

2010

A Comparative Analysis of the Kingdom of God in the Writings of George Eldon Ladd and Ellen G. White

Changyoung Lee
Andrews University

Follow this and additional works at: <http://digitalcommons.andrews.edu/dissertations>



Part of the [Biblical Studies Commons](#), and the [Comparative Methodologies and Theories Commons](#)

Recommended Citation

Lee, Changyoung, "A Comparative Analysis of the Kingdom of God in the Writings of George Eldon Ladd and Ellen G. White" (2010). *Dissertations*. 81.

<http://digitalcommons.andrews.edu/dissertations/81>

This Dissertation is brought to you for free and open access by the Graduate Research at Digital Commons @ Andrews University. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital Commons @ Andrews University. For more information, please contact repository@andrews.edu.



Seek Knowledge. Affirm Faith. Change the World.

Thank you for your interest in the

**Andrews University Digital Library
of Dissertations and Theses.**

*Please honor the copyright of this document
by not duplicating or distributing additional
copies in any form without the author's
express written permission. Thanks for your
cooperation.*

Andrews University
Seventh-day Adventist Theological Seminary

A COMPARATIVE ANALYSIS OF THE KINGDOM OF GOD
IN THE WRITINGS OF GEORGE ELDON LADD
AND ELLEN G. WHITE

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

by
Changyoung Lee

April 2010

ABSTRACT

A COMPARATIVE ANALYSIS OF THE KINGDOM OF GOD
IN THE WRITINGS OF GEORGE ELDON LADD
AND ELLEN G. WHITE

by

Changyoung Lee

Adviser: Peter M. van Bemmelen

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A COMPARATIVE ANALYSIS OF THE KINGDOM OF GOD IN THE
WRITINGS OF GEORGE ELDON LADD AND ELLEN G. WHITE

Name of researcher: Changyoung Lee

Name and degree of faculty adviser: Peter M. van Bemmelen, Th.D.

Date completed: April 2010

Since Seventh-day Adventist eschatology is often perceived as seriously deviating from other Evangelical eschatological views, it would be desirable and fitting to discover whether significant agreement or disagreement exists between Evangelical eschatological views in regard to the Kingdom of God. The purpose of this study was to make an analytical comparison of the concept of the Kingdom of God in the writings of two representative Evangelical voices, George Eldon Ladd, a well-known Baptist theologian, and Ellen G. White, a significant Adventist writer, in order to understand the similarities and differences that exist between the concepts of the Kingdom of God in these two traditions and to provide useful theological insights for framing a systematic theology of the

Kingdom of God that would be of interest to both the Seventh-day Adventist Church, and the wider Evangelical community.

For this study, inductive, analytical, and comparative methods are used. After the introduction (chapter 1), chapter 2 covers the historical background of both writers, focusing on their biographical sketches and the theologians and theological traditions that influenced them. Chapters 3 and 4 deal with their concepts of the Kingdom of God. Finally, chapter 5 provides an analytical comparison of both writers' concepts on the Kingdom of God and conclusions with recommendations for further study.

Three major conclusions have been reached in this study. First, one of the major reasons for Ladd's and White's theological similarities is that they accept the Bible as the only authoritative interpreter, using a historical-biblical method, and rejecting non-biblical philosophical presuppositions about the nature of God, history and revelation. Second, one major reason for their theological differences is that they use different approaches to interpret the Bible. Their concepts of the Kingdom of God have been heavily influenced by their uses of biblical sources from which they collect the data for the subject. White interprets the Bible within the great controversy theme, with comprehensive uses of both the Old and New Testaments focused on the restoration of God's sovereignty through revealing both His love and justice before His subjects in the universe. Ladd accesses the Scriptures with a predominant emphasis on the New Testament, his special field of study. Finally, the fact that there are differences in their views of the Kingdom of God indicates White's unique position in the concept of the Kingdom of God

and the difficulty of a precise classification of that position. This study also shows that White's understanding could provide better alternatives to Ladd's theological approach in spite of the weak points in her systematization.

© Copyright by Changyoung Lee 2010
All Rights Reserved

TABLE OF CONTENTS

ACKNOWLEDGMENTS	viii
Chapter	
1. INTRODUCTION	1
Background of the Study	1
Statement of the Problem	7
Statement of Purpose	8
Justification for the Study	8
Scope and Delimitations	11
Methodology	12
2. HISTORICAL AND THEOLOGICAL BACKGROUND OF G. E. LADD AND E. G. WHITE	13
Historical and Theological Backgrounds of G. E. Ladd.....	13
Historical Background	13
Theological Background	17
Rudolf Bultmann (1884-1976)	18
Oscar Cullmann (1902-1999)	22
Historic Premillennialism	25
Salvation-History in Biblical-historical Orientation	28
G. E. Ladd’s Contribution to Evangelical Christians	30
Historical and Theological Backgrounds of E. G. White	34
Historical Background	34
Theological Background	44
Protestant Reformation	44
Wesleyan (Methodism) Influence	48
Millerite Movement	50
Bible Study and Prophetic Visions	53
E. G. White’s Contribution to SDA Literature	61
Summary	64
3. THE CONCEPT OF THE KINGDOM OF GOD IN G. E. LADD	66
Definition of the Kingdom of God	67
The Meaning of the Term “Kingdom”	67

What Is the Kingdom of God?	69
The Kingdom of God: Reign or Realm?	72
The Kingdom of God and the Kingdom of Heaven.....	74
The Kingdom of God, Not of Humanity.....	74
The Kingdom of the Son of Man	75
The Kingdom of Satan	75
Who Is Satan?	75
What Does Satan Do?	76
The Kingdom of Satan	77
Conflict between the Kingdom of God and the Kingdom of Satan ..	78
Dual Aspects of the Kingdom of God	79
The Kingdom Is Tomorrow	80
The Kingdom Is Today	85
The Kingdom Present as Dynamic Power	86
The Kingdom Present as the Divine Activity	87
The Kingdom Present as the New Age of Salvation	88
Kingdom as Future and Present	91
Nature and Character of the Kingdom	93
The Mystery of the Kingdom	94
The Mystery of the Kingdom in Parables in Mark 4 and Matt 13	96
The Mystery of the Kingdom in Other Parables	99
The Work of the Kingdom of God	104
The Mediatorial Work of Christ as Our High Priest in Heaven	104
The Life and Righteousness of the Kingdom	105
The Life of the Kingdom	105
The Righteousness of the Kingdom.....	107
The Demand of the Kingdom	109
The Kingdom, Israel and the Church	110
The Kingdom and the Church	111
Israel and the Church	115
When Will the Kingdom Come?	120
Three Stages of the Kingdom's Coming	120
The Defeat of Satan	122
The Defeat of Death	124
The Defeat of Sin	127
Summary of the Three Stages	127
Tribulation and Rapture	128
Judgment	132
Three Elements in Matt 24:14	136
The Kingdom in Biblical Ethics	138
Summary of Ladd's Kingdom Theology	142
Definition of the Kingdom of God	143
Dual Aspects of the Kingdom of God	144
Nature and Character of the Kingdom	145
When Will the Kingdom Come?	149
The Kingdom in Biblical Ethics	150

4. THE CONCEPT OF THE KINGDOM OF GOD IN E. G. WHITE	152
Definition of the Kingdom of God	153
The Meaning of the Term “Kingdom”	153
What Is the Kingdom of God?	154
Ruler of the Kingdom of God	155
The Laws of the Kingdom of God	155
The Subjects of the Kingdom of God	156
The Territory of the Kingdom of God	156
The Kingdom of God: Reign or Realm?	158
The Kingdom of God and the Kingdom of Heaven	159
The Kingdom of God, Not of Humanity	159
The Kingdom of God and the Kingdom of Christ	160
Principles of the Kingdom of God	160
Three Stages of the Kingdom of God	161
The Original Kingdom of God: God’s Kingdom before the Fall	164
Description of the Original Kingdom of God before the Fall	165
The Rise of the Kingdom of Satan against the Kingdom of God	165
Issues in the Conflict between Two Kingdoms	167
God’s Law	168
God’s Character	168
Freedom Independent from God’s Control	169
Subjects	170
Territory	170
The Kingdom of Grace: God’s Kingdom between the Fall	
and the Second Advent	170
Description of the Kingdom of Grace	171
Terms Used for the Kingdom of Grace	172
Time of Its Establishment	173
Issues in the Conflict	174
God’s Law	175
Character of God	176
Freedom Independent from God’s Control	177
Subjects	178
Territory	179
Nature of the Kingdom of Grace	179
Mystery of the Kingdom of Grace	179
What the Parables Teach about the Kingdom of Grace	182
Mediatorial Kingdom	201
Purposes of the Establishment of the Kingdom of Grace	205
The Agency of the Kingdom of Grace	208
The Kingdom of God and the Church	208
Israel and the Church	213
Requirements for Entrance to the Kingdom of Grace	219
The Life and Righteousness of the Kingdom of Grace	222

The Life of the Kingdom of Grace	222
The Righteousness of the Kingdom of Grace	225
Those Who Live in the Kingdom of Grace	227
Demand of the Kingdom of Grace	233
The Second Advent and Judgment	234
The Second Advent	234
Judgment	238
Purpose of Judgment	238
Nature of Judgment	240
Standards of Judgment	241
Three Phases of Judgment	242
The Kingdom of Glory: God's Kingdom after the Second Advent	249
Descriptions of the Kingdom of Glory	249
Terms Used for the Kingdom of Glory	255
Time of Establishment of the Kingdom of Glory	256
Issues in the Conflict	258
Territory	258
Purposes of the Establishment of the Kingdom of Glory	258
Qualifications for Entrance into the Kingdom of Glory	259
Summary of Ellen G. White's Kingdom Theology	260
Definition of the Kingdom of God.....	260
The Original Kingdom of God: God's Kingdom before the Fall	261
The Kingdom of Grace: God's Kingdom between the Fall and the Second Advent	262
The Second Advent and Judgment	267
The Kingdom of Glory: God's Kingdom after the Second Advent.....	270

5. THE KINGDOM OF GOD IN THE WRITINGS OF G. E. LADD AND E. G. WHITE: AN ANALYTICAL COMPARISON AND CONCLUSIONS272

Historical and Theological Backgrounds of Ladd and White	273
Historical Backgrounds	273
Theological Backgrounds	273
Criteria for Comparison	274
Meaning of the Kingdom	274
Conflict between the Kingdom of God and the kingdom of Satan	276
Terms Used for the Kingdom of God	278
Classification of the Kingdom of God	278
The Present Kingdom	279
The Future Kingdom	288
Comparative Views on Specific Concepts	290
The Kingdom of God as the Presence of the Future	290
The Kingdom and the Church	291
Israel and the Church	292
The People of the Kingdom (Requirements)	297
The Second Advent and the Millennium	299

The Final Judgment	307
The Order of the Establishment of the Future Kingdom	310
Ladd's Understanding	310
White's Understanding	311
The Demand of the Kingdom	312
Reflections on Ladd's and White's Contributions to Understanding the Kingdom of God	313
Conclusions	317
Recommendations for Further Study	322
BIBLIOGRAPHY	324

ACKNOWLEDGMENTS

Upon the completion of this dissertation I wish to express my sincere appreciation to the many people who have supported in one way or another. First of all, I also would like to express from the depth of my heart my gratitude to the member of advisory committee, especially to the Chair, Dr. Peter M. van Bemmelen who has been a great mentor to me. He has waited long time until I came back to finish this dissertation. He has always been available and understanding, reading the earlier drafts, making necessary changes and supplying ideas and correct direction. I am also grateful to Dr. Baldwin, and Dr. Fortin for their guidance and advice to improve the quality of this research. I deeply appreciate their insights and valuable criticism into the subject matter to enrich the text. I want to thank Dr. Jo Ann Davidson for giving me one more chance to learn since her last teaching on the doctrine of Sabbath. I want to express my thankfulness to Dr. Robert Clouse who accepted my humble request to become my teacher and waited for long time and traveled long way to give me valuable lessons. His thoughtfulness and considerate arrangement gave me unforgettable impression.

This dissertation could not have been written without the support and encouragement of many. My deep appreciation and thanks go my father, Eui-Hwee Lee and my mother, Boo-Ja Kim, who taught the love of God through their own lives and supported me financially, and spiritually. I also want to thank my younger sister, Yoo Jin Lee, who encouraged me through her financial support and sacrificial service, and my

brother, Kwangyoung Lee, who continuously supported my family in many ways. I also would like to mention Soon-Hwa Roh, my older sister who remembered me in her prayers and financial support.

I am indebted to many people who became my family in Christ while I ministered in Chicago. I wish to mention Sue Kyong Ok Lee, Paul Sungil Lim, and Adam Kim, without whose encouragements with financial and spiritual supports this project could not have been done.

Much appreciation goes to my dedicated wife, Hyunjoo, for her unflagging support and interest during this arduous process, and then to my lovely daughters, Hye-Eun and Hye-Sun, who remembered me in their constant prayers, and never complained about their Dad's heavy involvement in his study.

Finally, I want to express my thanks to God, my Creator, and my Redeemer, and from whom comes every good and perfect gift. To Him only be the glory and honor.

