinction between right and wrong is clearly defined, and sin is shown in its most revolting character, clothed with the robes of death" ("The Test of Christian Life," ST, 24 December 1896, p. 5). See also 4T 312.
153"God has been trifled with by professed Christians, and when His holy Word shall judge them in the last day, they will be found wanting. That word which they have neglected for foolish storybooks, tries their lives. That is the standard; their motive, words, works, and the manner in which they use their time are all compared with the written word of God; and if they come short then, their cases are decided forever" (IT 126).
Man's conscience

Ellen White regarded conscience as a gift from God through which man is able to hear the "faintest whisper of Christ." Through the conscience the voice of the Holy Spirit is constantly heard "in writings, in counsels, in reproof."

Conscience is an accompanying knowledge. In every person there exists "a perception of right" and "a desire for goodness." In other words, man does not get a conscience a posteriori through experiences and efforts, but rather as an inseparable faculty endowed at the time of birth. The distinctive function of the conscience is judgment between "right and wrong" and "ought and ought not." As noted above, White figuratively called it the "eye of the mind." Man perceives the situation of right and wrong through his conscience and makes a decision according to his conscience.

In connection with the last judgment, White viewed conscience as a standard in a relative sense, for it bears witness along with the law, which is the ultimate standard. Conscience recognizes the existence of a moral law. The authority of conscience in personal judgment, therefore, must be consistent with the authority of the moral law, that is, the authority of the supreme God. Since it continually demands that right should be done, man has a responsibility to use his conscience for the accurate judgment.

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156 MS 121, 1898.
157 5T 69.
158 Ed 29.
159 See above, p. 116.
Ellen White refers to man's conscience as the standard in the last judgment for those who did not have a chance to hear the gospel. She believed that among heathen people are men who have responded to the Holy Spirit speaking to them, and they will be saved.\textsuperscript{160}

However, to Ellen White, conscience is the standard in the last judgment not only for the heathen people but for the so-called Christians as well. The Holy Spirit constantly works through man's conscience for man's salvation. However, when a person continually

\textsuperscript{160}"Those whom Christ commends in the judgment may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God" (DA 638). White explains that the heathen people can hear the voice of the Holy Spirit through nature, which is general revelation. Nature usually holds a secondary place to the written word of God in its contribution to the Christian life, but sometimes it may be the only communication of the will of God. In this case, God will judge them according to their response to the voice of the Spirit speaking to them through nature. Thus the standard in the last judgment will be their conscience. A similar notion was expressed by Kilgore, Ellen White's contemporary: "God has implanted the principles of this law in the hearts of all men; and though some may have a more perfect copy than others, yet every one will be judged according to that portion of the law which is found upon his heart, and the obedience given to it, which will be seen by his life record, found in the "book of remembrance" above. The reason why the heathen, who have not heard of Christ, will be lost, is because they have not done that which they knew to be right, and have done what they knew to be wrong. They daily violate that copy of the law which they have upon their hearts" (R. M. Kilgore. "The Rule in the Judgment." RH, 7 June 1877, p. 178, underlining supplied).\hfill\textquoteleft\textquoteright\hfill
"neglects to heed the invitation, reproofs, and warnings of the Spirit of God,"161 his conscience will stand against him in the last judgment,162 and his soul will be doomed for eternal perdition. In connection with this notion, Ellen White emphatically exhorted her fellow believers to listen to "the voice of... conscience"163 and to review their daily acts "to see whether conscience approves or condemns."164

Light received

The standard by which all human beings are weighed in the last judgment must have been presented to every person individually prior to his choice between good and evil, as the last judgment will be executed on an individual basis. In this respect, the standard of the divine judgment is not the same for all. Some have been privileged with more light above others, and they naturally have more responsibilities.165

This does not mean, however, that there will be different conditions for different classes of people. All, without exception, will be judged as to whether or not they are clothed with the righteousness of Jesus Christ; whether or not they are obedient to God's moral law. Nevertheless, man will be weighed according to the

1615T 120.
162Ed 144-45.
1635T 163. See also CT 544; MS 121, 1898; AT 62.
1642T 512.
165"To some is given greater light than to others" (Letter 180, 1902). See also ISP 313. Bible texts support this notion. See Matt 11: 21-24; Rom 2:12-16.
light he received. On this Ellen White wrote: "The whole world will be judged by the moral law according to their opportunity of becoming acquainted with it, whether by reason, or tradition, or the written Word." 166

Therefore, the Gentiles who have sinned without specifically revealed moral law will be judged by the law of nature inscribed in their hearts, while the Israelites of the old dispensation are judged by the written law of God revealed on Mt. Sinai. And those who have received the light of the gospel, in addition to the light of nature and the revelation of the Old, will be judged according to this greater light. 167

On the basis of this analogy, Ellen White pointed out that modern Christians have enjoyed more light than the people who lived previously: "We have much to answer for, considering our superior advantages and knowing that we must be judged by the light and privileges the Lord has granted us." 168

166 "Idolatry Punished," ST, 9 June 1881, p. 253. Concerning the degree of light by which man will be judged is clearly brought out in the Scriptures. The apostle Paul says: "For all who have sinned without the law will also perish without the law; and all who have sinned under the law will be judged by the law; . . . For when Gentiles who do not have the law do indistinctively the things of the law, these, not having the law, are a law to themselves" (Rom 2:12, 14).

167 "... every one will be judged by the light and privileges of the gospel" ("Sustainers of the Liquor Traffic Responsible for Its Results," RH, 22 May 1894, p. 322).

168 ST 624. For an illustration, Ellen White drew out from the word of Jesus the example of God's judgment upon Sodom and Gomorrah. Exhorting her fellow believers, she explicitly stated: "The light that has been reflected to us from heaven was not granted to Sodom and Gomorrah, or they might have remained unto this day; and if the mighty works and knowledge and grace which have been manifested to this people had been made known to the nations in darkness,
Ellen White also described Sabbath observance as light received, a standard in the last judgment. Since men will be judged "according to the measure of light" they received, "none will be accountable for their darkness and their errors if the light was not brought to them." 169

However, "those who have access to the words written in Scripture are without excuse if they do not apply these words to themselves." 170 Accordingly, those who did not have any opportunity to be acquainted with the light of the biblical Sabbath will not be condemned for failure to keep the Sabbath day. Nevertheless, Ellen White emphatically stated that "those who have kept Sunday, whose attention has been called to this error, but who would not open their eyes to behold wondrous things out of the law, will be judged according to the light that has come to them." 171

In this way, all human beings will be judged by the same law of God which they had, but rejected, and there will be no pretext for

we know not how far in advance of this people they might now be. We cannot determine how much more tolerable it would be for them in the day of judgment that those who have had the clear light of truth shining upon them as you have had, but through some inexplicable cause have turned from the holy commandment delivered to them."

1692T 691. She also clearly stated: "We shall not be held accountable for the light that has not reached our perception, but for that which we have resisted and refused" ("Accountability for Light," RH, 25 April 1893, p. 258).

170MS 66, 25 May 1905.

171"The Sabbath Test--No. 3" RH, 13 September 1898, p. 596. A similar notion is expressed by Ellen White in 1900: "The Lord has His representatives in all the churches. These persons have not had the special testing truths for these last days presented to them under circumstances that brought conviction to heart and mind; therefore they have not, by rejecting light, severed their connection with God" (6T 70-71).
their sins. The light they received will stand against them.

Heavenly Records

In the last judgment of God, the records in heaven will be presented as the basis for evaluation of individual souls. According to the Scriptures, the books in heaven will be opened two separate times in the eschatological judgment. The first instance, written in Dan 7, indicates that the records in heaven are opened prior to the coming of Christ in order to decide who will be saved. The second occasion is mentioned in Rev 20 in connection with the judgment before the great white throne; it will be prior to the final destruction of the wicked world.

Ellen White was sure that God keeps the record books in heaven and that they will be undeniable evidence in the last judgment. Nobody in the judgment could deny God's justice because word, deportment, and manner is accurately and impartially recorded in the books. Angels are commissioned to keep the record of all doings of human beings, and they constantly and faithfully watch all activities of men and women for this purpose.

White generally classified the books in heaven as two kinds:

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172 "The Whole Duty of Man," ST, 16 May 1895, p. 3; 3T 444; 4T 310; 5T 279, 612.
173 Dan 7:10.
175 "In the books of heaven our lives are as accurately traced as in the picture on the plate of the photographer" ("Not As Men-Pleasers," RH, 22 September 1891, p. 577). See also 4T 588.
176 "In the Master's Service," SW, 2 April 1903, p. 97.
the book of life and the book of death. The book of life, she stated, contains "the names of all who have ever entered the service of God" and "the good deeds of the saints." Man will be judged on the basis of what is written in the books and will be rewarded according to his works.

As soon as people become the children of God, their names are written in the "Lamb's book of life," and they remain in the book until the time of investigation. However, Ellen White stated that being registered once in the book of life does not guarantee man ultimate salvation: his name must be retained in it. In the book of life "every deed of righteousness" is recorded. According to Ellen White, however, when a name is blotted out of the book of life, all that person's good works are cancelled as well; they are not counted. In this way she strongly rejected the predestinarian view of Calvinism, i.e., "once saved, always saved."

In the book of death, all kinds of sinful acts performed

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177 Ellen White mentions the books in heaven with many different appellations such as "book of remembrance" (GC 481; 4T 330), "life record" (5T 349), "book of God" ("Lessons from the Life of Nehemiah," SW, 5 April 1904, p. 211), "book of God's providence" (DA 313), "book of heaven" (Special Testimonies Series B, No. 16, p. 5), "book of the dead" (EW 52), "book of sins" (LS 241). However, she ultimately means that there are two kinds of books in heaven: one is for man's good works and the other one is for man's evil deeds.

178 GC 480.

179 EW 52.

180 "The Power of the Truth," ST, 6 August 1885, p. 466. This article was originally a sermon of Ellen White delivered in Oakland, Calif., July 11, 1885.

181 GC 481.

182 Ellen White claimed that on the morning of October 23,
by the wicked will be recorded. These will be kept until the day of judgment to decide their doom and the amount of their punishment.

In Ellen White's thinking, even the forgiven sins remain in the book of death until "the times of refreshing shall come from the presence of the Lord," which is after the decision of every man's destiny is made. She understood this in the light of the sanctuary service on the Day of Atonement. As all the forgiven sins of the people of Israel accumulated in the sanctuary throughout the year until the Day of Atonement when they were permanently removed from the sanctuary, so all forgiven sins of all the believers remain in the book of death until the judgment is over.

No repented sins will remain in the book of death after the judgment of the righteous is over. Yet the unforgiven sins of the

1879, she had beheld scenes in the coming judgment. In this vision, she saw books in heaven and there was written every act of man. Particular in the book of death she saw many items of sin. She wrote: "Another book was opened, wherein were recorded the sins of those who profess the truth. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins. Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc." (4T 384-85).

184 GC 485.
185 "When the times of refreshing shall come from the presence of the Lord, then the sins of the repentant soul who received the grace of the Lamb, will be removed from the records of heaven, and will be placed upon Satan, the Scapegoat, the originator of sin, and be remembered no more against him forever. The sins of the overcomers will be blotted out of the book of record, but their names will be retained on the book of life" ("The Whole Duty of Man," ST, 16 May 1895, p. 3).
wicked will remain in the book of death until they are destroyed permanently in the final judgment. Consequently, the righteous will be rewarded on the basis of what is written in the book of remembrance and the wicked will be punished according to the record of their sins.\textsuperscript{186}

White emphasized that the record books were not necessary for the infinite God but for finite man. She held that, in the last judgment, the books of record will testify before the whole universe what kind of life the man has lived. The unforgiven sins remaining in the book will stand "to witness against the sinner" in the day of judgment.\textsuperscript{188} Thus, in the judgment, everyone will see his own records and will acknowledge God's justice in His judgment.

One Judgment with Three Phases

Ellen White saw world history, as a whole, as the great controversy between good and evil, ending with the ultimate victory of Christ and His faithful believers and the total destruction of

\textsuperscript{186}Ellen White encouraged her fellow believers indicating that all kinds of good deeds are recorded just as faithfully as the evil doings. She wrote: "God sees many temptations resisted of which the world, and even near friends, never know; temptations in the home, in the heart; He sees the soul's humility in view of its own weakness, the sincere repentance over even a thought that is evil; He sees the whole heart's devotions to the upbuilding of the cause of God, without one tinge of selfishness; He has noted those hours of hard battle with self, battles that won the victory... all this God and angels know" (Letter 18, 1891). See also GC 481. She also pointed out that the righteous will be rewarded according to their good works.

\textsuperscript{187}Then they meted out to the wicked the portion which they must suffer, according to their works: and it was written against their names in the book of death" (EW 291).

\textsuperscript{188}ST 486.
Satan and his followers. She thought of the process of the last judgment as one cosmic event in which all sin-problems are completely solved.

In the earlier period of her life, Ellen White simply followed the teachings of William Miller, where the last judgment was considered a unique event which would fulfill all purposes of the restoration of God's universe and would be held at two different times, one thousand years apart. Following Miller's teaching, she believed that at the time of Christ's second advent, God would bring eternal salvation to the believers and at the same time the wicked will be destroyed by fire, sent away into a place prepared for the devil and his angels. There they would wait for one thousand years and then receive eternal condemnation.

She retained this belief for several years, even after the great disappointment, until she presented her view of the divine judgment presently going on in the heavenly sanctuary. In 1849 she

189 During this period of time Ellen White was a faithful follower of William Miller. Miller taught that "when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of woe, until their resurrection unto damnation" (Bliss, Memoirs of William Miller, p. 171). He also explained that "when the earth is Cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints" (ibid.). In his creed, Miller also expressed, "I believe in the resurrection, both of the just and of the unjust,—the just, or believers, at Christ's second coming, and the unjust one thousand years afterward,—when the judgment of each will take place in their order, at their several resurrections; when the just will receive everlasting life, and the unjust eternal condemnation" (ibid., p. 79).

190 Ellen White accepted Miller's teaching and believed that the earth will be purified by fire at the second coming of Christ prior to its becoming the abode of the redeemed, and looked for that event at the end of 2300 days, in 1844 (LS 27, 63).
stated: "I saw that Jesus should not leave the Most Holy Place, until every case was decided either for salvation or destruction." Thus she distinguished between the second coming of Christ and the judgment in heaven prior to the second coming. As yet her concept of the divine judgment was only in embryo stage. Ellen White's understanding of the last judgment developed significantly as time passed, and finally her view of the last judgment with three phases was fully presented in her book *The Great Controversy*, published in 1888.

According to White, there are three distinctive phases in the last judgment: (1) the pre-Advent investigative judgment, (2) the millennial consultative judgment, and (3) the post-millennial executive judgment. These three phases of the last judgment are

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1. According to Ellen White, this vision was given to her on January 5, 1849 in a prayer meeting with Brother Belden's family at Rocky Hill, Conn. (LS 116). This vision was published in *The Present Truth*, vol. 1, no. 3 in August 1849. Even in this stage, her concept of the pre-Advent judgment was not fully developed. Simply she gave a hint of the judgment in the heavenly sanctuary prior to the second advent of Christ.

2. Ellen White did not specifically mentioned that the last judgment has only three phases. In fact, among Adventist writers, there are some who prefer to classify the last judgment into four phases. For instance, C. Mervyn Maxwell who teaches Seventh-day Adventist Church history at Andrews University insists that "Seventh-day Adventists have come to regard the final judgment as occupying at least four successive phases." He lists four phases of the last judgment: (1) the pre-Advent investigative judgment; (2) the second-Advent separation of sheep and goats; (3) the examination of the records of the wicked; and (4) the execution of judgment on the wicked ("The Investigative Judgment—Its Early Development," *The Sanctuary and the Atonement—Biblical, Historical, and Theological Studies*, ed. by W. Richard Lesher, pp. 545, 577). However, Ellen White did not significantly develop her concept of the second advent of Christ in terms of the last judgment of God. And it is no wonder that many of the Seventh-day Adventist writers exclude the second coming of Christ in their discussion of the last judgment. See Gulley, *Final Events on Planet Earth*, p. 20; Carlyle B. Haynes,
thoroughly discussed in the following sections.

Some theologians insist that the last judgment is a single, one-time event at the second coming of Christ. Their presupposition is based on God's omniscience. From Ellen White's viewpoint, God convenes the last judgment in three different periods of time with different purposes. Her basic idea is based on the fact that the process in the last judgment is not for God Himself, because He knows everything from the beginning to the end; it is for finite human beings and the unfallen worlds.

For Ellen White the witnesses and observers are different in each phase of the last judgment; God wants everyone to be fully satisfied with the justice He exercises in dealing with the sin problem. During the pre-Advent judgment, all heavenly angels and the onlooking unfallen universe will understand why the believers can be saved. In the millennial judgment, the redeemed together with the


193 For instance, Louis Berkhof argues that there is only one "single event" of the future judgment and rejects the idea of three different future judgments held by present day Premillennialists (Systematic Theology [Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1941], p. 730). In this argument, Berkhof says that "the Bible always speaks of the future judgment as a single event." He also pointed out that "the judgment of the wicked is represented as a concomitant of the parousia and also of the revelation." For proof texts, Berkhof quoted 1 Thess 1:7-10 and 2 Pet 3:4-7 (ibid., p. 731).

194 The same analogy was expressed by Emil Brunner: "It is revealed--not for God: for how could anything have ever been concealed from Him?--but for ourselves" (Eternal Hope [Philadelphia: Westminster Press, 1954], p. 176).

unfallen beings in the universe will see why the majority of human beings are lost. During the executive judgment, all God's creatures, including the wicked themselves, will look into the records of those who will be lost and will acknowledge the justice of God in the eschatological judgment. At last, even Satan and his evil angels, along with all wicked human beings, will fall on their knees before the Judge and admit God's undeniable justice. As the three phases of the last judgment are going on, the evil character of Satan will be utterly exposed before the whole universe, and Christ will be recognized as a just God and loving Redeemer.

The First Phase: The Pre-Advent Investigative Judgment

According to Ellen White, the first phase of the last judgment is an "investigative" or "searching" judgment, frequently called a "pre-Advent judgment" by modern Adventist writers. This phase of the last judgment is the most important

196 AT 116; EW 52, 290-91; GC 661.
198 GC 669-70.
199 Ibid., pp. 479-91; LS 241-44; PP 357-58.
200 COL 342.
for all human beings, for man's destiny for eternal life or perdition will be ultimately decided in the process of this judgment of investigation.

General Descriptions of the Judgment

Time and location

The investigative judgment, according to Ellen White, commenced in 1844 in the heavenly court and will be finished just before the second coming of Christ. She regarded "the hour of His judgment" in Rev 14:7 as indicating the time for the investigative judgment. She wrote: "It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message of Revelation 14:7."

Another Bible text, perhaps the most significant text to Ellen White, which tells about the time and place of the pre-Advent investigative judgment is found in the book of Daniel. Ellen White viewed the description of the coming of Christ in Dan 7:9-13 not as

202"In 1844, our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of investigative judgment" ("The Church's Great Need," RH, 22 March 1887, p. 177). See also COL 310; GC 422, 424, 436, 480, 486; LS 278; 5T 692; "Notes on Travel," RH, 27 November 1883, p. 737.

203"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven" (GC 490). She contrasted this period of time between the close of probation and the second advent with the seven days between the time Noah entered the ark and rain began to fall (GC 491).

204GC 352. This message indicates that the hour of God's judgment is come. Not that it is coming, or will come, or shall come, but it has come. See also GC 352, 356, 424, 457. Ellen White commented that this message was announced by William Miller (ibid., p. 351).
the second coming to the earth but as the coming of Christ to the
Father in heaven:

The coming of Christ here described is not His second coming to
the earth. He comes to the Ancient of Days in heaven to
receive dominion and glory and a kingdom, which will be given Him
at the close of His work as a mediator. It is this coming, and
not His second advent to the earth, that was foretold in prophecy
to take place at the termination of the 2300 days in 1844.205

Regarding the place of the judgment, Ellen White further
explained:

Attended by heavenly angels, our Great High Priest enters the
holy of holies and there appears in the presence of God to engage
in the last acts of His ministration in behalf of man--to
perform the work of investigative judgment and to make an atone-
ment for all who are shown to be entitled to its benefits.206

Her belief in the necessity of the pre-Advent judgment was
based partially on the fact that Jesus will give the reward to the
saints at His second coming. In other words, the judgment for the
decision of man's salvation or perdition must be made prior to the
second advent of Christ, for when He comes His reward is with Him,
"to give every one according as his work shall be."207 This notion
is further confirmed: those who will be resurrected at the second

205Ibid., p. 480.

206Ibid. Ellen White also saw the elements of time and place
of the investigative judgment in Mal 3:1-2: "... the Lord whom you
seek will suddenly come to his temple; the messenger of the covenant
in whom you delight, behold, he is coming, says the Lord of hosts.
But who can endure the day of his coming, and who can stand when he
appears? 'For He is like a refiner's fire and like fullers' soup!' On this text she comments that "the coming of Christ which is here
referred to is not his second advent to this earth, but his coming to
the investigative judgment in the most holy place of the sanctuary in
heaven. Thus the message is especially to us, who are living in the
time of the judgment" ("Liberality the Fruit of Love," RH, 9 May
1893, p. 289).

207She quoted Rev 22:12. See COL 310; GC 352; SC 88; IT
320, 381.
coming of Christ will be confirmed prior to that glorious event, because the resurrection of the believers will take place at the time of Christ's advent. For White, then, the investigative judgment is presently going on in the heavenly court, and she stated that no one knows when this judgment will be completed.

Scope of the judgment

The investigative judgment is of cosmic concern because the ultimate security, happiness, and satisfaction of the entire universe are intimately related to this eschatological event. Ellen White believed, then, that this celestial judgment is a cardinal implication of Scripture and a vital belief for Christians. She explained who is involved in this judgment:

1. All professed believers. In this investigation, only "all who have ever taken upon themselves the name of Christ" will be examined. According to her, this investigation has been going

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208 GC 490; "Lessons from the Life of Solomon—No. 9—The Ark of the Covenant," RH, 9 November 1905, p. 10. J. H. Waggoner gave four reasons why this judgment should be finished prior to the second coming of Christ: (1) the expression "is come" cannot refer to the future; (2) two messages follow it, both of which are given before the second advent, therefore this judgment must precede the advent of Christ; (3) Rev 22: 11,12 shows that every case will be decided before the Lord comes; and (4) the saints get their reward, eternal life when Jesus comes. They are raised immortal, showing that the decision has been made before the advent of Christ ("A Request, and What Came of It," RH, 20 October 1874, p. 132). He further says: "The proclamation is not necessarily that of the general judgment yet to come. We think it is a present judgment, now in progress, and several facts confirm this view" (ibid.).

209 GC 486. See also COL 310; 4T 384; "The Church's Great Need," RH, 22 March 1887, p. 177. She supported this idea in the light of the sanctuary service on the Day of Atonement. She wrote: "In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final
on for the righteous dead since October 22, 1844, as indicated in Dan 8:14. Adam must be the first who passed the scrutiny.210 When the investigation for the righteous dead shall be completed, it will be continued for the righteous living.211

In October 1888, during the conference at Minneapolis, Ellen White made a remark in regard to this matter: "The judgment has been over forty years in progress on the cases of the dead, and we know not how soon it will pass to the cases of the living."212 The next year, in 1889, she again confirmed this statement, rejecting the rumor among the believers that "Sister White was shown that the judgment which since 1844 had been passing upon the righteous dead, had now begun upon the living."213 She responded to this rumor: "This report is not true."214

However, throughout her writings, Ellen White emphasized that the judgment for the righteous dead will soon be completed and the investigation for the living will be started. In 1884, regarding the time for the judgment of the living, she wrote: "Now, ... the

atonement and investigative judgment the only cases considered are those of the professed people of God" (GC 480). Elsewhere she referred to "all who have entered the service of God" (GC 480), "all who have believed on Jesus" (GC 483); "these who in all ages have professed to be followers of Christ" (GC 428); and "children of God" ("The Power of the Truth," ST, 6 August 1885, p. 466).

210 GC 483.
211 "The Church's Great Need," ST, 22 March 1887, p. 177. See also EW 280; GC 436, 483, 490; ST 528, 692; 6T 130.
212 ST 692.
213 Ibid.
214 Ibid. For further discussion, see below, p. 197, footnote 369.
great work of judging the living is about to begin."215

Thus in the first phase of the eschatological judgment, both the dead and living who have believed in Jesus will be judged, excluding the wicked.216 However, it does not necessarily mean that all who will be investigated in this celestial judgment will be saved. White stated that even among the names of professed believers, those with unrepented sins are not accepted.217 In this judgment, "every name is mentioned"218 and "every man's case" is closely scrutinized,219 yet man does not appear in person at the tribunal.220 Books of record kept in heaven are used for this investigation.221 According to the record, each man's case is decided.

The fact that only "the lives of all of Christ's professed followers are reviewed"222 in this judgment signifies that in principle the destiny of all human beings, both the righteous and the

2156T 130. See also 5T 526. Ellen White's emphasis of the fast approaching of the investigative judgment for the living is closely related to her eschatological expectation of the soon coming of Christ.

216"The judgment of the wicked is a distinct and separate work, and takes place at a later period" (GC 480).

217"Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, . . . their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance" (ibid., p. 483).

218Ibid.

219Ibid., pp. 486, 490.

220GC 482.

221COL 310; GC 480, 483, 486-87, 548; PP 357-58; 1T 100.

222COL 310.
wicked, is ultimately decided in this solemn event. When the judgment is finished there will be an unalterable division between the two groups: the saved and the perished. Eternal destiny of all human beings will be decided.

2. God the Father—presider. Ellen White described the function of God in the investigative judgment as the presider. She quoted from Dan 7:9, 10: "As I looked, thrones were placed and one that was ancient of days took his seat; his raiment was white as snow, and the hair of his head like pure wool; . . . the court sat in judgment, and the books were opened." She pointed out that "the Ancient of Days" is God the Father, and He is to preside in the judgment because He is "the source of all being, and the fountain of all law." She regarded God the Father as an active participant

223 Although Ellen White asserted that in the investigative judgment only professed believers are judged, in her writings she repeatedly stated that in this judgment the righteous and the wicked will be clearly distinguished. See below, pp. 167-68.

224 GC 479.

225 Ibid.

226 This idea is supported by many Bible writers. Usually Paul portrays the last judgment as presided over by God, as in Rom 14:10-12: "For we shall all stand before the judgment seat of God; for it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall give praise to God! So each of us shall give account of himself to God.' Again, in Rom 2:5 it is "God's righteous judgment" that will be revealed. In Rom 3:6 he asks, "For then how could God judge the world?" The writer of the book of Hebrews designates God as "the Judge of all" (Heb 12:23). Peter said that the Father is "the one who impartially judges according to each man's work (1 Pet 1:17). Hasel recognized both the Father and the Son as the Judge in the eschatological judgment. He wrote: "We may conclude that in the N.T. both God, the Father, and Jesus Christ, the Son, are designated respectively as the Judge of the world. While both are said to judge, the Father has chosen to judge through the future judgment of Jesus Christ. Because the Father judges through the Son, 'the judgment seat of God' mentioned in Rom 10:4 and 'the
in the judgment though He "has given all judgment to the Son." 227

3. Jesus Christ—advocate. Ellen White asserted that the function of Jesus Christ in this phase of the last judgment is as an advocate for repentant sinners:

Our Advocate is in the heavenly sanctuary, pleading in our behalf. Through His merits we have pardon and peace. He died that He might wash away our sins, clothe us with His righteousness, and fit us for the society of heaven, where we may dwell in light forever. 228

Jesus will appear as their advocate, to plead in their behalf before God. 229

To support this idea, Ellen White quoted from 1 John 2:1: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 230 Another text she quoted is from Heb 9:24: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." 231 She viewed Christ not only as an advocate but as a judge: "He (Christ) is ... their Advocate and Judge." 232


228 ST 316-17.
229 GC 482.
230 AA 552; MS 13, 1899.
231 3SP 262-63; MS 128, 1897; Letter 33, 1895.
232 DA 210; 2SP 168. Ellen White described functions of Jesus as an Advocate for man in different aspects, such as

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Actually, the Father does not need the intercession because he has the same empathy that Jesus has for the fallen race. God Himself could take the place of Christ and make the same compassionate appeal. However, according to White, Christ is particularly fitted for this task, because of his incarnation and life among the people.

Thus, in the investigative judgment, Jesus Christ appears before the judgment seat of God to plead in behalf of His own people. As an advocate for the believers, He offers His own atoning blood to cover the sins of all who have sincerely repented. Ellen White depicted it dramatically: "Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, 'My blood, Father, My blood, My blood, My blood!'"

The fact that Jesus Christ is the advocate for man does not


233"The love of the Father, no less than of the Son, is the fountain of salvation for the lost race" (GC 416). See also below, p. 161, footnote 236.

234"Having tasted the very dregs of human affliction and temptation, he is qualified to understand the frailties and sins of men, and to pronounce judgment upon them. Therefore, the Father has given this work into the hands of his Son, knowing that He who victoriously withstood the temptations of Satan, in behalf of man, will be all-wise, just, and gracious in his dealing with him" (2SP 168.

235EW 38.
mean that the Father and the Holy Spirit are against man. In fact, the Father loves human beings as much as the Son does as Jesus said, "In that day you will ask in my name, and I do not say to you that I shall pray the Father for you; for the Father himself loves you."\textsuperscript{236} Ellen White described God as "a kind and tender parent"\textsuperscript{237} and "the fountain of salvation for the lost race"\textsuperscript{238} who has "the counsel of peace"\textsuperscript{239} with the Son in the ministration in the heavenly sanctuary. Together with Jesus Christ, the Holy Spirit is "constantly interceding in man's behalf."\textsuperscript{240} In this way Ellen White understood that the Father, the Son, and the Holy Spirit are all on man's side in the eschatological judgment.

4. Satan—the accuser. Satan also actively participates in the investigative judgment, accusing the believers. Ellen White clearly pictured the role of Satan in the judgment from the prophecy of Zachariah which says: "Thus he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him... Now Joshua was standing before the angel, clothed with filthy garments."\textsuperscript{241} On the basis of this text,

\textsuperscript{236}John 16:26, 27. Ellen White quoted this text in GC 416.
\textsuperscript{237}LS 39.
\textsuperscript{238}GC 416.
\textsuperscript{239}Ibid., p. 417.
\textsuperscript{240}Ellen White differentiated the work of Jesus and that of the Holy Spirit in their intercession for man's salvation. "... the Spirit pleads not for us as does Christ who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving" (MS 50, 1900).
\textsuperscript{241}Zech 3:1-3. This text was so helpful for her in
she vividly depicted the accusing work of Satan in the pre-Advent investigative judgment.242

In this judgment, Satan constantly "exaggerates" sins of the believers243 and endeavors "to terrify" them.244 He claims them as his subjects, pointing to the records of their sinful lives.245 However, Ellen White's descriptions of Satan's accusation are always followed by Christ's interceding work and the rebuke of the Lord towards the accuser. She interpreted Joshua in Zech 3:1 as the "representative of God's people" standing under condemnation with filthy garments. The sinner cannot defend himself against Satan's accusation. His only hope is in "relying upon the mercy of a sin-pardoning Redeemer in faith claiming the promises of God."247 Then Christ, Himself the advocate of sinners, puts to silence the accuser understanding this aspect of the judgment that she wrote: "A most forcible and impressive illustration of the work of Satan and the work of Christ, and the power of our Mediator to vanquish the accuser of His people, is given in the time prophecy of Zechariah" (ST 467-68).

242“The people of God are here represented as a criminal on trial. Joshua as high priest, is seeking for a blessing for his people, who are in great affliction. While he is pleading before God, Satan is standing at his right hand as his adversary. He is accusing the children of God, and making their case appear as desperate as possible. He presents before the Lord their evil doings and their defects. He shows their faults and failures, hoping they will appear of such a character in the eyes of Christ that He will render them no help in their great need" (COL 166-67).

243GC 618.
244Ibid., p. 619.
245Ibid., p. 484.
246COL 167.
247ST 469.
of his people and declares, "The Lord rebuke you, O Satan! The Lord who has chosen Jerusalem rebuke you! Is not this a brand plucked from the fire?"\(^{248}\) In this homiletical application, Ellen White presented the idea of righteousness by faith as the only means for man's salvation.\(^{249}\)

According to Ellen White, Satan's accusation for the believers will be of no effect at all because of the petition of the advocate. They will ultimately be regarded as righteous, not because of their own works, but because of Christ's righteousness covering all their filthiness.

5. Angels—ministers and witnesses. Quoting from Dan 7:9, 10, Ellen White explained that the holy angels minister in the investigative judgment.\(^{250}\) God will judge the people according to their own works, recorded in the books by the angels. In the judgment, when the books are opened, angels will assist the judge and stand as witnesses for what they have written. She wrote:

Angels of God witnessed each sin and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the

\(^{248}\)Zech 3:2. She quotes this text in her following books: GC 484, 665; MH 161; PP 168.

\(^{249}\)As the intercession of Joshua is accepted, the command is given, 'Take away the filthy garments from him,' and to Joshua the angel declares, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' 'So they set a fair miter upon his head, and clothed him with garments.' His own sins and those of his people pardoned. Israel was clothed with 'change of raiment'—the righteousness of Christ imputed to them" (ST 469). Ellen White's theology of righteousness by faith will be fully discussed in the next chapter.

\(^{250}\)GC 479.
guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven.\textsuperscript{251}

Quite often, she reminded the believers of the fact that the angels are recording and keeping their daily works; they will meet them in the judgment.\textsuperscript{252} She thought it very reasonable that the angels will minister in the investigative judgment as witnesses for they have recorded man's daily deeds.

6. The universe--witness. In this celestial judgment, all unfallen worlds in the universe are also involved as witnesses of the justice of God in deciding man's destiny. The whole universe has manifested a great interest for man's redemption since the time of Adam and Eve.\textsuperscript{253} About the great concern of the universe for the fallen race Ellen White stated: "We are a spectacle to the world, to angels, and to men. The whole universe is looking with inexpressible interest to see the closing work of the great controversy between Christ and Satan,"\textsuperscript{254} and it "will have become witnesses to the nature and results of sin."\textsuperscript{255}

Thus, Ellen White thought that the pre-Advent investigative judgment is cosmically concerned and that all living beings in the universe are seriously involved.

\textsuperscript{251}Ibid., p. 486.

\textsuperscript{252}"By these angel messengers a faithful record is kept of the words and deeds of the children of men. Every act of cruelty or injustice toward God's people, all they are caused to suffer through the power of evil workers, is registered in heaven" (\textit{COL} 177).

\textsuperscript{253}\textit{COL} 176; "The Test of Loyalty," \textit{BE}, 24 July 1899, p. 242.

\textsuperscript{254}\textit{ST} 526. See also "The Day of Reckoning," \textit{RH}, 22 November 1898, p. 745.

\textsuperscript{255}\textit{GC} 504.
Nature of the judgment

In a number of places of her writings, Ellen White emphatically stated the importance of the investigative judgment, mainly because in it the future destiny of every individual is ultimately decided. She pictured it as the "most solemn period" of time in the history of the world. She emphasized that "the subject of... the investigative judgment should be clearly understood by the people of God." Her stress of the importance of this phase of God's last judgment appears along with its distinctive nature.

1. Investigative and evaluative. Ellen White calls this phase of the judgment an "investigative judgment," for its main purpose is an investigation or an evaluation of a man's case on the basis of what is written in the heavenly books. To explain this notion Ellen White elaborated on some of Jesus' parables.

Historically, James White provided the name "investigative judgment" in 1857 ("The Judgment," RH, 29 January 1857, pp. 100-1). The historical development of the concept of the investigative judgment among the early Adventists has been dealt with in the chap. 2, pp. 78-82. Ellen White adopted this term from her husband and used it extensively throughout her writings.

The parables of Jesus in which Ellen White clearly saw the notion of the investigative judgment are: The parable of the net in...
parable of the "wedding garment," she clearly saw the investigative nature of this preliminary judgment.

