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### The Reformation and the Advent Movement

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it. When he came on deck later and saw the direction the ship was taking, he exclaimed to the sailor, "Did I not tell you to steer by the North Star?" "Aye, aye, sir," said the youth with easy justification, "I did, but I've passed it a long time ago." The North Star, of course, was still in its rightful place, but the ship was not. I think the lesson is obvious.

In conclusion, we come here today to dedicate this church to the great task of saving men's lives. Now, this whole medical school, I know, is dedicated to that task. But without the church the task can be performed only in a poor, restricted, and ultimately disappointing way. A learned geriatrician recently observed with painfully dry wit that despite all the advances in medical science, the mortality rate for every generation is still 100 per cent. We rejoice in the fact that today medical science enables us to save one third of the cancer cases, for example. But what do we mean when we say one third? We mean that we will save them for at least five years, and presumably if for that long, then for a still longer period. We may rightly rejoice in this scientific advance. But let us look again. The average age of the patient whose case is diagnosed as cancer is 60 years—59.9, to be exact. But the average life span is barely 70 years. Hence, even an absolute victory over the mortal enemy cancer, would assure the average patient only about ten years of added life—provided, of course, that no other malady carries him off.

### To Add Eternity

I do not minimize the ten years, but at this medical institution our goal is not simply to add ten—or perhaps 20 or 30—years to the life of a man. Our goal is to add eternity. It is on this very matter of life that the scientific and the religious should blend. All life is from God. A little of it is vouchsafed to every man, no matter how he relates himself to God. Rightly we may hope to extend for a few years man's mortal life. But if we can hope only for this, we are of all men most miserable. The business of this school is to tie together physical life and eternal life. Our science buildings should teach preventive and curative medicine so that we may cooperate fully with God's laws in the natural realm. Thus our life span here may be lengthened and our years of service increased in the fight for all things good in an evil world. But this church is dedicated to take over where science must leave off; to prepare first the students, and through them their future patients, to live for a world beyond. We dedicate this church to the glorious and awesome

task of drawing aside the curtain that veils from human eyes the great God of all life, and the world He has prepared for them that love Him.

If to such a dedication this beautiful church remains true, it will justify

the faith and the sacrifice, the toil and the travail, of those who have gone before, and will enable the Advent Movement successfully to bring to a glorious conclusion the work that God has committed to our hands.

## The Reformation and the Advent Movement

By Daniel Walther, Chairman  
Department of Church History, Andrews University

**T**HERE is more than a historic tie between the Reformation of the sixteenth century and the remnant church. One of the greatest soul-winning books of this denomination is *The Great Controversy*. It was not written to set historical records straight; rather, it is an inspired recital of the greatest drama of the ages—the long struggle between God and Satan. Nothing was more effective than to use the Reformation to describe so dramatically that controversy. The book *Early Writings* also has a moving description of Luther's stand, and we have further discussions on this in *Spiritual Gifts* (vol. 1) and *Spirit of Prophecy* (vol. 4).

Both the Reformation of the sixteenth century and the Advent Movement are divine instruments to re-

store truth. Both take Jesus Christ as Redeemer. Both warn against error. Both are strongly eschatological, emphasizing the teaching of the last events. Both movements came into existence in fulfillment of Bible prophecy. Many of the basic teachings are similar, but few are identical and often there are wide differences. Luther would not have been a Seventh-day Adventist, nor are we Lutherans! The reform movement was arrested; but the remnant church is to carry it forward.

Our movement was divinely raised up by a group of men whom we designate as pioneers—men who were united by careful Bible study. The writings of the Spirit of Prophecy confirmed those truths which the Lord wanted to be the third angel's mes-



LUCAS CRANACH, ARTIST. © 1917 TABER PRANG ART CO.



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Seventh-day Adventists are heirs to the great truths proclaimed by Martin Luther (left) and the other leaders of the Reformation. William Miller (right) helped reactivate the spirit of reformation, which had gradually been arrested.

sage. While Luther was interested in preaching the gospel in Germany, without concern for "the ends of the earth," the Advent people in a short time have accepted the Lord's commission to carry on a worldwide work.

### The Advent Cause a Reform Movement

Christ today, as ever, is man's only hope. Martin Luther wrote, "The greatest wonder on earth is that the Son of God died the shameful death of the cross." We agree, and have placed a sorely needed emphasis on Christ the Saviour ("O let us contemplate the amazing sacrifice that has been made for us!"). The message of Christ our righteousness is the core of the third angel's message.