CHAPTER I

INTRODUCTION

Background of the Study

Eschatology has been an unsettled doctrine, and the most diversely interpreted throughout church history.¹ As James Orr predicted, this doctrine, especially, has been an issue in the forefront during the twentieth century.² Since the works of Johannes Weiss (1863-1914)³ and Albert Schweitzer (1875-1965),⁴ many theological scholars have

¹Richard Rice said, “at the same time, this aspect of Christian faith [eschatology] has generated a wide diversity of theological views. In fact, nowhere in Christian thought do we find a more bewildering variety of biblical interpretations and doctrinal formulation” (“Bible Doctrines, Part II: The Mission of the Church, Eschatology and the Sabbath,” *Journal of Adventist Education* 51 [February-March 1989]:21).

²James Orr, *The Progress of Dogma* (London: Hodder & Stoughton, 1901), 345. In this book, Orr predicted that the twentieth century would be the age of eschatology.

³Johannes Weiss, *Jesus’ Proclamation of the Kingdom*, trans. & ed. Richard Hyde Hiers and David Larrimore Holland (Philadelphia: Fortress, 1971).

⁴Albert Schweitzer, *The Mystery of the Kingdom of God: The Secret of Jesus’ Messiahship and Passion*, trans. Walter Lowrie (New York: Schocken, 1964).

endeavoured to find the true meaning of biblical eschatology⁵ in relation to the concept of the Kingdom of God.⁶

The Kingdom of God is at the center of biblical eschatology. The importance of the appropriateness of the concept of the Kingdom of God for biblical eschatology can hardly be overemphasized. The Kingdom of God is found at the very center of all of the teachings of Jesus and involves the reason why he came to earth.⁷ John Bright wrote, “the concept of the Kingdom of God involves, in a real sense, the total message of the

⁵Biblical eschatology, the doctrine of the last things, deals with two different, but inseparable factors, i.e., “the destiny of the individual” and “the destiny of history.” The destiny of the individual deals with life, death, immortality, the intermediate state, and resurrection, while the destiny of history deals with the Day of the Lord, the end of the world, judgment, and the Kingdom of God. For a more detailed description see George Eldon Ladd, “Eschatology,” *International Standard Bible Encyclopedia* (1986), 2:130.

⁶Zalampis said, “If it is true that the last century [19th century] sought the “historical” Jesus, it is equally true that this century [20th century] thus far has sought the Biblical meaning of the Kingdom of God.” For this, see Michael Zalampis, “The Relation of Eschatology to the Son of Man and the Kingdom of God,” *Review and Expositor* 53 (1956):326-331.

⁷Marcus J. Borg wrote, “Biblical Scholarship in the last century [20th century] has regularly identified ‘the Kingdom of God’ as the center of Jesus’ proclamation, the key to his mission and message.” For this, see Marcus J. Borg, “Jesus and the Kingdom of God,” *Christian Century* 104(1987): 378. See also G. R. Beasley-Murray, “The Kingdom of God in the Teaching of Jesus,” *Journal of the Evangelical Theological Society* 35 (March 1992): 19. The first proclamation Jesus made was about the Kingdom of God (Mark 1:14-15). The Gospels were written to show Jesus’ role in establishing this Kingdom among his followers. Archibald Robinson concurred with Beasley-Murray. In his Bampton Lectures in 1901, Robinson said that “there can be no question that in our Lord’s teaching the Kingdom of God is the representative and all-embracing summary of his distinctive message. . . . Throughout, His message is ‘the Good News of the Kingdom.’” Archibald Robinson, *Regnum Dei: Eight Lectures on the Kingdom of God in the History of Christian Thought* (London: Methuen, 1901), 8-9. See also George Eldon Ladd, “Kingdom of God (Heaven),” *Baker Encyclopedia of the Bible* (1988), 1269.

Bible.” For the greater part of church history, however, the central biblical theme of the Kingdom of God was not given the treatment and attention of scholars that it deserved.⁸

During the nineteenth and twentieth centuries, the concept of the Kingdom of God has been emphasized much more than at any other time in previous centuries.⁹ While this trend has been true outside the Seventh-day Adventist Church, within the Seventh-day Adventist Church there has not been much study on the biblical theme of the Kingdom of God,¹⁰ despite the fact that eschatology is “the most important aspect of its theology” in

⁸ John Bright, *The Kingdom of God* (Nashville, TN: Abingdon, 1953), 7. Also, see Wolfhart Pannenberg, *Theology and the Kingdom of God* (Philadelphia: Westminster, 1969), 53. He emphasized that the theme of the Kingdom of God “must be recovered as a key to the whole of Christian theology.”

⁹Facing the new millennium, debates have been concerned with the nature of the Kingdom of God. For different interpretations of the millennium and the relationship between the Kingdom of God and the millennium debate, see Stanley J. Grenz, “The Deeper Significance of the Millennium Debate,” *Southwestern Journal of Theology* 36 (Spring 1994): 14-21. For the emphasis on the Kingdom of God during the nineteenth and twentieth centuries, see Wendell Willis, ed., *The Kingdom of God in 20th-Century Interpretation* (Peabody, MA: Hendrickson, 1987); and Benedict T. Viviano, *The Kingdom of God in History* (Wilmington, DE: Michael Glazier, 1988).

¹⁰In the 19th century, the following list shows the minority of Seventh-day Adventist writers who wrote on this subject: J. H. Waggoner, *Refutation of the Doctrine Called the Age to Come: and the Promises to Israel*, 2nd ed. (Battle Creek, MI: Steam Press of Seventh-day Adventist, 1872); James White, *Bible Adventism; or Sermons on the Coming and Kingdom of Our Lord Jesus Christ* (Battle Creek, MI: Seventh-day Adventist, 1877); C. P. Bollman, *The Kingdom of Christ: Its Nature, and Subjects, When and How Established* (Oakland, CA: Pacific Press, 1894). These works were more sermonic than biblical and theological. In the 20th century: J. Adams Stevens, *The Gospel and the Kingdom* (Mountain View, CA: Pacific Press, 1949); William G. Johnsson, *Religion in Overalls* (Nashville, TN: Southern, 1977); Richard Rice, *The Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective* (Berrien Springs, MI: Andrews University Press, 1985); Norman R. Gulley, *Christ Is Coming: A Christ-centered Approach to Last-day Events* (Hagerstown, MD: Review and Herald, 1998). While Rice’s book is used as a textbook in colleges and deals with this subject partly, Gulley’s work is more a comprehensive research on general eschatology than a thorough study on the Kingdom of God. In the Seventh-day Adventist Church, there are only two dissertations on the Kingdom of God: Alvinus Desmond Bhola, “A Seventh-day Adventist Concept of the Kingdom of God and Its Implication for Religious Education”

terms of its denominational roots.¹¹ No attempt has been made to frame a comprehensive systematic theological position of the Kingdom of God in Seventh-day Adventist theology. Neither has Ellen White's position on the Kingdom of God been compared with the evangelical understanding of the Kingdom of God.

In 1982, Alvinus D. Bhola stated the need for a study on the Kingdom of God in his Ed.D. Dissertation. Even so, there has been no attempt to systematize the Seventh-day Adventist concept of this subject.¹² Since there is not yet a clearly defined understanding of the Kingdom of God in the Seventh-day Adventist Church, it is valuable to investigate how Ellen G. White (1827-1915)¹³ understood this concept, since it is an

(Ed. D. dissertation, Andrews University, 1982); and Víctor Figueroa-Villarreal, "Gustavo Gutiérrez's Understanding of the Kingdom of God in the Light of the Second Vatican Council" (Ph. D. dissertation, Andrews University, 1999).

¹¹Rice, *The Reign of God*, 20.

¹²Bhola noted that "just as there has been no attempt to systematize the Seventh-day Adventist concept of the kingdom of God, so no effort has been made to correlate the Seventh-day Adventist Church and its concepts of the kingdom and its philosophy of education." Bhola, "A Seventh-day Adventist Concept of the Kingdom of God and Its Implication for Religious Education," 85. Daegeuk Nam wrote on "The New Earth And the Eternal Kingdom" but it was brief and emphasized the future Kingdom. For this, see Daegeuk Nam, "The New Earth and the Eternal Kingdom," in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen. (Hagerstown, MD: Review and Herald, 2000), 947-968. Also, Richard P. Lehmann briefly mentioned the NT aspects of the Kingdom of God, yet mainly future Kingdom-oriented. For this, see Richard P. Lehmann, "The Second Coming of Jesus" (ibid., 893-926).

¹³Many Seventh-day Adventists have regarded Ellen White as a prophet, both before and after her death. Her writings are referred to as the "Spirit of Prophecy" by many Adventists. She preferred not to be called a prophet, yet wrote that her work encompassed that of a prophet and more. Ellen G. White, *Selected Messages*, 3 vols. (Washington, DC: Review and Herald, 1958-1980), 1:31-32, 34-35. In an official summary of "Fundamental Beliefs," Seventh-day Adventists insist that the Bible is "the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history," but also declare that White's writings are "a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction and correction." Also, they "make clear that the Bible is the

important factor that upholds the Christian's faith and offers practical benefits for the believer's spiritual life.¹⁴ Howard Snyder said, "what the people believe about the kingdom often shapes what they do."¹⁵

Ellen G. White wrote extensively and with penetrating understanding on the Kingdom of God—not as a theologian, but as "a minister of the Word."¹⁶ However, no one has made a careful systematic theological study of White's understanding of this topic.¹⁷

standard by which all teaching and experience must be tested." General Conference of Seventh-day Adventist, *Seventh-day Adventist Church Yearbook, 1999* (Hagerstown, MD: Review and Herald, 1999), 5, 7. For her works, see Arthur L. White, *The Ellen G. White Writings* (Washington, DC: Review and Herald, 1973), and *SDA Encyclopedia*, 1996 ed., s. v. "White, Ellen Gould (Harmon), Writings of."

The Seventh-day Adventist Church has its own integrated system of doctrine established through intensive study of Scriptures and confirmed by Ellen G. White. See William G. Johnsson, "Eschatology and the Church," *Adventist Review*, November 26, 1981, 11.

¹⁴Nam, 958. Nam also emphasized the importance of experiencing the kingdom of grace, saying "those who will enter the eternal kingdom are those who have established the kingdom of God in their hearts by accepting Jesus Christ as their Lord and King" (ibid, 959).

¹⁵Howard A. Snyder, *Models of the Kingdom* (Nashville: Abingdon, 1991), 12.

¹⁶Jairyong Lee, "Faith and Works in Ellen G. White's Doctrine of the Last Judgment" (Th.D. dissertation, Andrews University, 1985), 3. Lee said, "Ellen White did not intend to be a theologian in her day, although she maintained a high standard for theological perspective in her writings" (2-3).

¹⁷Dissertations on Ellen G. White's eschatology include the following: Jairyong Lee, "Faith and Works in Ellen G. White's Doctrine of the Last Judgment" (Th.D. dissertation, Andrews University, 1985); Ralph E. Neall, "The Nearness and the Delay of the Parousia in the Writings of Ellen G. White" (Ph.D. dissertation, Andrews University, 1982); William Homer Teesdale, "Ellen G. White: Pioneer, Prophet" (Ph.D. dissertation, University of California at Berkeley, 1932); Guy Herbert Winslow, "Ellen Gould White and Seventh-day Adventism" (Ph.D. dissertation, Clark University, 1932); Masao Yamagata, "Ellen G. White and American Premillennialism" (Ph.D. dissertation, Pennsylvania State University, 1983).

Some interlinking issues related to the concept of the Kingdom of God in her works deserve careful analysis. For example, her usage of “the Kingdom of grace” and “the Kingdom of glory” reveals two aspects of the Kingdom of God,¹⁸ the present and future facets of the Kingdom of God.¹⁹ The nature of these two Kingdoms should be clearly defined, including their character, form of government, and the law by which the subjects are ruled, as well as the time of their establishment and the relationship between them. In addition, the basis for White’s position should be explored.

Interestingly enough, Baptist theologian George Eldon Ladd (1911-1982), a New Testament scholar whose main focus was on the Kingdom of God, showed a very similar understanding to that of White. For example, Ladd and White had a similar but not identical premillennial view of history and biblical prophecies.²⁰ They understood that there are two dimensions in the Kingdom of God, the present and the future.²¹ Both held to the visible and bodily return of Christ, rather than a secret rapture.²²

¹⁸Succinctly, the Kingdom of grace is the Kingdom that Jesus came to build on earth. The Kingdom of glory is the one the redeemed will inherit after the Second Advent of Christ. See for this, Ellen G. White, *Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 16; and idem, *Great Controversy* (Mountain View, CA: Pacific Press, 1911), 347-348, 453, 647; idem, *Desire of Ages* (Oakland, CA: Pacific Press, 1898), 506-510, 820.

¹⁹White, *Great Controversy*, 347. “White” always refers to Ellen G. White; the two other Whites consulted are identified by including the initial of their first name.

²⁰For Ladd’s premillennial view, see *Crucial Questions about the Kingdom of God* (Grand Rapids, MI: Eerdmans, 1952), 78, 83, 96, 99-107, and Robert G. Clouse, ed. *The Meaning of the Millennium: Four Views* (Downers Grove, IL: InterVarsity, 1977), 17-40. For White’s see Yamagata, 319; and White, *Great Controversy*, 635-661).

²¹For Ladd, see *A Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 1974), 62-65, 68-71, 101, 102, 207-211; for White see, *Great Controversy*, 347.

²²For Ladd, see *A Theology of the New Testament*, 361-362; for White, *Great Controversy*, 644. According to this view, there is two-phased Second Advent: first,

The prominence of Ladd's concept of the Kingdom of God and his major contribution to this subject does not need to be argued or defended.²³ On the other hand, White did not write a systematic treatise on this subject, even though her understanding of the Kingdom of God can be found throughout her works. However, it appears that no major work has made a careful comparison of the two writers.