In this parable, Ellen White pointed out that the king examines at least two things: (1) whether or not the invitation has been accepted, and (2) whether the wedding garment has been accepted and put on. She explained the investigative judgment on this same basis.

The investigative judgment is only for those who have accepted the invitation of the gospel and claimed that they are believers. Those who did not accept the invitation are excluded from this judgment. And the next point is that every man who has professed the name of Jesus Christ is to be individually examined. The ground of the investigation is whether the wedding garment

Matt 13:47-50 (COL 122-23); the parable of the wedding garment in Matt 22:1-14 (ibid., pp. 307-19); the parable of talents in Matt 25:13-30 (ibid., pp. 325-65); the parable of tares in Matt 13:24-30, 37-43 (ibid., pp. 70-75).


261 "When the king came in to view the guests, the real character of all was revealed. "By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples" (COL 309-10).

262 Ibid., p. 307.

263 Ibid., pp. 308, 312.

264 In the investigative judgment the only cases considered are those of the professed people of God. See above, pp. 155-58.

265 DA 210; GC 488.
provided by the king has been put on. Ellen White explicitly stated that the wedding garment represents Christ's righteousness.\textsuperscript{266}

Therefore, in the thought of Ellen White, the judge evaluates the character of each person by comparing it with that of Christ's righteousness. If one is found who has put on the righteousness of Christ, he will be accepted into the kingdom of God, and if not, he will be rejected. Man's filthy garment is not acceptable, but only man's faith in the Saviour and willing obedience to the commandments of God will be recognized in the final investigation. Thus the celestial pre-Advent judgment is investigative and evaluative in nature.

2. **Decisive.** The investigative judgment is the most significant phase in the last judgment. White emphasized it explicitly in her writings, for it is decisive in nature.

In this judgment, the judge examines each individual case, one by one, to decide who is acceptable to the kingdom of God. The parable of the "net"\textsuperscript{267} vividly expresses this nature of the judgment:

The casting of the net is the preaching of the gospel. This gathers both good and evil into the church. When the mission of

\textsuperscript{266} "By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot, or wrinkle, or any such thing.' Rev. 19:8. The fine linen, says the Scripture, 'is the righteousness of saints.' Eph. 5:27. It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour" (COL 310).

\textsuperscript{267} Matt 13:47-50. Ellen White's exposition of this parable appears in ibid., pp. 122-23.
the gospel is completed, the judgment will accomplish the work of separation. Christ saw how the existence of false brethren in the church would cause the way of truth to be evil spoken of . . . Therefore Christ lifts the veil from the future and bids all who behold that it is character, not position, which decides man's destiny.\footnote{268}

She also emphasized that this parable teaches that "there is no probation after the judgment."\footnote{269} She further commented that "when the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each is forever fixed,"\footnote{270} and the door of mercy will be forever shut.\footnote{271} Ellen White reminded the believers of this nature of the judgment and encouraged them to attain perfection of character\footnote{272} before probation is closed.

3. Representative. The basis of the judgment is what is recorded in the books of heaven. During this celestial judgment, the dead remain in their graves and the living are on this earth. They are all judged by their records in heaven.

It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the

\begin{footnotes}
\item[268]Ibid.
\item[269]Ibid., p. 123.
\item[270]Ibid. See also GC 490; 2T 190-91, 401.
\item[271]"The signs of Christ's coming are fast fulfilling. Satan sees that he has but a short time in which to work, and he has set his agencies to work, to stir up the elements of the world, that men may be deceived, deluded, and kept occupied and entranced until the day of probation shall be ended and the door of mercy be forever shut" (CT 414).
\item[272]See below, p. 187, footnote 335.
\end{footnotes}
books of heaven, and according to his deeds the destiny of each is forever fixed.273

Thus man himself does not appear in this celestial judgment. Instead, Ellen White thought that Jesus Christ stands in this judgment on behalf of man.274 As an advocate for sinners,275 Christ constantly pleads to the Father for man's salvation. This idea has repeatedly appeared throughout her writings in connection with the ministration of Christ, the High Priest, in the heavenly sanctuary.276

4. Redemptive. Ellen White thought that the purpose of the investigative judgment was to determine those "who are prepared for the Kingdom of God."277 She admitted that some among the professed believers will be separated as unworthy to enter into the kingdom of God, yet she clearly saw that the ultimate concern of God in this judgment is for man's redemption.

Ellen White wrote about God's entreating work for man's salvation:

God does not desire the destruction of any. "As I live saith the Lord God, I have no pleasure in the death of the wicked; but

273COL 310.
274EW 36; "Accepted in Christ," ST, 4 July 1892, p. 534.
275See above, pp. 159-61.
276"As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary" (EW 253). See also GC 480, 422, 428, 433, 483-84; "Contemplate Christ's Perfection, Not Man's Imperfection," RH, 15 August 1893, p. 514.
277GC 428.
that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die? Eze. 33:11.
Throughout the period of probationary time His Spirit is entreating men to accept the gift of life.278

In spite of God's entreaties through the Holy Spirit, many people will be lost. White stated that "it is only those who reject His pleading that will be left to perish."279 After this period of time of investigation the judge will finally recognize only those who are redeemed. Ellen White's writings provide for no second probation for sinners.280

Historical Development of Ellen G. White's Descriptions of the Investigative Judgment

Ellen White's concept of the investigative judgment has been inseparably related with that of the sanctuary in heaven since the time when she understood the judgment in the light of Christ's ministrations in the Most Holy Place of the heavenly sanctuary. Thus White's belief about the heavenly sanctuary has formed the foundation of the concept of this phase of the last judgment.

Prior to 1844: The Millerite period

When she heard William Miller's lectures in March of 1840, Ellen Harmon developed a keen interest in Miller's teachings about

278COL 123.

279She further states: "God has declared that sin must be destroyed as an evil ruinous to the universe. Those who cling to sin will perish in its destruction" (ibid.).

280"Will there be a second probation? No, no. This fallacy might just as well be given up at once. The present probation is all that we shall have" (MS 51, 1901). See also MS 40, 1900; 2T 191; 6T 19.
Christ's coming in 1843. Two years later, in June 1842, she had another opportunity to hear Miller's lecture in Portland. She became convinced that "Jesus was soon to come in the clouds of heaven," so she joined the Millerite movement.

During this time, Ellen seemed to have no concept of the heavenly sanctuary doctrine. She simply accepted Miller's interpretation of the cleansing of the sanctuary in Dan 8:14. As was discussed in the previous chapter, Miller thought of the earth as the sanctuary, thus believing that the earth would be destroyed by fire at the second coming of Jesus Christ. In fact, in those days, the "sanctuary" of Dan 8:14 was almost universally recognized as a symbol of the church, and the "cleansing" was quite often associated with divine judgments which were to fall on the wicked world.

Although there were some attempts at a typological comparison between the work of the high priest on the Day of Atonement and Christ's second coming, none of the expositors of this period

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281 LS 20-21.
282 Ibid., p. 27.
283 See above, pp. 32-35.
284 A clear instance is found in Dialogues on Prophecy published by the Prophecy Investigation Society in 1828. In this exposition, Valerius (unidentified) contrasted the Day of Atonement with the coming of Christ; he wrote: "The High Priest coming out of the Holy of Holies, having changed his robes and put on the shining garments, can represent nothing but Christ coming out of heaven in glory" (Dialogues in Prophecy, 2:93). The Prophecy Investigation Society was started in 1826 in Britain by James Hatley Frere (1779-1866) who was a diligent student of Bible prophecy. Beside Frere, some of the members were James Stratton, Thomas White, Haldone Stewart, and Lewis Way. They investigated the Bible prophecies particularly on the impending crisis, and the second advent, and the coming kingdom. They published a three-volume work entitled Dialogues on Prophecy (1828-29) and seven volumes of a journal called

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associated the "sanctuary" of Dan 8:14 with a sanctuary in heaven. There is no clear indication whether or not Ellen White was aware of any such attempts.

1844-1848: The judgment concept in embryo

In December 1844, about two months after the great disappointment, Ellen Harmon saw a vision of a temple in heaven. In her early account of this vision, she made some significant statements relating to the sanctuary in heaven.

This vision focused on the second apartment of the sanctuary, which contained an ark. She even saw the contents of the ark. She failed to mention of the ten commandments in the ark, indicating that the significance of the law of God had not yet illuminated Ellen Harmon's thought.

In her account, Ellen Harmon did not refer to what she saw as the heavenly sanctuary. However, it is obvious from her reference to

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285 This vision was first published in The Day-Star, on January 24, 1846. And then later it was rewritten and published in EW 13-20; LS 64-67; IT 58-61.

286 "I saw a veil with a heavy fringe of silver, and gold as a border on the bottom. It was beautiful. I asked Jesus what was within the veil. He raised it with his own right arm, and bade me take heed. I saw there a glorious ark, overlaid with pure gold, and it had a glorious border resembling Jesus' crowns. On it were two bright angels; their wings were spread over the ark as they sat on each end, with their faces turned towards each other and looking downward. In the ark, ... was a golden pot of Manna of a yellowish cast, and I saw a rod" (Letter dated December 20, 1845, The Day-Star, 24 January 1846, p. 3). This portion of the vision is omitted in later publications; EW, LS, and IT.

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the veil and the ark that that was indeed what she saw. It is hard
to assume that she had a clear concept of the heavenly sanctuary,
since she mentioned nothing about Christ's ministration as high
priest 'in the Most Holy Place.

In February 1846, Ellen Harmon's exposition of this vision
regarding the heavenly sanctuary appeared in her letter to the
editor of The Day-Star. The letter was dated February 15, 1846.
However, she claimed that God showed her the vision "one year ago
this month"—February 1845.

In the first part of the letter, Ellen Harmon described the
throne of God as she had seen it in her vision:

I saw a throne, and on it sat the Father and his Son Jesus
Christ. I gazed on Jesus' countenance and admired his lovely
person. The Father's person I could not behold for a cloud of
glorious light covered him.... Before the throne was the
Advent people, the Church, and the world. I saw a company bowed
down before the throne, deeply interested while most of them
stood up disinterested and careless. Those who were bowed before
the throne would offer up their prayers with him. Then a light
came from the Father to his Son and from him to the praying
company.287

Here she clearly expounded the idea of Christ's mediation at
the throne of God for the believers. Following the description of
God's throne, Ellen Harmon described the ministration of the Son as
high priest in the heavenly sanctuary.288

This was a significant step in her understanding of the

287"Letter from Sister Harmon," The Day-Star, 14 March 1846,
p. 7.

288"Then I saw the Father rise from the throne and in a
flaming chariot go into the Holy of Holies within the vail, and did
sit. There I saw thrones which I had not seen before. Then Jesus
rose up with him.... Then I beheld Jesus as he was before the
Father a great High Priest. On the hem of his garment was a bell and
a pomegranate, a bell and a pomegranate" (ibid.).
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heavenly sanctuary, although she was not the first to mention Jesus' high priesthood in heaven. In fact, about five weeks earlier, O. R. L. Crosier published an article, "The Law of Moses," on February 7, 1846. Crosier's work was the result of a cooperative study with Hiram Edson and F. B. Hahn. In other words, Hiram Edson, who for the first time had conceived of Christ's ministration in the Most Holy Place in the heavenly sanctuary, played an important role in Crosier's work.

Ellen White's vision of the throne of God was not a comprehensive treatment of the total heavenly sanctuary doctrine. However, the significant point is that she received the vision almost eleven months prior to the publication of Crosier's article.

On April 21, 1847, in a letter to Eli Curtis, Ellen White affirmed Crosier's view and recommended his article "The Law of Moses" to all believers:

"I believe the sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago that Brother Crosier had the true light, on the cleansing of the Sanctuary, ... and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord to recommend that Extra, to every saint."
Here she acknowledged Crosier's exposition as God-approved, with this approval over a year old, which must have been prior to April 1846.

With no significant comment from the pen of Ellen White on the topic of the heavenly sanctuary until after the publication of The Day-Star Extra, yet with her full acknowledgement of the article, it is safe to conclude that her view of the heavenly sanctuary doctrine was very similar to Crosier's. Based on Crosier's "The Law of Moses," Ellen White's concept of the ministration of Christ in the heavenly sanctuary during this early time can be inferred as follows:

1. The earthly sanctuary is a type of the heavenly sanctuary, where Jesus serves as high priest.292

2. The daily services in the earthly sanctuary did not atone for sins either individually or collectively; they simply signified a continual intercession.293

3. The atonement for sin was made only on the tenth day of 1847, p. 12.

292Crosier stated: "The sanctuary of the new covenant is connected with New Jerusalem, like the sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, where the Priest of the New covenant ministers" (O. R. L. Crosier, "The Law of Moses," The Day-Star Extra, 7 February 1846, p. 38). He denied the idea that the sanctuary of Dan 8:14 signifies the land of Palestine. About the priesthood of the sanctuary, he commented that the earthly sanctuary belonged to the sons of Levi, but Christ is the High Priest who fulfills both the priesthood of Melchisedec and Aaron. He emphasized both Christ's kingship and priesthood. He also pointed out that the earthly tabernacle was made according to the pattern showed to Moses, and that pattern was of heavenly things.

293Ibid., p. 39.
the seventh month which was called the Day of Atonement.\textsuperscript{294}

4. Christ's work of atonement was not made on Calvary.\textsuperscript{295}

5. Christ entered into the Holy Place of the heavenly sanctuary at His ascension.\textsuperscript{296}

6. As the earthly sanctuary was defiled by sin, the heavenly sanctuary must be defiled through the agency of Christ as the sin-bearer.\textsuperscript{297}

7. As the earthly sanctuary was cleansed by the blood of the Lord's goat once a year on the Day of Atonement, the heavenly sanctuary must be cleansed by the blood of Christ.\textsuperscript{298}

8. The heavenly sanctuary must be cleansed before the second coming of Christ, for He shall appear the second time without sin.\textsuperscript{299}

9. The cleansing of the heavenly sanctuary will be at the end of the 2300 days.\textsuperscript{300}

10. The scapegoat represented Satan, for whom there will be 1000 years of imprisonment.\textsuperscript{301}

\textsuperscript{294}Ibid.

\textsuperscript{295}Ibid.

\textsuperscript{296}Crosier indicated the veil which divides between the Holy and the Most Holy is the "second veil" (Heb 9:3) and concluded that there are two veils, and that in Heb 6:19,20 is the first veil which hung before the Holy Place. Accordingly he denied the view that Jesus entered into the Most Holy Place in the heavenly sanctuary right after His ascension in A.D. 31.

\textsuperscript{297}Ibid., pp. 42-43.

\textsuperscript{298}Ibid.

\textsuperscript{299}Ibid., p. 43.

\textsuperscript{300}Ibid., p. 41.

\textsuperscript{301}Ibid., p. 43.
Thus, the basis of Ellen White's concept of the heavenly sanctuary and Christ's atoning work for man's sin was established during this period. However, her endorsement of Crosier's article hardly covered every detail he wrote. What she accepted was the basic idea that the earthly sanctuary represented the heavenly sanctuary, and that Christ began his ministry of cleansing the sanctuary on the tenth day of the seventh month in 1844. In this article, Crosier did not mention any aspect of God's judgment relating to the cleansing of the sanctuary.

On April 7, 1847, in her letter to Joseph Bates, White wrote that she had seen a vision of a temple in heaven. In this vision, she saw various articles in the first apartment; then she was led into the second apartment, the Most Holy Place:

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely Cherub, with wings spread out over it. Their faces were turned towards each other, and they looked downwards. (b) Between the angels was a golden censor. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. (c) Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censor would smoke, and He offered up the prayers of the saints with the smoke of the incense to His Father. (d) In the ark, was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. (e) Jesus opened them, and I saw

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302 Ellen White described the first apartment of the heavenly sanctuary thus: "In the city I saw a temple, which I entered. I passed through a door before I came to the first vail. This vail was raised, and I passed into the Holy Place. Here I saw the Altar of Incense, the candlestick with seven lamps, and the table on which was the showbread, . . . ." ("Letter to Brother Bates," A Word to the Little Flock, p. 18). A Word to the Little Flock is a 24-page pamphlet jointly published by the three founders of the Seventh-day Adventist denomination, James White, Ellen White, and Joseph Bates, on May 30, 1847. It contains articles by each of them. Three articles from the pen of Ellen White appeared in this pamphlet: (1) Letter to Brother Eli Curtis; (2) "To the Remnant Scattered Abroad"; (3) Letter to Brother Bates (Letter, dated April 7, 1847).
the ten commandments written on them with the finger of God. This description is similar to that of her first vision received in December 1844. On this account, however, she added the ten commandments of God, which did not appear in her previous account. It represented remarkable progress in her comprehension of the heavenly sanctuary service and God's eschatological judgment. The law of God has been emphasized repeatedly as the standard of the last judgment throughout her writings.

Of significance is the fact that in this vision she learned the unchangeableness of God's law, including particularly the fourth commandment. The Sabbath has been widely presented in her later writings as the seal of God to be placed on the redeemed. In many later instances, Ellen White mentioned Sabbath observance in relation to the last judgment of God.

During this period of time, Ellen White explained many aspects of the eschatological judgment relating to the ministration of Christ in the heavenly sanctuary. However, there is no visible

303Ibid. The Scripture references which seemed to have been supplied by James White are as follows: (b) Exod 25:18-22; (c) Exod 25:20-22; (d) Rev 8:3-4; (e) Heb 9:4; (f) Exod 31:18.

304See above, pp. 16-17.

305See above, pp. 135-38.

306"On the table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment,) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious--a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. . . . I saw that God had not changed the Sabbath, for he never changes" (Letter, dated April 7, 1847, A Word to the Little Flock, p. 18).

307Ed 250; GC 640; 6T 350.
indication of any concrete concept of the investigative judgment in her writings. If there was any portion of the view of the pre-Advent investigative judgment in the thought of Ellen White, it was still in its embryonic state.

1849-1857: Preliminary stage

The year 1849 is crucial as far as Ellen White's concept of the investigative judgment is concerned. Describing the vision she received on January 5 of the same year, she detailed some important aspects of the heavenly judgment prior to the second coming of Christ—although these ideas had not yet fully matured. In this account Ellen White pointed out first the fact that Christ was "still interceding" for the believers in the heavenly sanctuary as the high priest, and that during the time of His intercession man's eternal destiny is decided.

Another important aspect in this account involves the time of the close of Christ's work as the high priest. She saw a period of time between the close of Christ's interceding work and His second

308"I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out" ("Dear Brethren and Sisters," Present Truth, August 1849, p. 24).
coming. According to her, this period of time will begin with the pouring out of the seven last plagues.

Some other aspects of the pre-Advent judgment are still somewhat vague. It is not clear, for instance, who is judged while Christ is still in the Most Holy Place. It seems that Ellen White thought that the destiny of only those who are alive is being decided during this period of time, for she referred to the judgment for the dead as being in the future after Christ has come out of the Most Holy Place.

She further described the idea of divine judgment:

On their garments was written in large characters, "Thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "These are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice, "We have believed in Thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. 309

Here Ellen White used a judicial word, "weighed," which is used similarly in Dan 5:27, "TEKEL, you have been weighed in the balance and found wanting." It means that she had a view of the pre-Advent judgment, although she did not elaborate. In fact, she used this phrase often in her later writings to describe the judgment action of God. 310

It is also remarkable that she mentioned the garments on which the decision is written. According to her later writings, a garment signifies "character," 311 a white/clean garment is Christ's

309 Ibid.
310 See EW 244; GC 491; LS 117; ST 83.
311 PK 588.
character/righteousness;\textsuperscript{312} a filthy/unclean garment is man's own defective character.\textsuperscript{313} She definitely saw the garment as the grounds of the divine judgment. Those who were weighed in her vision were found wanting because of their own filthy garments. In this account, her thought of the grounds of the last judgment was not fully matured. Nevertheless, the foundation of her concept of the "judgment according to man's works" was laid, though vaguely.

Another important development was her understanding of Sabbath observance as the grounds of the last judgment. In her 1847 account,\textsuperscript{314} White simply commented on the unchangeableness of God's law, including the Sabbath commandment. She did not refer to any connection between the Sabbath observance and the last judgment. In the 1849 account, however, Ellen White presented the Sabbath observance as the grounds for weighing the people in the judgment. They have been "weighed in the balance, and found wanting," for they have "trodden the Sabbath"\textsuperscript{315} with their feet.

In this account, Ellen White also stressed the fact that those who were "found wanting" on the balance once kept the Sabbath and had given it up. In other words, the Sabbath commandment will be the grounds of the last judgment only for those who have been acquainted with the commandment. This principle of the divine judgment, i.e., the judgment "according to the light received," has

\textsuperscript{312} COL 312; 2T 453; 7T 71.
\textsuperscript{313} PK 538, 588.
\textsuperscript{314} See above, p. 178.
\textsuperscript{315} "Dear Brethren and Sisters," Present Truth, August 1849, p. 24.
been given wide coverage in her subsequent writings.\textsuperscript{316}

The relationship between faith and works as the grounds of the divine judgment is still vaguely yet undeniably shown in this account. Those who were “found wanting” claimed that they had believed in the coming of Christ and “taught it with energy” to other people. Nevertheless their belief and teaching activity could not help them to pass the judgment. Ellen White understood that the belief/faith is not acceptable to God if the law of God is disregarded.

On March 24, 1849, White received another vision in which Sabbath observance was revealed as the testing ground. In this account,\textsuperscript{317} she expressed that the Sabbath commandment is not to be the testing ground for those who died before 1844, for they did not have the light.\textsuperscript{318} Here she exposed again the principle of the divine judgment on the basis of the light received.

In this account, Ellen White addressed those who believed that the door of probation had already been shut\textsuperscript{319} and the time of trouble had already begun. She stated that the door Jesus had shut in 1844 was the door of the Holy Place, for the ministry of Christ

\begin{itemize}
  \item \textsuperscript{316}See above, pp. 142-45.
  \item \textsuperscript{317}EW 42-25.
  \item \textsuperscript{318}I saw that the present test on the Sabbath could not come until the mediation of Jesus in the holy place was finished and He had passed within the second veil; therefore Christians who fell asleep before the door was opened into the holy place, when the midnight cry was finished, at the seventh month, 1844, and who had not kept the true Sabbath, now rest in hope; for they had not the light and the test on the Sabbath which we now have since the door was opened” (ibid., pp. 42-43).
  \item \textsuperscript{319}For “Shut-Door” arguments among the early Adventists see,
\end{itemize}
was finished in the Holy Place in the seventh month of that year. And then Jesus "opened the door into the Most Holy, and passed within the veil, where He now stands by the ark" and intercedes for the believers. Here she applied Rev 3:7,8 to the heavenly sanctuary and Christ's ministry. Later she claimed that this idea was entirely new to her and "had never heard the idea advanced by anyone."

After this account there were no significant writings which indicated a remarkable evolution of the concept of the pre-Advent judgment in the thought of Ellen White until 1858, when her idea of the divine judgment was explicitly shown in connection with the heavenly ministry of Christ.

1858: Generally settled

In February 1858, Ellen White received a vision at Lovett's Grove, Ohio. It was recorded in the first volume of Spiritual Gifts. It was a comprehensive account of the entire great controversy. She claimed that this vision was identical with the vision she had received ten years before "concerning the great controversy of the ages between Christ and Satan" and which she did not write out.

In this account, Ellen White added some further ideas to her above, pp. 48-52.

320EW 42.
321Ibid., p. 86.
322The Spiritual Gifts, vol. 1, deals with the fall of man, the plan of redemption, and the history of the church from the time of Christ to the new earth. It was published in 1858 with 219 pages. This volume was the first presentation of the great controversy story with an emphasis on the last-day events.
323LS 162.
presentation of the 1849 vision. By this time the concept of the pre-Advent judgment was basically settled among the early Adventist believers. In fact, as noted above, the term "investigative judgment" was coined by James White in 1857\(^{324}\) and generally accepted among the believers. Therefore Ellen White's 1858 account was mostly a summary of the then generally acknowledged doctrine, now confirmed by a new vision. Some of her newly added views in this 1858 account can be summarized as follows:

1. The Millerite calculation of the Dan 8:14 prophecy was correct. It is evident that White understood this interpretation as right many years before. Her previous visions were the basis of this recognition, yet her explicit expression on this matter appeared for the first time in this account.\(^{325}\)

2. She compared the disappointment of the disciples of Christ at the cross with the disappointment of those who expected Christ to return in 1844.\(^{326}\)

\(^{324}\)See above, pp. 81-82.

\(^{325}\)"Jesus did not come to earth as the waiting, joyful company expected, to cleanse the Sanctuary, by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods. Prophetic time closed in 1844. Their mistake consisted in not understanding what the Sanctuary was, and the nature of its cleansing. Jesus did enter the Most Holy Place to cleanse the Sanctuary at the ending of the days" (1SG 148).

\(^{326}\)"I saw that as Jesus looked upon the disappointed ones with the deepest compassion, he sent his angels to direct their minds . . . that they might understand that the earth is not the Sanctuary; that he must needs enter the Most Holy Place of the heavenly Sanctuary to cleanse it . . . . The disappointment of the disciples well represents the disappointment of those who expected their Lord in 1844" (ibid., p. 149). White explained, in this account, that the passing of the definite time in 1844 had tested the believers and "very many were weighed in the balance and found wanting" (ibid., p. 152).
3. As Jesus passed into the Most Holy Place, he sent a mighty angel to earth with the third message.\textsuperscript{327}

4. In the Most Holy Place, atonement is made for the righteous dead as well as the righteous living.\textsuperscript{328}

5. The close of Christ's ministration in the Most Holy Place is the time when the cases of all are decided for life or death. Ellen White connected this event with the solemn declaration of Rev 22:11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."\textsuperscript{329}

6. The judgment for the righteous is going on in the heavenly sanctuary; judgment for the righteous dead first, and then for the righteous living.\textsuperscript{330}

7. The saints will live on the earth without an intercessor during the time between the close of Christ's interceding work in

\textsuperscript{327}Here Ellen White referred to the third angel's message in Rev 14:9-11. In this account, she gave a lengthy and comprehensive description of the importance of the fourth commandment.

\textsuperscript{328}In this account, White distinctively commented on the interceding work of Christ. She further said that "Jesus makes an atonement for those who died, not receiving the light upon God's commandments, who sinned ignorantly (1SG 163). This view of the atoning work of Christ did not appear in the earlier visions.

\textsuperscript{329}Ibid., pp. 197-98. White emphatically stated that the sins of the followers of Christ had been blotted out during the ministration of their High Priest in the Most Holy Place.

\textsuperscript{330}Ibid., p. 198. It is significant that Ellen White mentioned a "judgment," referring to the work of Christ in the heavenly Sanctuary, although it was one year after James White used the term "investigative judgment" in connection with the same heavenly event. In this account, she clearly presented that both the dead and the living of the righteous are judged before the second coming of Christ. Thus, her idea of pre-Advent judgment was fully exposed in this 1858 account.
the Most Holy Place and the second coming of Christ. 331

8. The devil, the originator of sin, will suffer the punishment of the sins of the righteous. 332

Accordingly, Ellen White's concept of the pre-Advent investigative judgment was exposed in a broad perspective in this 1858 account of her vision. On the basis of this understanding, her view of the last judgment was further expanded in the subsequent thirty years.

1859-1879: A slight development

During these two decades, Ellen White made comparatively few references to the pre-Advent judgment. 333 In 1859, in connection with the pre-Advent judgment, she briefly depicted the work of the angels: "Angels keep a faithful record of every man's work, and as judgment passes upon the house of God, the sentence of each is recorded by his name . . . ." 334

331 Ibid., pp. 198-99.

332 Ellen White contrasted this event with the rite of the live goat on the day of atonement: "Jesus tarried a moment in the outer apartment of the heavenly sanctuary, and the sins which had been confessed while he was in the Most Holy Place, he placed back upon the originator of sin, the Devil. He must suffer the punishment of these sins" (ibid., p. 199). Later in the same book, she mentioned more inclusively about the sins that will be placed upon Satan. She wrote: "But Satan and his angels suffered long. Satan not only bore the weight and punishment of his sins, but the sins of all the redeemed host had been placed upon him; and he must also suffer for the ruin of the souls which he had caused" (ibid., p. 218).

333 Most of her statements on the pre-Advent judgment during this period are not crucial. See 3S G 37-38; 1T 131, 133, 135, 198, 263, 501, 663; 2T 160, 355; 3T 363; 4T 18, 116, 384-87.

334 1T 198.
In 1870, she gave a simple presentation of her conviction that the close of probation is nearing, and she encouraged the believers to "remove their sins and corruption."335

In this account, Ellen White underlined the fact that the cleansing of sins will be finished prior to the second coming of Christ, and accordingly, the defects in man's character should be removed before the close of probation. Here she used the words of Mal 3:1-5 in connection with the investigative judgment. Later in 1888 she developed the same text more fully in The Great Controversy.336

A brief reference in 1876 showed how one is to stand in the last judgment: "A profession of Christ is not enough to enable one to stand the test of the day of judgment. There should be a perfect trust in God, a childlike dependence upon His promises, and an entire consecration to His will."337

During this time, the most extensive exposition on the pre-Advent judgment from the pen of Ellen White was the account of her

335"We believe without a doubt that Christ is soon coming. That is not a fable to us; it is a reality. We have no doubt, neither have we had a doubt for years, that the doctrines we hold today are present truth, and that we are nearing the judgment.... When He comes He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still.... But those who are unjust, unsanctified, and filthy will remain so forever.... The refiner does not then sit to pursue His refining process and remove their sins and their corruption. This is all to be done in these hours of probation. It is now that this work is to be accomplished" (2T 355, underlining supplied).

336GC 424-26.

3374T 18.
October 23, 1879 vision. In this vision, the records in heaven are emphasized in connection with the divine judgment; they were entitled "Ledger of Heaven." In one of the books which was opened for the judgment she saw "the names of those who claim to believe the truth." The names of those believers were called, one by one, and their good deeds were clearly presented before the Judge. Ellen White described another book wherein were recorded "the sins of those who profess the truth." In her vision this book was also opened for investigation. She listed various sins under the general heading of "selfishness."  

Beholding the long list of terrible sins of those who claim to believe in Jesus Christ, Ellen White exclaimed: "Who can be saved? Who will stand justified before God? Whose robes are spotless? Who are faultless in the sight of a pure and holy God?"  

Significantly, Ellen White expressed her concept of the impossibility of salvation by human works in this account; salvation is by faith alone apart from works. At the same time she explained that salvation cannot be granted without man's works corresponding to his profession. 

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338 Ibid., pp. 384-87.  
339 Under the general heading of "selfishness," she saw headings of columns and underneath were listed various names of sins. For the list of sins, see above, p. 147, footnote 182.  
340 Ibid.  
341 Depicting those who could not pass before the "piercing eye of the Judge" she wrote: "They had had warnings and privileges, but they had not heeded nor improved them. They could now see that they had presumed too much upon the mercy of God. True, they had not such confessions to make as had the vile and basely corrupt; but like
Ellen White plainly presented her understanding of the divine judgment. Her emphasis was on robes of character which are made white in the blood of the Lamb. Here is where the soteriological perspective of the ground of the last judgment emerged vividly.

Thus, in 1879, Ellen White's concept of the reasons for the last judgment had settled in well. The function of faith and works in the divine judgment was further developed in her later exposition.

1880-1900: Stage of full development

During this period, Ellen White further explicated her view of the pre-Advent judgment. Her most extensive treatment on the subject appeared in 1888 in *The Great Controversy* (pp. 479-91). In this presentation, she included many details which did not appear in her shorter, earlier expositions.

Ellen White's soteriology in connection with the investigative judgment was presented in the 1880s. The most typical Bible examples Ellen White used are the account of Joshua the high priest in Zech 3:1-5 and Jesus' parable of the wedding garment in Matt 22:1-14. During this time, she also stressed the soon coming of the close of probation.

In this same account, Ellen White stated of the declaration of the Judge in the last judgment: "All will be justified by their faith and judged by their works." She thus defined faith which can bring salvation: "Each has to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God with his means. But like Meroz, the curse of God rested upon them for what they had not done. They had loved that work which would bring the greatest profit in this life; and opposite their names in the ledger devoted to good works there was a mournful blank" (ibid., p. 486).
1. Joshua the high priest. Ellen White's use of Zech 3:1-5 in connection with the investigative judgment appeared in her account of a vision she received in 1880. In this vision she recognized the theme of Christ as "man's Intercessor and Advocate." Although she did not mention directly the "investigative judgment" in this account, the picture of the divine judgment for the saints prior to the second coming of Christ was clearly portrayed.  

Five years later, in 1885, Ellen White wrote an article entitled "Joshua and the Angel," which was published in Testimonies for the Church (5:467-76). In this article, she explicitly presented her view of the work of Christ and the work of Satan, and the power of Christ to vanquish Satan's accusation of the believers in the divine judgment. She pointed out the fact that Christ does not claim that the believer is free from fault, rather that He instead takes away the filthy garment from him and clothes him with a "change of raiment" which she interpreted as "the righteousness of Christ imputed to them." According to her, man's only security before the accusation of Satan is to put on the robe of Christ's righteousness. In other words, Ellen White fully understood the fact that man's own works are totally unworthy for his salvation; the only  

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342"In a vision in 1880 I asked, 'Where is the security for the people of God in these days of peril?' The answer was, 'Jesus maketh intercession for His people, though Satan standeth at His right hand to resist Him.' And the Lord said unto Satan, 'the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: Is not this a brand plucked out of the fire?' As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, 'Follow Me upward, step by step, where the clear light of the Sun of Righteousness shines'" (LS 324).  

343ST 469.
means of salvation which helps man to pass the divine judgment is Christ's righteousness that is imputed when man expresses his faith in the Saviour.

It is historically significant that her firm belief in righteousness by faith as the sole basis of man's salvation had appeared about three years before the crucial presentation of the topic made by A. T. Jones and E. J. Waggoner in 1888 at the Minneapolis General Conference. White emphasized the function of faith in man's salvation with following words:

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344 The Minneapolis General Conference session was held on October 17 to November 4, 1888, in Minneapolis, Minnesota. This session was the twenty-seventh annual administrative convocation of the Seventh-day Adventist church. The ministerial institute was held October 10 to 17 just prior to the General Conference session. The presentations during the ministerial institute and the conference included a brief series by A. T. Jones on the ten kingdoms and a sermon by E. J. Waggoner on Romans. Jones and Waggoner had placed great emphasis on righteousness by faith as the sole ground of man's salvation. Some of church leaders were hesitant to accept their presentations. There were great disputes among the delegates. Later Ellen White pictured the serious controversy that happened in this conference in the following words: "I have been instructed that the terrible experience at the Minneapolis conference is one of the saddest chapters in the history of the believers in present truth" (Letter 179, 1902). A. V. Olsen pointed out three reasons why some of them were reluctant to accept the emphasis on righteousness by faith at the conference: (1) "The implication that it was new light." Some of the delegates regarded the message of righteousness by faith presented by Waggoner and Jones as "a veiled accusation against themselves, their belief and their preaching." They felt that the implication of the presentation was that the message was something they "had never understood, believed, or preached." They thought that Seventh-day Adventists had always believed in righteousness by faith; (2) "Conflict of the Ten Horns of Daniel Seven." In the ministerial institute that preceded the General Conference session, Uriah Smith maintained that the Huns constituted one of the ten kingdoms represented by the ten horns. But A. T. Jones contended for the Alemanni in place of the Huns. It was not a directly related topic to the question of righteousness by faith, but it "set the stage for the division of opinion concerning the message of righteousness by faith" presented by Waggoner and Jones; and (3) "Conflicting Views over the Law in Galatians." Before the General Conference session, on April 13, 1888, the Review and Herald had

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It was by faith in the coming Saviour that Joshua and his people received pardon. Through faith in Christ they were restored to God's favor. By virtue of His merits, . . . they would be . . . honored as the chosen of heaven among the nations of the earth. Christ was their hope, their defense, their justification and redemption, as He is the hope of His church today.345

In 1900, Ellen White further exposed her view of the filthy garments of sinners. She said that those who are clothed with filthy garments stand "under condemnation."346 The work of Satan as an accuser was described further. In this account, she asserted that even "changing the garment" is Christ's work for the believers—He who has the power to change the filthy garment is Christ; He who actually removes them is Christ; He who places upon sinners His own robe of righteousness is Christ.347

Besides these accounts, Ellen White used this Bible text in a number of her writings, yet none of them is very significant as far as the theme of the pre-Advent judgment is concerned.348

2. The wedding garment. In 1888, in The Great Controversy, White used the parable of the wedding garment for the first time in

published an article by O. A. Johnson. In this article Johnson took the position that the law in Galatians included the ceremonial law. But Waggoner in his presentation had prompted the idea that the law in Galatians was not the ceremonial law but the moral law (see A. V. Olsen, Through Crisis to Victory 1888-1901 [Washington, D.C.: Review and Herald Pub. Assn., 1966], pp. 44-55).