When we think of Martin Luther clutching the Bible, the German Bible, we know that for him it was the only standard by which all dogma, all church activity, and all teaching must be valued and judged. This is also our conviction, and has been since the beginning, when we began to proclaim that the Bible only is our guide. "The Bible is a perfect and complete revelation. It is our only rule of faith and practice." Almost every article from Ellen G. White reminds us of that fact. On her last public appearance in Washington, D.C., Sister White summed up her counsel in saying, "Brethren, I commend to you this Book." This denomination could not exist unless it had its roots anchored in the Word of God.

Of course, Martin Luther's relationship to the Bible was particularly significant because he translated it in a way that placed him in the first rank of the masters of the German language. Most of all, this translation was a revolution in itself, because the New Testament was an unknown Book, and Protestants were determined to place the Bible even in the hands of laymen. Luther's translation of the Bible was hailed as extraordinary by Catholics as well as by Protestants.

We cannot subscribe to many of Luther's ideas on the Bible; he pointedly designated some portions as more important than others, indeed, that some could be left out entirely. Well known is his first reaction to the book of Revelation, which he said was "neither apostolic nor prophetic." He changed his opinion and admitted later that he did see Christ in the book of Revelation. Generally known is his unfavorable opinion of the book of James, because Luther's main burden was to teach justification by faith alone, without works. Historian Schaff said that "with the Bible in his hand and heart he went forth to fight

his battles against the Pope and the Devil; being assured that 'one little word' of the Almighty can slay them."

Luther was convinced that man does not need the church in order to be saved. Divine grace is not dispensed by the church alone. Neither does man need the intercession of saints. Man's contact with his Creator must be direct. The priest cannot be responsible for man's action. "As many of us as have been baptized," he wrote, "are all priests without distinction . . . , for it is written, 'Ye are a chosen generation, a royal priesthood'; therefore we are all priests as many of us as are Christians."

Seventh-day Adventists believe in the priesthood of Christ. The Reformers also believed in the priesthood of Christ: "Christ is the spiritual Priest of the inner man. . . . In heaven He maketh intercession for us as a Priest."

Our view goes further than that, but both views have a similar aim. Luther stressed the priesthood of man—that every Christian man should have direct access to God; we place the emphasis on the priesthood of Christ. The aim is the same, for both believe in direct communion with God. We have defined the doctrine more thoroughly, but we might do well to ask ourselves whether it means as much to us as it did to Luther.

### Righteousness by Faith the Heart of the Gospel

Martin Luther is considered the most forceful exponent of righteousness by faith since Paul. His sermons, commentaries, catechisms, and correspondence—all were filled with this teaching. Ever since he discovered the

way to a merciful God, faith permeated his thinking. "Oh, it is a living, busy, active, mighty thing, this faith," he wrote. "Faith is a living, daring confidence in God's grace so sure and certain that a man would stake his life on it a thousand times. This confidence in God's grace and knowledge makes man glad and bold and happy in dealing with God and with all his creatures; this is the work of the Holy Ghost in faith."

He stressed the supremacy of faith to the extent of putting the word *alone* in the German New Testament (Rom. 3:28), though that word is not in the original. His emphasis made him suspect of antinomianism. He defended himself against this charge by admitting that there were to be good works: "We do not reject good works, nay, we embrace them and teach them in the highest degree." "No wonder," wrote Cardinal Newman, "that he has given us the clearest, fullest, joyfulest exposition of saving faith extant in Christian literature."

Of course, Luther did not originate the teaching of justification by faith. In different countries this truth had been taught all along. Our message is not original either, with the exception of a few points of basic emphasis. Our originality as a movement consists in restating Bible truths mostly neglected, and forming a specific message to a world not aware that these truths have been set forth with clarity and certainty in Scripture all along.

For Seventh-day Adventists, faith is a basic tenet, mentioned several times in the "landmarks." This teaching

## Fellowship of Prayer

### United Prayers Are Answered

"I want to thank you for your prayers. Our two oldest sons are coming back into the truth. One is taking his family to Sabbath school now, and the other has been converted. The youngest son was baptized and is now in one of our schools."  
—Mrs. S., of Arkansas.

"The united prayers on behalf of our dear daughter have certainly been answered. She is much more spiritual in outlook and life."  
—Mr. H., of Oregon.

"Some three years ago I asked you to pray for my dying son, that he would accept the truth. Your prayers were answered, and my husband has also come into the church."  
—Mrs. R., of Washington.