Statement of the Problem

Since Seventh-day Adventist eschatology is often perceived as seriously deviating from Evangelical eschatology,²⁴ it would be desirable and fitting to discover whether significant agreement or disagreement exists between evangelical eschatological views in regard to the Kingdom of God, as articulated in two representative proponents for these traditions, namely Ladd and White.

invisible one for His saints (rapture), and second, the glorious parousia (returning with the saints). There is seven years gap between the rapture of the church and Christ's returning in glory. For more detail information, see Charles Ryrie, *Dispensationalism Today* (Chicago: Moody Press, 1965), 44-45.

²³Ladd's most significant works on the Kingdom of God are as follows: *Crucial Questions about the Kingdom of God* (1952); *The Blessed Hope* (Grand Rapids, MI: Eerdmans, 1956); *The Gospel of the Kingdom* (London: Paternoster Press, 1959; Grand Rapids, MI: Eerdmans, 1959), *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids, MI: Eerdmans, 1974); *Jesus and the Kingdom: The Eschatology of Biblical Realism* (New York: Harper & Son, 1964) and *A Theology of the New Testament* (1974). Some dissertations have been written on Ladd's concept of the Kingdom of God, they are the following: Bradley James Harper, "The Kingdom of God in the Theology of George Eldon Ladd: A Reflection of Twentieth Century American Evangelicalism" (Ph.D. dissertation, Saint Louis University, 1994); Glenn Alfred McNiel, "Interfacing the Theology of Church Growth with the Kingdom Theology of George Eldon Ladd" (D. Min. dissertation, Fuller Theological Seminary, 1987); Kelly Scott Malone, "The Kingdom of God and the Mission of the Church in Contemporary Evangelical Thought: George Eldon Ladd, Donald Bloesch, and Howard Albert Snyder" (Ph.D. dissertation, Southwestern Baptist Theological Seminary, 1995).

²⁴Though many evangelical Christians regard Seventh-day Adventists as one of evangelical churches, some still want to designate them as a cult. The Four Major Cults,

Statement of Purpose

The purpose of this dissertation is to make an analytical comparison of the Kingdom of God concept in the writings of two representative voices, George Eldon Ladd for Evangelicalism and Ellen G. White for Seventh-day Adventism, in order to understand the similarities and differences that exist between the concepts of the Kingdom of God in these two traditions. Special attention will be given to their understanding of the biblical data and their theological formulation of different aspects of the Kingdom of God. This study and comparison should provide useful theological insights for framing a systematic theology of the Kingdom of God that would be of interest to both the Seventh-day Adventist church and the wider evangelical community.

Justification for the Study

Ladd and White were chosen as subjects of this study because they hold similar hermeneutic views regarding biblical interpretation²⁵ and because they both endorsed

which Anthon Hoekema wrote, continues to provide the single most comprehensive theological assessment of four different churches including Seventh-day Adventists. Hoekema, in this book, insists that Seventh-day Adventism be designated a cult for *its historic teaching* and practice. See, Anthony A. Hoekema, *The Four Major Cults* (Grand Rapids, MI: Eerdmans, 1963), 373-403. Also Leonard George, in his book *Crimes of perception: An Encyclopedia of Heresies and Heretics*, introduces Seventh-day Adventists as one of heresies in North America. See for this, Leonard George, *Crimes of perception: An Encyclopedia of Heresies and Heretics* (New York: Paragon House, 1995), 345-346.

²⁵White thought that the Bible contains the history of salvation. Ellen G. White, *Adventist Home: Counsels to Seventh-day Adventist Families* (Washington, DC: Review and Herald, 1980), 417. Ladd also approached the Bible as “redemptive history” or “holy history.” For this see, *A Theology of the New Testament*, 28. He used various critical methodologies, yet biblical-historical interpretation was his main method which was in agreement with Gerhard Hasel, an Adventist theologian, whom Ladd quotes in *A Theology of the New Testament* (25) Hasel (*OT Theology: Basic Issues in the Current Debate* [Grand Rapids, MI: Eerdmans, 1972, 85]). “He [Hasel] insists that there is ‘a transcendent or divine dimension in Biblical history which the historical-critical method

some form of premillennial eschatology,²⁶ even though they have different religious experiences and theological backgrounds.²⁷ Since both writers hold respected and influential positions,²⁸ their writings may be looked upon as genuinely representative of their people.²⁹

is unable to deal with.” Ladd adds, “Biblical theology must be done from a starting point that is biblical-historical in orientation. Only this approach can deal adequately with the reality of God and his inbreaking into history. *This is the methodology employed by the present writer [Ladd] in the study of New Testament theology*” (25). (Emphasis mine).

²⁶White and Ladd both reject the dispensational eschatology including the secret rapture. For this, see p.7, footnote 2. Though Ladd was under the influence of dispensational theology, later he turned against his own earlier dispensational background. See for this, Ladd, *Crucial Questions*, 13.

²⁷Ladd’s theological background and education were Baptist. For his biographical sketch, see Robert A. Guelich, ed., *Unity and Diversity in New Testament Theology: Essays in Honor of George Ladd* (Grand Rapids, MI: Eerdmans, 1978), xi. His perspective on the Bible is regarded as conservative evangelical. Reginald Fuller, “Review of *A Theology of the New Testament*,” *Anglican Theological Review* 58 (July 1976): 381-384. White’s earliest background was Methodist (Ellen G. White, *Life Sketches of Ellen G. White* [Mountain View, CA: Pacific Press, 1915], 43.), but as an adolescent she converted to Seventh-day Adventism and remained Seventh-day Adventist for the rest of her life. She had no formal theological education, but she was considered by Seventh-day Adventists to have received the gift of prophecy.

²⁸Ladd served as a pastor and teacher. As a professor of New Testament Theology at Fuller Theological Seminary, he influenced many who learned from him and read his writings. Especially, Mark A. Noll’s poll in 1984 pointed out that Ladd would be “the most widely influential figure on the current generation of evangelical Bible scholars.” For this, see Mark A. Noll, *Between Faith and Criticism: Evangelicals, Scholarship, and the Bible in America* (San Francisco: Harper and Row, 1986), 112. Donald A. Hagner also mentioned, “For members of the Institute for Biblical Research, which represents evangelical biblical scholars in the United States, Ladd is far and away the most influential theologian” in his article, “George Eldon Ladd” in *Bible Interpreters of the 20th Century*, ed. Walter A. Elwell and J. D. Weaver (Grand Rapids, MI: Baker, 1999), 228-243. For more detailed information on his works and influence, see Molly Marshall-Green, “George Eldon Ladd,” in *Baptist Theologians*, ed. Timothy George and David S. Dockery (Nashville, TN: Broadman, 1990), 480-495. For White, see page 5, footnote 13.

²⁹Garrett deals with Ladd as a representative theologian among those who have

The two have very similar attitudes toward biblical authority. Ellen White treats the Bible as the highest authority for human beings.³⁰ She wrote that the Scriptures were “living oracles”³¹ and “more valuable than . . . human philosophy.”³² She affirmed, “Every part of the Bible is given by inspiration of God,” while she recognized that the Bible was written “through the imperfect expression of human language.”³³ For his part, Ladd confessed that the Bible was “the Word of God given in the words of men in history,”³⁴ and “the Bible is itself the inspired Word of God, the only infallible rule for faith and practice,”³⁵ and that the character of the Bible must determine the appropriateness of critical methodologies.³⁶ In regard to the methods used for interpreting the Bible, their perspectives were very similar. Ladd called his method of interpretation “Biblical Realism,” that is, an attempt to understand the Bible from within

the non-Dispensationalist, and historical premillennial view of the Kingdom of God and mentions other theologians who share Ladd’s view. See James L. Garrett, “The Kingdom of God according to Baptist Theology,” *Southwestern Journal of Theology* 40 (Spring 1998): 64-65.

³⁰Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press, 1948), 6:402. These testimonies were written between 1855 and 1909.

³¹White, *Great Controversy*, 81.

³²*Ibid.*, 507.

³³*Ibid.*, vii.

³⁴George Eldon Ladd, *The New Testament and Criticism* (Grand Rapids, MI: Eerdmans, 1967), 12.

³⁵*Ibid.*, 15.

³⁶*Ibid.*, 12.

its authors' own ideas rather than "to force the biblical message into modern thought forms."³⁷ White clearly said, "The Bible is its own expositor."³⁸

Scope and Delimitations

Some delimitations have been set for keeping this work within reasonable bounds. This study focuses on the concept of the Kingdom of God. However, this concept is closely related to such concepts as Kingdom of Heaven, age to come, reign, realm, and similar concepts. Ladd and White certainly were concerned with these subjects,³⁹ and insofar as these concepts underscore their understandings of their concept of the Kingdom of God, they are included in this study.

For Ladd and White, only their published works are examined. White's published works are examined with the help of *Legacy of Light Research Edition 1.0* (Silver Spring, MD: Ellen G. White Estate, 2002) and *the Comprehensive Index to the Writings of Ellen G. White* (Mountain View, CA: Pacific Press, 1962). Both authors have enough material for the purpose of this study, which classifies and clarifies their concepts of the Kingdom of God through careful analytical comparison. While the biblical data

³⁷Ladd, *Jesus and the Kingdom*, xiii.

³⁸Ellen G. White, "Search the Scripture," *Review and Herald*, 9 October 1883.

³⁹For example, Ladd mentioned "the age to come" several times in his *Jesus and the Kingdom*, 52, 86, 88, 111, 115, 119, 178, 199, 203, 316. The Kingdom of Heaven appeared in *The Presence of the Future*, 110. Reign and realm were dealt with in *The Presence of the Future*, 122-148. In White's writings, "the age to come" appeared in *Spiritual Gifts*, 4 vols. (Battle Creek, MI: James White, 1858-1864), 4:4. Realm was dealt with in *Sanctified Life* (Washington, DC: Review and Herald, 1956), 42. She mentioned "reign" in *Thoughts from the Mount of Blessing* (Mountain View, CA: Pacific Press, 1896), 8, 110. The Kingdom of Heaven was described in *Christ's Object Lessons* (Washington, DC: Review and Herald, 1954), 95. These references are only samples of abundant use of the terms.

they used are dealt with, independent exegesis of those biblical data is not in the scope of this study. Finally, Ladd's and White's concepts of the Kingdom of God, rather than their applications of these concepts, constitute the central concern of this research.

Methodology

For this study, inductive, analytical, and comparative methods are used. The main focus is on those aspects of Ladd's and White's theologies that describe their concepts of the Kingdom of God. With this focus, this study is designed to have five chapters. After the introduction (chapter 1), chapter 2 covers the historical background of both writers. It focuses on their biographical sketches and the theologians and theological traditions that influenced them.

Chapters 3 and 4 deal with their concepts of the Kingdom of God. Through analyzing and interpreting the key words and phrases they used for the Kingdom of God, their concepts are defined. As much as possible, the terminology of both authors is used.

Chapter 5 provides an analytical comparison of both writers' concepts on the Kingdom of God and conclusions. Before making the comparison of their concepts of the Kingdom of God, criteria are established to compare their concepts. In the process of establishing the criteria, I employ the thematic-descriptive approach through which the authors' thoughts are analyzed and apply clarifying statements of their concepts to determine their theological positions. The views of the two writers are compared in order to highlight similarities and differences. An evaluative comparison provides opportunity to establish the theological views of Ladd and White on the Kingdom of God, and their understanding of the biblical data. The dissertation ends with conclusions and recommendations for further study in relation to this study.

CHAPTER II
HISTORICAL AND THEOLOGICAL BACKGROUNDS
OF G.E. LADD AND E.G. WHITE

In order to understand G.E. Ladd and E.G. White’s perception of the Kingdom of God, one must first examine the understanding of this concept within their historical context and theological backgrounds.

Historical and Theological Backgrounds of G.E. Ladd

Historical Background¹

George Eldon Ladd was born in Alberta, Canada, on July 31, 1911, and raised under parents who were faithful and committed to the Christian faith without “strong denominational ties” in New England.² His family moved to New Hampshire where his father worked as a country doctor. George, as a boy, had wondered about the meaning of some words written in his father’s New Testament—“Born again, August 10, 1910.” But in 1929, when living in Maine, he realized the meaning of those words after he was

¹All biographical information, unless otherwise mentioned, is taken from reflections on G.E. Ladd by David Allan Hubbard. See David Allan Hubbard, “Biographical Sketch and Appreciation,” in *Unity and Diversity in New Testament Theology: Essays in Honor of George Eldon Ladd*, ed. Robert A. Guelich (Grand Rapids, MI: Eerdmans, 1978), xi-xv.