345 5T 470.
346 COL 167.
347 Ibid., pp. 169-70.
connection with the pre-Advent investigative judgment.\textsuperscript{349} In this exposition, Ellen White brought out the notion of examination of character in the investigative judgment. The king who came in to see the guests previous to the wedding accurately determined whether they had put on the wedding garments freely offered. The result of the king's investigation depends on the wedding garments. White identified the work of examination of the wedding garment with that of investigation of character. She viewed the wedding garment as "the spotless robe of character washed and made white in the blood of the Lamb." Later in 1892, she identified the wedding garment with Christ's righteousness.\textsuperscript{350}

In 1894, Ellen White gave a brief statement on the wedding garment in an article for the \textit{Review and Herald}. In this article, she asserted that "every one who shall be found with the wedding garment on will have come out of great tribulation."\textsuperscript{351} She alluded to the wedding garment, which is Christ's righteousness, as the

\textsuperscript{349}"In the parable of Matthew . . . the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garments, the spotless robe of character washed and made white in the blood of the Lamb. . . . He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above" (GC 428).

\textsuperscript{350}"He (Christ) speaks. . . . Take my forgiveness, my peace which I freely give you. I will clothe you with my own righteousness,—the wedding garment,—and make you fit for the marriage supper of the Lamb" ("Words to the Young," YI, 30 June 1892, p. 208).

\textsuperscript{351}"The Meaning of Trials," RH, 17 April 1894, p. 242.
source of strength that makes it possible for the believers to have a victorious life through the tribulation.

In 1900, she further developed the parable in connection with the investigative judgment. Compared with the 1888 exposition, Ellen White in this presentation brought out several new points of view in connection with her concept of the ground of the last judgment. They are as follows:

a. The marriage in this parable represents "the union of humanity with divinity."\(^{353}\)

b. The real character of all will be revealed when the king examines the guests.\(^{354}\)

c. The garment is provided as a gift from the king.\(^{355}\)

d. All of Christ's followers will be rewarded according to his own deeds.\(^{356}\)

e. The garment that is Christ's character is imputed to all who receive Christ as their own personal Saviour. This garment was worn by Adam and Eve before sin.\(^{357}\)

\(^{352}\)Col 307-19.

\(^{353}\)Ibid., p. 303. Ellen White saw the marriage as the restoration of the relationship between God and man. Here she presented the idea of co-operation between God and man for man's salvation. She pointed out the fact that the feast was provided with guests, but there was a preparation to be made by all who attended the feast and that those who neglected this preparation were rejected (ibid., p. 308).

\(^{354}\)Ibid., p. 309.

\(^{355}\)Ellen White underlined the fact that salvation is freely offered to sinners.

\(^{356}\)Ibid., p. 310.

\(^{357}\)Ibid.
f. Man's self-made garment of his own works can never be accepted by God. 358

358Ibid., p. 311. She pointed out that Adam and Eve's work, sewing together fig leaves to cover the nakedness was not acceptable with God, and she contrasted the fig-leaf garment with all kinds of human efforts which are hopeless in gaining salvation.

g. Submitting oneself to Christ must precede the covering of the sinner with the garment. 359

359Ibid., p. 312. Here Ellen White suggests "submission of oneself to Christ" as the precondition of being justified by His righteousness.

h. "Righteousness is right doing, and it is by their deeds that all will be judged." 360

360Ibid. She explicitly exposed her view of the relationship between faith and works as the ground of the last judgment. This concept of Ellen White will be fully discussed in the next chapter.

i. God's law is the rule by which the judge measures the actions of men in the judgment. 361

361Ibid., p. 314.

j. Keeping the law of God is possible for man only with the power of God. 362

362Ibid.

In the exposition of the parable, Ellen White repeatedly emphasized the unworthiness of man's own works in the divine judgment and the imputation of Christ's righteous character upon sinners as the sole ground for their salvation.

Besides these accounts, Ellen White provided a number of other references to the parable of wedding garment. 363 However, all of them are merely passing references in her writings and have

363See MS 21, 1892; MS 12, 1904.
little significance in the view of the eschatological judgment.

3. Soon coming of the close of probation. During this time, particularly between 1886 and 1900, Ellen White expressed on various occasions the nearness of the close of probation. In 1886, she exhorted the believers by reminding them of the 1844 experience and wrote:

We are living in an important time. When in 1844 the message was proclaimed, "Fear God and give glory to him; for the hour of his judgment is come," that announcement stirred every soul to its very depths. . . . More than forty years have passed since that time and we are that much nearer the close of the judgment and the coming of the Son of man—"nearer the great white throne, nearer the crystal sea."

Today angels are watching the development of character; and soon our lives will have to pass in review before God. Soon we shall be weighed in the balances of the sanctuary, and over against our names will be recorded the judgment rendered.

In 1887, she expressed a similar thought:

We are in the great day of atonement, when our sins are, by confession and repentance, to go beforehand to judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living.

We must no longer remain upon the enchanted ground. We are fast approaching the close of probation. . . . We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided.

In 1888, she repeated the same idea: "The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living."

The next year she presented the same urgency in her "Advice

365"The Church's Great Need," RH, 22 March 1887, pp. 177-78.
366GC 490.
to the Young."367 Pointing out the fact that the whole universe is watching the closing work of the great controversy between the two antagonistic forces, Ellen White wrote these admonishing words: "At such time as this, just as the great work of judging the living is to begin, shall we allow unsanctified ambition to take possession of the heart?"368

Due to her often repeated expositions on the nearness of the close of probation in 1887-89, there were rumors going around among the Adventists that Ellen White was shown that the investigative judgment had passed from the righteous dead and had already begun upon the living.369 However, Ellen White strongly denied such rumors saying they are not true.370

The Second Phase: The Millennial Consultative Judgment

The second phase of the last judgment that Ellen White

367ST 520-29.

368Ibid., p. 526. A similar statement was made by Ellen White in 1900: "Now when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart and lead us to neglect the education required to meet the needs in this day of peril?" (ST 130).

369Ellen White explained that such rumor had been afloat for about two years and was originated from the misunderstanding of her letter written from Basle, Switzerland, to a minister in California. She wrote in that letter as follows: "The judgment has been over forty years in progress on the cases of the dead, and we know not how soon it will pass to the cases of the living." The letter was passed to different persons, and among the careless hearers was brought out such rumors. A similar rumor was created during the General Conference session at Minneapolis in 1888. According to the rumor, "Sister White was shown that the judgment, which since 1844 had been passing upon the righteous dead, had now begun upon the living" (ST 692).

370Ibid., p. 692. See above, p. 156.
distinctively considered is the judgment during the millennium. Compared with the pre-Advent judgment, she gave far fewer expositions on this topic throughout her writings, probably for two reasons: (1) the ultimate purpose of Ellen White's ministry was to prepare the people for the second coming of Christ;\(^ {371}\) and (2) "the millennial judgment" was fairly settled among the early Adventists.\(^ {372}\) The understanding of this phase of the last judgment in Ellen White's writings is considered important for the present study for her emphasis on man's own works as the grounds of the eschatological judgment.

General Descriptions of the Judgment

Time and location

During the first half of the eighteenth century, Christianity had traditionally taught that the millennium is a time when the saints will reign on the earth.\(^ {373}\) Then Joshua Spalding (1760-1825),

\(^{371}\)"The work of fitting a people in these last days for the coming of Christ, is a most sacred, solemn work" (3T 64).

\(^{372}\)See below, pp. 207-8.

\(^{373}\)This view is called postmillennialism. Ever since John wrote the Book of Revelation, Bible students have been interested in the thousand year period known by its Latin term "millennium," yet since it is introduced only in one chapter in the entire Bible, not much is known about it; the phrase "thousand years" occurs six times in the first seven verses of Rev 20. Due to the lack of data, historically there have been proposed various interpretations of the millennium's significance and purpose throughout the Christian era. Of many schools of interpretation the premillennial and postmillennial are the most popular and widespread. According to the school of premillennialism, the millennium takes place after the second coming of Christ. It begins with the first resurrection for the dead saints. For the following thousand years Jesus and the saints reign in the new world. At the end of the millennium God will entirely destroy Satan and all the wicked by fire rained down from
a minister in Salem, Massachusetts, taught the view of premillennialism. Spalding's *Sentiments, Concerning the Coming and Kingdom of Christ* (1796) became the foundation of the Millerites' view of premillennialism.374

The view of postmillennialism teaches that the millennium is a future time period when the nations of the world will be converted to Christianity. When this happens, the converted nations will have peace in the world for one thousand years. After one thousand years of peace in the present world Jesus will literally return to the earth (Hans K. LaRonde, "The Thousand Years of Revelation 20," *Ministry*, September 1982, pp. 12-13; Floyd E. Hamilton, *The Basis of Millennial Faith* [Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1942], pp. 31-33). The favorite view of the early church fathers was overwhelmingly premillenarian, and in the medieval period the postmillenarian type of "thousand years" was popularly acknowledged. The "ancient premillennialism began to wane as soon as the persecutions ceased, and that medieval postmillenarianism appeared only when the dangers and the limitations of hierachical absolutism became undeniably manifest" (D. H. Kromminga, *The Millennium in the Church* [Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1945], pp. 234-35). The view of premillennialism lost its popularity particularly when Augustine (354-430) taught that the Christian Era was the millennium of peace on the earth (George Eldon Ladd, *Crucial Questions about the Kingdom of God* [Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1952], p. 58). The modern school of postmillennialism was begun by Daniel Whitby (1638-1726) in 1706. According to Whitby the world will be completely evangelized and the church will rule the world before the return of Christ (George Eldon Ladd, *The Blessed Hope* [Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1956], pp. 32-33). This teaching was very popular in America during the first half of the 1800s; some of the major figures are Jonathan Edwards (1703-58), Samuel Hopkins (1721-1803), David Brown (1803-97), and Charles Hodge (1798-1878). David Brown's *The Second Advent* was recognized for many years as the standard work on the subject of postmillennialism (Loraine Boettner, *The Millennium* [Phillipsburg, New Jersey: The Presbyterian and Reformed Pub. Co., 1957], p. 10).

The years from the 1790s to the 1820s witnessed a strong current of premillennial thought in America, although premillenarians of these years formed no coherent group. That became a direct cause of the vigorous Millerite movement in the 1830s. William Miller fully accepted the view of premillennialism and expected the soon coming of Christ (Masao Yamagata, "Ellen G. White and American Premillennialism," [Ph.D. dissertation, The Pennsylvania State University, 1983], pp. 29-30; N. Gordon Thomas, "The Millennium--A Major Theme of American Protestantism," *Ministry*, November 1977, pp. 11-12).
White held a view of premillennialism, in which Christ's second coming precedes the millennial kingdom. She was a faithful follower of the teachings of Miller, yet she departed from Miller's interpretations on the millennium. The Millerites "believed that the millennium was a reign of Christ with the saints here on earth." In the thinking of Ellen White, however, the saints will reign with Christ for one thousand years in the kingdom of heaven.

pp. 30-31. Spalding's book was reprinted by Joshua V. Himes, a leading Millerite in 1841, and was highly recommended to others. See Froom, The Prophetic Faith of Our Fathers, 3:230-35.

In those days in America there were mainly two types of schools of premillennialism: (1) historicists; and (2) dispensationalists. These two schools have some points in common: both believe that the millennium begins with a literal resurrection of the dead saints and ends with that of the wicked; both believe that the millennial kingdom will be inaugurated by Christ's second coming. A short, fierce persecution of true believers will immediately precede the millennium. The most notable difference in their interpretations is that the historic premillennialism has consistently held the church to be the true Israel while the dispensationalist is based on the premise of a consistent literalism in all prophetic applications. The dispensationalists expect all Israel's kingdom prophecies to be realized in a Jewish kingdom in Palestine before the millennial kingdom can be inaugurated (LaRondelle, "The One Thousand Years of Revelation 20," Ministry, September 1982, p. 13. See also LaRondelle's book, The Israel of God in Prophecy, Andrews University Monographs, Studies in Religion, vol. 13 [Berrien Springs, Mich.: Andrews University Press, 1983]). Ellen White strictly held the view of historic premillennialism.

Don F. Neufeld, "Historical Development of the Church's Millennial Doctrine," RH, 19 February 1970, p. 15. The Millerites' view on this subject was clearly presented in Josiah Litch's article, "... the end of the world or age, the destruction of the wicked, the dissolution of the earth, the renovation of nature, and the descent of the New Jerusalem will be at the beginning of the thousand years" ("The Rise and Progress of Adventism," The Advent Shield and Review, May 1844, p. 47).

"Behold ye," said the angel, 'the saints, in union with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.' This, I saw, was the work of the saints with Jesus through the one thousand
This view of the millennial judgment in heaven was unique to Ellen White and the early Adventist pioneers. In the present day it is held by the Seventh-day Adventists. In fact, no other religious body holds that the millennium is a reign of Christ with His saints in heaven.

**Scope of the judgment**

White viewed the millennial judgment as a cosmic event. Although many aspects are different from the pre-Advent judgment, the millennial judgment is the concern of the whole universe from a different point of view.

1. **All the wicked—object.** The millennial judgment is made separate and distinct from the pre-Advent judgment mainly because of the object of its concern. Ellen White regarded this judgment as set apart for the wicked only, for all the righteous will be saved years in the Holy City before it descends to the earth. Then at the close of the one thousand years, Jesus with the angels and all the saints, leaves the Holy City" (EW 52-53). The events at the beginning of the millennium presented in the writings of Ellen White can be summarized as following: (1) the second coming of Christ (DA 673; EW 52-53, 291; PP 339); (2) the first resurrection (GC 660); (3) the living righteous caught up (EW 287-88); (4) mortal bodies changed (AA 34, 258; EW 16, 35, 52, 110, 225, 273, 287; GC 322-23, 547, 550, 645; IT 60, 184); (5) the living wicked slain (DA 108; GC 657; PP 110); (6) Satan and his evil angels bound (EW 51-53, 290; GC 485, 658-62); (7) the earth desolated (EW 289-91; GC 653-61; SSG 83).

The idea of the millennial judgment in heaven of the Seventh-day Adventists is clearly presented in their fundamental beliefs: "The millennium is the thousand-year reign of Christ with His saints in heaven between the first and second resurrections. During this time the wicked dead will be judged..." (Art. 26, "The Millennium and the End of Sin," in "Fundamental Beliefs of Seventh-day Adventists," SDA Yearbook 1985, p. 8).

and lifted up into heaven at the beginning of the millennium.

At the second coming of Christ, all the wicked dead will remain in their graves while the righteous are resurrected, and all the living wicked will be destroyed by "the glory of the scene."380 Thus all the wicked will wait on the earth in a state of death for one thousand years until the judgment for the wicked is finished. Of course their doom was unalterably decided at the pre-Advent judgment. In this judgment, what is considered is not who will be saved or who will perish, but rather the portion which the wicked must suffer according to their sinful works.381

Ellen White also mentioned that Satan and the fallen angels will be judged during this time. For one thousand years the earth will be a desolate place with no living creatures. White described the confinement of Satan and his fallen angels on the desolate earth during the millennium with these words:

Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds to tempt and annoy those who have never fallen. It is in this sense that he is bound: there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin. . . .382

While Satan and his evil angels are confined to the earth, their judgment will be carried out in the heavenly court. As in the case of wicked human beings, the judgment for evil angels during this time will be to decide the amount of their punishment.383

380GC 657.
381EW 52-53.
382GC 659.
383EW 52-53.
2. No advocate. According to White, the mediation of Christ as man's advocate will have ceased eternally before His second coming.\textsuperscript{384} Describing the arraignment of all the wicked at the judgment bar of God, she stated: "They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them."\textsuperscript{385} Since there will be no mediatorial work of the Advocate, all the wicked, both wicked human beings and evil angels, will be judged according to what they have actually done.

3. Christ with the saints—judges. As was pointed out, the idea that the saints will spend the millennium in heaven was unique to Ellen White and later to Seventh-day Adventists.\textsuperscript{386} This concept of a heavenly abode for the saints during this period of time is inseparably connected with her view that the saints with Christ will judge the wicked in the heavenly court. She wrote:

After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. . . . The saints, in unison with Jesus, pass their judgment upon the wicked dead.\textsuperscript{387}

Commenting on this portion of the punishment Ellen White said that "the wicked then received according as the saints, in unison with Jesus, had meted out to them during the one thousand years."\textsuperscript{388}

4. Angels and the saints—witnesses. Giving an admonition

\textsuperscript{384}PP 98; 2T 191.

\textsuperscript{385}GC 668.

\textsuperscript{386}See above, p. 201.

\textsuperscript{387}EW 52.

\textsuperscript{388}Ibid., p. 54.
to "Young Brother L," White briefly mentioned that all the redeemed and the heavenly angels will witness the judgment upon the wicked. She said:

You have made little effort to become a loyal and intelligent Christian. How, then, will you be prepared to pass the grand review, where all your deeds and words, and the inmost thoughts of your heart, will be laid open before the great Judge and the assembled saints and angels? 389

**Nature of the judgment**

1. **Investigative and evaluative.** The millennial judgment will be an investigation of the records in the book of death in order to determine what punishment should be given to the wicked. In contrast with the pre-Advent judgment, Ellen White thought that the millennial judgment considers only those who are lost. In the judgment, all the acts of sinners will be compared one by one with the "statute-book, the Bible," and every case will be decided according to the "deeds done in the body." 390

During this time, the wicked will not appear personally at the bar of judgment, for they are in a state of death. Ellen White stated that the books will be used in the judgment; each sinner will be scrutinized with the book of death.

2. **Consultative.** In this judgment, Jesus Christ is the judge, yet He does not judge alone but with the redeemed. Ellen White applied the judgment scene of Rev 20: 4, 6 to this judgment. 391 She did not state in detail how the saints will judge the

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389 TT 116.
390 GC 661.
391 Ibid., p. 661. For this purpose, she also used 1 Cor

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wicked, but briefly expressed that "the righteous reign as kings and priests unto God" in the judgment, and "in union with Christ" they will judge "the wicked" and "evil angels." 392

3. **Condemnatory.** Since the purpose of this judgment is to measure the evil deeds of the wicked, its result will be condemnation only. All those who are in Christ are exempted from this judgment, for there is "no judgment for those who are in Christ Jesus." 393 Ellen White explained that during the millennial judgment the Judge will "mete out" the portion of punishment according to the sinful works written in the book of records. 394

**Historical Development of Ellen G. White's Descriptions on the Millennial Judgment**

Compared with the pre-Advent investigative judgment, the millennial judgment was settled quickly with little controversy in the thought of Ellen White and other Adventist pioneers.

**1844-1846: The judgment concept in incubation**

During this period, Ellen White's view of the millennial judgment did not appear publicly. Since she was a faithful follower of the teachings of William Miller, it is assumed that she also had an idea of the millennial judgment similar to Miller's while she

6:2-3: "Do you not know that the saints will judge the world? ... Do you not know that we are to judge angels?" This idea is fully supported by many other biblical texts such as Ps 49:4; Dan 7:22; and Matt 19:28.

392 Ibid., p. 661.
393 PP 517. She quoted Rom 8:1.
394 EW 52-53.
was waiting for the return of Christ in 1844.

As pointed out above, the Millerite view was a significant departure from the then-popular millennialism, i.e., so-called post-millennialism. It was also distinct from the views of other premillennialists who interpreted literally OT kingdom prophecies concerning Israel. Rejecting the positions of both these groups, the Millerites presented their own understanding: "The only Millennium found in the word of God, is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th of Revelation." In their thought, the redeemed will be on earth during the millennium.

After the great disappointment on October 22, 1844, a small group of people, later known as the pioneers of the Seventh-day Adventist church, developed a different viewpoint on the millennium. A remarkable shift was made by James White in 1845. He wrote afterwards that since 1845 he had held a view that "the kingdom of God would not be established on the earth till the close of the seventh millennium." Later in 1855, he stated that it was "five years before" Ellen White had a view of the same subject.

395 See above, p. 30.

396 This view is called the "literalist premillennialism" or "dispensationalism." The literalists expected the second coming of Christ "to inaugurate a reign not only of resurrected saints but also of mortals on earth" (Neufeld, ed., SDA Encyclopedia, p. 886). See above, pp. 198-200.

397 "Fundamental Principles," The Western Midnight Cry, 10 February 1844, p. 65.


399 Ibid.
The Day-Star confirmed: "We shall not have the new heaven and earth until after the second resurrection, or end of the 1000 years."\textsuperscript{400}

However, no clear presentation was issued concerning millennial events during this time. Enoch Jacobs, the editor of The Day-Star, commented that "the writings of all second advent believers hitherto, have been verry [sic] dark and cloudy about the work of this 1000 years."\textsuperscript{401}

\textbf{1847-1849: Generally settled}

The year of 1847 was a significant turning point for Ellen White. On April 7, 1847, she wrote a letter to Joseph Bates in which she described a vision she had received the previous week. In this account, she tells of the ascension of saints at the second coming of Christ:

The voice of the Son of God called forth the sleeping saints, (gg) clothed with a glorious immortality. The living saints were changed in a moment, and caught up with them in the cloudy chariot. (hh) It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels .... And the saints in the cloud cried, Glory, Hallelujah. And the cloudy chariot rolled upwards to the Holy City.\textsuperscript{402}

Thus the concept of the millennium in heaven was settled comparatively early in her ministry.

Two weeks later, April 21, 1847, Ellen White wrote a letter

\begin{quote}
\textsuperscript{400}"The Thousand Years in Revelation 20," The Day-Star, 22 November 1845, p. 28. Microfilm, Reel 4 of 13, Heritage Room, James White Library at Andrews University. It introduced this view as Brother Storrs' opinion.

\textsuperscript{401}Ibid., p. 29.

\textsuperscript{402}Letter to "Brother Bates," A Word to the Little Flock, 1847, p. 20; (gg) John 5:25-28, (hh) 1 Thess 4:17.
\end{quote}
to Brother Eli Curtis,\textsuperscript{403} in which she expressed her agreement with him on some points regarding the millennium. She wrote:

I fully agree with you, that there will be two literal resurrections, 1000 years apart.
I also agree with you, that the new heavens, and the new earth, (Rev. 21:1, Isa. 65:17, 2 Pet. 3:13) will not appear, till after the wicked dead are raised, and destroyed, at the end of the 1000 years.\textsuperscript{404}

In this letter, she also mentioned the loosing of Satan out of his prison "at the end of the 1000 years," just at the time when the wicked dead will be raised.\textsuperscript{405} Thus, as far as time and place were concerned, Ellen White's concept of the millennium was basically formed in 1847, yet her view of the judgment during the millennium was not made clear.

About two years later, January 5, 1849, she received a vision in a prayer meeting at Rocky Hill, Connecticut. In the account of this vision, she briefly mentioned the divine judgment: "I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other."\textsuperscript{406} She did not specifically describe the judgment, yet, assuming a sequential order, "the time to judge the dead" may be the time of the millennial judgment.

\textsuperscript{403}Letter to "Brother Curtis, New York," \textit{A Word to the Little Flock}, 1847, pp. 11-12.

\textsuperscript{404}Ibid., p. 11.

\textsuperscript{405}Ibid.

\textsuperscript{406}"Dear Brethren and Sisters," \textit{The Present Truth}, August 1849, p. 22. It is almost identical with "Rev 11:18, "The nations raged, but thy wrath came, and the time for the dead to be judged . . . ." Hasel suggested the "time" of judgment in this text implies the time of the millennium when the dead will be judged ("The Theology of Divine Judgment in the Bible," p. 23).
1850-1858: Comprehensive views

Ellen White's first comprehensive view of the millennial judgment appeared in her account of a vision received in September 1850. The vision was given "at the general conference of believers in the present truth, held at Sutton, Vermont."\(^{407}\) In this vision, she was shown a comprehensive picture of the millennial judgment, yet most of the aspects had been shown in her previous visions and through the Bible study of the believers. Therefore, it was actually a summary of what she and her fellow believers had understood and now had confirmed by a vision. It is significant that the general concept of the millennial judgment which was partially held among the scattered Adventist pioneers was presented in a summarized form in this account:

1. The judgment for the wicked will be during the millennium which begins at the second coming of Jesus Christ.
2. At the second coming of Christ, all saints will be lifted up into heaven and they will live for one thousand years in heaven.
3. The saints will pass their judgment upon the wicked dead in unison with Christ.
4. In the judgment, the book of death will be opened and this book will be compared with the Bible, and according to that the wicked will be judged.
5. What the saints will do with Christ is mete out to the wicked the portion of punishment according to the deeds done in the body.

\(^{407}\) EW 52.
6. The execution of the judgment will be at the close of the millennium.

In this account, Ellen White included the seven last plagues, which will be poured out upon the wicked after Jesus leaves the heavenly sanctuary. She mingled these last plagues with the millennial judgment. Quoting the angel's explanation about the seven last plagues, she wrote:

Said the angel, "It is wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners, but they will not then execute the judgment written. The execution of the judgment will be at the close of one thousand years." 408

Thus, her general concept of the eschatological judgment is concisely presented in this account and further elaborated systematically in her later writings.

In 1858, Ellen White gave another account which precisely dealt with the millennial judgment.409 Comparing it with an 1850 account, she described more here about the condition of the earth and Satan's confinement on the earth during the millennium, while repeating the judgment upon the wicked by the saints in unison with Christ with the book of death opened. Descriptions in this account which were not included in the 1850 vision are as follows:

1. During the millennium, the earth will be in a most desolate condition.410

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408 Ibid. She also mentioned in this account, the execution of the judgment after the millennium which will be discussed in the next section.


410 Cities and villages, shaken down by the earthquake, lay
2. Satan and his evil angels will be confined on the earth through the one thousand years. During this time, Satan will see the effects of his sin.

3. Satan will have no privilege of access to other unfallen worlds. White explains it as the confinement of Satan and his evil angels on the earth. 411

4. Satan will suffer extremely, not only for the evil he has done but also for all the sins of the wicked he has caused to be committed. 412

5. The saints will reign in heaven as kings and priests unto God.

6. In unison with Christ, the saints will judge the wicked dead, and Satan and his angels as well.

In this account, the most significant exposition in connection with soteriology is White's view of the punishment of Satan. She saw that Satan will bear all the human sin he has caused in addition to his own rebellious sin against God's government. At the end, all sin problems will be attributed to Satan as the

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411... the inhabitants of other worlds were delivered from his (Satan's) presence and his temptation (1SG 212). See also EW 290.

412In connection with this notion, Ellen White stated that Satan's punishment will be "far greater than that of those whom he had deceived." She further described: "After all those whom he had deceived had perished, Satan was to still live and suffer on much longer" (1SG 213).
"originator"413 and "instigator"414 of sin.

1888: A fully matured concept

Ellen White's fully matured concept of the millennial judgment was presented in 1888 in her book, The Great Controversy (pp. 657-61). Most of the exposition was simply a repetition of what she had presented in her previous writings, with some slightly different expressions. Yet the development of her concept is vividly seen in her extensive use of the biblical texts in connection with the millennial judgment. She viewed the rite of the scapegoat on the Day of Atonement as a type of the judgment upon Satan during the millennium.415 Explaining Satan's doom during "a thousand years," White regarded the earth as the "bottomless pit" in which Satan will be bound, according to Rev 20:1-3. Concerning the condition of the earth during the millennium, she compared it with that of the earth in the beginning, which "was without form, and darkness was upon the face of deep."416 To support her view, she quoted from Jer 4:23-27

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414 GC 485; PP 358.

415 In this account she directly identified the scapegoat with Satan. She wrote: "... then the scapegoat was presented alive before the Lord; and in presence of the congregation the high priest confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit" (GC 658).

416 She described this condition of the earth identifying it
where the prophet Jeremiah wrote: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light . . . there was no man, . . . all the cities thereof were broken down."

Ellen White applied the prophet Isaiah's declaration of Satan's overthrow to his doom during this period of time. After quoting from Isa 14:12-17, she identified Satan with "the man" in vs. 16, who "made the earth tremble" and who made "the world as a wilderness, and destroyed the cities thereof."

In her description of the millennial judgment, she also quoted from Dan 7:22, "The judgment was given to the saints of the Most High." It has been recognized that this Aramaic portion can

with the "bottomless pit" where Satan and his evil angels will be bound for "a thousand years." She stated that the condition of the earth during this period of time will be like that of the earth before the creation, i.e., in the state of Gen 1:2. She wrote: "The revelator foretells the banishment of Satan and the condition of chaos and desolation to which the earth is to be reduced, and he declares that this condition will exist for a thousand years . . . .

"That the expression 'bottomless pit' represents the earth in a state of confusion and darkness is evident from other Scripture. Concerning the condition of the earth 'in the beginning,' the Bible record says that it 'was without form, and void; and darkness was upon the face of the deep.' Genesis 1:2. Prophecy teaches that it will be brought back, partially at least, to this condition" (GC 658). By contrasting the state of earth during the millennium with the condition of the earth in Gen 1:2, Ellen White strongly alluded to her view of a new creation after the eschatological judgment.

Here Ellen White used the prophet Isaiah's exclamation as if he looked forward to the time of Satan's overthrow after Christ's second coming. In many other places in her writings, she explained this account in connection with the fall of Satan from heaven after his rebellion against God. See COL 72; DA 21-22, 49, 129, 435-36, 768-69; EW 145-46; GC 493-99, 503-4, 523; "A Message to Our Churches," RH, 28 January 1909, p. 7; "The Truth As It Is in Jesus," RH, 17 June 1890, p. 370.

418 GC 661.
be interpreted in two ways; (1) "the judgment was given for the saints"; and (2) "the judgment was given to the saints." It seems that Ellen White preferred the latter interpretation.

The Third Phase: The Postmillennial Executive Judgment

For Ellen White third and final phase of the last judgment is the destruction of the sinful world and a complete restoration of God's creation. This judgment is the concluding phase of the great controversy between good and evil, and all sin-problems in the universe will be ultimately solved with the close of this climactic event. Throughout her writings, Ellen White was consistent in her exposition of this phase of the judgment as a literal event taking place as described in the Scriptures.

General Descriptions of the Judgment

Time and location

Ellen White believed that the final execution of the eschatological judgment would be held after the millennium. It will be executed according to the decisions made by Christ with the saints in the millennial judgment. She explained: "At the close of the

419 This text has been recognized as a difficult one to decide the meaning because of the possibility of two interpretations. The first alternative suggests that the judgment is in behalf of saints, and according to Ellen White it must be the pre-Advent judgment; and the second one indicates the participation of the saints in the judgment, i.e., the judgment of the wicked (Arthur J. Ferch, "The Judgment Scene in Daniel 7," The Sanctuary and the Atonement—Biblical, Historical, and Theological Studies, ed. A. V. Wallenkampf, [Washington, D.C.: Review and Herald Pub. Assn., 1981], pp. 166-67).

420 In other places of her writings, Ellen White applied this account to the millennial judgment. See EW 52-55, 291.
thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of 'the judgment written.' 421

To execute the final judgment, Christ and His saints, who spend one thousand years in heaven for the judgment of the wicked, will return to the earth. 422 Accordingly, the executive judgment will be held on earth after the millennium.

**Scope of the judgment**

1. **Preparation for the judgment.** In this final judgment, Christ will appear as King of kings and Lord of lords "in terrific majesty." All the wicked dead will be resurrected at the command of Christ in order to be judged. This will be the second resurrection of Rev 20. Ellen White depicted the difference between this resurrection and the first resurrection: "What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death." 423

All the wicked will see Christ, the angels, and the saints descending from heaven. The wicked will flee to escape from His presence. White stressed that even "the very men that 'pierced Him,' being raised, will see Him." 424 Thus, she applied Rev 1:7 to this

421 GC 661.
422 Ibid., p. 662.
423 Ibid.
424 EW 53. "They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side. The prints of the nails and the spear will then be His glory" (ibid).
postmillennial judgment. For the judgment, Christ will stand "upon the Mount of Olives,"425 and a mighty plain will be prepared for the New Jerusalem.

To set the judgment, the New Jerusalem will come down out of heaven in its dazzling splendor and will rest "upon the place purified and made ready to receive it," and Christ will enter the city with the saints and the angels.426 Then the judgment will convene.

2. Sentence pronounced. In this judgment, all the wicked and all the saints for the first time will be present in person before the "great white throne" of Rev 20:11.427 Looking at the vast number of the wicked just resurrected, Satan will consult with the evil angels and then "with those kings and conquerors and mighty men." Then all of them will "immediately begin to prepare themselves for battle" against Christ and His saints.428 Ellen White described the marching of the wicked toward the New Jerusalem:

At last the order to advance is given, and the countless host moves on,—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision, the serried ranks advance over the earth's broken and uneven surface to the city of God. By command of Jesus, the gates of the New Jerusalem are closed, and

425It seems that Ellen White thought of the literal Mount of Olives: "Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return" (GC 662).
426Ibid., p. 663.
427GC 665; LS 241; 4T 384.
428EW 293.
the armies of Satan surround the city, and make ready for the onset.429

While the wicked surround the New Jerusalem, "the final coronation of the Son of God" will take place inside the city, and Christ will then pronounce sentence upon them "who have transgressed His law and oppressed His people."430 In connection with the pronouncement of the judgment, Ellen White stated that the law of God will be recognized as the standard of the divine judgment.431 The books of record will be opened. As soon as the eye of Jesus looks upon the wicked, they will be conscious of every sin they have ever committed. Therefore, before the pronouncement is made, the wicked will clearly recall all sinful acts they have made.432

Ellen White described that a "panoramic view" of the great controversy and the plan of redemption beginning with "the scenes of Adam's temptation and fall" and the Saviour's birth, baptism, and public ministry, His agony in Gethsemane, trial in the judgment-hall

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429GC 664.

430Ibid., p. 666.

431"When the judgment shall sit, and everyone shall be judged by the things, written in the books, the authority of God's law will be looked upon in a light altogether different form that in which it is now regarded by the Christian world.... The Law of Jehovah is great, even as its Author is great. In the judgment it will be recognized as holy, just, and good in all its requirements. Those who transgress this law will find that they have a serious account to settle with God; for His claims are decisive" ("The Great Standard of Righteousness," RH, 7 May 1901, p. 289).

432"They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unpleasant heart,—all appear as if written in letters of fire" (GC 666).
of Pilate, crucifixion, and persecution of the saints in the history of Christianity will be seen. After that "the sentence of eternal death will be pronounced" against the wicked. White's concept of the grounds of the last judgment was expressed in connection with the entreaty made by the wicked to be admitted into the New Jerusalem:

Then many who had professed to be Christ's followers, but who had not honored God in their lives, enumerate their good deeds performed when they lived upon the earth, and entreat to be admitted into the city. They plead that their names were upon the church books, and they had prophesied in the name of Christ, and in his name cast out devils, and done many wonderful works. Christ answers, your cases have been decided. Your names are not found enrolled in the book of life. You professed to believe in my name, but you trampled upon the law of God. I know you not, depart from me ye workers of iniquity.

Thus, Ellen White presented the relationship between faith and works as the grounds of the divine judgment. Enumeration of good deeds will not be counted as valuable if they are not based upon genuine faith, even though God will judge men according to their works.