"It is with a heart full of thankfulness that I write to tell you that your prayers have been answered on behalf of my two older daughters. One is 17 and the other nearly 15. Recently they were baptized."  
—Mrs. L., of Jamaica.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented, it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

was not stressed at first, largely because we insisted on other aspects, taking for granted that men and women were Christians. But by and by our people came to realize that it was possible to have a theoretical knowledge of Seventh-day Adventism and yet not be a born-again Christian. The fundamental truth of salvation by God's grace through faith had to be faced. The matter came to a climax in the Minneapolis Conference in 1888.

### The Sabbath

Though the Reformers asserted that the commandments were not repealed by Christ, they believed that the gospel discarded all Jewish ceremonialism. And to many of them, this meant the end of the Sabbath. None of Luther's ideas were different from the usual misconceptions on the Sabbath. "It is good and useful," he argued, "yea very necessary, that we rest [keep holy] on one day whether it be Sabbath, Sunday, or some other day." "Sunday has remained, not on the account of the commandment of Moses but on account of our need, in order that we might rest and learn the Word of God."

The Augsburg Confession discussed the Lutheran position concerning the day of worship: "They [the Catholics] allege the change of the Sabbath into the Lord's day, contrary, as it seemeth, to the Decalogue; and they have no example more in their mouths than the change of the Sabbath."

This statement seems to give comfort to the believer in the seventh-day Sabbath. But in this same article of the Confession this view is expressed: "What is, then, to be thought of the Lord's day, and of like rites of temples? Hereunto they answer, that it is lawful for Bishops or Pastors to make ordinances, whereby things may be done in order in the Church. . . ."

"For they that think that the observation of the Lord's day was appointed by the authority of the Church, instead of the Sabbath, as necessary, are greatly deceived. The Scripture, which teacheth that all the Mosaical ceremonies can be omitted after the Gospel is revealed, has abrogated the Sabbath. And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the [Christian] Church did for that purpose appoint the Lord's day; which for this cause also seemed to have been pleasing, that men might have an example of Christian liberty, and might know that the observation, neither of the Sabbath, nor of another day, was of necessity."

Thus the Augsburg Confession reveals the shallow reasoning, the toying with contradictory arguments. The Reformers wanted to use Scripture as a basis for the Lord's day rather than to give the Catholic Church credit; and they find its origin and practice in the apostolic age. The Sabbath question was a live issue during the Reformation era, for Luther repeatedly referred to the "Sabbathers," and the Augsburg Confession mentions "the marvelous disputations touching the changing of the law"; Erasmus spoke of Sabbathkeeping people in Moravia. As one can see, the Reformers were far removed

from what we as Seventh-day Adventists consider the obedience of the law of God.

The Advent Movement is recipient of some of the truths fearlessly proclaimed by the Reformers. What was particularly remarkable in those men was that they were, for their time, men appointed of God and attended by angels, they were so fearless, so solid in character.

Let us not forget: "The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history."—*The Great Controversy*, p. 148.

(Fourth in a Series of Five Articles)

## "It Is Time to Seek the Lord"

By Orris J. Mills

**M**ANY have taken the erroneous position that because the effects of a revival do not last, this demonstrates that the movement was mere excitement and therefore spurious. Some time ago a person reporting a revival held in one of our large centers said, "I have been told it was a false revival. There was a real stir in the church; families were united, old feuds were settled, confessions were made, people corrected wrongs and gave up bad habits; but it was only temporary."

Because the results of this revival did not last, does that prove it was false? No. Wrote God's servant:

"There have been things written to

me in regard to the movings of the Spirit of God . . . at the college, which clearly indicate that because these blessings were not lived up to, minds have been confused, and that which was light from heaven has been called excitement. . . . We must be very careful not to grieve the Holy Spirit of God, in pronouncing the ministration of His Holy Spirit a species of fanaticism. . . ."

"That God did abundantly bless the students in the school and the church, I have not one doubt; but a period of great light and the outpouring of the Spirit is quite generally followed by a time of great darkness. Why? Because the enemy works with all his deceiving energies to make of none effect the deep movings of the Spirit of God on the human subject.

"When the students at the school went into their match games and football playing, when they became absorbed in the amusement question, Satan saw it a good time to step in and make of none effect the Holy Spirit of God in molding and using the human subject. . . ."

"It is an easy matter to idle away, talk and play away, the Holy Spirit's influence."—*Selected Messages*, vol. 1, pp. 130, 131.

### How the Blessing Is Retained

God intends that the revival experience should last. His desire is that a revival should lead to genuine reformation, a reorganization of the mind, the home, the church, the institution, through a change in ideas and theories, of habits and practices. His plan is that we follow on to know the Lord.

It is not enough to be moved upon by the Spirit of God; we must repent



A. DEVANEY

Daily we must take time to hear God's voice pointing out the unconquered territories in the land of the heart.