²John A. D’Elia, *A Place at the Table: George Eldon Ladd and the Rehabilitation of Evangelical Scholarship in America* (New York: Oxford University Press, 2008), 2.

converted in a Methodist church through the preaching of a young woman, Cora Regina Cash,³ from Gordon College. As is often the case when a person in a reflective age accepts Christ, he wanted to devote his life to spreading the gospel throughout the world.⁴

Ladd completed his undergraduate work at Gordon College in Boston, Massachusetts, where he graduated in 1933, with a bachelor of theology degree. While he was working on his undergraduate work, he began his apprenticeship as a student pastor at a small Baptist church in Gilford, New Hampshire, commuting for two years from Boston to Gilford. After his graduation, he was ordained as a Northern Baptist minister (American Baptist) in 1933. That year he was joined in ministry by Winifred Phyllis Webber, his bride.⁵ He continued his theological education at Gordon Divinity School which is now known as the Gordon-Conwell Theological Seminary, in Boston, Massachusetts, and graduated in 1941 with his bachelor of divinity degree. He and Winnie served the First Baptist Church of Montpelier, Vermont from 1936 to 1942. Ladd was captivated by his theological studies, especially of the Greek New Testament, at Gordon Divinity School and longed to do advanced work. A move in 1942 to become pastor of the Blaney Memorial Church in Boston provided the opportunity for which he was waiting. He enrolled in the classics department at Boston University and completed

³D'Elia, *A Place at the Table*, 3. D'Elia states that with Miss Cash's influence, "Ladd participated in regular Bible studies and lessons in 'dispensational truth and Eschatology' and resolved that summer to enter the ministry. . . . Ladd's presence in this and several other Methodist churches is more a reflection of convenience than denominational loyalty. Often in the smallest towns and villages of Maine, only one church served the local population, especially after Methodist and Baptist churches supplanted Congregationalism in the early nineteenth century. The Ladds simply found themselves residing in villages with Methodist congregations" (ibid., 3-4).

⁴Molly Marshall-Green, 480.

⁵Ibid.

more than a year of study. In 1943, he was accepted at Harvard University where he began a doctoral program in classics, and received his Ph.D. degree in 1949 on the basis of his dissertation “The Eschatology of the Didache,” under the supervision of Henry J. Cadbury. During this graduate period, he supported himself by serving as an instructor in Greek and New Testament at Gordon College.⁶

At Harvard, he studied Greek and some related subjects, such as the history and literature of the intertestamental period, the Hellenistic background of the New Testament, and the Septuagint.⁷ And in 1946, working on his doctoral studies, he was appointed as head of the New Testament department at Gordon Divinity School. The experience at Harvard led Ladd into close relationship with top scholars of that time and provided him with a personal academic standard throughout his career.⁸ He is reported to have said, “Harvard didn’t change what I believed, but it certainly did change the way I held my belief.”⁹

It was his urge to write that brought Ladd to Fuller Theological Seminary in Pasadena, California, where he served first as professor of biblical theology, and then as professor of New Testament exegesis and theology.

Ladd energetically began his work at the Seminary with the enthusiasm which has been his trademark ever since. President David Allen Hubbard, his former student,

⁶Hubbard, “Biographical Sketch and Appreciation,” xii.

⁷Donald A. Hagner, 229.

⁸Ibid.

⁹Reported in Rudolph Nelson, *The Making and Unmaking of an Evangelical Mind: The Case of Edward Carnell* (New York: Cambridge University Press, 1987), 69, 235 n. 22.

commented on the influence of Ladd's work style: "We were encouraged by his example and forced by his requirements to work harder than we ever had before."¹⁰

One of the striking things about Ladd's early contribution to Fuller was the great heart for missions that he brought with him. He held before the student body the challenge of mission in the context of New Testament exegesis and its demand to proclaim the gospel of the kingdom. Many people who have been motivated to accept the call to world mission and the task of biblical scholarship have gone out from Fuller inspired to take the gospel to the ends of the earth by the deliberate and intense presentation of the missionary task which they gained at his feet.¹¹ This zeal for the spreading of the gospel was sparked by Ladd's conversion experience.

Always the ambitious student, he pursued postdoctoral work at the universities of Heidelberg (1958 and 1964) and Basel (1961).¹² These sabbatical studies gave him the opportunities for strengthening his ability to converse in the large world of scholarship. Ironically, appreciation for Ladd's contributions may have been greater in England and on the Continent than in North America.¹³

¹⁰Hubbard, "Biographical Sketch and Appreciation," xiii.

¹¹Hubbard has affirmed that in the early years of Fuller Seminary, Ladd was at the forefront of encouraging the cause of the Christian mission in the world. He said, "Virtually any time George preached in chapel, he drove home the task of the Church, to take this gospel of the kingdom to the whole world." See David Allan Hubbard, "George Eldon Ladd: Minister, Teacher, Man of God," *Fuller Theological Seminary Bulletin* 32.3 (1982): 1.

¹²Clouse, ed., *Meaning of the Millennium: Four Views*, 222-223.

¹³See the list of contributors to *Unity and Diversity in New Testament Theology* as well as the *Festschriften* to which he was asked to contribute.

In 1970, Gordon Divinity School, Ladd's alma mater, awarded him an honorary doctorate in divinity in memory of his contribution to that institution and in appreciation of his service to Fuller Theological Seminary and the churches around the world. Ladd died on October 5, 1982, at the age of seventy-one,¹⁴ but the worldwide church still benefits from his books on the Kingdom of God which have been translated into several languages.

Theological Background

Ladd's understanding of the Kingdom of God was not formed from a theological vacuum or from his own biblical study alone. His theological background had been fundamentalist,¹⁵ but the Harvard experience produced a theologian who, although still basically fundamentalist in his doctrinal positions, had a new, more open attitude.¹⁶

¹⁴“Deaths,” *Christianity Today*, November 12, 1982, 81.

¹⁵D'Elia, *A Place at the Table*, xxvi. For D'Elia, fundamentalism “represents the more conservative outgrowth of evangelicalism in response to modernizing influences around the turn of the twentieth century. Early fundamentalism was really a call to return to what were seen as traditional formulas of orthodox Christian doctrinal positions, often from within established denominations” (ibid., xxii).

Though fundamentalists' own lists of ““five points of fundamentalism”” vary in number and content, the classic five points, if it should be mentioned, are (1) the inerrancy of Scripture, (2) the Virgin Birth of Christ, (3) his substitutionary atonement, (4) his bodily resurrection, and (5) the authenticity of the miracles. For this, see George M. Marsden, *Fundamentalism and American Culture: the Shaping of Twentieth-Century Evangelicalism 1870-1925* (Oxford: Oxford University Press, 1980), 117. Ladd confesses that he belongs to evangelicals whose background is fundamentalism in his “The Search for Perspective,” *Interpretation* 25 (January 1971), 47.

Reginald H. Fuller considers Ladd as conservative rather than fundamentalist because Ladd accepts the historical critical method. For his view on Ladd, see Fuller, “Review of *A Theology of the New Testament*,” *Anglican Theological Review* 58 (July 1976): 382.

¹⁶Bradley James Harper, 5.

He had many inputs to his theological understandings, but here some of the main impacts will be dealt with, such as (1) Rudolf Bultmann as the focus of Ladd's theological appreciation and critique, (2) Oscar Cullmann, as the builder of Ladd's "already but not yet" understanding, (3) Premillennialism, which was Ladd's basic understanding of the book of Revelation, and finally (4) Salvation-History in biblical-historical orientation, as his approach to the Bible.

Rudolf Bultmann (1884-1976)

"To accomplish his aim of engaging the world of scholarship, Ladd chose Rudolf Bultmann to be the focus of his theological appreciation and critique."¹⁷ Especially on the matter of faith and history, did Ladd argue with Bultmann.¹⁸ When he studied the writings of European (especially German) scholars, Ladd followed an interest in the issues among Continental scholarship by spending sabbatical leaves in Heidelberg (1957 & 1964) and Basel (1961). He realized the crucial importance of (1) defending the credibility of the gospel in the face of the attacks by form critics, and particularly (2) the

¹⁷D'Elia, *A Place at the Table*, 94. D'Elia claims that Ladd's encounter with the work of Rudolf Bultmann was "a clear attempt to earn credibility both for himself as a scholar and for evangelicalism as a system of belief" (106).

Ladd wrote several articles and some books, challenging Bultmann's use of historical concepts and methodology. Those include "What Is Rudolf Bultmann Trying to Do?" *Eternity* (May 1962), 26-28, 38; "What Does Rudolf Bultmann Understand by the Acts of God?" *Bulletin of the Evangelical Society* 5 (Summer 1962), 91-97; "Searching for the Historical Jesus." *Eternity* (October 1966), 17-19, 28-30; *Jesus Christ and History* (Chicago: InterVarsity Press, 1963); and *Rudolf Bultmann* (Chicago: InterVarsity Press, 1964).

¹⁸Molly Marshall-Green, 480.

restoring the New Testament faith demythologized by Rudolf Bultmann.¹⁹ The main issue in all the theological issues in that era was the understanding of Bultmann on the historical Jesus. Ladd felt the need to address the issue of the possibility of the supernatural in history. This concern became the second of Ladd's great interests, namely the problem of history.²⁰

Ladd strongly disagreed with Bultmann over the means of speaking about an act of God. For Bultmann, to speak of an act of God is at the same time an existential statement—it is to reflect on a personal encounter with the Christ through the proclamation of the *kerygma*. Ladd would not accept the subjectivity of this claim; faith must count on certain objective events, such as the resurrection, he contended.²¹ This event “is more than historical; it is an event within history, yet one which transcends history.”²²

¹⁹By his demythologizing approach, Bultmann even called the resurrection of Jesus, which is the most important Christian doctrine, a “mythical event pure and simple” (38), and argued that [the cross and the resurrection] “cannot be a miraculous proof by which the skeptic might be compelled to believe in Christ. . . . An historical fact which involves a resurrection from the dead is utterly inconceivable!” (39). For this, see Rudolf Bultmann, “New Testament and Mythology,” in Hans W. Bartsch, ed., R. H. Fuller, trans., *Kerygma and Myth: A Theological Debate* (London: SPCK, 1957).

²⁰Hagner, 233. For this matter, Ladd published a number of articles and books, such as “History and Faith,” *Foundations* 7 (Jan. 1964): 5-14, “History and Theology in Biblical Exegesis,” *Interpretation* 20 (Jan. 1966): 54-64, “The Role of Jesus in Bultmann’s Theology,” *Scottish Journal of Theology* 18 (March 1965): 57-68, “The Saving Acts of God,” *Christianity Today*, Jan. 30, 1961, 18-19, and *Jesus Christ and History* (1963) and *Rudolf Bultmann* (1964), which is the only book by Ladd on one specific scholar.

²¹George Eldon Ladd, “The Resurrection and History,” *Dialog* 1 (Autumn 1962): 55-56.

²²*Ibid.*

He affirms, in *Jesus Christ and History*, the second coming of Christ and the establishment of the kingdom of God on earth as the final goal of history. He concludes that “what we call the ‘natural’ and the ‘supernatural’ in the Bible are nothing other than two different modes of the divine activity in the world.” The two comings of Christ, he writes, “involve nothing less than an inbreaking of the world of God into human history.”²³

In his book, *Rudolf Bultmann*, Ladd stresses that the redemptive acts of God occur in history, and “the scientific historical method, valid as it is for most historical study, has its limitations and is incapable by virtue of its very presuppositions of understanding redemptive history.”²⁴ He also confesses, “what God has done for me in the past can be understood only by the eye of faith. It occurred in history, but it transcends history.”²⁵

Concerning the eschatological view, Ladd perceives Bultmann’s view to be a modification of consistent eschatology. Bultmann agreed that Jesus’ language and teaching referred entirely to an apocalyptic appearance of the kingdom of God but must be demythologized to refer instead to an existential encounter. Thus for Bultmann, no mature person can have “expectation of the Son of man’s coming on the clouds of heaven

²³Ladd, *Jesus Christ and History*, 17.

²⁴Ladd, *Rudolf Bultmann*, 41. Ladd, in his “What Is Rudolf Bultmann Trying to Do?” also states, “in the events of redemptive history is to be found a dimension which cannot be handled or explained by the ‘historical method’” (28). Ladd also calls the redemptive history “holy history,” “because a certain strain in the warp and woof of history bears a meaning and significance which the rest of history does not have, and this meaning comes from God” (George Eldon Ladd, “Biblical Theology, History, and Revelation,” *Review and Expositor* 54 (April 1957): 196.

²⁵*Ibid.*, 50.

and of the faithful's being caught up to meet him in the air (1 Thess. 4:15ff).²⁶ Ladd comprehended Bultmann's problem as stemming from a philosophical understanding of the doctrine of God. He observes that "the fundamental difficulty with Bultmann's theology is that he has an unbiblical doctrine of God."²⁷ Because of his understanding of God in existential terms, Bultmann could not accept God as the Lord of history who actively involves in human affairs.²⁸ Ladd thinks that Bultmann's understanding

sacrifices an essential element in the Gospel and grows out of a philosophical concept of God which is other than the biblical revelation. God is not an indifferent spectator to human affairs. He is not merely concerned that the individual be brought into 'authentic existence'; he is also in control of history, and has acted in history for man's salvation.²⁹

Since God, for Bultmann, exclusively transcends human history, he saw God's kingdom as what can be recognized only through personal encounter, not the object of historical observation. For him, God's revelation cannot be in history, and "is not at the beck and call of human criteria; it is not a phenomenon within the world, but is his act alone."³⁰ Thus, he could not have an optimistic view of history. While Ladd understands that "the Kingdom of God means that God is King and acts in history to bring history to a divinely directed goal,"³¹ Bultmann said, "Today we cannot claim to

²⁶Rudolf Bultmann, *New Testament and Mythology and Other Basic Writings*, ed. Schubert M. Ogden (Philadelphia: Fortress Press, 1984), 4.

²⁷Ladd, *The Presence of the Future*, 332.

²⁸For Bultmann's understanding of the relationship between the Kingdom of God and history, see his *History and Eschatology* (New York: Charles Scribner's Sons, 1958).

²⁹Ladd, *The Presence of the Future*, 332.

³⁰Rudolf Bultmann, *Essays Philosophical and Theological* (New York: Macmillan, 1955), 113.