3. Reaction of the wicked. In this last moment of the sinful history of the world, all the wicked will finally confess the justice of God in judgment. God's law will be recognized as good and just, as the Creator is. In this way the character of God will be ultimately vindicated. Ellen White expanded on this:

It is now evident to all that the wages of sin is not noble independence and eternal life, but slavery, ruin and death. The far more exceeding and eternal weight of glory was despised when offered them; but how desirable it now appears. "All this," cries the lost soul, "I might have had; but I chose to put these things far from me. Oh, strange infatuation! I have exchanged peace, happiness, and honor, for wretchedness, infamy, and despair." All see that their exclusion from heaven is just. By

433Ibid., p. 668.
4343SG 86-87.
their lives they have declared, "we will not have this Jesus to reign over us."\textsuperscript{435}

In this way, according to Ellen White, the wicked will fully acknowledge the justice of God in their sentence of eternal death. God will be vindicated not only by the saints but also by the wicked when they exclaim, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."\textsuperscript{436}

4. The final destruction. The purpose of the last judgment\textsuperscript{437} will be fully achieved in this final executive judgment. The sinful trace in the universe will be totally cleansed by the final destruction of those who have been involved in rebellion against God.

The vindication of God's justice will culminate when "Satan bows down and confesses the justice" of his sentence.\textsuperscript{438} Thus Ellen White emphasized that even the originator of sin will confess in public who God is and who he himself is.\textsuperscript{439} There will be none among the wicked, however, who will acknowledge Satan's supremacy.\textsuperscript{440}

\textsuperscript{435}\textit{GC} 668.
\textsuperscript{436}\textit{Rev} 15:3.
\textsuperscript{437}See above, pp. 118-23.
\textsuperscript{438}\textit{GC} 670.
\textsuperscript{439}However, Satan's character will never change. Ellen White further explained: "Notwithstanding that Satan has been constrained to acknowledge God's justice, and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determined not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects, and endeavors to inspire them with his own fury, and arouse them to instant battle" (ibid., pp. 671-72).
\textsuperscript{440}\textit{Ibid.}, p. 672.
They will see that their cause is hopeless and their rage will be kindled against Satan. There will be disunity and accusations against one another.

The close of the sinful history of the earth will be marked by "fire and brimstone" that will come down from God out of heaven. It will devour all sinful traces: "In the cleansing flames the wicked are at last destroyed, root and branch,--Satan the root, his followers the branches."441

Ellen White then stated that the same fire which has consumed the wicked will purify the earth, and the great controversy will be forever ended. The new kingdom of the saints will be established on the renewed earth.442 All the worlds will witness this final phase of the eschatological judgment,443 and in this judgment the government of God will be vindicated, God's law will be proved as

441Ibid., p. 673. While the earth will be wrapped in the fire of destruction, the righteous will abide safely in the city of the New Jerusalem. Ellen White compared the preservation of the Holy City in the flames of destruction with that of ark in the Noachian flood: "When the flood of waters was at its height upon the earth, it had the appearance of a boundless lake of water. When God finally purifies the earth, it will appear like a boundless lake of fire. As God preserved the ark amid the commotions of the Flood, because it contained eight righteous persons, He will preserve the New Jerusalem, containing the faithful of all ages, from righteous Abel down to the last saints which lived. Although the whole earth with the exception of that portion where the city rests, will be wrapped in a sea of liquid fire, yet the city is preserved as was the ark, by a miracle of Almighty power. It stands unharmed amid the devouring elements" (3SG 87).

442EW 295.

443Ellen White expressed that the final executive judgment will be witnessed by: (1) "angels" (LS 241; 4T 384); (2) "all the worlds" (GC 666; 1T 501; "Upon the Throne of His Glory," RH, 20 September 1898, p. 597); and (3) "all the universe" (Letter 131, 1900; PP 78-79; "A Message for To-day," RH, 18 June 1901, p. 388; "Judgment and Mercy," ST, 18 August 1881, p. 361).
just, and good,\(^{444}\) and the evil kingdom will be totally destroyed.

Nature of the judgment

1. **No excuse for sin.** In this judgment, all the wicked will stand face to face with the Judge and will hear the pronouncement of the sentence. After seeing all their sinful acts in a panoramic view, the wicked will understand why they should be punished.\(^{445}\) White comments that even Satan will lose his words before the righteous judge:

   In this final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth demand of Satan, “Why hast thou rebelled against me, and robbed me of the subjects of my kingdom?” The originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless before the great tribunal.\(^{446}\)

   Thus all the wicked will be condemned through their own mouths,\(^{447}\) and instead of uttering excuses for their sins, they will confess the justice of His sentence.\(^{448}\)

2. **In public.** The executive phase of the judgment will be carried out in a most public manner. The redeemed as well as the wicked will hear the pronouncement of the final decision from the Judge, and the angelic hosts and all the un Fallen worlds in the universe will witness this climactic final event in the great

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\(^{444}\)"Upon the Throne of His Glory," RH, 20 September 1898, p. 597.

\(^{445}\)GC 668.

\(^{446}\)SP 323. See also GC 503-4.

\(^{447}\)"Notes on Travel--Worchester, Mass," RH, 4 November 1884, p. 689.

\(^{448}\)GC 670.
Thus, it will be the most dramatic moment in the history of the universe.

White connected this final judgment with the vindication of God's justice before the whole universe:

The final judgment is a most solemn event, which must take place before the assembled universe. When God honors His commandment-keeping people, not one of the enemies of truth and righteousness will be absent. And when transgressors receive their condemnation, all the righteous will see the result of sin. God will be honored, and His government vindicated; and that in the presence of the inhabitants of the universe.

Accordingly, God's justice and His law will be ultimately vindicated before the whole universe. Satan's evil character will be fully exposed and at that moment no one will doubt the justice of God's judgment.

3. Punitive. The main purpose of this judgment, according to Ellen White, is the punishment of the wicked. The Judge will punish the wicked according to their evil works. As the result of this judgment, the wicked will be annihilated and Satan and his evil angels will be completely destroyed by fire. There will be no more sin in the restored world. White wrote: "Said the angel, 'Satan is the root, his children are the branches. They are now consumed root and branch. They have died an everlasting death. They are never to have a resurrection, and God will have a clean universe.'"

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449 pp 78-79.


451 The degree of the punishment is discussed in chap. 4. See below, pp. 286-89.

452 EW 295.
Historical Development of Ellen G. White's Descriptions of the Postmillennial Judgment

The final executive judgment was a certainty for Ellen White from early life. The Millerite leaders preached the second coming of Christ which will bring the divine judgment upon the wicked world. A clear instance is found in Josiah Litch's exposition of 1842. In this work, he vividly distinguished between "the judicial" judgment preceding the resurrection and the execution of the judgment following it. This concept was further elaborated in Prophetic Expositions published in November of that same year. His argument was that the trial must precede the execution, and "there can be no

453 Litch understood that the divine judgment must precede the resurrection: "Nor is there a text which presents the judicial scene of judgment after the resurrection. On the contrary, the Scriptures can be harmonized on no other principle than that every man's doom is fixed before his resurrection. There is not, at least I have never found it, a single text in the Bible which teaches the doctrine that all mankind shall stand before the judgment-seat of Christ in their resurrection bodies... But if the judgment is to precede the resurrection, then we can understand the Savior when he says, 'before him shall be gathered all nations, and he shall separate them,'... and it perfectly harmonizes with another declaration, viz., 'that he shall send forth his angels with a great sound of a trumpet, and gather together His ELECT from the four winds.' But if the resurrection is to precede the judgment, it is impossible to reconcile them without making all mankind his elect" (Josiah Litch, Address to the Public, and Especially the Clergy, on the Near Approach of the Glorious, Everlasting Kingdom of God on Earth. As Indicated By the Word of God, the History of the World, and Signs of the Present Times [Boston: Joshua V. Himes, 1842], p. 39).

454 Explaining the judgment scene in Rev 20, Litch clearly distinguished the execution of the judgment as following the resurrection: "'The DEAD,' were judged. Not those who had been dead, but were then alive and before God, but 'THE DEAD' stood before God; and 'THE DEAD' were judged. After the judgment is passed,... the resurrection is presented. 'And the sea gave up the dead... and they were judged (judgment was executed,) every man according to their works'" (ibid., p. 38).
Thus, prior to 1844, Ellen White must have held the Millerite concept of an executive judgment believed to be held at the second coming of Christ. She retained this view all her life. In other words, she saw the executive aspects of the last judgment at Christ's second advent. 456

Her concept of the millennial judgment led to her view of the executive judgment. In 1847, in a letter to Eli Curtis, she described the executive judgment after the millennium:

I saw that Satan was "loosed out of his prison," at the end of the 1000 years, just at the time the wicked dead were raised; and that Satan deceived them by making them believe that they could take the Holy City from the saints. The wicked all marched up around the "camp of the saints," with Satan at their head; and when they were ready to make an effort to take the city, the Almighty breathed from his high throne, on the city, a breath of devouring fire, which came down on them, and burnt them up, "root and branch." 457

Thus, White's concept of the postmillennial executive judgment was generally formed within two or three years after the great disappointment. In her later writings she described it mostly with new words and expressions.

In November 1850, another account of her vision of the

455 Josiah Litch, _Prophetic Expositions_, p. 51.

456 Ellen White viewed the second advent of Christ as the time of God's executive judgment. In 1890, she wrote: "When Moses came from the divine presence in the mount, where he had received the tables of the testimony, guilty Israel could not endure the light that glorified his countenance. How much less can transgressors look upon the Son of God when He shall appear in the glory of His Father, surrounded by all the heavenly host, to execute judgment upon the transgressors of His law..." (PP 340).

eschatological judgment appeared in *The Present Truth*.\(^4\) In this article, Ellen White unfolded her concept of the three phases of the last judgment. Her description of the executive judgment was basically the same as that of 1847 except for some elaborations in her expression. About the grounds of the judgment, she asserted: "This was the EXECUTION OF THE JUDGMENT. The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years."\(^4\)

White's mature description of the executive judgment is found in the last chapter of *The Great Controversy* published in 1888.\(^4\) This account is basically unchanged from her earlier accounts; it simply provides more detail.

She emphasized that the wicked will praise the Lord Jesus, and thus God's justice will be vindicated even through the confession of the lost. Beholding "the glory of the Son of God, the wicked hosts will exclaim: "Blessed is He that cometh in the name of the Lord!"\(^4\)


459 Ibid., p. 86.

460 *GC* 662-78.

461 Ibid., p. 662. She further commented that "It is not love to Jesus that inspires this utterance." She explained that it is because of "the force of truth" which urges them to exclaim with their "unwilling lips." The wicked will be resurrected with the same character and "spirit of rebellion" when they went into their graves. Ellen White strongly argued on the unchangeability of the attitude of the wicked at the judgment by presupposing that even the second chance will be granted them: "A second probation, were it given them would be occupied as was the first, in evading the requirements of God and exciting rebellion against Him." Thus she emphasized that the eternal destruction was willingly chosen by the wicked.
She also elaborated on the idea of the great controversy between Christ and Satan in connection with man's salvation. Satan will claim that he is the saviour of the wicked:

Yet, true to his early cunning, he does not acknowledge himself to be Satan. He claims to be the prince who is the rightful owner of the world, and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as a redeemer, assuring them that his power has brought them forth from their graves, and that he is about to rescue them from the most cruel tyranny.462

In this way, she saw that Satan's deceptive power will be worked out among the wicked even in the executive judgment. However, she believed that the rebellion is not exclusively Satan's responsibility, although he is the originator and instigator of universal sin. The decision of rebellion against God was the result of a plan between Satan and the wicked,463 and each individual is responsible for his own sinful deeds.

In contrast to the doom of the wicked, White described the eternal inheritance of the redeemed. "The white robe" that is the symbol of the "spotless righteousness of Christ" is now their own.464

Recapitulation

In the writings of Ellen White, the doctrine of the last judgment has a significant place together with the second coming of Jesus Christ. In her thought, the last judgment was a cosmic event involving the whole universe—an event by which all sin problems

462Ibid., p. 663.
463"Satan consults with his angels, and then with these kings and conquerors and mighty men... They lay their plans to take possession of the...glory of the New Jerusalem" (ibid., p. 664).
464Ibid., p. 665.
caused by Satan will ultimately be solved. God's justice and the 
goodness of His law will be thoroughly vindicated, and the eternal 
destiny of all human beings will be forever determined. It is 
therefore a very solemn event in the history of the universe. In 
her writings Ellen White used the theme of the last judgment to 
encourage the believers with three different perspectives: 
corrective, exhortative, and consolatory.

To White, the last judgment was a certain and literal event 
as described in the Scriptures. She rejected any idea that denies 
the last judgment, for it is contrary to what the Bible teaches.

God's law was emphasized in her writings as the standard of 
the divine judgment. As the "transcript of the character of God," 
the law is "holy, just, and good" and is the foundation of God's 
government in heaven and in earth. White repeatedly mentioned the 
unchangeability of God's law, including the Sabbath commandment. 
However, in her discussion about the standard of God's judgment, she 
held that man will be weighed only on the basis of light that he has 
received. In other words, any commandment not revealed will not be 
considered as a criterion in the divine judgment. She also pointed 
out that modern Christians have more responsibility, for they have 
received more light on God's commandments.

She believed that the heavenly records are kept for the 
last judgment, for everyone shall be judged or rewarded on the basis 
of what is written in the books. She called attention to the fact 
that God does not need any records to judge because of His 
omniscience; He keeps the records to give all His created beings full 
satisfaction.
Ellen White's most significant concept of the last judgment is its three distinctive phases: (1) the pre-Advent investigative judgment; (2) the millennial consultative judgment; and (3) the post-millennial executive judgment. She saw the last judgment as the great plan of God to end the cosmic conflict between good and evil.

The first phase of the judgment, in her view, commenced in 1844 in the heavenly court and will end just prior to the second coming of Christ. She called the judgment an "investigative" or a "searching" judgment, for its nature is investigation or evaluation of the cases of men. In this judgment, the destiny of all human beings will be decided, particularly the cases of "all who have ever taken upon themselves the name of Christ." Thus Ellen White held that the primary concern of this phase of the last judgment is the salvation of the believers. As an advocate, Christ constantly pleads for God's forgiveness for sinners. This concept has appeared repeatedly in White's writings in connection with Christ's intercessory work in the Most Holy Place of the heavenly sanctuary.

White's concept of the pre-Advent judgment developed with her understanding of the heavenly sanctuary doctrine. Prior to 1844, as a faithful follower of the teachings of William Miller, she held that the judgment of God upon the wicked would be at the second coming of Christ. After the great disappointment, she accepted the heavenly sanctuary doctrine initiated by Hiram Edson's experience of illumination in his corn field. Since then, through successive visions and the Bible studies of her fellow believers, her concept of the intercessory work of Christ in the Most Holy Place of the heavenly sanctuary was formed. O. R. L. Crosier's article, "The Law
of Moses," published on February 7, 1846, was a particular help in her understanding of the sanctuary doctrine. Her distinctive view of the investigative judgment emerged when the heavenly sanctuary doctrine was almost settled in her thought.

In 1849, Ellen White held that the eternal destiny of man will be decided while Christ ministers in the Most Holy Place of the heavenly sanctuary prior to the second coming of Christ. She did not directly present the investigative judgment, yet her view of a divine judgment was distinctively evident in her account. She connected the intercessory ministry of Christ in the heavenly sanctuary with the final decision for man's eternal destiny. The idea of being weighed in the balance in connection with Sabbath observance while Jesus is in the Most Holy Place indicates that Ellen White possessed the idea of divine judgment prior to the second coming of Christ. Her concept of the grounds of judgment further appeared in her explanation of the garment on which she saw the result of the weighing written. Many of these fundamental aspects of the pre-Advent judgment were developed in 1849.

In 1858, Ellen White presented her view on the pre-Advent investigative judgment. Her concept on this topic was basically settled by this time, although it was further elaborated in her later writings. The fact that the idea of pre-Advent judgment had been generally accepted among the Adventists since the 1850s and that James White coined the term "investigative judgment" in 1857 testifies that Ellen White did not originate the doctrine. In this year she confirmed by her vision what had been commonly acknowledged among the Sabbath-keeping Adventists.
On the basis of the 1858 account of her vision, Ellen White further elaborated her view of the investigative judgment in the following thirty years. Few references to the investigative judgment were made by her for two decades following 1859—until the appearance of her account of a vision received on October 23, 1879. In this account, she discussed "faith" and "works" in connection with the eschatological judgment. She defended the concept of "justification by faith and judgment according to works." The relationship between faith and works as the grounds of the last judgment was further developed between 1880-1900. To explain this, she expounded on two biblical illustrations: (1) Joshua the high priest in Zech 3:1-5 and (2) the parable of the wedding garment in Matt 22:1-14. In both instances, Ellen White pointed out that faith is the sole basis of man's salvation and man's work without faith is entirely unacceptable.

During the last half of the 1880s White repeatedly mentioned the nearness of the close of probation. On several occasions she mentioned that the judgment was about to pass to the cases of the living.

Compared with the pre-Advent judgment, White did not say much about the millennial judgment, yet she expressed her view of this judgment in a number of places in her writings.

Her concept of the millennium was simply that of the Millerite leaders until she expressed her own view in a letter to Joseph Bates on April 7, 1847. Her concept of the heavenly abode of the redeemed during "the thousand years" was a significant departure from the traditional view of Christianity.

Ellen White's view of the millennial judgment appeared in
three accounts: in 1850, 1858, and 1888. In 1850, she presented her view on such issues as time, place, grounds, and judge. In her 1858 account, she presented more about the condition of the earth and the confinement of Satan and his evil angels to the earth during the millennium. She stressed that Satan is responsible not only for his own sin but also for the sins that he has caused others to commit. Her mature view was exposed in 1888 in *The Great Controversy*.

In the thought of Ellen White, the millennial judgment was for the investigation of the book of death to mete out to the wicked their portion of punishment. According to her, this phase of judgment is also necessary for the vindication of God's justice.

For Ellen White the executive phase of the last judgment is the ultimate purpose of the divine judgment. God's justice in his dealing with the sin-problem will be vindicated before the universe and all the wicked; even Satan the originator of sin will confess God's righteousness. The sin problem will be eternally solved. There will be no more trace of sinful history on the earth.

White's concept of the executive judgment was different from that of the Millerites, according to which the execution of the wicked would be at the second coming of Jesus Christ. Her understanding of the postmillennial judgment was formed together with her concept of the millennial judgment; both phases of the last judgment appeared as early as 1847 in her letter to Eli Curtis. For her the divine judgment was always literal, visible, and final.

In connection with the final phase of the eschatological judgment, Ellen White clearly asserted the inseparable relationship between faith and works as the grounds of the divine judgment.
Nevertheless, the wicked—including Satan and his evil angels—will be judged according to their own works, because the evil deeds reveal what kind of beings they are.

She also pointed out the notion of responsibility of each individual for his own works. Although Satan is the instigator of sin, man is still responsible for his own deeds.
CHAPTER IV

FAITH AND WORKS AS THE GROUNDS OF THE LAST JUDGMENT
IN THE THOUGHT OF ELLEN G. WHITE

In the thought of Ellen White, man can be saved only by the grace of God through faith in the Saviour Jesus Christ. This concept of so-called "righteousness by faith" has been the main stream of thought in her exposition of man's salvation. On the other hand, White has also extensively presented the concept of God's judgment according to man's works. Thus it has been recognized that there is a strong tension between faith and works in terms of man's salvation and judgment in the writings of Ellen White. In this chapter, White's concept of the relationship between faith and works as the grounds of the last judgment is analyzed.

Two Aspects of the Last Judgment

Ellen White understood that the last judgment is not only for the wicked but also for the saints. In other words, she saw that the last judgment is unavoidable; all those who have ever been born into the world will be brought into the eschatological judgment without exception.1 This concept corresponds to her idea of the universality of sin; all human beings are sinners.

She saw two aspects in the last judgment, i.e., the redemptive and the punitive, according to God's purpose of the judgment.

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1See above, pp. 130-34; see below, pp. 329-30.
All human beings will face either one or the other aspect.

The Redemptive Aspect of the Last Judgment

To Ellen White, the redemptive aspect of the divine judgment was very significant because God's ultimate goal in dealing with the judgment is the redemption of human life.

No judgment, no salvation

During the investigative judgment, the names of the individual believers are examined one by one and are either accepted or rejected, depending on whether they have unforgiven sins remaining in the books of record. If there is any sin unpardoned in the record, that individual's name will be erased out of the book of life and his eternal destiny of death will be decided.

On the other hand, according to Ellen White's exposition, in this judgment a believer's fully forgiven sins will be finally blotted out of the book of records and his destiny will be ultimately decided for eternal salvation:

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life.

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2For the judgment of the believers, Ellen White referred to the "investigative judgment," i.e., the first phase of the last judgment. See above, pp. 155-58.

3Ellen White supported this concept by quoting Ezek 18: 24, "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned." See GC 483; 4SG-a 87.

4GC 483. She supports her view with the following biblical
Ellen White developed this view from her concept of the service of the Day of Atonement. As previously pointed out, the Day of Atonement was the "day of judgment" for the Israelites. On this day, through the ministration of the high priest, the sins of the people were removed from the sanctuary, and as the result the sanctuary became cleansed. The Day of Atonement was a solemn day and a day of freedom from all past iniquities. Without the service on the Day of Atonement, the sins of the congregation would never have been removed from their midst. White concluded that the forgiven sins of all human beings since Adam have been accumulating in the heavenly sanctuary, and that all iniquities of the believers which have been repented of will be blotted out at the end of the final atonement and investigative judgment.

Thus, Ellen White held that the last judgment, particularly the first phase of the judgment, i.e., the "investigative judgment," is inseparably connected with man's ultimate salvation. She rejected the idea that the believers are granted an exemption from the last texts: Isa 43:25; Rev 3:5; Matt 10:32,33.

See above, pp. 70-71.

Ellen White, explaining that the blotting out of sins of the believers will precede the second coming of Christ, quoted Acts 3:19, 20: "The apostle Peter distinctly states that the sins of believers will be blotted out 'when times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ'" (GC 485). Explaining the condition of the believers during the "time of trouble," which she meant to be the period between the close of the investigative judgment or probation and Christ's second advent, Ellen White stated that the righteous will not remember the sins with remorse because they were blotted out in heaven during the time of pre-Advent judgment: "... while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment and have been blotted out, and they cannot bring them to remembrance" (ibid., p. 620).
judgment, appealing to the fact that Christ died as man's substitute. She emphasized that God judges believers, not to destroy them but to save them; not to blot out their names but to nullify their sins in the records. Without being judged, the believers cannot be admitted into the kingdom of God. Only after the close of the "investigative judgment" would Christ return to receive His own.

The salvation of man which Jesus initiated at the cross will be accomplished only at and through the last judgment. Thus, Ellen

7This argument is usually based on John 5:24, where Christ says, "He who hears my word and believes him who sent me, has eternal life: he does not come into judgment, but has passed from death to life." According to this argument Christ promised eternal life for those who believe in Him (John 3:15-16), therefore the believers are exempted from the last judgment. These texts have been used to indicate that the believers do not come into the last judgment, whether it is a pre-Advent judgment or a final judgment. The Greek krisis which is used in John 5:24 is translated as "Judgment" in RV (1881), RSV (1946), and NASB (1960), but in other versions, like KJV (1611), Tyndale (1525), Geneva Bible (1560), Bishops' Bible (1568), Rheims (1582), and Amplified (1965), the same Greek word is translated as "damnation." Here in this text, Jesus is talking about "condemnation" which will be given only to the wicked. For further discussion see, Warren H. Johns, "Creation, Redemption, Judgment," Ministry, July 1983, p. 17; Gerhard F. Hasel, "The Theology of Divine Judgment in the Bible--A Study of God's Past, Present and Future Judgments and Their Implications for Mankind," Unpublished manuscript, 1983, pp. 14-16; Desmond Ford, "The Judgment--A Little Known Sanctuary Symbolism Indicates Separate Judgments for the Righteous and the Wicked," Ministry, July 1979, p. 14; Edward Heppenstall, Our High Priest (Washington, D.C.: Review and Herald Pub. Assn., 1972), pp. 119-21; Leon Morris, The Biblical Doctrine of Judgment, pp. 62-64.

8"When the investigative judgment closes, Christ will come" (GC 485).

9"The cross of Calvary is a pledge to us of everlasting life. . . . The crown of life is presented before us as the honor to be given at the end of the conflict" ("Recount God's Dealings," RH, 19 March 1895, p. 177). "The cross is everything to us. It is the pledge of our salvation, the pledge that we shall receive the crown of glory that fadeth not away" ("The Knowledge of God is Life
White viewed the judgment of God as essential in the great plan of redemption.

Small in number yet triumphant

In the thought of Ellen White, the number of those who will be saved is comparatively small. A far greater number of people will be condemned to eternal destruction in the last judgment. This view has been frequently repeated in Ellen White's counsels to her fellow believers.

As early as 1867, Ellen White wrote that "a small portion of those who now profess the truth will be sanctified . . . and be saved." She claimed that the fact was shown to her in vision. Three years later, in 1870, she repeated the almost identical statement, saying that only "a small number of those now professing Eternal," ST, 11 April 1892, p. 359). "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven" (GC 489). See also DA 131.

A similar notion was expressed by Edward Heppenstall: "The finished work at the cross cannot mean anything unless there is continued action in and from the heavenly sanctuary in terms of redemption and judgment. "The ministry of Christ our High Priest in the heavenly sanctuary is the sequel to that atonement made at Calvary" ("The Pre-Advent Judgment," Ministry, December 1981, p. 15).

Emil Brunner expressed the inseparable relation between salvation and judgment in the following words: "... there is no entrance into eternal life except through the narrow pass of judgment. ... there is no manifestation of the glory of Christ apart from the disclosure of our naked selves in judgment" (Eternal Hope, trans. by Harold Knight [Philadelphia: The Westminster Press, 1954], p. 170).

10IT 608. She further explained the reason of apostasy of the believers: "They will conform to the world, cherish idols, and become spiritually dead" (ibid.).

11Ibid.
to believe the truth would eventually be saved."  

In 1893, she mentioned a specific proportion from among the professed believers who would be ready for eternal salvation:

"It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon.

Ellen White's notion that only a small portion of mankind would eventually be saved in the last judgment is illustrated by her description of the Genesis flood. She pointed out the fact that in Noah's days, "multitudes or majorities" were on the side of wrong, and that only "eight souls" were saved from the divine judgment out of the vast population of the earth. From the analogy of the account of the flood story, White stressed that a similar phenomenon will take place in the last days.

Describing the wicked who will be executed in the final judgment, Ellen White said that they are "a mighty host, numberless

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12 2T 445. White explained that it is "not because they could not be saved, but because they would not be saved in God's own appointed way."

13 GCB, 1893, pp. 132-33; later published in ChS 41.

14 pp 96.

15 "The sins that called for vengeance upon the antediluvian world exist today. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equaled by that of the generation now living.

"Of the vast population of the earth before the Flood, only eight souls believed and obeyed God's word through Noah. For a hundred and twenty years the preacher of righteousness warned the world of the coming destruction, but his message was rejected and despised" (ibid. pp. 101-2)."
as the sands of the sea." The saints who will be within the city of New Jerusalem will be "small" in comparison with the "vast multitudes" of the wicked. Although small in number, compared to those who will be eventually destroyed, Ellen White stated that the faithful believers are triumphant through Christ's everlasting victory over the evil powers at the cross. Divine judgment for the believers always means salvation, victory, deliverance, and acquittal.

Judgment for the believers — good news

Because the last judgment seals the salvation of the believers, it is good news to them. Although White depicted the judgment of the believers as a "solemn," "awful," and "fearful" event, she repeatedly emphasized the fact that Jesus Christ as an advocate constantly pleads to God in behalf of the believers. God the Father, who is the "presider" in the pre-Advent

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16 GC 662.
17 Ibid., p. 664; EW 294-95.
18 DA 758; 3T 457.
19 TM 234 (originally in "Special Testimonies to Ministers and Workers," No. 4).
21 MB 43-44.
22 AA 65; COL 169; GC 81; ST 471; "The Word Made Flesh," RH, 5 April, 1906, p. 8. "In his own strength, man cannot meet the charges of the enemy. In 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 by the mighty arguments of Calvary, vanquishes their accuser" (PK 586).
investigative judgment,\textsuperscript{23} is the One who sent His only begotten Son to save those who believe in Him. The Holy Spirit is also on the believers' side in the judgment.\textsuperscript{24} Since all three persons of the Godhead are on man's side, the believers need not fear the last judgment.\textsuperscript{25} In the thought of Ellen White, the judgment of God for the believers means that man's salvation becomes "full and complete."\textsuperscript{26}

White described the third angel's message\textsuperscript{27} as "the last message of mercy to world,"\textsuperscript{28} and she equated the judgment of God in this text with the "message of justification by faith."\textsuperscript{29} In other words, she viewed the judgment of God as an inevitable event for the salvation of the believers. By the work of judgment, God will

\textsuperscript{23}GC 479.
\textsuperscript{24}The Holy Spirit continually works for the preparation of man for the last judgment ("The Necessity of Cooperation with God," RH, 1 November 1892, p. 673).
\textsuperscript{25}This notion is strongly advocated by A. Graham Maxwell. According to Maxwell, the judgment is good news for the believers because all three persons in Godhead are one with "all loyal believers in accusations" of Satan, the accuser (Can God Be Trusted? [Nashville, Tenn.: Southern Pub. Assn., 1977], p. 132). See also his article, "Good News about the Judgment," ST, October 1978, p. 21; Heppenstall, Our High Priest, p. 87. Hans K. LaRondelle explains that the believers do not need to be afraid of the judgment because "Christ as Judge will never condemn but only vindicate the one who is found to be in Christ" (Christ Our Salvation [Mountain View, Calif.: Pacific Press Pub. Assn., 1980], p. 39).
\textsuperscript{26}Letter 1f, 1890.
\textsuperscript{27}By the third angel's message, Ellen White meant the message carried by "another angel, a third" in Rev 14:9-11.
\textsuperscript{28}ASP 273.
\textsuperscript{29}Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity'" ("Repentance, the Gift of God," RH, 1 April 1890, p. 193).
accomplish the final restoration of His creatures. Therefore, God's judgment for the believers is the good news. It will provide full satisfaction to the entire universe. The judgment will separate the righteous from the wicked and thus only the "remnant" will at last be saved.

Ellen White pointed out the fact that the judgment-hour message in Rev 14: 6-7 is called the "everlasting gospel." To her, this message was very significant because it tells about the nearness of Christ's second coming. She wrote:

John in the Revelation foretells the proclamation of the gospel message just before Christ's second coming. He beholds an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come," Rev. 14: 6,7.

According to Ellen White, one of the purposes of the last judgment is to give a full satisfaction to all God's creatures regarding God's dealing with the sin problems. See above, pp. 120-22. Heppenstall expressed the same notion: "This judgment will give satisfaction and everlasting certainty to all God's creatures, and assurance that sin shall not rise again. In Christ's priestly ministry God executes redemption and judgment in behalf of His children that can never again be called into question" (Our High Priest, p. 182). See also Johns, "Creation, Redemption, Judgment," p. 17.

White's notion of separation between the two groups of people in the last judgment is revealed in the following references: COL 74-75, 123; MYP 87; TM 234-35. Leon Morris explained that the divine judgment ultimately separates the righteous from the wicked and consequently the "remnant" appears. Accordingly Morris asserted that the judgment of God creates "the beloved community" and therefore "we must not think of it as merely negative and destructive" (The Biblical Doctrine of Judgment, p. 23). The same notion was expressed by Casserley, saying: "To some extent... the remnant is created by the judgment, for it is in the hour of crisis or judgment that men truly know and make manifest where they ultimately stand" (J. V. Langmead Casserley, Christian Community [London: Longman, Green and Co., 1960], p. 12). See also Adam C. Welch, Kings and Prophets of Israel (London: Lutterworth Press, 1955), p. 207.
In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of Man in the clouds of heaven. The proclamation of the judgment is an announcement of Christ's second coming as at hand. And this proclamation is called the everlasting gospel.32

Here she explained the redemptive aspect of the last judgment. The judgment will terminate the state of confusion and obscurity and will bring a complete solution to all sin problems and man's salvation. For this reason the last judgment of God is a great hope for the believers who are waiting for deliverance from the sinful world.

The Punitive Aspect of the Last Judgment

While the last judgment of God has a redemptive aspect, it also has a punitive aspect--the destruction of the wicked world. Although God's ultimate goal in the last judgment is the redemption of human life, there will be many people who will be eventually lost, even among the professed believers.33 White expounded the punitive aspect of the last judgment quite extensively in her writings.

God's judgment upon sin

As discussed in the previous chapter, Ellen White saw the eradication of sin from the universe as one of the essential purposes of the last judgment.34 God has tolerated man's wickedness since the

32 COL 227-28. Uriah Smith pointed out the same connotation in his explanation of the judgment message in Rev 14:6-7: "This judgment is a part of the gospel; for the everlasting gospel is what the angel was sent to preach, and all that the prophecy brings to view of his preaching is this appeal to all the people to fear God and give glory to him; for the hour of his Judgment is come" ("The Hour of His Judgment Come," RH, 6 January 1874, p. 28).

33 3T 525; 4T 18.

34 See above, pp. 119-20.
time of the inception of sin because He does not wish that any should perish, but that all should reach repentance.\textsuperscript{35} However, she argued that because of God's long forbearance, "men have trampled upon His authority" and have become "bold in transgression of God's law."\textsuperscript{36} God, through his angelic agencies, is faithfully keeping record of every sinful deed "in the book of God's remembrance." In this way the wicked accumulate the vengeance of God\textsuperscript{37} upon them for the final judgment.

White stated that God will at last judge the wicked, quoting from Nahum 1:3 which says that God is "great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet."\textsuperscript{38} All sins of the wicked will be fully revealed in the judgment "as in the picture on the plate of the photographer."\textsuperscript{39} No sin can "escape notice of God."\textsuperscript{40} God will bring judgment upon sin and eradicate it, through which the great plan of redemption will be ultimately accomplished.\textsuperscript{41}

\textsuperscript{35} \textit{2T} 194. See also above, p. 135, footnote 130.
\textsuperscript{36} \textit{COL} 177.
\textsuperscript{37} "God's Judgment upon Sin," \textit{ST}, 8 December 1881, p. 542.
\textsuperscript{38} Ibid. Ellen White spoke about God's tolerance for the wicked until their sins are fully exposed: "God permits the wicked to prosper and to reveal their enmity against Him, that when they shall have filled up the measure of their iniquity all may see His justice and mercy in their utter destruction" (\textit{GC} 48).
\textsuperscript{39} "Not as Men-Pleasers," \textit{RH}, 22 September 1891, p. 577.
\textsuperscript{40} "The Effect of Daily Living," \textit{RH}, 13 January 1891, p. 17.
\textsuperscript{41} \textit{GC} 486.
Eternal condemnation

In the last judgment the wicked enter eternal condemnation. This aspect of the judgment has been widely treated in the writings of Ellen White. According to her, the condemnation in the last "judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth." However, God does not ask what man cannot do or does not know how to do. Ellen White further explained that the condemnation in the judgment will be based on opportunity given. In other words, all those who reject the light from God will be condemned in the last judgment. Ellen White stated that for this very reason the sinner's condemnation will be read in the last judgment:

In view of the solemn responsibilities that rest upon us, let us contemplate the future, that we may understand what we must do in order to meet it. In the solemn assembly of the last day, in the hearing of the universe, will be read the reason of the condemnation of the sinner.

When the condemnation will be pronounced by the judge, the wicked "will be convinced of their sin" and will acknowledge their wickedness.

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42 DA 490. See also PP 55. As an example, Ellen White explained the observance of the Sabbath: "The condemnation of those who trample upon God's holy Sabbath will not come because they have conscientiously observed the first day of the week, but because they neglected opportunities for searching the Scriptures and learning not what man has said, not what the ministers say, not what the fathers have said, but what saith the infinite God!" ("Results of Refusing to walk in the Light," BE, 17 September 1894, p. 291).

43 Ibid.

44 "Words to the Young," VI, 21 July 1892, p. 231.

45 PP 393.
White viewed condemnation as the opposite of justification. In other words, all those who are not justified by faith in Christ will be condemned. No single person will be justified and at the same time condemned. It will be either/or, not both or neither. The only result of the punitive aspect of the last judgment is condemnation.

**Terribleness of the punishment**

Whenever Ellen White commented on the punishment of the wicked in the last judgment, she always depicted it as a most severe one. She quoted from Isa 34:2 as it will be fulfilled in the punishment of the wicked: "The indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter." The wrath of God against sin will be fully revealed and the sinful world will be totally destroyed "in the fire of God's vengeance." Ellen White tried to describe the terrible scene of the final judgment which sinners deserve, yet she admitted that her ability to describe it in words was limited.

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46 MS 21, 1891.

47 SP 488. She thought that in the final judgment, Ps 11:6 will be fulfilled, where it says, "Upon the wicked He shall rain quick burning coals, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

48 Ibid., p. 489.

49 "I cannot find words to describe to you the scenes of the judgment. I cannot represent to you how terrible in that day will be the disappointment of those who in this life have chosen to follow their own will instead of the will and way of God" ("A Message to Parents," RH, 8 February 1912, p. 4).
On the other hand, White strongly advocated the essential nature of God, i.e., "infinite love," in her exposition of the divine punishment of the wicked. Upon them, God will pour judgment without mercy. However, God's purpose in judging the wicked is not to torment them, but to exterminate them; it is a tragedy for them to live forever in sin. White stated that "the work of destruction and the denunciation of judgment" is God's "strange work."

Ellen G. White's use of the doctrine of judgment

Although Ellen White depicted the last judgment of God as such a terrible event, it was not her aim to simply frighten the readers. Her intention was the opposite. In many places in her writings, she encouraged the believers to prepare themselves for the last judgment.

In one instance, after describing God's awful punishment of the wicked in the last judgment, she gave the following counsel:

"Will you consider these solemn questions before every case shall be irrevocably fixed, before it shall be everlastingly too late for wrongs to be righted? Will you heed the injunction, "Seek ye the Lord while he may be found, call ye upon him while he is near?"

In 1889, Ellen White wrote an article entitled, "The Judgment of the Great Day." In this presentation she depicted "the great and

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50 Ellen White repeatedly rejected a doctrine of eternal torment of the wicked in the final judgment. She considered it as originating in Satan (CT 27-28) and opposed to Bible teachings (GC 545). She regarded such a teaching as heresy (ibid., pp. 58, 536) and very dangerous because it misrepresents the character of God (EW 219).

51 Da 582. See also below, p. 285.

52 "Words to the Young," Yi, 21 July 1892, p. 231.
solemn day" of judgment and then gave extended counsel to the readers regarding preparation for the divine judgment. She always had a pastoral concern in her writing:

Who is willing to-day to be on the Lord's side? We cannot wait until the judgment before we consent to deny self and to lift the cross. It will be too late then to form characters for heaven. It is here and now that we must take sides with the humble, self-denying Redeemer. It is here we must overcome envy, strife, selfishness, love of money, and love of the world. It is here that we must enter the school of Christ, and learn the precious lesson of meekness and lowliness of mind; and here it must be our aim and our earnest effort to be loyal to the God of heaven, obeying all his commandments.53

Ellen White's concern in her description of the terrible punishment of God upon the wicked was to alert the readers to the coming judgment of God, so they could live a godly life in preparation for eternal life. In other words, in her writings, she frequently depicted the punitive aspect of the last judgment to prod the minds of the people into concern over the redemptive aspect of the last judgment.

**Good Works as the Grounds of the Redemptive Aspect of the Last Judgment**

In many of her writings, Ellen White emphasized the importance of good works in relation to man's salvation.54 In her thought, good works are a prerequisite of man's salvation, in spite of their non-meritorious nature.


54"... it is impossible for even one soul to be saved without good works" ("Notebook Leaflets," The Church, No. 5). "Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works" (3T 526). This notion is further discussed below, pp. 260-62.
Justification and Judgment

Although White emphasized the importance of good works for believers, works have nothing to do with justification—only with judgment. Whether man is justified or not, he will be put into God's judgment. However, the redemptive aspect of the divine judgment can be applied only to those who are justified before God. The doctrine she expressed repeatedly throughout her writings is "justification by faith and judgment according to works." Obviously for Ellen White, these two doctrines of justification by faith and of judgment on the basis of works are not contradictory but rather complementary in God's love and justice.

Justification by faith

Ellen White's doctrine of justification by faith starts with a presupposition of man's incurably sinful nature, a nature which cannot be healed by any means except the grace of God. This important doctrine of the Scriptures has been firmly laid as the foundation of her soteriology.

1. Definition of faith.
   a. Receiving hand. In the thought of Ellen White, salvation was always a gift from God. Since it is given to man freely as a gift, man has nothing to do to attain it except stretch out his hands and receive it. Though it has been offered without any

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56 "Salvation is a free gift" (COL 116). See also "The Grace of God Manifested in Good Works," RH, 29 January 1895, p. 65.
charge, it cannot be the sinner's unless he willingly takes it and keeps it for himself. In her use of this analogy, White defined faith as the hand that grasps the salvation freely offered by the grace of God: "Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy."\(^{57}\) She further explains: "Faith is the hand that takes hold of infinite help; it is the medium by which the renewed heart is made to beat in union with the heart of Christ."\(^{58}\)

Whereas grace is God's hand reaching down to the sinner, faith is the sinner's hand reaching up to God. When God's hand of grace takes hold of the sinner's hand of faith, salvation occurs.

b. **Trusting God.** To Ellen White, faith is not merely a mental consent to what God says in the Scriptures, but it is a dynamic expression of the sinner toward God's grace. She defined it:

> Faith is trusting God—believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness. Our lives, ourselves, are already His; faith acknowledges His ownership and accepts its blessing. Truth, uprightness, purity, have been pointed out as secrets of life's success. It is faith that puts us in possession of these principles.\(^{59}\)

Thus, in the thought of White, faith involves a personal dedication to God. "Feeling" is not faith at all.\(^{60}\) Neither is a

\(^{57}\)pp 431.

\(^{58}\)"The Fight of Faith," YI, 12 May 1898, p. 362. See also DA 175; 6T 467. She defined faith also as an arm "for laying hold on divine power" (GW 259).

\(^{59}\)Ed 253. See also GW 259; "Christ the Way of Life," RH, 4 November 1890, p. 673.

\(^{60}\)"Feeling is not faith; the two are distinct" (EW 72). See

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confession without a dedicated life considered faith. Faith is man's total life in Christ; it includes both "belief" and "trust".

c. Living power. Ellen White saw faith not just in terms of man's relationship with God but also in his daily living. In other words, she regarded faith as an essential element for the victorious Christian life. Without faith, it is totally impossible to retain a godly life, since faith is the only "living power" through which man can overcome all daily obstacles. Therefore, faith is the only "means" for man's sanctification.

2. Justification and faith. Ellen White repeatedly emphasized that the only way in which man can be saved is by being justified before God, and that where there is no justification, there is no salvation. She also stressed that justification is God's work for man, not man's own work. In other words, justification before God can be bestowed only by God, because it belongs to Him. Man is totally helpless to save himself. Only in Christ does man have hope for his justification and righteousness.


61 COL 272; PP 207.


63 "Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp" ("The Taking of Jericho," ST, 14 April 1881, p. 169). See also 4T 163.

64 ISM 351 (originally in GW [1892 ed.] 411). The Westminster
Quite frequently Ellen White used "justification" interchangeably with "imputed righteousness." The only righteousness that can stand before the judgment bar of God is Christ's righteousness and this can be man's gift only through divine imputation to him. Only through this transaction is man regarded by God as righteous. She pointed out: "In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounced us just, and treats us as just. He looks upon us as His dear children." Ellen White explained justification as the forgiveness of sin. Man can be justified only by pardon of sin. Without catechism defined justification as "an act of God's free grace wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone" (Philip Schaff, The Creeds of Christendom, vol. 3 [New York: Harper and Brothers, 1919], p. 683). This traditional Protestant definition was similarly expressed by Augustus H. Strong: "By justification we mean that judicial act of God by which, on account of Christ, to whom the sinner is united by faith, he declares that sinner to be no longer exposed to the penalty of the law, but to be restored to his favor" (Systematic Theology [Philadelphia: Judson Press, 1944], p. 849). Strong distinguished justification by faith and righteousness by faith. According to him, the latter is a more general term than the first. In his exegesis of Rom 1:17, Strong thus explained: "The righteousness includes sanctification as well as justification; and the subject of the epistle to the Romans is not simply justification by faith, but rather righteousness by faith, or salvation by faith" (ibid., p. 873). In the writings of Ellen White, however, the terms "justification by faith" and "righteousness by faith" are often used interchangeably, sometimes applying to justification, sometimes to sanctification, sometimes to both.

65ST 744; "Words to the Young," YI, 8 February 1894, p. 42.

66SM 394 (originally in "The Bible Students' Library Series," April 1893).

67"Justification is a full, complete pardon of sin" ("Faith and Good Works," ST, 19 May 1898, p. 3).
forgiveness of sin man is hopeless because he himself is unable to remove his own sin. Therefore man's justification comes from outside of him, i.e., from God. When God justifies the sinner, He "pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned."\(^6\) White stressed that pardon is bestowed upon sinners as a free gift.\(^6^9\)

She mentioned faith in Christ as the only "means" to obtain justification. However, she warned against the misunderstanding that considers faith meritorious. To her, faith is also a gift from heaven. In this sense, she understood God as the beginning and the end for man's salvation. Faith must be exercised by man, yet faith itself is not his own but a free gift from God.\(^7^0\)

Without faith, no one can be justified,\(^7^1\) and thus cannot be saved. Nevertheless, she stated that faith itself has no merit: "Faith is not the ground of our salvation, but it is the great blessing--the eye that sees, the ear that hears, the feet that run, the hand that grasps. It is the means, not the end."\(^7^2\) Faith can never be man's saviour.\(^7^3\) White stressed the fact that faith has no

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\(^6\)ISM 389 (originally in "The Bible Students' Library Series," April 1893).

\(^6^9\)COL 372.

\(^7^0\)"Faith that enables us to receive God's gifts is itself a gift, of which some measure is imparted to every human being" (Ed 253).

\(^7^1\)"Faith is the only condition upon which justification can be obtained" (ISM 389). See also "Christ the Way of Life," RH, 4 November 1890, p. 673.

\(^7^2\)Letter 329a, 1905.

\(^7^3\)"Faith is not our saviour. It earns nothing" (DA 175).
virtue in itself; it only has virtue when it clings to Christ's merits before God: "Not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin." 74

Justification is given to all repentant sinners who believe in Christ, because "faith is the only condition upon which justification can be obtained." 75 White therefore stands firmly on Protestant soteriological ground, "justification by faith alone."

3. No salvation by works. White strongly rejected the possibility of man's salvation by his own works: "man is to be saved by faith, not works." 76 Man's works are "powerless to atone for sin" 77 and "valueless as means of salvation." 78 She wrote of the unworthiness of man's works to earn merits before God and contrasted this with the virtue of the work of Christ for man's salvation:

No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. 79

Let no one take the limited, narrow position that any of the

See also "The Mystic Ladder," RH, 11 November 1890, p. 689.

74 "Christ the Way of Life," RH, 4 November 1890, p. 673.

75 Ibid.

76 pp 279. See also "The Right Use of Talents," ST, 20 November 1884, p. 689.

77 GC 220. "He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility" (DA 176).

78 MS 50, 1900.

79 ISM 389 (originally in "The Bible Students' Library Series," April 1893); DA 314.
works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. . . . God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail.80

Since the inception of sin into the world, all human beings have become sinners. Their moral power has been affected so much that they cannot resist evil temptation with their own power. Ellen White stated that "trying to become holy by his own works in keeping the law is attempting an impossibility."81 She presented the Jewish religion in Christ's day as an example of a works-religion that relies on man's works for salvation. The truth of salvation by grace through faith had been "almost lost sight of by the Jews." The Jewish leaders and the rabbis taught that salvation must be earned. They hoped to gain the reward of the righteous "by their own works."82 Because of this attitude, Ellen White pointed out, "their worship was prompted by a grasping, mercenary spirit."83

Her soteriology is based consistently on Christ's work, not on man's deeds. Man's works outside the grace of God are an abomination in God's sight because they will "end in self-righteousness."84 Man's own works avail nothing. She asserted that

80MS 50, 1900.
81SC 60. White further explained: "All that man can do without Christ is polluted with selfishness and sin." See also "The Grace of God Manifested in Good Works," RH, 29 January 1895, p. 65.
82COL 390.
83Ibid. Ellen White warned her fellow believers of the danger in works-religion and counseled them not to depend on their own works ("The Way to Christ," ST, 12 December 1892, pp. 86-87).
84AT 135.
all works done by man's own power will be as "hay, wood, and stubble" in the fires of the last judgment. To be judged by works is not the same, however, as to be saved by works. She advocated the former, but the latter she rejected. In her soteriology, there is no place for "works" that contribute to man's salvation. In contrast, faith in the Saviour has been set forth as the only means for obtaining justification of the sinner, as we have already seen.

**Justification and reconciliation**

Sin separated man from God. The child of God became the enemy of God. Man was doomed to eternal death because of sin. White thus depicted the sinner's helpless condition apart from God's grace: "Sinners, without God you are in this helpless condition, without hope in the world, in sin, in the bonds of iniquity and vileness and corruption."

Reconciliation with God is the only way to restore man's original relationship with God. She saw reconciliation with God as the result of justification by faith. Both justification and reconciliation are Christ's work in the sinner's behalf. White mentions the necessity of repentance as the pre-condition for reconciliation. Without repentance there is no forgiveness of sins and the sinner cannot be reconciled with God. She calls

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85 "The New Year," RH, 16 December 1884, p. 785. Comparing with man's own works, she depicted man's works done by the grace of God as "gold, silver, and precious stones,--works that are not perishable, but which will stand the fires of the last day."

86 "Enlist," YI, 26 April 1894, p. 132. She quoted Rom 6:23 which says, "The wages of sin is death." See also 3SG 53, 296.

"repentance" the "first condition" of reconciliation. But "repentance" is never man's work. It is the work of Christ through the Holy Spirit in man.

White held that justification is Christ's work for man's salvation. That Christ is both the initiator and finisher of man's justification is the basis of her soteriology.

As is justification, so is the reconciliation between God and sinner is the work of Christ for man. Christ came to earth for this purpose. By giving his life for sinners, Christ made reconciliation of man to God. White wrote: "Christ laid hold of the nature of man, and partook of the divine attributes, and planted His cross between humanity and divinity, bridging the gulf that separated the

88"Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance... we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God" (SC 38). She also regarded the "conviction of sin" as the "first step in reconciliation" of man to God (GC 467). See also "A Message to Our Churches," RH, 28 January 1909, p. 8.

89"Many are confused as to what constitutes the first step in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ... the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ... The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent" (ISM 390, originally appeared in "The Bible Students' Library Series," April 1893).

90"He (Christ) identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam" (DA 638).
sinner from God."\(^91\) God is not One who is eager to punish and destroy man, needing reconciliation from someone. Rather He Himself loves all human beings.

She pointed out that "the atonement of Christ was not made in order to induce God to love those whom He otherwise hated," because God's love for man existed from the beginning. Christ's atoning work was made "as a manifestation of the love that was already in God's heart."\(^92\) Through Christ's reconciling work sinners "become more closely united to God" than if they "had never fallen."\(^93\)

Those who have been reconciled with God through the work of Christ's mediation are no longer under divine condemnation. White quoted from John 5:24: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."\(^94\) The sinner can avoid the wrath of God in the last judgment only by being justified by faith in Christ's atoning work and by being reconciled with God.

**Justification and judgment**

The fact that one is being justified does not mean that he is exempted from the last judgment. In fact, all human beings, regardless of age, sex, beliefs, or whatever, as long as they have been born into the world, will be put before the eschatological

\(^{91}\)"No Caste in Christ," RH, 22 December 1891, p. 785.

\(^{92}\)"Christ Our Complete Salvation," ST, 30 May 1895, p. 9.

\(^{93}\)DA 25.

\(^{94}\)ISM 392 (originally in "The Bible Students' Library Series," April 1893). "Condemnation" in Greek is κρίσις which is often translated as "judgment." See above, p. 236.
judgment of God for evaluation of their works.

1. Justification--only way to pass the judgment. Ellen White viewed justification by faith as the only way through which sinners can pass the divine judgment. Since the mediatorial work of Christ is effective for the sinner on the basis of the sinner's faith alone, all that man can do to pass the last judgment is to have faith in Christ and thus be justified.

In her exposition of the seven last plagues of Rev 16, White stated that believers will not be affected by the plagues because they are covered with God's protection. Only sinners whose sinful deeds are retained in the books of heaven will be punished by the wrath of God. Believers' sins will have been completely blotted out of the record of heaven before the wrath of God falls upon the wicked world, and the plagues will be poured out only on sinners who are still found in their sins.

White called justification and pardon of sin as "one and the same thing." She defined justification as the "saving of a soul from perdition," and the "title to heaven." Only those who are justified by faith in Christ will eventually pass the divine judgment and will be saved.

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95EW 45.

96See above, p. 235, footnote 6. Ellen White stated that the saints cannot bring their sins to remembrance because they have been blotted out in the pre-Advent judgment.

97MS 21, 1891; Letter 155, 1902; MS 21, 1891.

98MS 113, 1902.

99"Qualifications for the Worker," RH, 4 June 1895, p. 353.
2. Robe of Christ's righteousness. In connection with the last judgment, White explained the robe of Christ's righteousness as covering the repentant sinners in order to exempt them from the wrath of God. In her thought, a sinner receives the robe of Christ's righteousness when he is justified by faith. All sinners may obtain the robe, yet it will be given only to those who are justified by faith through the experience of forgiveness. Man cannot be clothed with it "while practicing known sins."

White pictured a sinner as a naked person. When Adam and Eve ate the fruit from the tree of knowledge of good and evil, they obtained a knowledge which was an experience of "disobedience and disloyalty to God." As a consequence of their sin, "the garment of innocence, a covering from God," left them and they stood naked. She interpreted their act of covering their nakedness as righteousness by works that can never cover the sinfulness of man:

This is the covering that the transgressors of the law of God have used since the days of Adam and Eve's disobedience. They have sewed together fig-leaves to cover their nakedness, caused by transgression. The fig-leaves represent the arguments used to cover disobedience. . . . But the nakedness of the sinner is

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100 FE 429 (originally in "Special Testimonies on Education," 12 June 1896).
101 2T 453.
102 "God will not cover evil with the robe of His righteousness" (MS 52, 1901).
103 "Christ the Way of Life," RH, 4 November 1890, p. 673. See also DA 555-56.
104 She quoted from Rev 3: 17-18 where the sinner is described as naked (COL 117, 158; DA 280; 1T 331; ST 214-15, 265; ST 104-5, 250).
They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God.

But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb.

White asserted that man cannot stand before God with his own work or effort. All man's righteousnesses are as "filthy rags." Everything that a sinner can do is defiled by sin. On the other hand, she emphasized that only the robe of Christ's righteousness enables the sinner to stand in the presence of God: "Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul." Man's justification is on the basis of Christ's righteousness.

**Good Works and Judgment**

While Ellen White stated consistently that justification by faith is the only means for man's salvation, she repeatedly explained "works" as the grounds of the last judgment. If man is saved by the grace of God through faith in Jesus Christ, then, what is the function of good works in God's last evaluation of man?

In the thought of Ellen White, good works are a prerequisite

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105 "Christ's Attitude Toward the Law," RH, 15 November 1898, pp. 729-30. See also COL 311; PP 57; 3SG 43.

106 COL 311.


108 Ibid.

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for man's salvation, even though she denied their existence without genuine faith. In other words, she understood the importance of good works not in an independent sense, but in an organic relationship with faith. To her, good works were significant in deciding man's future destiny. She stressed their indispensability repeatedly:

Our good works alone will not save any of us, yet we cannot be saved without good works.\(^{109}\)

We cannot buy one victory with our good work; yet we cannot be victors without them.\(^ {110}\)

We must all be rich in good works in this life if we would secure the future, immortal life.\(^ {111}\)

While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.\(^ {112}\)

Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works.\(^ {113}\)

White looked upon good works as vitally important in the Christian life because they are "essential to perfection of righteous character"\(^ {114}\) in the believers. Good works are to be revealed in the

\(^{109}\)AT 228.

\(^{110}\)Ibid., p. 89.

\(^{111}\)AT 481.

\(^{112}\)ISM 377 (originally in "Notebook Leaflets," The Church, No. 5).

\(^{113}\)IT 526. Martin Luther, the major figure of the doctrine of "Righteousness by Faith" during the Reformation period, expressed the similar thought: "If faith does all things and is alone sufficient unto righteousness, why then are good works commanded? We will take our ease and do no works and be content with faith. I answer: not so, you wicked men, not so" (The Freedom of a Christian [Fortress Press, 1966], p. 294).

\(^{114}\)AT 294.
Christian life; they are God's requirement for His people. She viewed good works as the responsibility of all Christians. On the basis of this conviction, she appealed to fellow believers to strive for good works. In her exposition of "man's duty to his fellow men," she counseled the believers: "Your spiritual strength and blessing will be proportionate to the labor of love and the good works which you perform." According to Ellen White, good works are an essential part in Christian life; there is no salvation without good works.

Good works defined

What sort of works are regarded as good before God? White explained them in terms of man's relationship with God. In other words, the question whether an act is a good work or not is decided on the basis of the person's faith in Christ. Without faith in Christ's meritorious work, all works are valueless, because the only good works before God's sight are the ones which are the fruit of faith. Thus she emphasized the priority of a right relationship with Christ in defining good works. A work that has no relationship with Christ cannot be regarded as good in the last judgment.

White did not say that man's good works are perfect in God's sight, rather she expressed that "God is not pleased with any work unless it is done in the very best way possible." In this way she

115Ibid., p. 228.
1163T 526. See also "An Appeal," RH, 21 March 1878, p. 91.
1174T 80. See also below, pp. 305-9.
tried to keep the balance between God's grace and man's responsibility in doing good works. God's grace is the prior and prerequisite part of man's good works, yet without man's cooperation with the Holy Spirit, no fruit can be produced.

**Good works--evidence of salvation**

In the thought of Ellen White, good works of the believers are not the means of man's salvation, only an evidence of man's present salvation. Thus she attached no merit to the good works of the believer in her soteriology. Her exposition of good works has been always connected with Christ's all-sufficiency. According to Scripture, good works are possible only in Christ; without Him man can do nothing good.\(^\text{119}\) In Him every good thing is possible.\(^\text{120}\)

Ellen White expressed man's impotency and at the same time the possibility of doing good works because the power of God is working in man through the Holy Spirit.\(^\text{121}\) Accordingly, since good

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\(^{119}\)To explain it she quoted John 15:5 which says, "without me you can do nothing" ("Words to the Young," YI, 8 February 1894, p. 42).

\(^{120}\)Of ourselves we can do nothing good. But it is our privilege to place ourselves in right relation to God, and to determine that by His help we will do our part in this work, to make it better. In the lives of those who humbly yet unfalteringly carry out this resolution, will be revealed the glory of God.... I have had no power of my own. I have realized that I must hang my helpless soul on Jesus Christ; and as the result of doing this, of praying, and of believing, the salvation of God has gone before me, and the glory of the Lord has followed" (ISM 101). This is a portion of Ellen White's sermon delivered in the St. Helena Sanitarium chapel, January 23, 1904.

\(^{121}\)By their good works, Christ's followers are to bring glory, not to themselves, but to Him through grace and power they have wrought. It is through the Holy Spirit that every good work is accomplished, and the Spirit is given to glorify, not the receiver, but the Giver" (MB 80).
works are possible only through the power from God, man cannot boast of his good works, but should praise the name of the Lord for enabling him to do good. She supported her view with Christ's parable, "The Unprofitable Servants," and stated: "After we have done all that we are capable of doing, we are then to say: We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness and the crown of our rejoicing."122

It is true that God always demands good works, as does the law;123 yet man's good works are valueless because man himself is contaminated by sin, and consequently what he does is only sinful. Nevertheless, good works are required of man,124 because they are evidence of God's salvation: "Good works can never purchase salvation, but they are an evidence of the faith that acts by love and purifies the soul."125

In the last judgment, good works will be revealed not as a merit to obtain salvation, but as the evidence of what the Holy Spirit has done in the life of the believer. She thought that the works of the saints could only be revealed as good works because all their wrongs have been repented and blotted out of the book of record.126 Consequently, according to White, in the last judgment

122T 526. See also 2T 465; 3T 526; 4T 228; 7T 209.
123MS 50, 1900.
124Ibid.
125DA 314.
126Ellen White connected the repentance of sin with the blotting out of sin: "The facts should be borne in mind by all who
nothing condemnable about the believers will be revealed.

White expressed that Christ does not reveal "the great works He has done" for sinners "in giving His life for their redemption," rather "He presents the faithful work" the believers have done for Him in the last judgment.\textsuperscript{127} To support this view she referred to Jesus' parable of the "Sheep and the Goat" of Matt 25. In this parable, the judge pronounces a great blessing on those He sets at His right hand: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me."\textsuperscript{128} To this unexpected praise, the believers reply with perplexed inquiries, because they do not realize that they were ministering to Him. The king-judge will explain, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."\textsuperscript{129}

White explained that "the brethren of the Lord" are "all who have been born into the heavenly family."\textsuperscript{130} Christ regards all claim to be children of God, that there is a Watcher in every business transaction who records every act and deed of the transactor and that this record will stand just as it is written until the great day when every man shall receive according as his works have been, unless their wrongs shall have been repented of and blotted out" (Letter 36, 1888).

\textsuperscript{127}"Upon the Throne of His Glory," RH, 20 September 1898, p. 597.


\textsuperscript{129}Matt 25:40. See GC 77, 668.

\textsuperscript{130}DA 638.
works done for the benefit of the "brethren" as done toward Himself. Good works are possible through the influence of the Holy Spirit, yet Christ will disclose these good works and commend the believers, because these works are the evidence of their salvation through faith in the Saviour.\textsuperscript{131}

\textbf{Good works and the character of man}

Ellen White mentions frequently that God will judge man's character in the last judgment.\textsuperscript{132} Good character is the result of a blending of man's nature with that of Christ. She explained that the only way that Jesus' character can become man's is by performing works through His grace.\textsuperscript{133} What man should do for character formation is to let Christ dwell in his heart.

\textsuperscript{131}John F. Walvoord similarly commented: "The works which form the basis of the judgment are not in themselves the ground of salvation but are merely the evidence of salvation" ("Judgment and Rewards to Christians, to Gentiles and to Jews," Light from the World's Darkness, ed. John W. Bradbury [New York: Loizeaux Brothers, Pub., 1943], p. 80).

\textsuperscript{132}"God will test character. In the day of final judgment, when every man shall be judged according to the deeds done in the body, nothing will seem to have existence but character and the law of God. Man will be stripped of everything but the character he has formed" ("Labors in California," RH, 12 February 1901, p. 98). See also "How Our Eternal Destiny is Decided," BE, 1 October 1893, p. 306; "A Lesson in Humility and Love," ST, 6 January 1887, p. 2; "Notes on Travel--Worcester, Mass," RH, 4 November 1884, p. 473; "By Their Fruits Ye Shall Know Them," ST, 14 July 1887, p. 417; "A Message to Be Borne," RH, 25 January 1901, p. 404; COL 74; MH 131; ST 466; "A Message for the Young People," RH, 15 April 1915, p. 3.

\textsuperscript{133}"Oh, what rays of softness and beauty shown forth in the daily life of our Saviour! What sweetness flowed from His very presence! The same spirit will be revealed in His children. Those with whom Christ dwells will be surrounded with a divine atmosphere. Their white robes of purity will be fragrant with perfume from the garden of the Lord. Their faces will reflect light from His, brightening the path for stumbling and weary feet" (MB 135).
Works are indispensable for man's character, for they both "reveal" and "produce" one's character. Every work, "however unimportant, has its influence in forming the character," although any single work cannot form the totality of man's character. White explained that "character formation is through habits" which are the result of frequently repeated acts. Therefore, judgment according to character means judgment on the basis of habits formed by repeated works.

Character formation is the work of the Holy Spirit. When man is united with Christ, his character is transformed into Christ's character by obedience to God's commandments.

In the last judgment the believer will appear with the robe of Christ's righteousness (which is His character). The same character will be recognized as the result of man's work through God's grace.

In her exposition of the ministry of John the Baptist, White

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134 Ed 61.
135 MB 149.
136 4T 657. She stated that "A good character is more precious than worldly possessions, and the work of forming it is the noblest in which men can engage" (ibid.).
137 "Any one act, either good or evil, does not form the character" ("Little Sins," YI, 15 December 1886, p. 197).
139 "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees... His own robe of righteousness, which is perfect obedience to the Law of Jehovah" (COL 312, emphasis supplied).
explained character as the deciding factor in the divine judgment: "John declared to the Jews that their standing before [the judgment of] God was to be decided by their character." She did not say that man's character is his standing, but rather that his character does decide his standing before God.

**Good works and the glory of God**

According to Ellen White, good works will serve in the last judgment for the glory of God. Jesus said, "Verily, verily, I say unto you, he who believes in me will also do the works that I do; and greater works than these will he do." She explained this text in connection with John 15, where Christ declared that "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing." She pointed out that Jesus explained the relationship between Himself and His believers as an unbroken love relationship.

Accordingly, good works are evidence of man's love toward God. Because man loves God, he does good works. In the last judgment all the witnesses will see the love of the believers toward their Saviour: "True piety of heart is made manifest by good works."  

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140 *DA* 107, emphasis supplied.


143 She quoted John 15: 9-10 which says, "As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have my Father's commandments and abide in his love." See *FE* 399.
words and good works, and men see the works of those who love God, and they are led thereby to glorify God. The true Christian abounds in good works."144

She asserted that in the last judgment the believers will be viewed by the judge according to the fruit they produce, "for they are an index of the way" in which the believers have regarded Christ. God "the Lord is most honored and glorified by those who do the most good works."145

Good Works and Reward

Good works will be rewarded in the last judgment. According to Ellen White, this is one of God's purposes of executing the judgment.146 Rewards are reserved only for the redeemed. The redemptive purpose of the last judgment will climax in the bestowal of the reward for the believers at the hands of the judge. God's reward for the believers begins here in this world.147 Good works will continuously bring remuneration in everyday life, as long as the believer is faithful to God.148 She regarded God's

145Ibid.
146GC 428, 483-84; 2T 312.
1476T 306. To support her view she quoted from Matt 19:29: "And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life." And she explained that the believers will receive the reward for their sacrifice for God, a hundredfold in this life and they shall inherit eternal life ("A Lesson on Covetousness," RH, 16 September 1884, p. 593).
148Ellen White thus described the reward that God bestows upon the believers in the present world: "All who consecrate body,
blessings in daily life as the reward for good works, yet the reward in the present world is incomparable with the final reward.

White strongly rejected the idea that man receives his reward at death.\footnote{MS 6, 1889. See also FW 43. Ellen White explained that the saints will receive the reward after their ascension to heaven: "And as the redeemed shall ascend to heaven, the gates of the city of God will swing back, and those who have kept the truth will enter in. ... Then the righteous will receive their reward" ("The Love of God," \textit{ST}, 15 April 1889, p. 226).} The final reward cannot be given at the moment of death because man is not judged at that time, and consequently the reward cannot be decided. The reward will be given only after the close of the pre-Advent judgment, where all the believers are weighed according to their works at the second coming of Christ: "Our thoughts and our hopes are on the second advent of our Lord. That is the day when the judge of all the earth will reward the trust of His people."\footnote{COL 331; 1T 405; 2T 519; 3T 15; 4T 84, 334; TSS 28; "In the Master's Service," \textit{SW}, 2 April 1903, p. 97.}

The basis of reward

White consistently stated that believers will be rewarded on the basis of their good works.\footnote{GC 549-50.} In the last judgment, God will weigh all their works and will decide the reward accordingly.

1. \textbf{Human allegiance}. White saw "obedience" to the soul, and spirit to God's service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind" (6T 306).
commandments of God as the basis of reward in the judgment: "It is in
the doing of the commandments that there is great reward.\textsuperscript{152} Here
she specially meant the commandment of Christ to love God and fellow
men. Thus she emphasized the "sympathy and compassionate acts toward
the poor, the suffering, and the unfortunate" as "doing of the
commandments" of God.\textsuperscript{153} Whether men are obedient or not is revealed
by their works. All works done for the glory of God\textsuperscript{154} will be
regarded as works of obedience.

White especially emphasized that small things done for
fellow men will not lose their reward in the judgment day:

At the day of judgment; those who have been faithful in their
everyday life, who have been quick to see their work and do it,
not thinking of praise or profit will hear the words, "come, ye
blessed of My Father, inherit the kingdom prepared for you from
the foundation of the world." Christ does not commend them for
the eloquent orations they have made, the intellectual power they
have displayed, or the liberal donations they have given. It is
for doing little things which are generally overlooked that they
are rewarded.\textsuperscript{155}

She also mentions the "motive" of works as the basis of
reward. In the evaluation of man's work, the judge not sees only
the outward appearance. Before the penetrating eyes of the judge all
motives behind the outward works will be revealed, and Ellen White
stressed that man will be judged and rewarded according to motives
and spirit:

His reward is with Him, and His work before Him, to give to

\textsuperscript{152} T\textsuperscript{60}. A similar statement is found in Letter 19, 1901.
\textsuperscript{153} Ibid.
\textsuperscript{154} TSS 28.
every man according as his work shall be. Every good and every
wrong act, and its influence upon others, is traced out by the
Searcher of hearts, to whom every secret is revealed. And the
reward will be according to the motives which prompted the
action. 156

Our reward is not dependent upon our seeming success, but
upon the spirit in which our work is done. 157

In connection with this aspect, White condemned "self-
righteousness." Defining "self-righteousness" as sin, she stated
that good deeds performed for the praise of men would not be rewarded
in the final reckoning. 158 Divine compensation will be meted out
not according to the outward appearance, but to the spirit of
the person performing the work, "for the Lord sees not as man sees;
man looks on the outward appearance, but the Lord looks on the
heart." 159

Another element that is the basis for reward is "fidelity." White, in her exposition of the parable of the "Talents," 160 stressed
that every man has been given ability to do a certain work. The man
who received one talent was condemned because of his unfaithfulness,
while those who received two or five talents were commended on to
their faithfulness: 161 "The Lord does not reward the large amount of

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156 2T 520.
157 MS 20, 1905. A similar statement is found in COL 397.
158 SL 8 (originally in "The Bible Students' Library," No. 1
[1889]).
159 Sam 16:7. Ellen White quoted this text in the following
books: COL 72; PP 323; SC 34; IT 320; 2T 11, 72, 418, 633; 3T 201,
244, 301; ST 31, 333, 625, 658; BT 197; TT 88, 242, 8T 146.
160 Her exposition on this parable is in COL 325-65.
161 COL 355-56.
labor. He does not regard the greatness of the work so much as the fidelity with which it is done. The good and faithful servant is rewarded."162

Thus, in her exposition of the basis of reward, Ellen White emphasized the person's spiritual and mental attitude together with good works. She viewed good works as the outward expression of the inner thought. If the motive is unsound, the work is unacceptable to God, even if it looks good outwardly to human eyes. A great amount of work will not be remunerated if it is not accomplished with one's heart. But the "humblest effort of unselfish love"163 will be counted as valuable for reward in the final day of account.

2. Divine generosity. As previously pointed out, Ellen White frequently underlines the fact that man's good works are the evidence of what Christ has done for and in man.164 Therefore man earns no merit for his work. The motivation of a man's work should be to praise the name of the Lord who has enabled him to do all good things.165

White frequently warned her fellow believers not to consider


164See above, pp. 263-64.