³¹Ladd, *The Presence of the Future*, 331.

know the end and the goal of history. Therefore the question of meaning in history has become meaningless.”³² Ladd believes that any theology which holds that God’s transcendence makes it impossible for him to act in history “has lost something essential to the biblical faith.”³³

Despite the fact that Ladd criticized Bultmann’s views on various issues, Ladd had positive reactions to Bultmann. He recognized the value of Bultmann’s emphasis on the existential nature of the presence of the kingdom which forced those who were confronted by it in the ministry of Jesus to respond to God’s love. “Bultmann speaks of God who has come near man as ‘the Demander.’ When confronted by the person of God, a man stands before God and must make a decision.”³⁴

There is a clear difference between Ladd and Bultmann on the understanding of the Kingdom of God: while Bultmann reinterpreted God’s kingdom in existential terms which recognized only through personal encounter with no intervention of God in history, Ladd professes that “God is the Lord of history who acts in history and who will surely establish his Kingdom at the end of history.”³⁵

Oscar Cullmann (1902-1999)

For Ladd, the sabbatical year (1957) in Heidelberg was important intellectually. Through that opportunity, Ladd could improve his understanding of the German language and theology. This experience became a significant turning point in Ladd’s

³²Bultmann, *History and Eschatology*, 120.

³³Ladd, *The Presence of the Future*, 331.

³⁴*Ibid.*, 184.

³⁵*Ibid.*, 333.

theological achievement. Especially the opportunity to read the work of Oscar Cullmann (1902-1999),³⁶ the influential defender of Heilsgeschichte (salvation-history), made him align himself with Cullmann's redemptive-historical orientation,³⁷ and begin "to speak of 'redemptive history' and the continuity of the biblical message throughout human time."³⁸

In *Christ and Time*, Cullmann contended that the unity of the New Testament can be found in a common conception of time and history rather than in ideas of essence, nature, eternal or existential truth. For him, theology is the meaning of the historical in time. In his work, Ladd said, "*Heilsgeschichte* theology has emerged in a new form; and the principle of *Heilsgeschichte* as the unifying center of New Testament theology has been widely recognized."³⁹

It should be noted that there is one more contribution Cullmann's *Christ and Time* made to Ladd. It is the Already-but-Not-Yet Kingdom of God concept. This kind of mediating position for the Kingdom of God arose after World War II, partly in reaction to the suprahistorical school of Bultmann and partially in an attempt to deal fairly with sayings of the Kingdom of God as both future and present.⁴⁰

³⁶Oscar Cullmann, *Christ and Time: The Primitive Christian Conception of Time and History*, trans. Floyd Filson (Philadelphia: Westminster, 1950).

³⁷D'Elia, *A Place at Table*, 85.

³⁸*Ibid.*, 178.

³⁹George Eldon Ladd, *A Theology of the New Testament*, 9. This book was revised by Donald A. Hagner, and published by Eerdmans in 1993. In this study, the first edition was used and the page numbers are from the first.

⁴⁰The theologians before World War II had not accepted the two aspects of the kingdom. If one has to divide them into two according to their emphasis, those who emphasized the futurity of the kingdom include Johannes Weiss (*Jesus' Proclamation of*

Cullmann understood that the Kingdom of God for Jesus was both present and future. In the person of Jesus, the Kingdom is present, as evidenced in his powers over the domain of Satan (Matt 12:28; Luke 17:20, 21), but Jesus himself also expected its eschatological and historical irruption in the future.⁴¹ He associated the situation to the memorable dates of World War II, and employed its terminology (D-Day, and VE-Day). He held that Jesus' casting out demons and other activities represented the decisive defeat of the kingdom of Satan by the powers of God's Kingdom ("I saw Satan fall like lightning from heaven"—Luke 10:18; "If I by the Spirit of God drive out demons, then the kingdom of God has already come to you"—Matt 12:28/Luke 11:20), and this is D-Day for Satan's kingdom (as was June 6, 1944 as World War II). There are, however, "mopping up" activities (continuing struggles) to be performed until the VE-Day (as was May 8, 1945—eleven months later), the day of the final consummation of the Kingdom of God, comes.⁴² Accordingly, Cullmann believed that "the hope of the final victory is so much the more vivid because of the unshakably firm conviction that the battle that decides the victory has already taken place."⁴³

the Kingdom of God) and Albert Schweitzer (*The Mystery of the Kingdom of God*), Martin Werner (*Die Entstehung des christlichen Dogmas* [Bern: Paul Haupt, 1941]; *The Formation of Christian Dogma: An Historical Study of Its Problem*, trans. S. G. F. Brandon [London: A. & C. Black, 1957], and those who emphasized the present aspect of the kingdom are Adolf von Harnack, *What Is Christianity?* trans. Thomas Bailey Saunders (Philadelphia: Fortress Press, 1957), 52-56. Rudolf Otto (*The Kingdom of God and the Son of Man: A Study in the History of Religion* [London: Lutterworth Press, 1943; original, 1934], 69-155), C.H. Dodd (*The Parables of the Kingdom* [London: Nisbet, 1935; rev. ed., New York: Scribner's, 1961]).

⁴¹Mark Saucy, *The Kingdom of God in the Teaching of Jesus in 20th Century Theology* (Dallas, TX: Word Publishing, 1997), 18-19.

⁴²Cullmann, *Christ and Time*, 71-88.

⁴³*Ibid.*, 87.

Ladd was an adherent of this mediating position, and noted the ascendancy of the Already/Not Yet Kingdom among the commentators at that time. Ladd considered it “an emerging consensus,”⁴⁴ and became one of the early voices of our period in favor of an “Already but Not Yet” Kingdom. Ladd’s understanding of the Kingdom as both present and future has had an important impact within conservative scholarly circles in America since then.⁴⁵

Historic Premillennialism⁴⁶

In the middle of the twentieth century, dispensationalism⁴⁷ promoted by Lewis Sperry Chafer at Dallas Theological Seminary, was enjoying a very wide acceptance in the United States thanks to the great popularity of the Scofield Bible. Ladd had great

⁴⁴Ladd cites an impressive list of more than thirty scholars taking this view from the early 1950s to 1968 (*Presence of the Future*, 38-39, n. 161).

⁴⁵One can see the emergence of the Already/Not Yet consensus in Ladd’s works. In 1952 Ladd claimed “no single interpretation has established itself so firmly as to command universal recognition” within scholarly circles (*Crucial Questions About the Kingdom of God*, 39). By 1964 the Kingdom as present and future was an “emerging consensus” (*Presence of the Future*, 188).

Mark Saucy considers Ladd’s conservative approach to critical methodologies, as appeared in the preface to *Presence of the Future*, as a hindrance to the acceptance of his work outside of conservative circles, 187.

Ladd was one of the first American theologians who introduced the balanced view on both present and future aspects of the kingdom (*Crucial Questions*, 10-11). Bradley James Harper recognized Ladd for his playing “a key role in shaping evangelical perspectives on the Kingdom of God” (269), and Ladd’s works as the most commonly referred works for evangelical theologians in their work on the theology of the Kingdom (273) in his dissertation. For more details, see Harper, 254-282.

⁴⁶By way of clarification, it should be noted that while all dispensationalists are by definition premillennial in their eschatology, not all premillennialists are dispensational in their theology. Historic Premillennialism rejects pre-tribulationism, dispensationalism’s radical tenets, and its uniquely Jewish view of the 1000 year millennium.

⁴⁷Dispensationalism is a theological system that teaches biblical history is best

trouble with much in this system, especially with its understanding of the Old Testament, the bifurcation of Israel and the church into two groups with two separate destinies, and the notion of a secret pretribulation rapture.

As soon as Ladd moved to Fuller Theological Seminary, he became the colleague of New Testament scholar Everett F. Harrison, who had left the faculty of Dallas Theological Seminary in 1947 to become one of the four original faculty members at Fuller. It was fortunate for Ladd that Harrison had experienced difficulties with the dispensational system of Lewis Sperry Chafer.

The Fuller faculty was clearly in the process of breaking away from certain aspects of fundamentalism, notably its ecclesiastical separatism, its dispensational system of eschatology, and its closed-minded attitude to the theological scholarship of the wider Christian world. Ladd fit particularly well into this innovative context and eventually became one of the key figures in developing the seminary's direction. At the same time, as we shall see, Ladd never departed in any significant way from his conservative roots.

understood in light of a number of successive administrations of God's dealings with mankind, which it calls "dispensations." It maintains fundamental distinctions between God's plans for national Israel and for the New Testament Church, and emphasizes prophecy of the end-times and a pre-tribulation rapture of the church prior to Christ's Second Coming. Dispensationalists strongly emphasize a literal hermeneutic, although nondispensationalists hotly contest whether it is truly possible to apply a literal hermeneutic. In addition to these dispensations, the real theological significance can be seen in four basic tenets which underlie classic dispensational teaching. Dispensationalism maintains (1) a fundamental distinction between Israel and the church, i.e. there are two peoples of God with two different destinies, earthly Israel and the spiritual church, (2) a fundamental distinction between Law and Grace, i.e. they are mutually exclusive ideas, (3) the view that the New Testament church is a parenthesis in God's plan which was not foreseen by the Old Testament, and (4) a distinction between the Rapture and the Second Coming of Christ, i.e. the rapture of the church at Christ's coming "in the air" (1 Thess 4:17) precedes the "official" second coming (to the earth) by 7 years of tribulation. See more information, Michael D. Williams, *This World Is Not My Home: The Origins and Development of Dispensationalism* (Fearn, Scotland: Christian Focus Publications, 2003).

It was predictable that Ladd's first book would deal with the eschatology of the dispensationalists. His first book, *Crucial Questions about the Kingdom of God* (1952), defended historic premillennialism. Apparently to soften the impact of *Crucial Questions about the Kingdom of God*, Wilbur Smith was careful to point out that Ladd was "a thoroughgoing premillennialist, a believer in a Messianic Kingdom and in the millennium to come."⁴⁸ This remained true of Ladd throughout his career, although he was never very demonstrative about it. He defended historic premillennialism in a 1977 essay,⁴⁹ and even in his last book, *The Last Things*, he admits to being a premillennialist.⁵⁰

Crucial Questions about the Kingdom of God presents a devastating critique of dispensational eschatology. Ladd wrote that he has been led "to espouse positions which do not coincide with those with which many American Evangelicals are familiar and to differ with many students of the Word with whom I would prefer to agree."⁵¹ After an adroit presentation of the history of the problem of how to understand the kingdom of God, he gives sound evidence for the conclusion that the kingdom is to be understood as a present spiritual reign as well as a future reign on earth. Against the so-called postponed-kingdom theory, he makes evident that Jesus did not offer the earthly Davidic kingdom to the Jewish people, but a kingdom that can be experienced in the present. In

⁴⁸Ladd, *Crucial Questions about the Kingdom of God*, 11.

⁴⁹George Eldon Ladd, "Historic Premillennialism," in *The Meaning of the Millennium: Four Views*, ed. Robert G. Clouse (Downers Grove, IL: InterVarsity, 1977), 17-40.

⁵⁰George Eldon Ladd, *The Last Things* (Grand Rapids: Eerdmans, 1978), 109.

⁵¹Ladd, *The Last Things*, 13.

the end of the book, he deals with Revelation 20 and some objections to the millennial interpretation of the so-called classical dispensationalists.⁵²

Ladd wrote on New Testament eschatology from a conservative and premillennial position in his second book, *The Blessed Hope* (1956). He tried to correct what he considered to be the errors of dispensational eschatology, especially on the pretribulation rapture of the church. The central thesis of this book is that “the Blessed Hope is the second coming of Jesus Christ and not a pretribulation rapture.”⁵³ While Ladd trusts that this book is not to “be interpreted primarily as an attack on pretribulationists or pretribulationism,”⁵⁴ it is difficult to see it otherwise.

Salvation-History in Biblical-Historical Orientation

Ladd was rather an adherent of the *Heilsgeschichte* (salvation-history) approach to Scripture and theology,⁵⁵ under the influence of Oscar Cullmann and Martin Kähler.⁵⁶ Ladd believed, like they, that the unique acts of God do occur in history but that these

⁵²Ladd’s views in this book have influenced considerably the so-called revised dispensationalists, who agree with his main conclusions. Blaising said, “Nevertheless, although they refused to acknowledge him, revised dispensationalists appear to have taken part of Ladd’s criticism to heart.” “They dropped,” he continued, “the classical distinction between the terms kingdom of heaven and kingdom of God.” See Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* (Wheaton, IL: Scripture, 1993), 39.

⁵³Ladd, *The Blessed Hope*, 11.

⁵⁴*Ibid.*, 12.

⁵⁵Ladd, “The Search for Perspective,” 47. Proponents of salvation-history maintain a natural history which is accessible to the methods of secular historiography and a sacred history, which affirms the possibility and reality of the supernatural activity of God in human history.

⁵⁶D’Elia refers to Martin Kähler’s influence on Ladd. He states, “He [Ladd] also read the work of Martin Kähler during this time [the sabbatical year in Heidelberg in

acts cannot be interpreted according to the naturalistic⁵⁷ or positivistic⁵⁸ methodologies, and that they are revealed to the eyes of faith.

Within this understanding, Ladd further argued for the historicity of miracles; it “is an event in history which has no historical cause.”⁵⁹ He believed that the historian could not assess the realm of God’s action. He asserted, “God’s power is not limited by the world which is his creation.”⁶⁰ He was in line with Gerhard Hasel who insisted that there is “a transcendent or divine dimension in Biblical history which the historical-

1957] and began to develop a deeper understanding of the relationship between theology and modern historical thought. Kähler’s distinction between *Historie* (the facts of history) and *Geschichte* (the meaning of history) would transform Ladd’s understanding and expression of his own theology” (ibid., 85).