165"If any good is accomplished, take no credit to yourself. God alone should be exalted. God alone has done it all" (2T 53). To explain man's unworthiness of his work, Ellen White thus stated: "After we have done all that we are capable of doing, we are then to say: We have done no more than our duty, and at best are unprofitable servants, unworthy of the smallest favor from God. Christ must be our righteousness and the crown of our rejoicing" (3T 526). See also 2T 465; 4T 228; 7T 209; MS 27, 1886. Ellen White drew her view from the parable, "Unprofitable Servants" in Luke 17: 7-10.
their feeble works as meritorious. On the other hand, she stressed that the reward will be given not because of man's efforts but on the basis of God's love and grace. As good works are done "through Christ's grace," reward will be given likewise. Reward is not given as a "debt that Christ owes" for good works of man, because man with all his good works still owes Christ for being able to do these good deeds.

She elaborated on the parable of the "Laborers in the Vineyard" of Matt 20:1-16 that teaches "the reward of grace." In Bible times, it was the custom for those who were seeking employment to wait in the marketplace, and employers went out there to find workers. In the parable, the laborers were hired at different hours: "early in the morning," "the third hour," "the sixth hour," "the ninth hour," and "the eleventh hour." Nevertheless, the owner of the vineyard gave identical wages regardless of amount of work or the working hours. White pointed out that "God is not controlled

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166 CO L 397; DA 314; "Our Duty in Ministering to the Poor," RH, 27 June 1893, p. 402.
168 DA 314.
169 COL 361.
170 Ibid., p. 397.
171 Augustine, in his Sermon XXXVII, interpreted the same wages as "eternal life." Pointing out the fact that each of the laborers received the same amount of wages, a denarius, Augustine explained that it is a "pattern for the community of faith." As the owner of the vineyard gave an equal amount of wages to all his workers regardless of the hours worked and the amount of toil, Augustine asserted that each believer will receive the same "eternal life." All who are righteous will participate in the resurrection to eternal life no matter whether they were hired early in the
by any human standard." According to man's economic system and sense of equity, compensation must be given in proportion to the work accomplished. But God's kingdom has a different principle of remuneration, i.e., the reward of God's grace.

She explained this parable in terms of the believer's experience of working for God. She compared those who came into the vineyard at the "eleventh hour" with sinners who know their "unworthiness." Thus she pointed out that the reward in the last judgment will be given to believers not because of meritorious works but on the basis of God's generosity: "The reward is not of works ... but it is all of grace." To her, the two seemingly contradictory doctrines, "justification by faith alone" and "reward according to works," do not stand against each other, rather they advocate God's character in dealing with man's sin problem.

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172 COL 397.

173 White stressed this principle in the following words: "In the parable the first laborers agreed to work for a stipulated sum, and they received the amount specified, nothing more. Those later hired believed that master's promise, 'whatsoever is right, that shall ye receive.' They showed their confidence in him by asking no question in regard to wages. They trusted to his justice and equity. They were rewarded, not according to the amount of their labor, but according to the generosity of his purpose" (ibid.).

174 Ibid., p. 401. G. C. Berkouwer expressed the same idea that man's reward will be based on God's grace: "Good works have a part in obtaining a reward only through 'their acceptance by the divine mercy.' He who concerns himself with the relation between works and reward must keep a steady bearing of God's mercy. Otherwise he will lose himself in a maze of legalism and works righteousness" (Faith and Justification [Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1954], p. 128).

175 Berkouwer also viewed that these two doctrines are not against each other, but inseparably related in complementary purpose:
Grade of reward

The value of the reward which will be given to the believers is beyond man's imagination. The "richest things earth can offer are valueless" compared to it. God will give the reward to each person "according as his work has been." Does this mean that there will be some sort of grade or degree in the divine remuneration? If man is rewarded by works done by the grace of God, how can there be any discrimination in allotting recompense?

First of all, it was Ellen White's premise that all who will be saved will be rewarded. The final result of God's judgment will be either salvation or destruction. Therefore, the basic reward of the believers is salvation, i.e., eternal life. God will bestow eternal life to every one of the redeemed as a reward. Heaven will be given as their abode and they will enjoy all privileges that will be provided by the Redeemer.

"Rewards and sola fide--sola gratia go well together. It is he who has understood the significance of sola fide who is able to speak meaningfully of the relation between the works of faith and reward; he is guarded against the deceit of the human heart which threatens ever to substitute for this relation, grounded in God's mercy, a correlation arranged outside mercy, and through which the religion of faith in God's sovereign grace is seriously evangelical" (ibid., p. 129).

176 Ellen White stated that "human language is inadequate to describe the reward of the righteous" ("The Inestimable Gift," RH, 22 October 1908, p. 7).

177 RH 657.


On the other hand, White frequently remarked that there will be differences in rewards according to works done in the present life. On several occasions, she expressed the idea of different types of crowns for the saints. Describing the crowns given to the 144,000, she stated: "Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few." In this way, she distinguished between a greater and a lesser reward.

Ellen White further explained that "the most abundant reward" will be given to "those who mingled with their activity and zeal, gracious, tender pity for the poor, the orphan, the oppressed, and the afflicted." To her, these differences of reward will be in proportion to talents received and used. By using the talents wisely and faithfully, believers can "increase their eternal reward." Accordingly, she exhorted her fellow believers "to make diligent work" because the actual reward will be given according to how earnestly man does his appointed work here in the present life.

Although there will be degrees of blessedness and honor in direct proportion to the fidelity of each soul, each will receive as great a measure of reward as they can contain. Everyone will be

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180 EW 17. Similar statements are found in 1T 198; "Our Duty in Ministering to the Poor," RH, 27 June 1893, p. 402.

181 "parable of the Laborers," RH, 3 July 1894, p. 418.

182 1T 198. She expressed the same view in "The Condition of Acceptance," RH, 14 February 1888, p. 97.

183 Letter 79, 1897.
"perfectly satisfied" with his reward.\textsuperscript{184}

\textbf{Reward and Christian life}

Ellen White pointed out that reward should not be uppermost in the mind of the Christian because it is given as a natural result of the faithful relationship between man and Christ on the basis of love. Those who will be rewarded in the day of final reckoning are those who "perform faithfully their appointed work day by day,"\textsuperscript{185} without concern for recompense. The crown will be given as the result of bearing the cross in this present life. The Lord has no place in His work for those who have a greater desire to win the crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward—men who are more solicitous for principle than for promotion.\textsuperscript{186}

She emphasized the importance of the Christ-centered Christian life: "It is not . . . the hope of everlasting reward, that leads the disciples of Christ to follow Him."\textsuperscript{187} Rather, they should constantly "behold the Saviour's matchless love" revealed in His earthly life. In this way, people can become Christians and serve God and their fellow men as Christ did. She stressed, "We are not to think of reward, but of service."\textsuperscript{188} Those who serve God and fellow men in this spirit of unselfishness will say that "we are

\textsuperscript{184}EW 17.  
\textsuperscript{185}MH 477.  
\textsuperscript{186}Ibid., pp. 476-77.  
\textsuperscript{187}DA 480.  
\textsuperscript{188}MB 81.
unprofitable servants" in the light of the "priceless" reward reserved for them.

**Evil Works as the Grounds of the Punitive Aspect of the Last Judgment**

While good works are the basis of the redemptive aspect of the last judgment, evil works are the ground of the punitive aspect. Thus Ellen White held that man is judged according to works whether they are good or evil. Although she used the phrase, "judgment according to works" for both aspects of the judgment, i.e., redemptive and punitive, in her use of this phrase she referred more frequently to the punitive aspect. She more frequently treated the redemptive aspect from the perspective of "justification by faith."

**Evil Works and Judgment**

**Evil works defined**

In her explanation of evil works as the grounds of judgment, she observed sins in two categories: (1) active, and (2) omissive.

1. **Active evil works.** While's general definition of evil work is either mental or physical action that violates God's law.\(^{189}\) Adam's sin that has affected all human beings has nothing to do with the last judgment.\(^{190}\) No one will be judged as guilty

\(^{189}\)"The transgression of God's law is in a single instance, in the smallest particular, is sin, evil work" (MS 145, 1897, emphasis supplied).

\(^{190}\)Ellen White does not use the words "original sin" which is similarly defined by the scholars as "participation in the common sin of the race with which God charges us, in virtue of our descent from Adam, its first father and head" (Strong, Systematic Theology, p. 594).

Yet, Ellen White has not denied the universal evil effect of Adam's sin upon his posterity. Describing the human nature of Christ
because of a transmitted sinful nature. The only sins with which the last judgment is concerned are actual evil deeds; how one has reacted to God's act of love. White mentioned a good number of evil works\textsuperscript{191} in her counsels.

2. Omissive evil works. The concept of evil works dealt with at the final judgment is broader than actual evil deeds. Evil work is not only actual rebellion against God by breaking His commandments but also "indifference" toward needy people and the omission of good works which man could have done. In her exposition of the parable of the "Talents,"\textsuperscript{192} she made this point:

We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God.\textsuperscript{193}

She clearly pointed out this view: "For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity" (DA 117).

\textsuperscript{191}Some of the evil doings she mentioned in connection with the last judgment are: "dishonesty" (3T 551; 4T 564), "injustice" (COL 177; 5T 245), "indifference" (3T 525), "adultery" (LS 242; 4T 385), "ambition" (LS 241), "avarice" (4T 385), "covetousness" (TM 146), "cruelty" (COL 177; EW 168), "Sodomite deeds" (GC 632), "hatred" ("Nothing Is Hidden," RH, 27 March 1888, p. 193), "irreverence" ("Irreverence in the Youth," YI, 8 October 1896, p. 322), "jealousy" (1T 526), "licentiousness" (4T 146), "negligence" ("The New Heart," RR, 14 April 1885, p. 225; 2T 160), "uncontrolled passions" (4T 366), "prejudice" ("The Duty of Confession," RH, 16 December 1890, p. 769), "pride" (LS 241), "robbery" (COL 266), "selfishness" (CS 240; GC 482), "unbelief" (CT 372), "unfairness" (Letter 72, 1909), "false words" (4T 335).

\textsuperscript{192}Matt 25:13-30. See COL 325-65.

\textsuperscript{193}Ibid., p. 363. In the description of her vision received on October 23, 1879, Ellen White stated of the sinners before the
She held that omission of doing good works is also condemned by the law of God.

The condemning power of the law of God extends, not only to the things we do, but to the things we do not do. We are not to justify ourselves in omitting to do the things that God requires. We must not only cease to do evil, but we must learn to do well. God has given us powers to be exercised in good works; and if these powers are not put to use, we shall certainly be set down as wicked and slothful servants. We may not have committed grievous sins; such offences may not stand registered against us in the book of God; but the fact that our deeds are not recorded as pure, good, elevated, and noble, showing that we have not improved our entrusted talents, places us under condemnation. 194

Ellen White stressed this concept of evil works and encouraged her fellow believers toward good.

Accountability for evil works

In the last judgment, only those evil works retained in the books of heaven will become the grounds of punitive judgment. In other words, only the sins of the wicked will appear in the judgment, because the sins of the righteous should have been removed from the book of records through the mediatorial work of Christ Jesus.

Ellen White held that the judgment for the believers, i.e., the pre-Advent investigative judgment, precedes that of the judgment bar of God who have been condemned because of their negligence of doing good works: "One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. . . . True, they had not such confessions to make as had the vile and basely corrupt; but, like the fig tree, they were cursed because they bore no fruit, because they had not put to use the talents entrusted to them" (4T 385-86).

194 "The Character of the Law of God," ST, 15 April 1886, p. 225. See also GC 601; PK 488. This view is supported by Scripture: "Whoever knows what is right to do and fails to do it, for him it is sin" (Jam 4:17).
wicked. When the judgment for the believers is over, the saints can no longer bring their sins to remembrance because "their sins have gone beforehand to judgment and have been blotted out." In the "panoramic view of the great conflict" in the last judgment, only the sinful past of the wicked will be shown in contrast with the pure and sacrificial life of Christ.

She explained evil works as the evidence of unbelief. Unbelief originated in Satan and has continually controlled many people, leading them to be separated from God. She viewed

195See above, p. 157.
196GC 620.
197Ellen White depicted the appearance of evil works of the wicked in the last judgment as follow: "As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin the blessings prevented, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart—all appear as if written in letters of fire" (GC 666).
198Ellen White indicated unbelief as sin (6T 474).
199SC 116, 119.
200DA 241.
201CH 31. She explained the delay of Christ's second coming as the result of unbelief among the believers, pointing out that the same sin prevented the people of Israel from entering the promised land. She wrote: "It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Hebrews 3:19.... In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God" (GC 458).
unbelief as a most terrible sin\textsuperscript{202} that leads to eternal destruction, and she warned her fellow believers of its peril.\textsuperscript{203} She also mentioned that in the last judgment unbelief will be exposed and "no one will be excused" for his resistance to the workings of the Holy Spirit.\textsuperscript{204} She saw unbelief as inseparably related to evil works. In short, all works not connected with the merits of Christ are accountable as evil works in the last judgment.

**Evil Works and Punishment**

As the believers will be rewarded by the judge for their good works, the wicked will be punished for their evil works. Thus the last judgment is universal: all human beings will receive either reward or punishment according to their works.

**Time of punishment**

For believers, there is no punishment because Christ already endured penalty on their behalf. Punishment is reserved only for sinners whose sins are not blotted out from the heavenly record. Therefore, in the last judgment, the ultimate distinction is not between the more punished and the less punished or the more rewarded and the less rewarded, but rather between the rewarded and the unrewarded.

\textsuperscript{202}"There is no sin greater than unbelief" (HS 132). White compared unbelief with the terrible disease: "Physical disease, however malignant and deep-seated, was healed by the power of Christ; but the disease of the soul took a firmer hold upon those who closed their eyes against the light. Leprosy and palsy were not so terrible as ... unbelief" (DA 271).

\textsuperscript{203} 640.

\textsuperscript{204} FE 251 (originally in "Christian Education" [supplement], 1893).
punished. All who are not rewarded will be punished.

From time to time God's punishment already falls upon the wicked in the present world. White gave various illustrations of these present punishments from the Scriptures. Yet her ultimate concern was the eschatological punishment. According to her, the final punishment of the wicked starts at "the end of probationary time." In other words, as soon as the pre-Advent investigative judgment is over, the eschatological punishment will begin with the seven last plagues. Quoting from the angel who spoke to her in the vision, White saw the last plagues as "the wrath of God and the Lamb that causes the destruction or death of the wicked."

The climax of the punishment will be after the millennium. Ellen White expressed her view on this topic in her exposition of the parable of the "Tares:"

The wheat and tares grow together until the harvest, the end of the world. Then the tares are bound in bundles to be burned, and the wheat is gathered into the garner of God. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Then "the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of

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205 "Those who do not choose to accept of the salvation so dearly purchased, must be punished" (EW 221).
206 COL 72.
207 After the pre-Advent investigative judgment, Christ "will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out" (EW 36).
208 EW 52.
209 GC 661.
210 Matt 13:24-30, 37-43. Her exposition of this parable is in COL 70-75.
fire; there shall be wailing and gnashing of teeth."211

**Nature of punishment**

God's eschatological punishment will be a terrible one212 because it is unmixed with God's mercy. It signifies the "everlasting destruction" of the ungodly. Nevertheless, Ellen White saw that punishment is not God's intention. Rather it is the opposite. God loves sinners and through the Holy Spirit works to save them.213

She advocated God as One who does not pre-plan the punishment of the wicked but is forced to it because of man's evil choice. Pointing out the rabbis' teaching that "there is rejoicing in heaven when one who has sinned against God is destroyed," she asserted that "Jesus taught that to God the work of destruction is a strange work,"214 referring to Isa 28:21: "The Lord shall rise up as in Mount Perizim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act."215 She further commented that the Lord reluctantly

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211Ibid., p. 75.

212"Doing for Christ," RH, 16 August 1881, p. 113.

213She thus described this point: "We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. . . . By choosing sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death" (Letter 96, 1896).

214COL 190. And she further commented that "all heaven delights" when sinners restore God's own image. See also PP 139.

215To elaborate her view, White also quoted other biblical texts, such as Ezek 33:11; Exod 34:6-7; Mic 7:18; Nah 1:3. See DA 582; GC 627; PP 628.
punishes the transgressors to "vindicate the authority of His down-
trodden law."216

Grade of punishment

As the saints will be rewarded differently according to their
good deeds, the wicked will be punished in different degrees on the
basis of their evil works. 217

The doom of the wicked in general is "eternal punishment." For all of them the second death is reserved. However, Ellen White stated that the amount of punishment will be different according to the individual's wickedness. Every evil work will bring "its punishment," 218 and the wicked will accumulate the size of their own punishment by their own deeds.

As a factor in deciding the amount of punishment, she pointed to personal negligence. The amount of punishment "will be according as the talents have been abused." 219 Those to whom more is given, more will be demanded. In other words, the amount of punishment will be in proportion to the light received and rejected. 220

Another crucial factor is the evil work that influences

216 GC 627.

217 "The Lord will judge according to their works those who are seeking to establish a law of the nations that will cause men to violate the law of God. In proportion of their guilt will be their punishment" (Letter to Elder J. A. Burden and Others Bearing Responsibilities at Loma Linda, 3 November 1907). This view is supported by the Scriptures: Luke 12:47-48; 1 Cor 3:8; Gal 6:7.

218 AT 147.

219 "What Shall We Answer," RH, 23 February 1886, p. 114. See also 2T 668.

220 PK 425; 4T 165.
others to commit sin. Indicating "the terrible evils" of those who are making intoxicating beverages, she stressed that they are accumulating a double portion of punishment: "They are transgressors of the law of God, and they will be punished for the sins which they commit and for those which they have influenced others to commit through the temptations which they have placed in their way."\textsuperscript{221}

White explained that Satan will be punished heavier and longer than the wicked. He will be punished for his own sin of rebelling against God's government as well as for the sins of the people because he caused them to commit sins. Describing her vision about the divine judgment of the wicked, she expressed the different grades of the punishment.\textsuperscript{222}

In her explanation of Satan's punishment, Ellen White identified Satan with the scapegoat. As the sins of the Israelites were removed and heaped upon the head of the scapegoat on the Day of Atonement, she explained that all the repented sins of the redeemed will be placed upon Satan, and he will finally be punished as the instigator of sin:

\begin{quote}
\textsuperscript{221}T 359.
Then I saw thrones, and Jesus and the redeemed saints sat upon them; and the saints reigned as kings and priests unto God. Christ, in union with His people, judged the wicked dead, comparing their acts with the statute book, the Word of God, and deciding every case according to the deeds done in the body. Then they metered out to the wicked the portion which they must suffer, according to their works; and it was written against their names in the book of death. Satan also and his angels were judged by Jesus and the saints. Satan's punishment was to be far greater than that of those whom he had deceived. His suffering would so far exceed theirs as to bear no comparison with it. After all those whom he had deceived had perished, Satan was still to live and suffer on much longer" (EW 290-91).
\end{quote}
The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on.\(^{223}\)

White did not hold Satan's punishment as a vicarious atonement. The iniquity of men was laid upon Christ, for He alone is "man's substitute and surety."\(^{224}\) Christ bore the sins of the world as the Lord's goat did on the Day of Atonement for the purpose of expiation. On the other hand, Satan will bear the result of the sins of the world and will be punished and annihilated as the scapegoat bore the penalty of the sins of the Israelites.

Explaining the grade of the punishment, White let the ministers consider the severe suffering they may receive if they neglected their duty. She warned that their suffering will be "tenfold greater than that of their people."\(^{225}\) In this way she emphasized the great responsibility of the ministers.

In Ellen White's doctrine of the last judgment, the divine punishment varies in duration and intensity according to light received, what is rejected, and responsibility shown toward God and

\(^{223}\)GC 673.

\(^{224}\)3SP 162. White further explained that Christ "was counted a transgressor that He might redeem them from the curse of the law." See also GC 658.

\(^{225}\)Ellen White described that in the last judgment, the people will bitterly reproach their ministers: "The people turned upon their ministers with bitter hate and reproached them, saying, 'You have not warned us. You told us that all the world was to be converted, and cried, Peace, peace, to quiet every fear that was aroused. You have not told us of this hour; and those who warned us of it you declared to be fanatics and evil men, who would ruin us'" (EW 282).
fellow men. In this way God's justice will be revealed.

Hell fire

The punishment of the wicked in the last judgment is an exercise of God's justice. The doctrine of eternally burning hell fire, Ellen White condemned as a "heresy," "a false doctrine," "opposed to Bible teachings." She argued that Satan is the author of such a "horrifying thought," and the doctrine of eternal torment of the wicked has been introduced by the Roman Church.

In her thought, there should be "no eternally burning hell" because it contradicts the purpose of the last judgment. She understood the fire of punishment as everlasting in its effect. The punishment of the wicked, she explained, will take place when

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226 Robert Leo Odom, a modern Adventist writer expressed exactly the same notion: "To make a sinner suffer more than he deserves would be unjust; to make him suffer less than his due would not be right. To make all sinners suffer alike would be wrong. But each will be given punishment proportionate to the evil that he has committed. Some will suffer longer, and, therefore, to a greater degree than others" ("When the Millennium Ends," RH, 11 July 1957, p. 5).

227 EW 218-22.
228 Ev 365 (originally in GW [1892 ed.] 229); GC 536.
229 GC 545.
230 LT 24-26.
231 GC 536. "Then the way was prepared for Satan to work through his representatives and hold up God before the people as a revengeful tyrant--one who plunges all those into hell who do not please Him, and causes them ever to feel His wrath; and while they suffer unutterable anguish, and writhe in the eternal flames, He is represented as looking down upon them with satisfaction" (EW 219).
232 GC 674.
233 For the purpose of the last judgment, see above, p. 118.
they rise up from the dead after the millennium. When they come up around the camp of the redeemed and the city of New Jerusalem, the devouring fire will fall upon them from God out of heaven. The wicked will be as though they had not been. She did not mention the length of time the act of consuming the wicked will take. She did clearly deny the idea of the sinner's eternal torment in endless hell fire.234

She further explained that after the destruction of the wicked, of Satan, and of his evil angels, the fire will purify the earth. Every trace of sin will be swept away and the earth will be fully restored to its original state,235 and God's eternal kingdom will be established. Thus, the ultimate purpose of the last

234 J. N. Andrews held exactly the same position, saying: "Is it true that this lake of fire, after consuming the wicked, and after melting the earth, shall cease to burn, and that there shall be a new earth that shall spring from the ashes of the old, wherein the just shall dwell? Malachi plainly teaches that the fire shall cease to burn after devouring the wicked, and that the very place where the wicked were burned shall become the abode of the saints. For he speaks of what shall follow the burning day: 'And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.' Mal. 4:3. ... So that the fire shall sometime cease to burn, and then God shall create from the ashes of the old earth a new earth to be the abode of his people forever. ... It is certain, therefore that the fire in which the wicked are to be punished shall not burn to all eternity" ("The Scripture Doctrine of Future Punishment," RH, 7 July 1874, p. 28).

Odom explained that eternally burning hell fire only perpetuates the existence of evil and it is not the purpose of God in executing the last judgment: "A hell fire filled with billions of screaming, suffering human wretches ceaselessly broiling, frying, and sizzling in billows of flame throughout the ages of eternity would not be a solution to the problem of sin and its results, but an endless perpetuation of it on a scale the universe thus far has never seen. The perpetual existence of evil and misery is not in the plan of God" ("When the Millennium Ends," p. 5).

235 SG 218.
judgment will be achieved in the total destruction of an evil world and the full restoration of God's creation.

**Interrelationship of Faith and Works in the Last Judgment**

In the history of Christianity many have attempted to solve the tension between faith and works as the basis of the last judgment. Quite often these attempts have been biased, either minimizing or negating one or the other of these elements. Throughout the writings of Ellen White, these two seemingly contradictory entities are discussed quite extensively. Her consistent expression was "justification by faith" and "judgment according to works," with faith and works inseparably connected as the ground of evaluation in the last judgment of God.

**Biblical Foundation of "Judgment According to Works"**

The judgment of God on the basis of man's deeds is repeatedly revealed in the Scriptures. As a Bible student, White discussed this teaching in terms of a number of illustrations in the Scriptures.

**Parable of sheep and goats**

In the exposition of this parable of Matt 25: 31-46, Ellen

236 See above, pp. 118-23.

237 For a discussion of attempts of different schools of thought, such as Lutheranism, Calvinism, and Catholicism, to solve the tension between righteousness by faith and judgment according to works, see Berkouwer, Faith and Justification, pp. 103-40.

238 Ibid.

239 See above, pp. 248-60.
White wrote various comments on the significance of works in the judgment. In the parable, the king-judge pronounces sentence on the basis of human works. The people on his right side the judge commends because of the abundance of their good works, while He pronounces eternal condemnation on the people on his left side, due to their evil deeds.

White emphasized Christ's identification with His people. Whatever humans do to their neighbors in need, they do to Christ:

Jesus here identifies Himself with His suffering people. It was I who was hungry and thirsty. It was I who was a stranger. It was I who was naked. It was I who was sick. It was I who was in prison. When you were enjoying the food from your bountifully spread tables, I was famishing in the hovel or street not far from you. When you closed your doors against Me, while your well-furnished rooms were unoccupied, I had not where to lay My head. Your wardrobes were filled with an abundant supply of changeable suits of apparel, upon which means had been needlessly squandered, which you might have given to the needy. I was destitute of comfortable apparel. When you were enjoying health, I was sick. Misfortune cast Me into prison and bound Me with fetters, bowing down My spirit, depriving Me of freedom and hope, while you roamed free.240

The same norm is used for both the saints and the lost. The saints on the right side of the judge were commended because they had done good works to Christ who was represented by needy people, and the wicked on the left side were condemned because they did no good works for Christ. White stressed that only those who work for Christ can be admitted to heaven:

There are orphans that can be cared for; but many will not venture to undertake such a work; for it involves more labor than they care to do, leaving them but little time to please themselves. But when the King shall make investigation, these do-nothing, illiberal, selfish souls will then learn that heaven is for those who have been workers, those who have denied themselves for Christ's sake. No provisions have been made for

\[240\text{ST 26.}\]

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those who have ever taken such special care in loving and looking out for themselves.241

She exhorted the believers to be liberal in helping the needy.242

Her concern as always, was pastoral, not doctrinal.

White further expanded the application of the parable. She identified Christ with every human being: "But not to any class is Christ's love restricted. He identifies Himself with every child of humanity.... He is the Son of Man, and thus a brother to every son and daughter of Adam."243

She emphasized the importance of living a practical Christian life according to "His principle." Those who will be commended in the last judgment "may have known little of theology."244 Only those who cherished the principle of God's law will be admitted into the kingdom of God. She mentioned the possibility of the salvation of the heathen who have not known the written law of God. According to her, among the heathen are some who will be saved for they have been faithful in doing good works which are "evidence that the Holy Spirit has touched their heart."245


242"I implore you, my brethren, in every church, rid yourselves of your icy coldness. Encourage in yourselves a love of hospitality, a love to help those who need help" (ibid., p. 114).

243DA 638.

244Ibid.

245See above, p. 141, footnote 160. She described the salvation of the heathen people: "How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me! How glad will be the heart of the Infinite Love as His followers look up with surprise and joy at His words of approval!'" (ibid.).

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In this way she stressed the importance of man's work as the ground of evaluation in the last judgment.

In her explanation of those who are on the left hand of the Judge, she stated that they are "unconscious of their guilt." Their sin was not in committing evil but in not doing good. They have been satisfied with what they owned and did not share God's blessing with other people. In this account, she particularly warned the rich who are ignorant of the needs of their fellow men. Those who do not do something for their neighbor in need will be condemned as if they did great evil to the Lord.

Parable of talents

Another text White used to explain "the judgment according to works" is Matt 25: 14-30, the parable of the "Talents." Her first exposition on this parable appeared in 1859. She pointed out

246 To the rich, God has given wealth that they may relieve and comfort His suffering children; but too often they are indifferent to the wants of others. They feel themselves superior to their poor brethren. They do not put themselves in the poor man's place. They do not understand the temptations and struggles of the poor, and mercy dies out of their hearts. In costly dwellings and splendid churches, the rich shut themselves away from the poor; the means that God has given to bless the needy is spent in pampering pride and selfishness. The poor are robbed daily of the education they should have concerning the tender mercies of God; for He has made ample provision that they should be comforted with the necessities of life. They are compelled to feel the poverty that narrows life, and are often tempted to become envious, jealous, and full of evil surmisings. Those who themselves have not endured the pressure of want too often treat the poor in a contemptuous way, and make them feel that they are looked upon as paupers" (ibid., p. 639).

247 Ibid., p. 641. See also COL 365. White's expositions of the parable, "Sheep and Goats" are also found in the following references: MH 205-7; TT 637-38; MS 16, 1886; "Doing for Christ," RH, 16 August 1881, p. 113; "Our Duty in Ministering to the Poor," RH, 27 June 1893, p. 401.
that this parable "has not been fully understood" by the believers. This particular parable is significant for present-day believers, for it was given specially "for the benefit of Christians living in the last days." 

White emphasized that the talents in the parable "do not represent merely the ability to preach" and teach others the word of God. She held that this parable should be applied also to "the temporal means which God has entrusted to His people." Angels are keeping a faithful record of every man's work, and whether or not he used his possessions for doing good. Then, according to this work, will everyone be judged in the last judgment and "the sentence of each is recorded by his name." Finally the wicked will be punished according to the recorded sentence "at the time of slaughter."

In 1869, White emphasized that a talent is given to every individual; thus the judgment will not depend on the endowment of the talent (regardless of the quality or quantity), but rather on whether or not one utilizes his or her talents. She stated: "The one to whom is entrusted one talent is not responsible for five, or

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248It 197.
249Ibid.
250Ibid. In this account, White particularly mentioned about Christians' attitude toward their possessions.
251Ibid., p. 198.
252T 245. White commented that the quantity of talents is decided by the Giver "proportioned to" the individual's capability. Thus she pointed out that the Judge does not evaluate a man according to the amount of talents received, because there is no opportunity for man to choose talents. He will examine the work of the individual with the given talents. She wrote: "God requires that all, the weakest as well as the strongest, fulfill their appointed work. The interest expected will be in proportion to the amount entrusted."
for two, but for the one." Man is responsible for the talents for
they are lent him by God. Accordingly, he must work to improve
the talents: "Those who have a large amount of means are responsible
for a large number of talents. But the comparatively poor men are
not released from responsibility."254

Ellen White's most extensive account of the parable
of the "Talents" was published in 1900,255 about twelve years after
the controversy on "righteousness by faith" in the Minneapolis
General Conference sessions.256 In this account, she still empha-
sized the importance of man's work. She applied this parable to
Christians particularly: "the claims of God are not recognized by
all. It is those who profess to have accepted Christ's service who
in the parable are represented as His own servants."257 She viewed
the "talents" as gifts imparted by the Holy Spirit in the church.
This happened in a special sense at Pentecost, after Christ's
ascension.258 Since then, God has continually bestowed "talents" on
His church.

2532T 656.
254Ibid., p. 659.
255COL 325-65.
256See above, pp. 23-25.
257COL 326. White further commented: "Christ's followers
have been redeemed for service. Our Lord teaches that the true
object of life is ministry. Christ Himself was a worker, and to all
His followers He gives the law of service--service to God and to
their fellow men. . . . By living to minister for others, man is
brought into connection with Christ. The law of service becomes the
connecting link which binds us to God and to our fellow men" (ibid.).
258Ibid., p. 327. She stated that the talents represent
especially the gifts of the Holy Spirit in 1 Cor 12:8-11.
She illustrated this with "talents" such as "speech," "time," "influence," "health," "strength," and "money," and emphasized man's responsibility in the use of the gifts of the Holy Spirit.\(^{259}\) She asserted that "many who profess to be Christians neglect the claims of God, and yet they do not feel that in this there is any wrong."\(^{260}\) She pointed out that "they love to hear the gospel preached, and therefore they think themselves Christians."\(^{261}\) Such will be treated in the last judgment as the unfaithful servant in the parable and will hear the sentence, "Take the talent from him."

**Parable of two sons**

Ellen White also emphasized "judgment according to works" in her explanation of the parable of the "Two Sons" of Matt 21: 28-32. She taught that "words are of no value unless they are accompanied with appropriate deeds."\(^{262}\) She pointed out that the parable was spoken to expose the attitude of Jewish leaders towards

\(^{259}\)Beside the gifts of the Holy Spirit, White included all gifts and endowments under the rubric of talents (ibid., pp. 328-53). She also stated that individual's attitude in the use of talents is to be sincere. Whatever the work is, what God wants man to do is his best. To explain this, she gave several illustrations: "If you are a mother, train your children for Christ. This is as verily a work for God as is that of the minister in the pulpit. If your duty is in the kitchen, seek to be a perfect cook.... If it is your work to till the soil or to engage in any other trade or occupation, make a success of the present duty. Put your mind on what you are doing" (ibid., pp. 359-60).

\(^{260}\)Ibid., p. 365. Later, in 1898, she wrote that this parable is "an illustration of the last general judgment" ("Preparation for His Coming," \textit{ST}, 21 April 1898, p. 1).

\(^{261}\)\textit{COL} 365.

\(^{262}\)Ibid., p. 272.
God's command. Like the second son who said, "I go, sir," and did not go, the Jewish leaders did not obey the voice of God:

In the son who said, "I go, sir," and went not, the character of the Pharisees was revealed. Like this son, the Jewish leaders were impenitent and self-sufficient. The religious life of the Jewish nation had become a pretense. When the law was proclaimed on Mount Sinai by the voice of God, all the people pledged themselves to obey. They said, "I go, sir," but they went not.263

Commenting on the reason for their failure, Ellen White said that it was because "they were not doers of the truth which they professed to teach."264 They disregarded "their Father's authority in refusing to do the work appointed them."265 Because of their disobedience God sent judgment upon them.

In connection with the salvation of man, she stated that without good works, no salvation can be attained:

We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it.266

In this account she stressed that a Christian's work should not be restricted to his fellow believers but should be extended to all who are in need.267 In the last judgment only two classes will be recognized--those who work for God and those who work against God. Accordingly, each individual will be judged according to his own

263 Ibid., p. 276.
264 Ibid.
265 Ibid., p. 278.
266 Ibid.
267 Ibid., p. 280.
works. Thus White's doctrine of "judgment according to works" can be seen to be based consistently on her understanding of the Bible, particularly in the parables of Jesus.

Faith and Works in Christian Life

To Ellen White faith and works are two essential elements for a growing Christian life. She viewed these two things not as independent of each other but as a blend. Faith and works go side by side. She illustrated faith and works in the Christian life as "two oars" of a boat which goes up the stream against the strong "current of unbelief." She thus described the relationship between faith and works in the Christian life: "By faith and good works he keeps his spirituality strong and healthy, and his spiritual strength increases as he strives to work the works of God." She rejected any idea that faith in the Lord Jesus Christ is all man needs, while disregarding the significance of man's work. In 1886, while staying in Basel, Switzerland, she expressed the significance of doing in Christian life thus:

Many are continually saying, "All that we have to do is to believe in Christ." They claim that faith is all we need. In its fullest sense, this is true; but they do not take it in the fullest sense. To believe in Jesus is to take him as our redeemer and our pattern. If we abide in him and he abides in

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268 "In representing the church as the vineyard, Christ does not teach that we are to restrict our sympathies and labors to our own numbers. The Lord's vineyard is to be enlarged. In all parts of the earth He desires it to be extended" (ibid., p. 282).


271 Ibid.
us, we are partakers of his divine nature, and are doers of his word. The love of Jesus in the heart will lead to obedience to all his commandments. But the love that goes no farther than the lips, is a delusion; it will not save any soul.  

In her view, Christ came not only to save man from sin but also to be a pattern of Christian life. She explained the relationship between faith and works in the Christian life from various perspectives.

**Soteriological deduction**

Justification and sanctification are the two pillars of White's soteriology. She viewed both as righteousness: justification as imputed righteousness and sanctification as imparted righteousness. She called the first, man's "title to heaven" and the second, man's "fitness for heaven." She understood "justification" as a moment-by-moment experience and "sanctification" as a life-time work. At the same time she saw an

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272 Many of the present day say, 'Believe, only believe, and live.' Faith and works go together, believing and doing are blended. The Lord requires no less of the soul now, than He required of Adam in Paradise before he fell—perfect obedience, unblemished righteousness" ("The Necessity of Co-Operation with God," RH, 1 November 1892, p. 673).

273 HS 189.

274 "Christ is our pattern; His life was an example of good works" (IT 505).

275 "Qualifications for the Worker," RH, 4 June 1895, p. 353.

276 Ibid.

277 Ellen White thought justification by faith as pardon of sin and power to obey the commandments of God (DA 608). She understood justification by faith as a moment experience: "The moment a sinner accepts Christ by faith, that moment he is pardoned" ("Faith and Good Works," ST, 19 May 1898, p. 2). Thus, salvation is accomplished in a moment when the sinner accepts Jesus Christ as his personal Saviour. However, she rejected such an idea that once
inseparable connection between these two soteriological experiences. Justification always results in sanctification and sanctification never stands without justification. Man's final salvation is the result of the union of justification and sanctification.278

In justification, faith is the sole agent. Man's work has no function at all in his justification. However, Ellen White did not deny man's involvement in God's act of justification. In fact, she pointed out that man's "entire surrender of the heart" is required "before justification can take place."279 In other words, according to White, man's assent is not enough for his justification. Without his mental appropriation of God's gift of justification, man saved, always saved. According to her, repentance is a life-time experience: "The life we live is to be one of continual repentance and humility. We need to repent constantly that we may be constantly victorious" (MS 92, 1901).

278 "Sanctification is not the work of a moment, an hour, a day, but a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformation wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome" (AA 560). See also COL 65; SL 10; "Growth in Grace," RH, 30 May 1882, p. 337.

279 W. R. Lesher pointed out the view of Ellen White on justification and sanctification in the following words: "In final salvation are met again the two aspects of God's loving character. Justification, the title to the kingdom, is God's gift, and thus the product of his mercy. Sanctification, the fitness for the kingdom, is man's meeting of God's requirement, and thus the product of his justice. But within each the opposite attribute of God's character is found, for justification becomes possible by the revelation of God's justice in Christ's death, and sanctification becomes possible by the gift of the Spirit" ("Ellen G. White's Concept of Sanctification" [Ph.D. dissertation, New York University, 1970], p. 187). This view of Ellen White is in agreement with her concept that the two cannot be separated and that they find unity in the righteousness of Christ.
can never be justified. In sanctification she clearly stressed man's cooperation with God. In this way, she understood faith and works as two inseparable elements in man's experience of the sanctified life.\textsuperscript{280}

In the thought of Ellen White, the imparted righteousness, i.e., sanctification, is what God is looking for in the last judgment.

When the judgment is set and the books opened, your life and mine will be measured by the law of the Most High. Those who have washed their robes of character and made them white in the blood of the Lamb, will be found keeping the commandments of God, and when every man is judged according to the things written in the books, they will receive the commendation of heaven and an eternal inheritance.\textsuperscript{281}

She explained that "it is only because of Christ's imparted righteousness that we are counted precious by the Lord."\textsuperscript{282} She saw sanctification as the work of a lifetime "to remove the stains of sin"\textsuperscript{283} and to constantly advance toward holiness.\textsuperscript{284} It progresses daily as long as the person lives and "there is no such thing as

\textsuperscript{280}"Christ the Way of Life," RH, 4 November 1890, p. 673.

\textsuperscript{281}Ivan T. Blazen explained the relationship between faith and works in connection with justification with this description: "The cross is the means by which justification is effected; faith is the means by which justification is accepted; and good works are the means by which justification is manifested. Works of righteousness testify to the reality and vitality of justification. Their absence indicates a broken relation with Jesus" ("Pre-Advent Judgment and John's Judgment," Adventist Review, 25 August 1983, p. 12).


\textsuperscript{283}AT 429.

\textsuperscript{284}Ibid., 84.
Accordingly, she stressed that "there must be progress in Christian living." Accordingly, she held that sanctification is not man's own work but the work of the Holy Spirit in man.

Ellen White referred to sanctification as the basis of final salvation. Man must do his best in attaining and maintaining sanctification. She admitted the fact that man cannot renew his heart with his own power. This is the work of God, "who worketh in you both to will and to work, for His good pleasure." On the other hand, she appealed to the Bible command: "Work out your own salvation." She stressed man's continual effort:

Wrong cannot be righted, nor can reformations in character be made, by a few feeble, intermittent efforts. Sanctification is the work... of a lifetime. ... Without continual effort


286"Growth in Grace," RH, 30 May 1882, p. 337.


288"No man creates faith. The Spirit operating upon and enlightening the human mind, creates faith in God... The Spirit of God impresses the truth on the heart" (MS 56, 1899).

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2T 472.

290ST 312. She quoted from Phil 2:12-13.
and constant activity there can be no advancement in the divine life, no attainment of the victor's crown.291

No one will be borne upward without stern, persevering effort in his own behalf. All must engage in this warfare for themselves. Individually we are responsible for the issue of the struggle; though Noah, Job, and Daniel were in the land, they could deliver neither son nor daughter by their righteousness.292

She asserted that justification precedes sanctification in Christian experience.293 The sinner must feel the need of justification and confess his sins. Then Christ forgives his sins and justifies him. When the relationship between God and the sinner has been restored by exercising faith, Christ imparts His righteousness and the sinner can begin to live as a Christian. When one is justified by the merits of Christ, he can be sanctified by Christ through the Holy Spirit. No justification, no sanctification.

Therefore, in the nature of this justification-sanctification relationship, White did not reject either of these two elements as the basis of man's salvation. She rather advocated both, not separately but in terms of their organic unity in Christian experience. Whenever she speaks of sanctification as necessary for man's final salvation, justification is assumed.294 Denying either

291Ibid., pp. 312-13. As an example, Ellen White stated Paul's experience of sanctification, saying that it "was the result of a constant conflict with self."


293"Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven" (MS 113, 1902).

one of them in Christian experience is "an easy religion" and never brings salvation.

Causes-and-effect relationship

Ellen White saw the relationship between faith and works in the Christian life as a cause-and-effect relationship. As the cause inevitably brings effect, and the effect is the natural result of the cause, faith and works cannot stand without mutual dependence. No cause, no effect. She elaborated this thought particularly in her application of Gal 6:7, "Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap." "Those who sow selfishness will reap selfishness," and those who sow "faith, rendering obedience to Christ, . . . will reap faith and power for future obedience." She thus exhorted the believers: "As you regard your eternal interest, arouse yourselves, and begin to sow good seed. That which you sow, you shall also reap. The harvest is coming—the great reaping time, when we shall reap what we have sown.

186.

295 GC 472.


297 COL 225.

the harvest is sure. Now is the sowing time."\textsuperscript{299}

White regarded faith as the cause and works as the effect, the fruits. The works of man can be evaluated in the last judgment only on the basis of the law of cause and effect. Whether man believes in the Saviour or not is revealed in his works.

She advocated, without exception, the doctrine of "salvation by faith alone,"\textsuperscript{300} yet never denied the importance of good works.\textsuperscript{301} She understood the relationship between faith and works as that of the tree and its fruit. She stated that when man accepts Christ by faith as the Lord in his life, good works will appear as evidence that he is in Christ.\textsuperscript{302}

Since good works are fruits of genuine faith, and not vice versa, man cannot become good by his own works. Only a good man can do good works. To explain this principle she appealed to the words of Christ, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."

\textsuperscript{299}T 31.

\textsuperscript{300}See above, pp. 253-54.

\textsuperscript{301}See above, pp. 260-62.

\textsuperscript{302}"Christ the Way of Life," RH, 4 November 1890, p. 673. This concept shows that Ellen White had the Methodist background in her understanding of the relationship between faith and works in the Christian life. According to Methodism, "Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and living faith, insomuch that by them a living faith may be as evidently known as a tree is discerned by its fruit" (The Doctrines and Discipline of the Methodist Episcopal Church [Cincinnati: Hitchcock & Walden; New York: Nelson & Phillips, 1876], p. 19).
Consequently, good works depend on faith in God, faith not on good works. Therefore, "judgment according to works" signifies that man's work is judged in terms of whether it was done on the basis of faith in God or not. Man's faith is seen in his works.

Accordingly, White repeatedly warned against the idea that man is justified by faith alone while disregarding his obligation to keep God's commandments. Her position was that "faith is essential, but genuine faith will enable its possessor to bring forth the fruits of the Spirit."

When E. J. Waggoner and A. T. Jones preached on righteousness by faith at the Minneapolis General Conference session in 1888, Ellen White endorsed their efforts to present Christ as man's only righteousness. Later, however, when she heard that they were teaching the doctrine of justification by faith alone in the extreme, while neglecting man's obligation to observe God's law, she wrote a letter from New Zealand, and warned A. T. Jones:

In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct

303 It 499-500. She quoted from Matt 12:35.

304 "Love for God is not a mere sentiment; it is a living, working power. The man who does the will of his Father who is in heaven shows to the world that he loves God. The fruit of his love is seen in good works" ("Faith and Good Works," ST, 19 May 1898, p. 2).

305 "Faith Does Not Make Void the Law," ST, 24 March 1890, p. 177.

306 See above, p. 24.
impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ.307

Maintaining the organic union of faith in God and works as the fruit of faith was a major concern in her soteriology. Her consistent principle was that "right actions are unmistakable fruits" of genuine faith.308

To her, evil works are the natural result of unbelief. To do evil works, one does not need to choose the devil to control his mind. If he does not have faith in God, his deeds are naturally evil because he himself has no power to do good.309 She emphasized obedience to God's commandments, not as the cause but rather as the effect of faith. Accordingly, disobedience to God's command is the result of lack of faith in God: "While they talk of the love of Jesus, their love is not deep enough to lead to obedience. The fruit they bear shows the character of the tree. It proves that their faith is not genuine."310

Man cannot know whether or not one has genuine faith in God except by the fruit of his life. White interpreted man's work, the
criterion of justification in the last judgment, as the "work of faith." It is faith's indispensable fruit. Therefore, according to her, man is justified by faith in the present and in the last judgment. He is regarded as righteous not because of his works but because of his faith in God. "Judgment according to works" does not assume justification by works but justification by faith that works.311

Christian perfection

In her doctrine of Christian perfection, White expressed this relationship between faith and works. She viewed Christian perfection as God's commandment: "God requires perfection of His children."312 She understood perfection as "sanctification of the entire being"313 and as "the fullness of the stature of Christ."314

She acknowledged that no perfect man exists because "all have the same sinful nature" and therefore are "liable to make mistakes."315 Perfection through man's own good works can never be

311Raoul Dederen expressed a similar thought, saying: "There is ... no room for a theology that sees justification by faith as the initial judicial act of God taking place in the present, followed in the final judgment by a justification based on works. Justification both now and in the future judgment comes by faith imputed for righteousness. Works, to be sure, are indispensable as a demonstration of true faith" ("Sanctification and the Final Judgment," Ministry, May 1978, p. 13).

312COL 315. See also MS 19, 1900.

313"How to Gain Spiritual Strength," RH, 1 October 1901, p. 631.

3142T 237.

315To support her idea, she quoted from Rom 3:10, "There is none righteous, no not one." See MS 31, 1911.
attained; perfection by man's work is impossible.

On the other hand, Ellen White emphasized that perfection is possible and must be attained in this present life because only those who are perfect in Christ will be admitted into the kingdom of heaven. God never requires of man anything which is not possible for him to do. She emphatically stated: "Perfection . . . is attainable by every one who strives for it." In fact, she mentioned that man is responsible for perfection and it is the "life-vocation" of each individual.

Ellen White held that perfection in this present world is possible and exhorted her fellow believers to do their best to attain it. She stated that whoever claims that it is impossible to live a perfect life acts "to impugn the justice and truthfulness of God." In the thought of Ellen White, perfection is possible only in Christ Jesus. Apart from Him, man can never attain Christian perfection because it is not man's perfection that is operative but Christ's perfection in man. She thus stated: "In ourselves we are

316"Accepted in Christ," ST, 4 July 1892, p. 534.
317"... perfect obedience . . . is necessary to . . . salvation. Without holiness no man shall see the Lord" ("A Holy People," RH, 15 March 1906, p. 8). In connection with the last judgment, she wrote: "In the day of judgment the course of the man who has retained the . . . imperfections of humanity will not be vindicated. For him there will be no place in heaven" ("Laborers Together with God," RH, 10 March 1904, p. 9).
318"The Perfect Law," RH, 5 April 1898, p. 213. See also 4T 567.
319"Improvement of Talents," RH, 8 January 1880, p. 17.
sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children."321

Man's perfection begins when he sees his own imperfection. The more a man understands the life of Christ the more he sees his unrighteousness in himself.322 A man is perfect because he has faith in Jesus Christ. Therefore, man's perfection is dependent on his rejection of the self-delusion that he is good in himself and on acceptance of Jesus Christ as his personal Lord. She understood perfection as Christ's righteousness coming to man through the forgiveness of sins. Therefore, a perfect man is not the one who never sins, but a forgiven sinner. She stated that God pronounced Abraham a perfect and righteous man, not because he had lived a sinless life, but because of his trust, faith, and obedience to God.323

White explained man's perfection in Christ by referring to Jesus' discourse on the relationship between the vine and its branches:

Jesus says, "I am the vine, ye are the branches" (John 15:5). Can we conceive of a more intimate relation than this implies? The fibers of the branch are identical with those of the vine. The communication of life, strength, and nourishment from the trunk to the branches is unobstructed and constant. The root sends its nourishment through the branches. Such is the believer's relation to Christ, if he abides in Christ and draws his nourishment from Him. But this spiritual relation between

321ISM 394 (originally in "The Bible Students' Library Series," April 1893).


323"It was this faith that was accounted unto him (Abraham) for righteousness" (PP 370).
Christ and the soul can be established only through the exercise of personal faith.324

In the explanation of this relationship, she emphasized faith as the condition through which man can receive Christ's perfection. She stated that everyone who obeys the commandments of God by faith "will reach the condition of sinlessness in which Adam lived before his transgression."325 Nevertheless, the possibility of man's sinless life is dependent on the life of Jesus Christ. She explained that the purpose of Christ's coming to this earth was to live "a life of perfect obedience." Thus He became an example "that men and women, through His grace, might also live lives of perfect obedience."326 She named Enoch and Elijah as examples who were perfect before God through faith in Jesus Christ.327 They could be perfect through the grace and the power of Christ, and Ellen White assumed that the same grace and power "is promised to all" who are in Christ.328 She said: "To everyone who surrenders fully to God is

325 "Satan's Rebellion," ST, 23 July 1902, p. 3. It is not clear whether White meant the possibility of a sinless life, in this present world, or in the new world after the second coming of Christ. On other occasions, she warned of claiming sinlessness in this present world. See below, p. 314.
326 "A Holy People," RH, 15 March 1906, p. 8. In this article, Ellen White emphasized that Christ is the sinner's only hope. When a sinner repents of his sins, not only his sins are forgiven, but he is also strengthened by Christ to live a perfect life.
327 "Enoch and Elijah are the correct representatives of what the race might be through faith in our Lord Jesus Christ. Satan was greatly disturbed because these noble, holy men were untainted amid the moral pollution surrounding them, perfecting righteous characters, and accounted worthy for translation to heaven" ("Redemption--No. 2," RH, 3 March 1874, p. 91).
328 AA 478.
given the privilege of living without sin, in obedience to the law of heaven." 329

Ellen White thus referred to Jesus Christ as the source of man's perfection. Man can "fully" and "entirely" overcome every temptation through the power given by Jesus Christ. 330 However, she did not minimize man's responsibility for his perfect life. In her explanation of man's victorious life, she stated that "through the grace of God and their own diligent effort, they must be conquerors in the battle with evil." 331 In this way, Ellen White explained the inseparable relationship between faith in God and man's works in attaining perfection of Christian life. 332

While man has the goal, the possibility, and the requirement of perfection, White stated that man can never make the claim in this

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329 "Behold, What Manner of Love!" RH, 27 September 1906, p. 8. This was a part of Ellen White's discourse given at the Oakland, Calif., camp-meeting, 25 July 1906. To support this idea, she appealed to 1 John 3:4-6: "Whosoever committeeth sin transgesseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whoso sinneth hath not seen him, neither know him." On another occasion, she used this text in her counsel to the young people. She stated that man is kept from sinning when he abides in Him, because "God has power to keep the soul who is in Christ" ("Words to the Young," VI, 15 February 1894, p. 51). In the same article, she discussed the cleansing of man's sin through faith in Jesus Christ. She stated the possibility of a sinless life in two aspects: (1) through pardoning of sin; and (2) through resisting temptations in and through the power of God.

330 "Be Zealous and Repent," RH, 4 September 1883, p. 561.

331 GC 425, emphasis supplied.

332 Nevertheless, she strongly denies any merit of man's work for his salvation (DA 314). She states that good works are accomplished through the Holy Spirit: "The Spirit of God works in the believer's soul, enabling him to advance from one line of obedience to another, reaching on from strength to strength, from grace to grace in Jesus Christ" ("The Necessity of Co-operation with God," RH,
present life that he is either "perfect," 333 "holy," 334 or "sinless." 335 She warned that "a claim to holiness or sinlessness is a self-deception." 336 She thus pointed out the fact that man, until the eschatos, is ever a sinner himself: "We cannot say 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body." 337

In connection with the last judgment, she wrote that man should be sanctified in Christ to stand before the judge:

In the day of judgment the course of the man who has retained the frailty and imperfections of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God. 338

In the thought of Ellen White, however, man can never reach God's absolute perfection. She interpreted Matt 5:48, "Be ye

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1 November 1892, p. 673).

333 "Not one may claim to be perfect... let not God be dishonored by the proclamation from human lips, declaring 'I am sinless. I am holy.' Sanctified lips will never give utterance to such presumptuous words" ("Thoughts on the First Epistle of John," ST, 23 May 1895, p. 6).


335 GC 473.


337 "Abide in Me," ST, 23 March 1888, p. 178. Ivan T. Blazen expressed the same view: "The standard of perfection is always ahead of the Christian and can never be said to have been fully realized" ("Justification and Judgment," Adventist Review, 11 August 1983, p. 8. In the thought of Ellen White, man can be perfect in man's sphere on the basis of forgiveness and justification. Therefore, man cannot claim his perfect character until Christ's second coming.

therefore perfect, even as your Father which is in heaven is perfect," in terms of two different spheres of perfection: God's perfection and man's perfection: "As God is perfect in His high sphere of action, so man may be perfect in his human sphere."339

Man's moral perfection is the result of cooperation with Christ. In her explanation of the sanctified lives of Daniel and his three companions, she pointed out this divine-human cooperation: "They exerted all their powers to work out their own salvation, and God worked in them to will and to do of his good pleasure."340

Accordingly, Ellen White held that faith and works can never be separated in the experience of Christian perfection. Her consistent view on this subject is that "faith and works" keep man "evenly balanced" and make man successful "in the work of perfecting Christian character."341

Character formation

In connection with man's salvation, White repeatedly emphasized the importance of character formation. According to her, man's character will show in the last judgment whether he can be saved or not.342 Acceptance of the justified sinner into the

339"Be Ye Therefore Perfect," ST, 5 November 1896, p. 5.
340Ibid., emphasis supplied.
342"We have but one probation in which to form character, and our destiny depends upon the manner of character we form. Those who on earth have formed characters that through the grace of Christ bear the heavenly mould, will be ripened, through the gracious influence of the Holy Spirit, for the eternal reward" ("How Our Eternal Destiny Is Decided," BE, 1 October 1893, p. 306).
kingdom of God and exclusion of the unjustified sinner will be based on the character of the two groups.\textsuperscript{343} The redeemed will have characters that harmonize with the principles of God's kingdom,\textsuperscript{344} while the unredeemed will have evil characters that would make them "misfit in the society of the kingdom of heaven";\textsuperscript{345} consequently they will be rejected for admission.

White held that man can bring nothing into the kingdom of God but his own character: "A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions."\textsuperscript{346}

She viewed character formation as God's work in man from beginning to end.\textsuperscript{347} Man himself cannot change his own sinful character because he is helpless in the process of transforming his character. It is God's work through the influence of the Holy Spirit. White quoted Jer 13:23 in her description of man's helplessness and God's omnipotence in connection with man's character transformation: "Can the Ethiopian change his skin, or the leopard

\textsuperscript{343}"Our Eternal Destiny Decided by Our Course Here," \textit{ST}, 31 July 1893, p. 599.

\textsuperscript{344}"The character we form in this life decides whether or not we are fitted to live through the eternal ages" (\textit{IM} 379, originally written in Cooranbong, Australia, July 5, 1896).

\textsuperscript{345}"Discipline Needed for God's Work," \textit{ST}, 17 January 1895, p. 36.

\textsuperscript{346}\textit{COL} 332.

\textsuperscript{347}\textit{ISM} 392 (originally in "The Bible Students' Library Series," April 1893).
his spots? Then may ye also do good, that are accustomed to do evil."348 As the Ethiopian cannot change his dark skin by himself and the leopard its spots by its own power, so man, due to his sinful nature, can do nothing to change his own character. Therefore, White emphasized that character transformation is a new creation that only God can accomplish.349 Therefore, in character transformation, the indispensable condition is man's faith in God.

On the other hand, she stressed man's part in character formation: "Jesus said, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.' We have a part to act as well as to believe."350 Since man's character is revealed by what he does,351 man's work is also involved in character formation.

Character is "a quality of the soul that is the inward value of the person"352 and is composed of "thought and feelings combined"353 and a "disposition of the mind."354 The actions of

348 M S 27, 1893.
349 "He (Christ) taught that both for man's temporal and his eternal good, God moves upon the heart by the Holy Spirit. He showed the error of trusting to human power for that transformation of character which can be wrought only by the Spirit of God" (DA 605). See also MS 12, 1895.
351 COL 312.
353 ST 310.
354 TM 121, a portion of Ellen White's sermon addressed at Battle Creek church on January 11, 1897.
the person reveal355 and produce356 his character. These actions originate in man's thoughts and feelings.357 Thus, man's character is the result of man's actions and his attitude toward life.

Ellen White indicated that "every act of life, however unimportant, has its influence in forming the character."358 It is formed even by imperceptible influence.359 She stated that "any one act, either good or evil, does not form the character."360 Character formation is through habits, the result of often repeated acts.361 Accordingly, character formation is not a moment-experience but a life-time development,362 "one step at a time."363

She tried to keep a balance in her explanation of the relationship between faith and works in character formation. Her conclusion was that the formation of man's character is the result of man's cooperation with God. In 1899 she compared character formation with the building of God's temple:

"Ye are God's husbandry, ye are God's building." Verse 9. This figure represents human character, which is to be wrought

355Ed 61.
356MB 149.
3574T 657.
359Ibid.
361"Perils of Sinning Against Light," RH, 29 June 1897, p. 401. See also SC 57-58.
362CT 61; MH 452; "Words to the Youth," YI, 25 October 1900, p. 329.
363"Words to the Young," YI, 5 January 1893, p. 7.
upon, point by point. Each day God works with His building, stroke upon stroke, to perfect the structure, that it may become a holy temple for Him. Man is to co-operate with God. Each worker is to become just what God designs him to be, building his life with pure, noble deeds, that in the end his character may be a symmetrical structure, a fair temple, honored by God and man.364

In this cooperative work of building the structure, i.e., individual character, "every act" of a man's life, "every thought and word" is used as a stone.365 This concept was further elaborated in Ellen White's article published in 1901. In this account she distinguished between God's part and man's part and defined each: "If we are faithful in doing our part, in co-operating with Him, God will work through us the good pleasure of His will."366 God's part is grace and man's part is obedience.367

In connection with the last judgment, Ellen White frequently stated that men will be judged according to "the character they have formed."368 She thus stated: "Your character and the characters of your wife and of your children are judged by that holy standard of

364ST 173.
366"Laborers Together With God," RH, 11 June 1901, p. 371. She further wrote: "The characters we form here will decide our eternal destiny. What kind of material are we using in our character building? We must guard well every point, seeking to gain that purity which will make our lives harmonize with the saving truth we profess to believe. Our part is to put away sin, to seek with determination for perfection of character. As we thus work, God co-operates with us, fitting us for a place in His kingdom."
367"A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind, we form the character" (MH 131).
righteousness."369 In the day of final judgment God will test whether the character fits heaven or not. She stated that in the last judgment "nothing will seem to have existence but character and the law of God" that tests character. Man will stand before the judgment bar of God with nothing but "the character he has formed."370

Ellen White pointed out that man's character is settled at his death:

What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change.371

Accordingly, she exhorted her fellow believers to strive to develop good character to prepare for the day of final judgment. She emphasized that God required "perfection of character."372 Only those who have no defects of character will be able to pass the last judgment.373 According to White, the perfect character of the believer is imparted to man by Christ. Man himself cannot produce...

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369 T 627.

370 "Labors in California," RH, 12 February 1901, p. 98.

371 T 466.

372 "In the word of God they are to learn that all who enter heaven must have a perfect character; for then they will meet their Lord in peace" (CSW 112). See also FÉ 548. However, Ellen White did not hold that man's character will be fixed forever at the time of death. According to her, character improvement will be continued in heaven (COL 332).

373 "So it will be in the great judgment day. Men may now excuse their defects of character, but in that day they will offer no excuse" (ibid., p. 317).
perfect character.\(^{374}\) In this way she pointed out that in the last judgment those who have perfect characters will not boast, for their blameless character was formed "by divine grace."\(^{375}\)

She explained that perfect character is formed as the result of genuine faith and continuing obedience to God's commandments. No perfect character is possible without faith and willing obedience. She explained the relationship between grace and work in character formation thus: "A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character."\(^{376}\)

**Faith and works--inseparable union**

Ellen White wrote extensively about the importance of good works. She consistently explained good works as the natural effect of genuine faith. Faith and works were inseparable mates in her soteriology.

She pointed out two errors in soteriological understanding, particularly about the relationship between faith and works in man's salvation. The first one is "that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God."\(^{377}\) She warned of the danger of this error and stated that "it is the grace of Christ alone, through faith" that can make man

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\(^{374}\)Ibid., p. 311.

\(^{375}\)SC 126.

\(^{376}\)MH 131. See also "Faith and Works," ST, 30 March 1888, p. 193.

\(^{377}\)SC 59-60.
holy. The second error she pointed out is the opposite of the first one. According to this view, man is released in Christ "from keeping the law of God." In other words, man's work has nothing to do with his redemption, since by faith alone man becomes a partaker of the grace of Christ. She asserted that this is a "no less dangerous error" than the first one: "That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption." Faith, she said, does not release man from obedience, rather it makes a man a partaker of the grace of Christ, enabling man to render obedience. In other words, there can be no willing obedience without faith. By faith man grasps Christ's merit that strengthens believers to obey God's commandments. Faith that does not bring obedience is not genuine faith.

Faith without works is "incomplete," "cheap," "spurious," and "fraudulent." While Ellen White admitted salvation only through faith in Jesus Christ, she consistently interpreted faith in connection with man's responsibility, i.e., his

378 Ibid., p. 60.
379 Ibid., p. 61. Ellen White strongly rejected such an idea by saying, "Let me emphasize the importance of making Christ our hope and refuge every day of our lives. It is a pleasing fable that is presented to us in this age, that if we only believe in Christ, that is all that is required; works have nothing to do with our acceptance with God" ("Christ Our Life," BE, 15 January 1889, p. 17). Similar statements are found in "Faith and Works," ST, 30 March 1888, p. 193; "Faith and Works," ST, 16 June 1890, p. 353.
381 Letter 55, 1886.
obedience to God's word. The faith essential for man's salvation is not merely an intellectual assent or an impulse, but "an abiding principle" that derives vital power from Christ. Saving faith leads man to feel the love of Christ that refines, purifies, and ennobles man's character.

She called faith that has no corresponding works a counterfeit of faith.\(^{384}\) In this way, she fully agreed with the epistle of James which saw the distortion of a one-sided presentation of justification by faith: "The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored to show that genuine faith cannot exist without corresponding works."\(^{385}\) If works are disconnected from faith, then faith is reduced to merely mental exercise. Accordingly, she exhorted her fellow believers to have the "faith that works by love and purifies the soul."\(^{386}\)

Works were important in her thought not only because they are fruits of genuine faith but because they keep faith alive. She expressed that "faith is made perfect by works."\(^{387}\) In her letter to Mr. Ashley, she wrote: "Remember that the exercise of faith is the one means of preserving it. . . . Faith will perfect itself in

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\(^{384}\)"An Example of Saving Faith," ST, 18 April 1895, p. 3.

\(^{385}\)"Faith and Good Works," ST, 19 May 1898, p. 2. See Jas 2:14, 17, 22.


\(^{387}\)"The Call to the Feast," RH, 8 March 1900, p. 290.

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exercise and activity.\textsuperscript{388} In this letter she explained that faith can be strengthened by continuing work. Thus she emphasized the interdependence of faith and works in Christian life.

Ellen White thus reiterated the inseparability of faith and works: "Faith and works go hand in hand; they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead."\textsuperscript{389}

Grounds of "Judgment According to Works"

Ellen White held faith and works as inseparable aspects in Christian life: good works are the natural results of genuine faith in Christ, and faith is the cause of works. Faith brings works and works strengthen faith. Why then does God judge people according to their works, and not by their faith or lack of faith?\textsuperscript{390}

White saw man as an organic being, a unit with aspects of body, soul, and spirit. In other words, if any of these three components were missing, he would no longer be a man. As a total being, man reasons, believes, and acts. When White says that man is judged by works, it implies the judgment of a man as a whole person. In other words, judgment according to works does not exclude

\textsuperscript{388}Letter 355, 1904. In this letter, Ellen White compared the inter-related function of faith and works with physical health and exercise: "Should you sit always in one position, without moving, your muscles would become strengthless and your limbs would loose the power of motion. The same is true in regard to your religious experience."


\textsuperscript{390}Ellen White taught that "everyone will be judged according to his deeds, not his faith" (IT 454).
man's spiritual realm, i.e., his faith-relationship with God, otherwise he would be a body without a heart. Nevertheless, White consistently advocated the biblical phrase, "judgment according to works" throughout her writings.

**Works—Undeniable evidence of reality**

In the last judgment God deals with His creature that is limited in every way. One of the important purposes of the divine judgment, as noted above, is to fully satisfy created beings concerning the justice of God's government.391 No one knows man's heart except God.

White stated that God will condemn those who had an opportunity to hear the truth, and yet took no concern to hear or understand it, "thinking that if they do not hear, they will not be accountable."392 How can creation know that these people neglected their opportunity to be acquainted with the message from God? White explained that whatever man wills results in action. The works of man are the visible reality of the person. Therefore, in the last judgment, "the question will never be asked, How much did he profess? but, What fruit did he bear?"393

Profession and the life of the mind are not yet man's actual

391See above, pp. 120-22. Desmond Ford expressed a similar view: "We are indeed justified by faith alone, but all will be judged by their works in order that all of God's immortal ones may recognize whether the claim to faith has been substantiated" ("Judgment," Ministry, July 1979, p. 15).


3931T 454.
existence, but the deeds of man are, though all are inseparably interrelated. To explain this principle, White quoted from Matt 7:21, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." She stated that "not all who profess His name and wear His badge are Christ's." Whether one is Christ's or not is not decided by one's profession but rather by the corresponding deeds. Therefore, in the thought of Ellen White, "judgment according to works" is reasonable, fair, and workable because God does not judge one part of man but man as a whole.

Matter of responsibility

Ellen White understood the grounds of "judgment according to works" in terms of man's responsibility. Man has an important role in the decision making for his own destiny. "The Bible teaches that everything regarding our salvation depends upon our course of action," commented White, yet she consistently maintained that salvation is by faith alone, apart from works. Salvation of man is God's responsibility when man gives himself totally into God's hand. When the sinner repents of his sins and asks forgiveness, God forgives all of his past sins and saves him. As long as man has faith in Christ Jesus, God cannot help but save him, because God is faithful to His covenant promise.

On the other hand, judgment must be done according to man's

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394 COL 272.
395 MB 145.
work because man is responsible before God. Ellen White felt that God is not responsible for the destruction of the sinner: "God destroys no man. Everyone who is destroyed will have destroyed himself." If one will perish, the responsibility for this rests wholly on that soul. In the final judgment even the wicked will acknowledge and confess God's justice in the judgment because they will see their own evil works revealed as the grounds of condemnation.

In her thought, man is responsible for his works, since works are the result of his free use of the will. God wants to save man, but He does not compel him to obey His commandments. He does not force man to renounce sin. No person can be forced to sin against his will. God leaves him a free moral agent. Therefore, man is totally responsible for what he chooses and does.

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397 COL 84. A similar thought is found in GC 36: "God does not stand toward the sinner as an executioner of the sentence against transgression; but He leaves the rejectors of His mercy to themselves, to reap that which they have sown." John F. Walvoord also expressed a similar view: "The judgment of God is... the foundation of human responsibility... We are responsible for our time, our gifts, our possessions, our thoughts, our love, our worship, and our living faith" ("Judgments and Rewards to Christians, to Gentiles, and to Jews," p. 84).

398 See above, pp. 218-19.

399"Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not desire to be set free, if we will not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love" (SC 34).

400"No man can be forced to transgress. His own consent must be first gained; the soul must purpose the sinful act before passion can dominate over reason..." (ST 177).

In the judgment of God man is weighed by his works, for which he is responsible. Thus Ellen White saw an inevitable relation between works and responsibility in terms of the last judgment.\footnote{Emil Brunner explained that man's freedom is bound with responsibility which is the basis of the divine judgment (\textit{Eternal Hope}, p. 179).}

In her explanation of salvation of infants, White followed the same pattern of thought with regard to responsibility. Little children below the age of accountability are not responsible for their works in the divine judgment. Actually, they have no grounds on which to be judged, in and of themselves. On the other hand, they have no faith in Christ. Hence White taught salvation of infants of the believing parents. According to her, such infants will be saved because of their parents' faith in the Saviour. To explain this, she illustrated God's judgments on the first-born of the Egyptians. In this plague, God saved all the children of Israel because of the faith of their parents; "the faith of the parents covered themselves and their children."\footnote{MS 26, 1885.}

Accordingly, at the second coming of Christ, many little children will be raised from the dusty bed and will be given to their mothers.\footnote{"As the little infants come forth immortal from their dusty beds, they immediately wing their way to their mother's arms" ("Bereavement," \textit{VI}, April 1858, p. 29).} In the case of the children themselves there are no grounds for judgment, because they have no responsibility for their works.

Regarding the salvation of infants whose parents are unbelievers, White gave no clear explanation. Although she hinted
the clue that all unbelievers' infants will perish by the analogy of the death of the Egyptian's first-born, she also asserted that on the day of resurrection, "many of the little ones have no mother there" and "the angels receive the motherless infants and conduct them to the tree of life."

In one conversation regarding whether or not children of unbelieving parents would be saved, Ellen White said that she had no clear answer: "Whether all the children of unbelieving parents will be saved we cannot tell, because God has not made known His purpose in regard to this matter, and we had better leave it where God has left it and dwell upon subjects made plain in His Word."

Concerning the salvation of some slaves, Ellen White spoke as if they will not be executed in the last judgment, because they held "a lower position than the brutes" under their master's lash. In such cases, God will permit them to be as if they had not been, and

405 Arthur L. White, secretary of Ellen G. White Estate, Inc., indicated that it has been the "general opinion" among Seventh-day Adventists that children below the age of accountability, that is, the time when they can make their own decision, may be judged in the divine judgment with the reward or fate of their parents, or a believing parent (Letter to Mrs. O. B. Auerl, 11 September 1961, p. 1).

406 This statement of Ellen White appeared in the Youth's Instructor in 1858 on the death of her niece. The mother of this niece was Elizabeth, her twin sister. Neither Elizabeth nor her husband ever became Sabbath-keeping Adventists in spite of Ellen White's constant labor for their conversion.