Later, Martin Kähler’s work was translated by Carl Braaten, and *Historie* and *Geschichte* were distinguished as follows: “The distinction between *historisch* and *geschichtlich* is not evident to the average German-speaking layman. Therefore, a number of theologians argue that it is a meaningless and artificial distinction. It is obviously intended, however, to differentiate two qualitatively different attitudes to historical phenomena. . . . We have decided to translate *historisch* as “historical” and *geschichtlich* as “historic.” The *historische* [*sic*] Jesus is the man who can be made the object of historical research. The *geschichtliche* [*sic*] Jesus is the Christ, my Lord and Savior, my ultimate concern” (Quoted in Martin Kähler, *The So-called Historical Jesus and the Historic Biblical Christ*, trans. Carl Braaten [Philadelphia: Fortress Press, 1964], 110).

⁵⁷Gerhard Hasel offers a helpful review of this distinctive approach in his *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids, MI: Eerdmans, 1978), 111-132.

⁵⁸In his essay of 1900, “Historical and Dogmatic Method in Theology,” Ernst Troeltsch emphasizes three aspects of historical method: “the habit of mind associated with historical criticism; the importance of analogy in the study of history; and the correlation or interaction obtaining among all historical events.” This is cited in the introduction to a reprint of Troeltsch’s pivotal *The Absoluteness of Christianity* (London: SCM Press, 1971), 8.

⁵⁹Ladd, *I Believe in the Resurrection of Jesus*, 21.

⁶⁰Ladd, “Biblical Theology, History, and Revelation,” *Review and Expositor* 54 (April 1957): 198.

critical method is unable to deal with,”⁶¹ and believed that biblical theology must be done from a starting point that is biblical-historical in orientation.⁶²

He treated the Bible as “the Word of God given in the words of men in history,”⁶³ maintaining that those who employ the tools of biblical criticism must acknowledge their limited compass of judgment.⁶⁴ He also wrote, however, that an evangelical faith “demands a critical methodology in the reconstruction of the historical side of the process of revelation,”⁶⁵ admitting the reality that the Bible was also given in the world of humans.

G.E. Ladd’s Contribution to Evangelical Christians

Ladd’s contribution to New Testament studies was at the highest level among evangelical scholars. Robert Meyers, dean of the School of Theology at Fuller, concluded that “. . . more than any other New Testament scholar, Dr. Ladd pointed the way for evangelical New Testament scholarship in America.”⁶⁶ He published over seventy-five

⁶¹Gerhard F. Hasel, *Old Testament Theology*, 85.

⁶²Ladd, *A Theology of the New Testament*, 13.

⁶³Ladd, *The New Testament and Criticism*, 12.

⁶⁴Ladd says, “It must be recognized that many critical theories result from neglecting the dimension of the Bible as the Word of God. . . even the most radical criticism has its limitations” (ibid., 15).

⁶⁵Ibid., 215.

⁶⁶Robert Meyers, “Fond Memories of an Old Friend and Mentor,” *Fuller Theological Seminary Bulletin* 32.3 (1982): 1.

books and articles between 1952 and 1978. Like his teaching career, they reflected a commitment to both quality scholarship and practical ministry. His articles appeared in such scholarly journals as *Review and Expositor*, *Dialog*, and *Interpretation*, as well as in periodicals on the popular level, including *Eternity*, *Christianity Today*, and *Religion in Life*. His books ranged from *The Gospel of the Kingdom* and *Eschatology for Laymen*, written for laypersons, to *Jesus and the Kingdom* and *A Theology of the New Testament*, written for more scholarly audiences. His work was widely influential, being reviewed with both appreciation and criticism by conservative and critical scholars in England and on the continent, as well as in America. In his work, Ladd addressed, among other subjects, the function of biblical criticism, the unfolding of salvation-history, and the nature of the resurrection. But his greatest contribution was in the area of eschatology and, primarily, the theology of the Kingdom of God.⁶⁷

As much as anyone in his generation, Ladd made evangelical scholarship credible in the universities of the world. *Jesus and the Kingdom* (1964) was his major contribution in this area. In addition, he understood better than most the importance of eschatology to the whole of Christian theology. It has been claimed that no contemporary Christian scholar did more to promote understanding of the present and future aspects of the Kingdom of God than George Ladd.⁶⁸ His work in these areas received widespread recognition. He filled guest lectureships at theological seminaries like Western Conservative Baptist, Bethel, Southwestern Baptist, and North Park. Ladd was invited to be one of a handful of contributors to the twenty-fifth anniversary issue of the journal of

⁶⁷Harper, 131-132.

⁶⁸Hubbard, "Biographical Sketch and Appreciation," xiv.

biblical scholarship, *Interpretation* (January 1971). His books on the kingdom of God were translated into Japanese, Korean, Spanish, and his important work on scholarly methods, *The New Testament and Criticism* (1967), appeared in Norwegian and Spanish.⁶⁹

In addition to over a dozen books, George Ladd had to his credit articles in numerous journals such as, *Review and Expositor*, *Studia Evangelica*, *Bulletin of the Evangelical Theological Society*, *Scottish Journal of Theology*, and *Texte und Untersuchungen*. Also, he prepared articles for several religious dictionaries and contributed essays to *Festschriften* published in honor of F. F. Bruce, Leon L. Morris, and Merrill C. Tenney.⁷⁰

George Ladd strongly influenced world evangelism through his understanding of the Kingdom of God. In developing their understanding of the Kingdom of God, proponents of power evangelism draw heavily upon the works of George E. Ladd. Both Peter Wagner and John Wimber credit him with shaping their theology. Ladd's works are often quoted and employed in their seminars and classes. Wimber mentioned his appreciation for Ladd, "whose pioneering work on the kingdom of God forms the theological foundation for power evangelism."⁷¹

⁶⁹Hubbard, "Biographical Sketch and Appreciation," xiv.

⁷⁰For Ladd's dictionary articles see *Baker's Dictionary of Theology*, 1960 ed., s.v. "Age," "Apocalyptic/ Apocalypse," and "Kingdom of God;" *New Bible Dictionary*, 1963 3ed., s.v. "Apocalyptic Literature," and "Kingdom of God;" *Baker's Dictionary of Theology*, 1973, ed., "Kingdom of God," "Interim Ethics," and "Eschatology and Ethics." An extensive, although incomplete, bibliography appeared in Robert A. Guelich, ed., *Unity and Diversity in New Testament Theology*, 214-217.

⁷¹John Wimber, *Power Evangelism* (San Francisco, CA: Harper & Row, 1986), xiii.

Peter Wagner studied at Fuller Theological Seminary in the early 1950s under Ladd. However, he was not influenced by Ladd's teachings because he was so fascinated by dispensationalism and the Scofield Bible at that time that he was not hearing what Ladd was saying.⁷² Wagner later changed his position. After reading Ladd's books, he stated that "I now believe that the kingdom of God should be much more central to our preaching than the evangelical community has tended to make it."⁷³

Wimber also credited Ladd's books with prompting him in 1977 to realize: "There was a direct relationship between the presence of the kingdom and divine healing." Thus, Wimber revealed:

As I read George Ladd's books and reread the Gospels, I realized that at the very heart of the gospel lies the kingdom of God and that power for effective evangelism and discipleship relates directly to our understanding of the kingdom today. This revelation remains for me the most significant spiritual experience since my conversion in 1963.⁷⁴

Ladd had a tremendous influence not only on those who took his classes and seminars, but also on those who knew him only through his writings. Mark Noll's 1984 poll showed that Ladd is "the most widely influential figure on the current generation of evangelical Bible scholars,"⁷⁵ and that his *A Theology of the New Testament* has been considered near or equal in significance to John Calvin's *Institutes of the Christian Religion* among evangelical scholars.⁷⁶ Ladd did not have as much impact on the large

⁷²C. Peter Wagner, *How to Have a Healing Ministry Without Making Your Church Sick!* (Ventura, CA: Regal Books, 1988), 96.

⁷³*Ibid.*, 97.

⁷⁴John Wimber, *Kingdom Come: Understanding What the Bible Says about the Reign of God* (Ann Arbor, MI: Vine Books, 1988), 8.

⁷⁵Mark A. Noll, *Between Faith and Criticism*, 112; see also the statistics on pp. 209-14. For members of the Institute for Biblical Research, which represents evangelical

group of critical scholarship as he desired in his own time, but through his outstanding influence on the current generation of evangelical scholars his dream may perhaps yet begin to be realized.⁷⁷

Historical and Theological Backgrounds of E.G. White

Historical Background

Another biography of Ellen White is unnecessary. A significant number have already been produced by others.⁷⁸ In this research, only a brief sketch of her life and work is made as the framework for the succeeding discussion.

Ellen Gould Harmon (later Ellen White) was born with her twin sister Elizabeth on November 26, 1827, in the village of Gorham, Maine.⁷⁹ However, a few years after

biblical scholars in the United States, Ladd is far and away the most influential theologian.

⁷⁶Mark A. Noll, *Between Faith and Criticism*, 212.

⁷⁷Hagner, 242. D’Elia, in his *A Place at the Table*, states, “George Ladd remains a pivotal figure in the postwar evangelical resurgence in America, and its most important biblical scholar. In his own time he was overshadowed, at least in part, by philosopher-theologians such as Edward John Carnell, but in the closing decades of the twentieth century Ladd emerged as having had the greatest influence on this era of American evangelicalism. Even dispensationalist leaders continue to move closer to Ladd’s positions on various key doctrines of theology and eschatology,” 176.

⁷⁸A number of biographical studies of Ellen White have been produced. The most comprehensive biography of Ellen G. White is an extensive six-volume work called “Ellen G. White: A Biography” written by her grandson, Arthur L. White. See Arthur L. White, *Ellen G. White: A Biography* (Washington, DC: Review and Herald, 1981-1986). For a listing of most of these books, periodical articles, theses, and dissertations see Gary Shearer’s Index to Bibliographies on SDA and Millerite History under “White”: <http://library.puc.edu/heritage/bib-index.shtml>.

⁷⁹Roger W. Coon, *A Gift of Light* (Washington, DC: Review and Herald, 1973), 23.

the birth of the twins, Robert Harmon gave up farming and, with his family, moved to the city of Portland, about twelve miles east. Her parents, Robert and Eunice Gould Harmon, were earnest and devoted Christians belonging to the Methodist Episcopal Church.⁸⁰

At the age of nine, while returning home from school one afternoon, she was severely injured in the face by a stone thrown by a classmate. For three weeks she was unconscious, and in the years that followed, she suffered greatly as a result of the serious injury to her nose. Ellen's formal education ended abruptly, and it seemed to all that the formerly promising little girl could not live long.⁸¹ Rising above her hopeless situation, White pursued education informally with her mother's thorough practical training. On the basis of this education from her mother, Ellen later would 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. Ellen attended the meetings with her friends to listen to the lectures of Miller, and became convinced of his interpretation that Christ would return around the year 1843.

In the summer of the same year, Ellen, with her parents, attended a Methodist camp meeting at Buxton, Maine, and there, at the age of 12, she gave her heart to God. On June 26, 1842, at her request, she was baptized by immersion in Casco Bay, Portland. That same day she was received as a member of the Methodist Church. And just after her baptism, Ellen, with other members of the family, attended Miller's second course of

⁸⁰White, *Testimonies for the Church*, 1:9.

⁸¹White, *Life Sketches of Ellen G. White*, 18-19.

lectures at the Casco Christian Church in Portland. Through Miller's lectures, Ellen's faith in the near return of Christ was significantly strengthened. Ellen and her family, however, lost their membership in the Methodist church after they embraced Miller's Advent message.⁸²

Ellen did her best to prepare herself, examining "every thought and emotion"⁸³ of her heart, to meet the coming Christ, as October 22, 1844, the final date Christ's return was expected, approached. But her expectation ended in vain, and along with thousands of other believers, she was greatly disappointed.

About two months after the great disappointment, in December of 1844, Ellen joined in family worship at the home of Mrs. Haines, in South Portland, Maine. While they were praying she received her first vision, in which she saw the Adventist believers traveling on their way to the city of God. She could now understand what actually happened in October 22, 1844. Christ did not come to this world, but had moved from the Holy to the Most Holy place of the heavenly sanctuary. In other words, the year 1844 marked the commencement of the cleansing of the heavenly sanctuary.⁸⁴ The message of the vision, therefore, was one of comfort and assurance.⁸⁵ In the years following her first vision of 1844, Ellen had many visions which assisted the early Seventh-day Adventists to formulate their doctrines⁸⁶ and encourage people to go back to the Bible.

⁸²Arthur L. White, *Ellen G. White*, 1:43.

⁸³Ellen G. White, "Her Life, Christian Experience and Labors," *Signs of the Times*, March 23, 1876.

⁸⁴Ellen G. White, *Early Writings* (Washington, DC: Review and Herald, 1882), 55, 250.

⁸⁵White, *Life Sketches of Ellen G. White*, 59.

Ellen met James White (1821-81), a former Millerite lay preacher, then twenty-three years of age, early in 1845, while she visited the Adventist people in Orrington, Maine. She married James White on August 30, 1846.⁸⁷ Of the four sons they had in their marriage, only two survived to adulthood.⁸⁸ She tried to balance her family responsibilities with her commitment to the spreading of the Advent message with her husband.⁸⁹

During the first few weeks following their marriage, James and Ellen studied a 46-page tract, entitled *Seventh-day Sabbath, a Perpetual Sign*, published by Joseph Bates (1792-1872), one of the former leaders of the Millerite movement. The tract set forth the Biblical evidence for the sacredness of the seventh-day Sabbath. Reading Bates' tract, James and Ellen were convinced that the seventh-day Sabbath was the only Sabbath mentioned throughout the Scriptures. With a few Adventist believers, they began to observe the biblical Sabbath in the autumn of 1846. Some six months later, on April 3, 1847, Ellen White was shown in vision the law of God in the heavenly sanctuary, with a halo of light around the fourth commandment. This view brought a clearer understanding of the importance of the Sabbath doctrine, and confirmed the confidence of the Adventists in it.⁹⁰

⁸⁶White, *Selected Messages*, 1:207.

⁸⁷Arthur L. White, *Ellen G. White*, 1:112.

⁸⁸White, *Life Sketches of Ellen G. White*, 463; Arthur L. White, *Ellen G. White*, 6:441.

⁸⁹Herbert E. Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White* (Nampa, ID: Pacific Press, 1998), 58.

⁹⁰White, *Early Writings*, 32-35.

At 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 began publishing an eight-page, semimonthly paper which was the first journal published by Sabbath-keeping Adventists. It was entitled *The Present Truth*.⁹¹ It was also in 1848 that Ellen White had a comprehensive vision for the first time concerning the great controversy of the ages between Christ and Satan.⁹² From this time on, “to present to the church and the world the story of the great controversy between Christ and His angels and Satan and his angels was a task seemingly ever present with Ellen G. White through most of her long life of service,”⁹³ and “throughout the rest of her life,” the great controversy theme “permeated Ellen White’s speaking and writing.”⁹⁴

The year 1851 marked the appearance of Ellen White’s first book, a paper-covered work of 64 pages entitled, *A Sketch of the Christian Experience and Views of Ellen G. White*. The early years of the publishing ministry in Rochester, New York, from 1852 till 1855, were strenuous and trying. Their situation improved after they accepted an

⁹¹In 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.

⁹²White, *Life Sketches of Ellen G. White*, 162. When she explains what happened at Lovett’s Grove in 1858, White states, “In the vision at Lovett’s Grove [1858], most of the matter which I had seen ten years before [1848] concerning the great controversy of the ages between Christ and Satan, was repeated, and I was instructed to write it out. I was shown that while I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, yet I must put my trust in God, and angels would not leave me in the conflict” (ibid.).

⁹³Arthur L. White, “The Story of the Great Controversy,” *Review and Herald*, August 1, 1963, 2.

⁹⁴Marvin Moore, *Challenges to the Remnant* (Nampa, ID: Pacific Press, 2008), 165.

invitation in 1855 from the Advent believers in Battle Creek, Michigan, with a promise to build a little printing house. In Battle Creek, the Adventist work prospered.

On February 14, 1858,⁹⁵ at an Ohio funeral service in the Lovett's Grove (now Bowling Green) public school, 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 a vision of the ages-long conflict between Christ and His angels and Satan and his angels, spanning the ages from the fall of Lucifer in heaven till the creation of the new heaven and the new earth. Despite numerous difficulties, the content of this vision was published in the summer of 1858, *Spiritual Gifts: The Great Controversy Between Christ and His Angels and Satan and His Angels*.⁹⁶ This first *Great Controversy* was a concise volume of 219 small pages,⁹⁷ but “the theme of the great controversy between Christ and Satan is without question the central and most important theme in the writings of Ellen G. White,” and “the perspective from which the messenger of the Lord interprets the Scriptures,” as well as “the basic perspective from which Ellen White writes.”⁹⁸

⁹⁵Marvin Moore, 165.

⁹⁶Ellen G. White, *Spiritual Gifts: The Great Controversy Between Christ and His Angels and Satan and His Angels* (Battle Creek, MI: Seventh-day Adventist, 1858). The first of 4 volumes of *Spiritual Gifts* was published in 1858 and others in 1860, and 1864.

⁹⁷In this small book, White briefly touches the high points of inception of sin, the fall of man, the plan of salvation, the life of Jesus, his ministry and sacrifice, the work of apostles, the apostasy in the Christian church, the Reformation, the Advent Movement and the following events to the Second Advent, and finally the earth made new. Interestingly, the full content of this book was included in *Early Writings* in 1882.

⁹⁸Joseph J. Battistone, “Ellen G. White’s Central Theme,” *Ministry* (October 1975), 22. Battistone claims that “clearly, her [White’s] concern at the time of this publication (1858) was to identify the purpose and place of the Advent Movement in the scheme of the great controversy” (ibid., 23).

In June 1863, two weeks after the organization of the General Conference of Seventh-day Adventists (May, 1863), White visited Otsego, Michigan, where she received a comprehensive vision regarding health reform.⁹⁹ In the vision was treated the relationship between physical health and spirituality, emphasizing the importance of living in harmony with right principles in diet and in the care of the body, and of using natural remedies—among them, clean air, sunshine, water.¹⁰⁰ Her health reform message was greatly impressed upon the church leaders, and the message was distributed through six pamphlets, entitled, “How to Live,” compiled by her and her husband, James White.¹⁰¹ Since then “healthful living” has been one of the important aspects of the Seventh-day Adventist lifestyle.

In the 1870s and the 1880s, White, preparing the manuscripts over a period of 15 years, mainly committed to the presentation of the story of the great controversy in four volumes which had “Spirit of Prophecy” as the general title for the series.¹⁰² In 1870,

⁹⁹Arthur L. White, *Ellen G. White*, 2:20-21.

¹⁰⁰Ellen G. White, *Spiritual Gifts*, 4A:120-151.

¹⁰¹Arthur L. White, *Ellen G. White*, 2:22. Responding to White’s health message, in 1866, “the Western Health Reform Institute was opened in Battle Creek, and steps were taken to produce a practical medical book that would instruct and guide along the lines of health principles” (2:176).

¹⁰²Spirit of Prophecy series consist of four volumes. They are *The Great Controversy Between Christ and His Angels, and Satan and His Angels* (Battle Creek, MI: The Steam Press, 1870), *Great Controversy. Life, Teachings, and Miracles of Our Lord Jesus Christ* (Battle Creek, MI: The Steam Press, 1877), *Great Controversy Between Christ and Satan. The Death, Resurrection, and Ascension of Our Lord Jesus Christ* (Battle Creek, MI: The Steam Press, 1878), and *Great Controversy Between Christ and Satan, From the Destruction of Jerusalem to the End of the Controversy* (Oakland, CA: The Pacific Press, 1884 and Battle Creek, MI: Review and Herald, 1884).

the first volume of the “*Spirit of Prophecy*” series was published, opening with the fall of Lucifer and dealing with the biblical history to Solomon.¹⁰³ The second volume, however, had to wait seven years to be published due to White’s other duties such as preaching, personal work, and accompanying her husband on his journeys. During this period, Battle Creek College, the first educational institution of the Seventh-day Adventist Church, was dedicated (January 4, 1875).¹⁰⁴ The second volume¹⁰⁵ was published in 1877 and the third in 1878.¹⁰⁶

After decades of mental and physical overwork, as a preacher, editor, and administrator, James White died in Battle Creek on August 6, 1881. His funeral service was on August 13, 1881, with some 2,500 Seventh-day Adventists and Battle Creek townspeople assembled in the Tabernacle.¹⁰⁷ White, though sad with the loss of her lifetime helper, pledged, in the assurance and comfort from Jesus Christ, to finish her lifework alone, “yet not alone, for my Saviour will be with me.”¹⁰⁸

After the loss of her husband, White spent most of her time in writing the fourth volume of the *Spirit of Prophecy* series. Finally in 1884, the fourth volume was

¹⁰³Ellen G. White, *Spirit of Prophecy*, vol. 1, *The Great Controversy Between Christ and His Angels, and Satan and His Angels* (Battle Creek, MI: The Steam Press, 1870). This volume was amplified to become *Patriarchs and Prophets* (1890).

¹⁰⁴Arthur L. White, *Ellen G. White*, 2:459.

¹⁰⁵This volume deals with the life of Christ from His birth to His entry into Jerusalem. This book was amplified by White to become the first part of *Desire of Ages*.

¹⁰⁶This volume treats the last days of Christ’s ministry and the work of the apostles. The part on Christ’s ministry was amplified and became a part of *Desire of Ages* and the other part on the work of the apostles became *Acts of the Apostles*.

¹⁰⁷Arthur L. White, *Ellen G. White*, 3:174.

¹⁰⁸*Ibid.*, 176.

published.¹⁰⁹ This book covered the period from the destruction of Jerusalem to the end of the controversy and was amplified to become *The Great Controversy Between Christ and Satan* (1888).¹¹⁰

In mid 1884, Ellen White was invited to visit the Adventist European missions,¹¹¹ which she did in 1885¹¹² and stayed in Europe for about two years—from the fall of 1885 to the summer of 1887. While she was in Europe, she made repeated trips to England, Denmark, Sweden, Norway, Italy, France, and Germany and helped Adventist believers to establish sound policies and plans in the formative days of the Seventh-day Adventist work in Europe.

After her return from Europe, she attended the twenty-seventh annual session of the General Conference of Seventh-day Adventists that was held in Minneapolis, Minnesota. “Righteousness by faith” was the main issue among the representatives in this conference and Ellet J. Waggoner (1855-1916), editor of *the Signs of the Times*, and his associate, Alonzo T. Jones (1850-1923), were the main speakers on the subject. Their presentation brought division and opposition among those attending, although there was no official rejection of the message.¹¹³

¹⁰⁹ Arthur L. White, *Ellen G. White*, 3:240, 249.

¹¹⁰ Arthur L. White explains the background of the amplification of volume 4, in his “The Story of the Great Controversy,” *Review and Herald*, 1 August 1963: “Mrs. White’s contact in Europe with the environs of the Reformation aided her in making more vivid descriptions of Reformation history. It should also be noted that while in these environs, many of the scenes were repeated to her in vision.”

¹¹¹ Arthur L. White, *Ellen G. White*, 3:287.

¹¹² *Ibid.*, 288.

¹¹³ Arthur L. White, *Ellen G. White*, 3:390, 400.

Ellen White's subsequent writings on the subject clearly affirmed, for Adventists, that the message was from God.¹¹⁴ The experience at this conference gave Ellen White new insight into the importance of the doctrine of righteousness by faith and she wrote several books related to the doctrine in the following decades.¹¹⁵

Ellen White, with her son William C. White (1854-1937), spent nine years (1891-1900) in Australia,¹¹⁶ helping the churches in that area, and fostered church growth¹¹⁷ through educational and health ministries and other church ministries. Ellen White returned to America in 1900 and purchased "Elmshaven," a country home in Healdsburg, California. She spent the rest of her life there until her death in 1915. During her final years, Ellen White continued writing books, traveling across the continent, and attending important meetings.

On July 16, 1915, Ellen White died at the age of eighty-seven. Three funeral services were held: one at Elmshaven, the second at Richmond, California, during a camp meeting, and the last at Battle Creek, Michigan. She found her resting place at the side of her husband in Oak Hill Cemetery, Battle Creek, Michigan.

¹¹⁴Arthur L. White, *Ellen G. White*, 3:414.

¹¹⁵Ellen G. White presents her understanding of righteousness by faith in *The Sanctified Life, Steps to Christ* (Mountain View, CA: Pacific Press, 1892), and *Thoughts from the Mount of Blessing*.

¹¹⁶Arthur L. White, *Ellen G. White*, 3:492.

¹¹⁷For the first time in Seventh-day Adventist Church history, in 1894, the church in Australia was organized as a Union Conference, the Australasian Union Conference. White gave many counsels on church ministry while she was in Australia (*ibid.*, 113-124). She was also involved in the preparation of the Australasian Bible School (1892) and the Avondale School (1897), Health Home in Sydney (1897) and Medical and Surgical Sanitarium of Summer Hill (1898). For this, see *Ibid.*, 4:42-45, 287-314, 428-489.

Theological Background

Ellen G. White's theology,¹¹⁸ including her understanding of the Kingdom of God,¹¹⁹ did not evolve in a religious or social vacuum. White is indebted to several factors which, in varying degrees, shaped her theological thinking. Among those factors, the Protestant Reformation, Wesleyanism (Methodism),¹²⁰ the Millerite movement, and her personal Bible study and prophetic visions, two primary sources of her theology, will be the main areas dealt with in the following section.

Protestant Reformation

“Possessing a sensitive awareness of church history and historical theology,”¹²¹

White had high regard for the Reformers and believed “in the divine origin of the

¹¹⁸Arthur Patrick considers White evangelical on the basis of her high regard for the Bible, uplifting the cross as central, supporting righteousness by faith, believing in Christian activism, and seeking to restore New Testament Christianity. For more detailed reasons, see Arthur Patrick, “An Adventist and an Evangelical in Australia? The Case of Ellen White in the 1890s,” in *Lucas: An Evangelical History Review*, no. 12 (December 1991): 42-53.

¹¹⁹White's understanding of the Kingdom of God is deeply connected to her central and basic perspective of history, which is the great controversy theme. She spent 67 of her 87 years of life in presenting this story of the great controversy between Christ and His angels and Satan and his angels to the church and the world (Arthur L. White, “The Story of the Great Controversy,” 2). Joseph Battistone claims that White traces the origin of sin from “Lucifer's rebellion against the government of God which is the Kingdom of God” (Joseph J. Battistone, *The Great Controversy Theme in the Writings of Ellen G. White* [Berrien Springs, MI: J. J. Battistone, 1975], 175). In other words, White's understanding of the Kingdom of God grew along with the development of her great controversy theme.