407 In the analogy of Ellen White's statements about the salvation of infants, either all infants will be saved regardless of their parents' salvation or the children of the unbelieving parents will perish while those of the believers will be saved. In any case, they will not be judged according to their works because they have no work for which they are responsible.

408 EW 276.
their masters shall answer for the souls of their slaves. This does not mean that she thought there would be any exception in God's judgment. She clearly asserted that God cannot take these slaves to heaven, which means that God judges not to save them. He simply allows them not to go through the suffering of the final executive judgment.

God judges man on the basis of his works, because man is responsible for them. White believed God will judge man's character which is formed by works: "Let the students remember that to form characters that will stand the test of the judgment, is very serious business. You yourselves are responsible for the kind of character you build."410

Exposure of sin

God judges in the last day because only at that time will the fully developed nature of sin be exposed before the whole universe.

This notion of exposure is elaborated in her exposition of the parable of the "Tares." She interpreted tares as a class of people in the church "who are the fruit or embodiment of error, of false principles." The owner of the field ordered the servants not to uproot tares right away, but rather to wait until the time of

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409 Ibid.
410 FF 245 (originally in "Christian Education" [supplement], 1893).
411 COL 70-75. Her exposition is on the basis of Matt 13: 24-30, 37-43.
412 Ibid., p. 71.
harvest when they will be fully grown and obvious.

So, she said, the church is composed of "true and false believers." As the tares are growing with good grain in the same field, so false believers in the church are developing their character in close relationship with true believers. However, their real character is not fully manifested until the time of the end.

She further explained this notion, referring to the fall of Satan:

Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God's goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character.\textsuperscript{413}

Ellen White pointed out that God deals with sinners just as he did with Satan. As Satan was permitted to develop his own character, God lets human beings develop theirs.

In the parable of the tares, the green blades of the tares and the wheat are hardly distinguishable. But when the field is white for the harvest, the worthless tares bear no likeness to the wheat. The faithful grains bow their heads due to their weight, while the tares erect their heads, revealing nothing worthy in themselves. In the same manner, White reasoned, pretended believers who have mingled for a time with true believers will reveal in the last judgment that they have nothing good of themselves--only evil deeds.

After providing a full exposition of the parable, she stated: "He will judge every man according to his words and his works."\textsuperscript{414}

\textsuperscript{413}Ibid., p. 72.

\textsuperscript{414}Ibid., p. 74.
In short, God judges people at the end of the world according to their works, because only at that time will the fully developed sinful nature of man become fully manifest. What they have done will reveal what they are.

Recapitulation

Ellen White consistently held the concept of a universal judgment. God will judge everyone who has ever been born into the world and the appropriate reward will be given to each individual.

The last judgment reveals two aspects, the redemptive and the punitive. Every human being will be found in the judgment of God. The judgment decides both the redemption of the believers and the total destruction of unbelievers.

The judgment is good news to believers, because God judges to save them, without which ultimate redemption could not be realized. As in the days of Noah, only a small portion of people will be found righteous in the last judgment, yet it will be a glorious victory for God and the saints.

Although God's ultimate purpose in the judgment is to save men's lives, there will be a far greater portion of people who will be lost and punished. Ellen White explained this punitive aspect of God's judgment, not to frighten her readers but to encourage them to prepare themselves for the judgment of God.

Throughout her writings, White advocated the doctrine of justification by faith, apart from works. From the inception of sin into the world, all human beings became sinners and were doomed to death. Sin is a broken relationship between God and man. The
only way to restore this broken relationship is through the mediation of Christ Jesus. Man's work earns no merit.

To explain this, she stressed the fact that salvation comes from God as a gift. Since it is freely given, man does not work to secure it; he simply stretches out his hand, i.e., he exercises faith to appropriate it. The only thing that man can do for his salvation is to exercise faith in God, and faith itself is also a gift from God. Thus to White, God is the beginning and end for man's salvation. Man is saved because of God's grace and not because of his own works or obedience: "We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith." As soon as a sinner repents of his sins and accepts Jesus Christ as his personal Saviour, a perfect assurance of salvation becomes his. On the other hand, she warns against the idea of once saved, always saved. She believed that salvation of the saints is all ready for believers now, but it is not yet fully realized; therefore believers should continually strive to retain it until the day of judgment when the eternal destiny is finally and irrevocably settled. Salvation for believers is already and not yet.

Even though she rejected the possibility of man's salvation by his own works, Ellen White never denied the importance of good works in connection with salvation. In fact, she viewed good works as an essential condition for man's ultimate salvation. She repeatedly stated that man cannot be saved without good works. Good works are the basis of the redemptive decision in the last judgment.

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However, her definition of good works before God's sight was framed in terms of man's relationship with God. Good works are the result of having a right relationship with God, which is possible only through the reconciling work of Jesus Christ.

Works are important because they form man's character, and character formation was a major concern of Ellen White. She wrote that character is the only thing that man can bring to heaven from this world. On a number of occasions she remarked that it is man's character that will be evaluated in the last judgment. She admitted that character formation is the work of God through the Holy Spirit. Only in Christ is good character transformation possible. Therefore, for Ellen White, good works were the evidence and not the means of salvation.

Good works will also be basis of the believer's reward. She recognized the reward of believers in this present world, yet she was concerned more about the final reward at the second coming of Christ. In the last judgment, the judge will decide the reward of the believers on the basis of their works. She specifically mentioned man's allegiance to the command of God as the basis of reward. The judge sees not only the outward appearance but also the motives and the spirit that the person possesses. Thus she stressed the "fidelity" of man, particularly in her exposition of the parable of the "talents." She pointed out that man will be rewarded not on the basis of the amount of talent or labor but on the fidelity with which these are accomplished.

While Ellen White stated that man's good works are the grounds of reward, she underlined the fact that man's good works are
the result of what Christ has done in man's life. Therefore man is
unworthy of his own works. Accordingly, reward will be given not
because of man's meritorious work but because of divine generosity.
Thus, she called it "the reward of grace."

Ellen White warned her fellow believers not to serve God
because of the reward. Her constant emphasis was on the Christ-
centered life. Good works do not make man a Christian but a
Christian does good works.

When she discussed works as the grounds of the last
judgment, she referred more frequently to the punitive aspect than to
the redemptive aspect. The redemptive destiny she explained more by
reason of "justification by faith" than from good works.

She mentioned evil works as the grounds of the punitive
judgment. She classified evil works in two different categories: (1)
active evil works, by which she meant man's actual sin, either mental
or physical, against God's commandments; and (2) omissive works,
lack of doing good, e.g., "indifference" toward needy people. The
judge will punish the wicked on the basis of these evil works. In
the thought of Ellen White, man's sinful nature transmitted from Adam
has nothing to do with the last judgment of God.

As good works are the evidence and result of man's faith in
the Saviour, evil works are the fruits of unbelief. She
pointed out that unbelief originated in Satan. Unbelief leads
to separation from God and, consequently, to eternal destruction.
She regarded unbelief as the most terrible sin because it is the
origin of all evil.

In the last judgment, the judge will bring up all the evil
works of the wicked to measure the amount of their punishment. Even in the present world, God sometimes sends punishment upon the wicked. She wrote extensively about the eschatological punishment of the wicked, punishment that starts after the close of probation and the pre-Advent judgment and is completed after the millennium.

In the final punishment after the millennium, all the wicked --both men and evil angels--will be punished in the devouring fire and brimstone. The amount of suffering will be decided on the basis of their evil deeds. Ellen White explained that the amount of punishment will be decided in proportion to the light received and rejected. From those to whom more is given more will be demanded. She stated that those who cause other people to commit sin will be punished more heavily. As an example she mentioned the people who make intoxicating beverages.

Satan will be punished more heavily and longer than any of the wicked, because he is the originator and instigator of universal sin. In this way, White expounded her view on the different degrees of punishment of the wicked according to their evil deeds.

Her view of the judgment according to works appears clearly in her exposition of Christ's parables; particularly in the parables of the "Sheep and Goats," the "Talents," and the "Two Sons." She indicated that the judge examines people, whether they have done good works or evil works, and their eternal destiny will be decided accordingly.

She did not, however, minimize the importance of the doctrine of "justification by faith." In fact, she advocated both "justification by faith" and "judgment according to works," not as
two independent doctrines but as inseparable, inter-related biblical teachings. Faith and works are inextricably united and connected with reward and punishment in the last judgment.

White applied the inseparability of faith and works in various aspects of the Christian life. First of all, her conviction appeared extensively in her teachings of man's saving experience of the Christian life. In her explanation of justification of the sinner, she emphasized faith in Christ as the sole agent. She frequently used the phrase "justification by faith alone." Nevertheless, she did not deny man's part in this soteriological experience. A sinner should surrender his heart by faith to the Saviour before justification can take place. Sanctification is the result of man's godly works in his daily life. It progresses daily, as long as the person strives to attain it. However, White stressed that it is the work of Jesus Christ through the Holy Spirit in man's life, and faith is required for its accomplishment.

White also thought of the relationship between faith and works in the Christian life in terms of the cause-and-effect principle. No cause, no effect; no faith, no works. Good works are the fruit of genuine faith; evil works are the product of presumption or of no faith at all. Whether a work is good or evil is decided by man's relationship with the Saviour. Good works are stressed in White's teachings of Christian perfection. Heaven is only for perfect ones in Christ. She firmly believed that Christian perfection is possible through the grace of God and must be attained in this present world. She exhorted her fellow believers to strive to live a perfect life by doing good works.
She taught that man's eternal destiny will be decided according to character formed by consistent works in daily life. However, Christian perfection or character transformation is not man's work alone, but cooperation with the Holy Spirit in man's life. Therefore, without faith in Christ it is impossible. She warned believers not to claim that they are perfect or righteous. No one can say that he is perfect until the second coming of Christ when the sinful body will be transformed into the glorious body.

In connection with this close relationship of faith and works in the Christian life, White advocated the biblical phrase "judgment according to works." Her motif for this doctrine was basically the vindication of God's justice in dealing with the sin-problem of the universe. God will judge the wicked according to their evil works because they are the undeniable evidences of reality. She therefore developed the doctrine in connection with man's responsibility for the judgment. Man is responsible for his own works, because these are the fruits of his own decision. By revealing the identification of sin and sinner in the last judgment, God will show the necessity for the eradication of both. There will then be no one, including the wicked, in the whole universe who will doubt God's justice.

Ellen White described this dramatic event of the final judgment in her book, The Great Controversy, pp. 670-71:

Satan sees that his voluntary rebellion has unfitted him for heaven. He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And now Satan bows down and confesses the justice of his sentence. The working out of Satan's rule in contrast with the government of God has been presented to the whole universe.
Satan's own works have condemned him. God's wisdom, His justice, and His goodness stand fully vindicated. . . . With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare: "Just and true are Thy ways, Thou King of saints."
CHAPTER V

SUMMARY AND CONCLUSIONS

Ellen White developed her basic understanding of the last judgment from the teachings of the Millerite preachers in the time of her youth. She was an ardent follower of Miller who emphasized the imminent second advent of Jesus Christ. With many other Millerite Adventists, she believed that Jesus would come soon, and she did her best to prepare to meet the returning Christ.

On the basis of Miller's study of the 2300-day prophecy in Dan 8:14, it was believed that Christ would return in 1843/44. Since Miller was overwhelmingly concerned with the second coming of Christ, he presented little of the eschatological judgment. He simply accepted the then popular interpretation of the divine judgment.

Miller interpreted the sanctuary in Dan 8:14 as "church" or "earth." He held that the first phase of the last judgment would be at the second coming of Christ, and after one thousand years of parousia, the second phase would occur. Millerism spread rapidly in North America, and by 1843 more than 50,000 people--including seven hundred clergymen and public lecturers--accepted Miller's teaching. After many changes, the final day for the second advent of Christ was settled on as October 22, 1844. However, the day passed without the realization of that expectation, and only a terrible disappointment.
was left in the hearts of the believers. Ellen Harmon (later Mrs. White) then a seventeen-year-old unmarried girl, shared in that bitter experience. After the great disappointment, many Millerite believers gave up their hope, but some began to reexamine the Scriptures.

Due to his "cornfield experience" the day after the great disappointment, Hiram Edson began to research the subject of the heavenly sanctuary in the Scriptures together with F. B. Hahn and O. R. L. Crosier. As a result, their study was written out by Crosier under the title of "The Law of Moses." It was published in The Day-Star Extra on February 7, 1846, and became an important foundation of the sanctuary doctrine for Sabbath-keeping Adventists.

Ellen Harmon, also a diligent student of the Bible, received from God an initial vision on the heavenly sanctuary in December of 1844, two months after Edson's cornfield experience and fourteen months before the publication of "The Law of Moses." Thus, sanctuary theology was initiated by Edson's illumination right after the day of the great disappointment and the diligent Bible studies that followed, and was confirmed by Ellen White's subsequent visions.

The Adventists' concept of the last judgment emerged from their study of the sanctuary doctrine. Particularly, the sanctuary services on the Day of Atonement brought to them a new understanding of the eschatological judgment of God.

For White the last judgment is a unique event with three distinctive phases: (1) pre-Advent investigative judgment; (2) millennial consultative judgment; and (3) postmillennial executive judgment. The purpose of having multiple phases of the divine
judgment is to provide full satisfaction of the whole universe concerning the justice of God in dealing with the sin-problem and for the complete vindication of God's government.

However, White was not the originator of this doctrine of the Seventh-day Adventist church. The concept of the pre-Advent judgment existed among some of the Millerite leaders even prior to 1844. For example, Josiah Litch, one of the Millerite preachers, held some aspects of the later, more fully developed pre-Advent judgment view, and he published his conclusions in 1842 in the tract, *Prophetic Expositions: or A Connected View of the Testimony of the Prophets Concerning the Kingdom of God and the Time of Its Establishment*. Ardent Bible study by Adventist pioneers, including Ellen White, brought the basic concept of the three-phased last judgment into the thinking of Adventist society. This conception was confirmed by the visions of Ellen White. In this way White contributed significantly to the formation of the doctrine of the eschatological judgment held by the Seventh-day Adventist church.

In her discussion of man's salvation experience, White stood firmly on Protestant ground, i.e., "justification by faith alone." Faith is the unique way through which a sinner can approach God in order to be justified before God. If there is no faith, then there is no justification, and, consequently, no salvation.

White advocated both justification by faith and judgment according to works. However, she qualified what she meant by "faith": namely, that kind of faith that is justifying faith working by love. In other words, faith which does not have corresponding deeds is not genuine faith, and this kind of nominal faith cannot
justify man. Although man is justified by faith alone, faith has an inseparable connection with good works. In her discussion of the doctrine of judgment according to works, she followed the same mode of thought. Man is judged according to his own works and not on the basis simply of faith or unbelief; and yet, as the grounds of divine judgment, works and faith have an organic connection which cannot be separated.

Throughout her writings, White emphasized the importance of the good works of the believers. Nevertheless, good works have nothing to do with man's justification, but only with judgment. Man's justification is only by faith; man is saved by faith alone. White did not mean that all justified saints are exempted from the last judgment. She held the concept of the universal judgment. In other words, the last judgment is not only for the wicked but also for the saints. This concept was founded on her understanding of the universality of sin: since all human beings are sinners, nobody can escape the divine judgment. Accordingly, she saw two aspects in the last judgment: the redemptive and the punitive. God judges the saints to save and the wicked to punish. Therefore the universal judgment is inevitable in man's salvation and in cleansing the sinful world. The moment a sinner confesses his sins and receives the Saviour as his Lord, he is assured salvation. Nevertheless, according to White, the salvation of believers will be fully realized at the last judgment of God. White's consistent admonition for believers is to strive to retain salvation by the power of God until its ultimate realization.

All saints will be judged according to their good works.
Their evil deeds have been forgiven, so no evil records for them are kept in the celestial books. Thus, to Ellen White, good works are significant in deciding man's future destiny. She repeatedly mentioned their importance in her writings. In *Testimonies for the Church* (3:526) she wrote: "Keeping the commandments of God requires of us good works, self-denial, self-sacrifice, and devotion for the good of others; not that our good works alone can save us, but that we surely cannot be saved without good works." She defined good works always in connection with faith. In other words, all sorts of works are valueless without faith in Christ, because good works recognized by God are fruits of faith. Therefore, in the last judgment, only those who have had a right relationship with Jesus Christ in faith will have good works recorded in the heavenly ledger. According to Ellen White, good works are not the means but rather the evidence of man's salvation.

In the last judgment, God will give rewards to the saints according to their works. What God sees is not the amount of works but the motive of works and the fidelity of the individual. White held that good works of the saints have no merit. The rewards will be given based upon God's generosity. In this way she explained man's good works and God's generosity as necessary factors in deciding the rewards of the saints.

Evil works are the grounds for the punitive aspect of the last judgment. White explained evil works as the evidence of unbelief. Works performed outside the Spirit as representative of Christ are evil works. All wicked men, as well as evil angels, will be punished according to their evil deeds. White stated that in the
last judgment Satan will be more severely punished than anybody else since he is responsible not only for his own rebellious sins but for all sins in the universe committed because of him.

Thus, White believed both the doctrines of salvation by faith and judgment according to works are distinctive yet inseparably related. White developed this position throughout her writings, particularly in her exposition of daily Christian life. She stated that salvation of man is God's work, but that man has a part to do in performance as well as in belief. Therefore Christian life is a continuing process of works on the basis of faith in the meritorious work of Jesus Christ.

Although faith and works are inseparably connected in man's salvation experience, Ellen White frequently used the biblical phrase "judgment according to works." She did so, first of all, because this is a biblical concept. As a student of the Bible, and as one who strictly followed the Protestant dictum of sola scriptura, she expressed this doctrine as it is expressed in the Scriptures.

Second, she understood that the last judgment must be executed according to works because works are the undeniable evidence of what the person actually is. She held a holistic view of man. Man is composed of physical, mental, and spiritual elements, none of which can exist independently. One of the purposes of the divine judgment is to give full satisfaction to the whole universe: to show all that God is just in dealing with the sin-problem. All created beings will be able to see the actuality of man through his works.

Third, Ellen White considered that judgment must be according
to works because of her understanding of human responsibility. Human beings are responsible for their works, for works are the result of free use of the will; and hence, judgment must, in all fairness, relate to these works as the freely chosen course of action. In fact, when seeing their evil works no one will deny the justice of God.

Fourth, she considered judgment to be by works because in the final judgment they would fully expose the nature of sin. The evil works of the wicked will provide this exposure. Thus, for her, judgment according to works is reasonable, fair, just, and significant.

To White, faith and works are inseparably connected as the grounds of the last judgment. It is true that she emphasized sanctification, moral perfection, and godliness of the Christian life as being directly related to man's effort and dedication.

There are several reasons for this emphasis. First, she lived in a world which was beginning to reveal an antinomian spirit. Furthermore, through many of her visions, she perceived that this trend of erroneous thought would increase as time drew nearer to the end. She was convinced that God had established the Seventh-day Adventist church to reform the way of human life and to call attention to the commandments of God. Accordingly, on numerous occasions, she mentioned the importance of keeping the law of God and of having a faithful Christian life.

There is another reason for her emphasis in this respect, one which is probably the most crucial; namely, her pastoral concern for her fellow believers. As the servant of God, and like the prophets
of Bible times, she believed that her mission was to meet the spiritual needs of the people. Thus, on many occasions, she put an emphasis on either faith or works according to the circumstances and the needs of the believers. To those who were biased toward works in their thought of salvation, she pointed out the importance of the doctrine of righteousness by faith alone and taught that salvation comes only from Jesus, that man's good works cannot bring man to salvation. On the other hand, to those who cherished the thought of Christ's all-sufficiency and failed to see the significance of good works in the Christian life, she explained that good works are the evidence of genuine faith and that without good works nobody can be saved.
APPENDIX I
NEWS COVERAGE OF THE DEATH OF ELLEN G. WHITE

MRS. ELLEN G. WHITE,
One of the founders of the Seventh Day Adventists, noted for years
for her writings and loyalty to that faith, passed away at St.
Helena, Cal., at the age of 88 years, due to a fall which she
recently sustained.

Prophetess.

ELLEN G. WHITE
PASSES AWAY.

Seventh Day Adventists
Mourn Leader.

Believer in Doctrines of William Miller and Consistent Advocate of
Second Coming of Christ Succumbs at Home at St. Helena as Result of
Fall Last February.

(By A. P. Night Wire.)
St. Helena (Cal.) July 16.--Mrs. Ellen G. White, one of the founders
of the Seventh Day Adventists, died here today, aged 88. She was
widely known among the members of that denomination throughout the
United States, and by many she was regarded as their prophetess.

On February 13, this year, Mrs. White met with a serious
accident near her home, due to a fall, which broke the bone in her
left thigh. She is survived by two sons, James Edson White of

Mrs. White was one of the converts of William Miller, who in
the early 40's aroused thousands to a belief in the speedy advent or
second coming of Christ. According to information given out by the
North American Division Conference of the Seventh-Day Adventists, Mrs. White was considered by practically all Seventh-Day Adventists as their prophetess.

BORN IN MAINE.

Born in Gorham, Cumberland county, Me., November 26, 1827, she had lived to the advanced age of 88 years. Her name was Ellen Gould Harmon, and she was one of eight children, who, like their parents, became staunch Methodists in New England. At the age of 9 years the girl, who had shown remarkable mental powers, was struck in the face by a stone which a schoolmate, in sheer wantonness, had thrown at her, fracturing the nasal bone and resulting in an almost fatal illness and permanent disfigurement. The calamity, which made her almost unrecognizable among her friends, wore upon her heart, and she turned with great yearning to the worship of Christ.

In March, 1840, she first heard William Miller, a baptist evangelist, tell of the second coming of Christ, which he was then predicting for 1843. She was greatly stirred by the evangelist's message and consecrated her life towards spreading it, and, as she claimed in December, 1844, God gave her a vision of the second coming of Christ, and added as her interpretation of the Bible that it was her duty to observe the seventh-day Sabbath, as she believed it was so observed by Christ.

She and her husband, whom she married about this time, and who was one of the believers, therefore began the observance of the seventh day, and taught this in their meetings, which eventually were held all over the country. While they believed that Christ's coming was near, they did not believe that man knew the date of the event, and so never taught or had any sympathy with "time-setting." Her husband was James White, a lineal descendant on his father's side of Peregrine White, born on the Mayflower in the harbor of Cape Cod before the Pilgrims had made their homes in the wilderness. Mr. White died in 1881, but Mrs. White kept on with her revelations.

OFFICIAL VERSION

A paragraph from a story given out in official quarters as to her remarkable powers reads:

"While in vision she was repeatedly examined by skeptics, unsympathetic physicians, and by one physician conversant with spiritistic manifestations, who had boasted that he could immediately bring her out of vision, but who was compelled to leave the house in alarm. Other men had the same experience. Mirrors and candles have been held before her mouth while talking, showing no indication of breathing. One skeptical man held her nostrils tightly closed with his hand over her mouth for ten minutes without in any way affecting Mrs. White. At times she arose and walked the floor, talking of what she was there beholding.

She believed in the ultimate annihilation of the wicked and in the sleep of the dead until the final judgment. She traveled extensively. Besides covering all of the United States, she spent two years in Europe and nine years in Australia, seeking converts to her faith. She wrote some forty books, whose aggregate circulation is said to have been upwards of 1,500,000 copies, and her writings
were translated into forty different languages. Her income, which would have been sufficient to have kept her in ease, she used freely in the support of needy enterprises and needy people, and sacrificed ordinary pleasures so far as she herself was concerned.

Her son, William C. White, was the companion and helper of his mother since his father's death. 1

APPENDIX II

WILLIAM MILLER'S RULES OF BIBLE INTERPRETATION

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefitted by them.

I. All Scripture is necessary, and may be understood by diligent application and study. 2 Tim. iii. 15, 16, 17.

II. Every word must have its proper bearing on the subject presented in the Bible. Matt. v. 18.

III. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom, is my rule, not the Bible. Ps. xix. 7-11; cxix. 97-105. Matt. xxiii. 8-10. 1 Cor. ii. 12-16. Ezek. xxiv. 18, 19. Luke xi. 52. Mal. ii. 7, 8.

IV. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. Isa. xxxv. 7-29; xxxv. 8. Prov. xix. 27. Luke xxiv. 27, 44, 45. Rom. xvi. 26. James v. 19. 2 Pet. i. 19, 20.

V. God has revealed things to come, by visions, in figures and parables; and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Ps. lxxxix. 19. Hos. xii. 10. Hab. ii. 2. Acts ii. 17. 1 Cor. x. 6. Heb. ix. 9, 24. Ps. lxxviii. 2. Matt. xiii. 13, 34. Gen. xli. 1-32. Dan. ii., vii., and viii. Acts x. 9-16.

VI. Visions are always mentioned as such. 2 Cor. xii. 1.

VII. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Rev. xii. 1, 2; xvii. 3-7.

VIII. Figures always have a figurative meaning, and are used much in prophecy to represent future things, time, and events; such as Mountains, meaning governments; Beasts, meaning kingdoms. Waters, meaning people.

Waters, meaning people.

Waters, meaning people.

Waters, meaning people.

Waters, meaning people.

Lamp, meaning Word of God.

Day, meaning year.


IX. To learn the true meaning of figures, trace your
figurative word through your Bible, and, where you find it explained, put it on your figure, and if it makes good sense, you need look no further; if not, look again.

X. Figures sometimes have two or more different significations; as day is used in a figurative sense to represent three different periods of time.

1. Indefinite.
2. Definite, a day for a year.
3. Day for a thousand years.


XI. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. Mark iv. 13.

XII. To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true, believing children of God may never be ashamed. Ps. xxi. 5. Isa. xiv. 17-19. 1 Pet. ii. 6. Rev. xvii. 17. Acts iii. 18.

XIII. The most important rule of all is, that you must have Faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe, so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.1

1Apollos Hale, The Second Advent Manual: in Which the Objections of Calculating the Prophetic Times Are Considered; the Difficulties Connected with the Calculation Explained, and the Facts and Arguments on Which Mr. Miller's Calculations Rest, Are Briefly Stated and Sustained, with a Diagram (Boston: J. V. Himes, 1843), pp. 103-6.
APPENDIX III
WILLIAM MILLER'S BASIC BELIEFS

"Low Hampton, Sept. 5, 1822.

"I hereby acknowledge that I have long believed it my duty...
...to leave, for the inspection of my brethren, friends and children, a brief statement of my faith (and which ought to be my practice); and pray God to forgive me where I go astray. I made it a subject of prayer and meditation, and, therefore, leave the following as my faith,—reserving the privilege of correction.

(Signed,) WM. MILLER.

"ART. I. I believe the Bible is given by God to man, as a rule for our practice, and a guide to our faith,—that it is a revelation of God to man."

"ART. II. I believe in one living and true God, and that there are three persons in the Godhead,—as there is in man, the body, soul and spirit. And if any one will tell me how these exist, I will tell him how the three persons of the Triune God are connected."

"ART. III. I believe that God, by his Son, created man in the image of the Triune God, with a body, soul and spirit; and that he was created a moral agent, capable of living, of obeying, or transgressing the laws of his Maker."

"ART. IV. I believe that man, being tempted by the enemy of all good, did transgress, and became polluted; from which act, sin entered into the world, and all mankind became naturally sinners, thrust out from the presence of God, and exposed to his just wrath forever."

"ART. V. I believe that God, knowing from eternity the use that man would make of his [free] agency, did, in his council of eternity, ordain that his Son should die; and that through his death salvation should be given to fallen man, through such means as God should appoint."

"ART. VI. I believe that, through the agency of the Holy Spirit, sinners are made the recipients of mercy, in conformity to the Divine plan, founded on the wisdom and knowledge of God; the fruits of which are manifested in the recipient by works of repentance and faith; and without which no man, coming to years of discretion and able to choose between good and evil, can have an interest in the blood and righteousness of Christ."

"ART. VII. I believe that Jesus Christ is an offering of God to sinners for their redemption from sin, and that those who believe in his name may take him by faith, go to God, and find mercy; and that such will in no wise be rejected."

"ART. VIII. I believe that Jesus Christ was the sacrifice

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for sin which justice demanded; and that all those who confess their sins on the head of this victim, may expect forgiveness of sin through the blood of the atonement, which is in Jesus Christ, the great High Priest in the Holy of Holies."

"ART. IX. I believe the atonement to be made by the intercession of Jesus Christ, and the sprinkling of his blood in the Holy of Holies, and upon the mercy-seat and people; by which means the offended is reconciled to the offender, the offender is brought into subjection to the will of God; and the effect is, forgiveness of sin, union to the Divine person, and to the household of faith."

"ART. X. I believe all those for whom Christ intercedes, who are united to God by a living faith, and have received the forgiveness of sin through the sprinkling of the blood of Christ, can never perish; but are kept by the mighty power of God through faith unto salvation."

"ART. XI. I believe that all the promises of God are and will be accomplished in Christ Jesus; and that none of the human family are or can be entitled to the promises of grace, but those who are born of the Spirit in Christ Jesus, any more than the antediluvians could have been saved from the deluge without entering the ark."

"ART. XII. I believe that Jesus Christ will eventually take away the sin of the world, and cleanse the earth from all pollution, so that this earth will become the abode of the saints forever, by means which he has appointed; all believers being regenerated, sanctified, justified and glorified."

"ART. XIII. I believe that all final impenitents will be destroyed from the earth, and sent away into a place prepared for the Devil and his angels."

"ART. XIV. I believe Jesus Christ will come again in his glory and person to our earth, where he will accomplish his Divine purposes in the saving of his people, destroying the wicked from the earth, and taking away the sin of the world."

"ART. XV. I believe that the second coming of Jesus Christ is near, even at the door, even within twenty-one years,—on or before 1843."

"ART. XVI. I believe that before Christ comes in his glory, all sectarian principles will be shaken, and the votaries of the several sects scattered to the four winds; and that none will be able to stand but those who are built on the word of God."

"ART. XVII. I believe in the resurrection, both of the just and of the unjust,—the just, or believers, at Christ's second coming, and the unjust one thousand years afterwards,—when the judgment of each will take place in their order, at their several resurrections; when the just will receive everlasting life; and the unjust eternal condemnation."

"ART. XVIII. I believe in the doctrine of election, founded on the will, purpose and fore-knowledge of God; and that all the elect will be saved in the kingdom of God, through the sanctification of the Spirit and the belief of the truth."

"ART. XIX. I believe in the ordinance of baptism by immersion, as a representation of Christ's burial and resurrection,—also of our death to sin and life to holiness."
"ART. XX. I believe in the ordinance of the Lord's supper, to be"

The last article was left thus incomplete, and the series of articles was not extended, as it was evidently designed to have been, so as to give an expression of his faith on subjects not included in the foregoing. It is not known that his views, as above expressed, ever underwent any change,--excepting as his belief in the date of the second advent was afterwards shown, by the passing of the time, to be incorrect.¹

¹Sylvester Bliss, Memoirs of William Miller, pp. 77-79.
APPENDIX IV

WILLIAM MILLER'S VIEWS OF THE SECOND COMING OF CHRIST

"1. I believe Jesus Christ will come again to this earth. Proof. John 14:3; Acts 1:11; 1 Thess. 4:16; Rev. 1:7.

"2. I believe he will come in all the glory of his Father. Matt. 16:27; Mark 8:38.

"3. I believe he will come in the clouds of heaven. Matt. 24:30; Mark 13:26; Dan. 7:13.

"4. I believe he will then receive his kingdom, which will be eternal. Dan. 7:14; Luke 19:12, 15; 2 Tim. 4:1.

"5. I believe the saints will then possess the kingdom forever. Dan. 7:18, 22, 27; Matt. 24:34; Luke 12:22, 29; 1 Cor. 9:25; 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4.

"6. I believe at Christ's second coming the body of every departed saint will be raised, like Christ's glorious body. 1 Cor. 15:20-29; 1 John 3:2.

"7. I believe that the righteous who are living on the earth when he comes will be changed from mortal to immortal bodies, and, with them who are raised from the dead, will be caught up to meet the Lord in the air, and so be forever with the Lord. 1 Cor. 15:51-53; Phil. 3:20, 21; 1 Thess. 4:14-17.

"8. I believe the saints will then be presented to God blameless, without spot or wrinkle, in love. 1 Cor. 4:14; Eph. 5:27; Col. 1:22; Jude 24; 1 Thess. 3:13; 1 Cor. 1:7, 8.

"9. I believe, when Christ comes the second time, he will come to finish the controversy of Zion, to deliver his children from all bondage, to conquer their last enemy, and to deliver them from the power of the tempter, which is the devil. Deut. 24:1; Isa. 34:8; 40:2, 5; 41:10-12; Rom. 8:21-23; Heb. 2:13-15; 1 Cor. 15:54, 56; Rev. 20:1-6.

"10. I believe that when Christ comes he will destroy the bodies of the living wicked by fire, as those of the old world were destroyed by water, and shut up their souls in the pit of woe, until their resurrection unto damnation. Ps. 50:3; 97:3; Isa. 66:15, 16; Dan. 7:10; Mal. 4:1; Matt. 3:12; 1 Cor. 3:13; 1 Thess. 5:2, 3; 2 Thess. 1:7-9; 1 Pet. 1:7; 2 Pet. 3:7, 10; Isa. 24:21, 22; Jude 6-15; Rev. 20:3-15; John 5: 29; Acts 24:15.

"11. I believe, when the earth is cleansed by fire, that Christ and his saints will then take possession of the earth, and dwell therein forever. Then the kingdom will be given to the saints. Ps. 37:9-11, 22-34; Prov. 2:21, 22; 10:30; Isa. 60:21; Matt. 5:5; Rev. 5:10.

"12. I believe the time is appointed of God when these things shall be accomplished. Acts 17:31; Job 7:1; 14:14; Ps. 81:3;
Isa. 40:2; Dan. 8: 19; 10:1; 11:35; Heb. 2:3; Acts 17:26.

"13. I believe God has revealed the time. Isa. 44:7, 8; 45:20, 21; Dan. 12:10; Amos 3:7; 1 Thess. 5:4.

"14. I believe many who are professors and preachers will never believe or know the time until it comes upon them. Jer. 8:7; Matt. 24:50; Jer. 25:34-37.

"15. I believe the wise, they who are to shine as the brightness of the firmament, Dan. 12:3, will understand the time. Eccl. 8:5; Dan. 12:10. Matt. 24:43-45; 25:6-10; 1 Thess. 5:4; 1 Pet. 1:9-13.

"16. I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21, 1843, and March 21, 1844, according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will reward every man as his works shall be. Matt. 16:27; Rev. 22:12.1

APPENDIX V

STATISTICS FOR THE WORK OF THE
SEVENTH-DAY ADVENTIST CHURCH

Membership and Workers
(as of June 30, 1984)

<table>
<thead>
<tr>
<th>Category</th>
<th>Number</th>
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<tbody>
<tr>
<td>Baptized Church Members</td>
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<td>Organized Churches</td>
<td>24,182</td>
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<tr>
<td>Ordained Ministers, Active</td>
<td>10,137</td>
</tr>
<tr>
<td>Total Active Workers</td>
<td>102,383</td>
</tr>
<tr>
<td>Baptisms and Professions of Faith (July 1, 1983 to June 30, 1984)</td>
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Mission Work

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<td>(Countries in the World—213)</td>
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<td>Number of Divisions</td>
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<tr>
<td>Number of Unions</td>
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<td>Number of Conferences, Missions and Fields</td>
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<td>Missionaries Sent</td>
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Good-Neighbor Program

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Assets of Health-care Institutions ........ $1,655,035,014
(1982 figure)
Food Companies ................................. 27

**Publishing Work**

Publishing Houses ........................................ 51
Languages in which Church is Working ............. 597
Languages, Publishing In ............................ 175
Literature Evangelists .............................. 6,978
Literature Sales ....................................... $120,309,773

**Sabbath Schools**

Sabbath School Members ............................. 4,923,942
Sabbath Schools ....................................... 48,588

**Contributions**

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^1SDA Yearbook 1985, p. 4.
### APPENDIX VI

REFERENCE LISTINGS ON THE LAST JUDGMENT OF GOD IN THE PUBLISHED BOOKS OF ELLEN G. WHITE

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