¹²⁰Wesleyanism, manifest today in Methodist and Holiness churches, is named for its founders, John and Charles Wesley, and emphasizes personal faith and holiness (sanctification).

¹²¹Robert D. Brinsmead, *The Theology of Ellen G. White and an Evangelical*

Protestant Reformation.”¹²² Describing the Christian era from the end of the apostolic age to the end of the great controversy, White emphasized specifically the Protestant Reformation. She even recommended to read J. H. Merle D’Aubigne’s *History of the Reformation of the Sixteenth Century: From Its Commencement until the Days of Calvin*, saying,

For those who can procure it, D’Aubigne’s History of the Reformation will be both interesting and profitable. From this work we may gain some knowledge of what has been accomplished in the past in the great work of reform. We can see how God poured light into the minds of those who searched his word, how much the men ordained and sent forth by him were willing to suffer for the truth’s sake, and how hard it is for the great mass of mankind to renounce their errors and to receive and obey the teachings of the Scriptures. During the winter evenings, when our children were young, we read from this history with the deepest interest.¹²³

Her tremendous admiration for Luther as God’s man for his time can be clearly seen, as she allowed 76 of the 128 pages on the Protestant Reformation for the experience of Luther and Melanchthon.¹²⁴ She believed that Luther’s courageous claim of justification by faith and fidelity to Scripture¹²⁵ made him “the man for his time; through

Reflection (Fallbrook, CA: Present Truth, 1975), 94.

¹²²Robert D. Brinsmead, 94.

¹²³Ellen G. White, “Holiday Gifts,” *Review and Herald*, December 26, 1882.

¹²⁴See chapters 7, 8, 10, and 11 in *Great Controversy* for the account of the work of Luther and Melanchthon. See also Arthur L. White, “Rewriting and Amplifying the Controversy Story,” *Adventist Review*, July 19, 1979, 9.

¹²⁵White sums up the distinctive doctrines of Protestantism as these two teachings—“salvation through faith in Christ, and the sole infallibility of the Scriptures.” See for this, White, *Great Controversy*, 89.

him God accomplished a great work for the reformation of the church and the enlightenment of the world.”¹²⁶

From her attitude toward the Bible to her interpretation of last things, White was greatly influenced by protestant principles. She states that “The grand principle maintained by these [later English] Reformers—the same that had been held by the Waldenses, by Wycliffe, by John Huss, by Luther, Zwingli, and those who united with them—was the infallible authority of the Holy Scriptures as a rule of faith and practice. . . . The Bible was their authority, and by its teaching they tested all doctrines and all claims.”¹²⁷ On the need of restoration of the Protestant principle toward the Bible, she assures that “in our time 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.”¹²⁸ That claim would undoubtedly be a reflection of the Protest of the Protestant princes at the Diet of Spire in 1529, which declares,

There is no true doctrine but that which conforms to the word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are therefore resolved by divine grace to maintain the pure preaching of God's only word, as it is contained in the scriptures of the Old and New Testaments, without anything added thereto. This word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us.

White also agrees with the Protest of Spire, which confirms “the power of conscience above the magistrate, and the authority of the word of God above the visible

¹²⁶White, *Great Controversy*, 120.

¹²⁷*Ibid.*, 249.

¹²⁸*Ibid.*, 204-205. Arthur Patrick thinks that White's perception of the Bible was influenced by the Protestant Reformation. For this, see Patrick, 44.

church,”¹²⁹ and affirms that “The Protest of Spires was a solemn witness against religious intolerance, and an assertion of the right of all men to worship God according to the dictates of their own conscience.”¹³⁰

White also agrees with Luther’s understanding of the state of the dead.¹³¹ She quotes what Luther said about it when she explains the state of the dead in her book. She states,

The theory of the immortality of the soul was one of those false doctrines that Rome, borrowing from paganism, incorporated into the religion of Christendom. Martin Luther classed it with the "monstrous fables that form part of the Roman dunghill of decretals."—E. Petavel, *The Problem of Immortality*, page 255. Commenting on the words of Solomon in Ecclesiastes, that the dead know not anything, the Reformer says: "Another place proving that the dead have no . . . feeling. There is, saith he, no duty, no science, no knowledge, no wisdom there. Solomon judgeth that the dead are asleep, and feel nothing at all. For the dead lie there, accounting neither days nor years, but when they are awaked, they shall seem to have slept scarce one minute."—Martin Luther, *Exposition of Solomon's Booke Called Ecclesiastes*, page 152.¹³²

Emphasizing the fact that Luther and other reformers were in the right track of reformation after Christ and the apostles, White called Christ a protestant. She writes that

Christ was a protestant. He protested against the formal worship of the Jewish nation, who rejected the counsel of God against themselves. . . . The Reformers date back to Christ and the apostles. They came out and separated themselves from a religion of forms and ceremonies. Luther and his followers did not invent

¹²⁹J. H. Merle D’Aubigne, *History of the Reformation of the Sixteenth Century: from its commencement until the days of Calvin* (London: Ward, Lock, & Co., 1835), book 13, chapter 6.

¹³⁰White, *Great Controversy*, 204.

¹³¹Luther also was a reformer in his understanding on the state of the dead. According to Paul Althaus, Luther understood death as a sleep, deep and dreamless “without consciousness and feeling,” and said “nothing about souls without their bodies enjoying true life and blessedness before the resurrection.” For this, see Paul Althaus, *The Theology of Martin Luther*, trans. Robert C. Schultz (Philadelphia: Fortress Press, 1966), 414-415.

¹³²White, *Great Controversy*, 549.

the reformed religion. They simply accepted it as presented by Christ and the apostles. The Bible is presented to us as a sufficient guide¹³³

White does not seem to consider herself as a new religious innovator. She rather seems to be grateful to the Protestant legacy. She claims that “The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world’s history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding.”¹³⁴

Wesleyan (Methodism) Influence

White was nurtured in a Wesleyan community and her Methodist background impacted her theology in substantial ways. On her usage of terms, White tended to use “Wesleyan language and its meanings”¹³⁵ even though she did not agree with what Wesley meant by instantaneous perfection, which is conceivably once in one’s earthly experience.¹³⁶ In addition, she is indebted to the Wesleyan method of doing theology

¹³³Ellen G. White, “Visit to the Vaudois Valleys,” *Review and Herald*, June 1, 1886.

¹³⁴White, *Great Controversy*, 148-149.

¹³⁵George R. Knight, *A Search for Identity: The Development of Seventh-day Adventist Beliefs* (Hagerstown, MD: Review and Herald, 2000), 33.

¹³⁶Woodrow W. Whidden said, “the Wesleyan/Arminian cast given to Adventist soteriology had its origin in the early experiences of Seventh-day Adventism’s most important formative figure, Ellen G. White (1827-1915),” in his “Adventist Soteriology: Wesleyan Connection,” *Wesleyan Theological Journal* 30 (Spring 1995): 173, and gave a brief explanation on sanctification of the Holiness Methodists. He states, “Their [the Holiness Methodists] basic teaching was that there was to be a second, definite experience called ‘sanctification’ that was to come instantaneously and was to be confirmed by the Spirit’s clear witness that the genuine article had been granted. This

which emphasizes speaking the truth in love. This method asserted that while truth is important, the spirit by which one does theology is more important.¹³⁷ White was influenced by Wesleyanism, which in turn is rooted in Arminianism.¹³⁸ She essentially embraced Wesley's view of justification and sanctification.¹³⁹ While Wesley adopted

experience was variously referred to as 'entire sanctification' (or simply 'sanctified'), 'full salvation,' 'holiness of heart,' 'perfect love,' 'the second blessing' (or 'the blessing'), and 'Christian perfection'" (Woodrow W. Whidden, *Ellen White on Salvation: A Chronological Study* [Hagerstown, MD: Review and Herald, 1995], 17-18. Whidden also clarified White's understanding on sanctification in his "Adventist Soteriology" (186), stating, "Even though her later expositions of sanctification modified the classic Wesleyan morphology of sanctification, they never effaced the essentially Wesleyan orientation of her treatment of the importance of sanctification. She was critical of two Wesleyan emphases: (1) that the experience of sanctification was to be "instantaneous" (she denied this and gave strong stress to its linear nature—often referring to it as the 'the work of a lifetime'); (2) that the sanctified person could be conscious of perfection (she pointedly emphasized that perfection is psychologically a constantly receding horizon).

Ralph Neall has suggested that one reason for Ellen White's often severe criticisms of Holiness sanctification was that she perceived it as tending to antinomian extremes (Ralph Neall, 49-50). For the Wesleyan roots of Adventist spirituality, see Russell Lynn Staples, "The Wesleyan Roots of Adventist Spirituality: Concepts of Salvation: Steps to Christ and the Scripture way of Salvation," presented at the Annual Meeting of the *Andrews Society for Religious Studies (ASRS)*, November 17-19, 1988, Chicago, IL.

¹³⁷White, *Acts of the Apostles*, 319, 343; *Adventist Home* (Hagerstown, MD: Review and Herald, 1980), 195. See also Mildred Bangs Wynkoop, *A Theology of Love: the Dynamic of Wesleyanism* (Kansas City, MO: Bacon Hill Press of Kansas City, 1972), 22. She said, "John Wesley's theological and religious contribution to the Church was not new dogma but real, spiritual vitality infused into traditional, mainline Christianity. This vitality is love and love is by its very nature dynamic."

¹³⁸Wesleyanism and Arminianism held several doctrines in common. Both taught conditional predestination, unlimited atonement, the freedom of the will, that God's saving grace is not irresistible, and that it was possible to fall from grace. See also Russell L. Staples, "Adventism," *The Variety of American Evangelicalism* edited by Donald W. Dayton and Robert K. Johnston, (Downers Grove, IL: InterVarsity Press, 1991). 57-71.

¹³⁹Whidden, "Adventist Soteriology," 186. "The importance of these early conversion/sanctification crises cannot be stressed enough for their foundational contribution to Ellen White's later theological development." He continued, "As her long and productive ministry unfolded, persistent emphasis was given to the importance of sanctification and perfection. This emphasis is most obviously demonstrated by the sheer

Luther's view of justification by faith, to Wesley is attributed the addition of the concept of sanctification. Wesley taught that perfection was possible in one's span of life. His position, however, differed from the one in continental Europe which asserted that perfection was attainable only at death. Wesley argued that sanctification was pure love for God and fellow man, and a work of a lifetime as well as a moment-by-moment experience. He did not see perfection as absolute sinlessness but as perfect caring. White agreed that sanctification is a lifetime work.¹⁴⁰

Millerite Movement

William Miller, a Baptist layman and prosperous farmer, was the principal founder of American Adventism.¹⁴¹ He was a deist¹⁴² who had been converted by participation in his local Baptist church as a substitute reader of the day's sermon in the

bulk of her writings devoted to these themes.”

¹⁴⁰Ellen G. White, *Selected Messages*, 1:317.

¹⁴¹Important biographies of William Miller include *Wm Miller's Apology and Defense* (Boston: Joshua V. Himes, 1845); Sylvester Bliss, *Memoirs of William Miller, Generally Known as a Lecturer on the Prophecies, and the Second Coming of Christ* (Boston: Joshua V. Himes, 1853); James White, *Sketches of the Christian Life and Public Labors of William Miller, Gathered from His Memoir by the Late Sylvester Bliss, and from Other Sources* (Battle Creek, MI: Steam Press, 1875); *A Brief History of William Miller, the Great Pioneer in Adventual Faith*, 2d ed. (Boston: Advent Christian Publication Society, 1910); Stanley J. Steiner, “William Miller: His Travels, Disappointments and Faith” (M.A. thesis, Texas Christian University, 1970); Robert Gale, *The Urgent Voice: The Story of William Miller* (Washington, DC: Review and Herald, 1975); Paul A. Gordon, *Herald of the Midnight Cry: William Miller & the 1844 Movement* (Boise, ID: Pacific Press, 1990).

¹⁴²See George R. Knight, *A Search for Identity*, 34. According to Knight, Deism was “a skeptical belief that rejects Christianity with its miracles and belief in a supernatural Bible,” and “utilized human reason rather than the Bible for its ultimate authority.”

White was not a deist, but from Miller she saw that if it is used within right limits, reason has a vital role to play in the search and communication of Biblical truth. She

absence of the local minister in Low Hampton, New York.¹⁴³ In 1816 he became convinced that the Bible was “perfectly adapted to the wants of a fallen world” and wrote, “In Jesus I found a friend.”¹⁴⁴ After his conversion he began to study the King James Version of the Bible with Archbishop Ussher’s dating in the margin. Beginning with a strictly literal reading of the ages of people mentioned in the first chapters of Genesis and the dating of other events mentioned in the Bible, Miller believed that precise calculations for important prophecies were possible. With Ussher’s helps,¹⁴⁵ he

emphasized the need to develop and strengthen the intellect. She said, “It is impossible to study the Bible with a humble, teachable spirit, without developing and strengthening the intellect” (Ellen G. White, *Fundamentals of Christian Education* [Nashville, TN: Southern, 1923], 432). She also gave an advice not to follow one’s own perverted reason in reading the Bible, saying, “Men ignore the plain statements of the Bible to follow their own perverted reason. Priding themselves on their intellectual attainments, they overlook the simplicity of truth; they forsake the fountain of living waters to drink of the poisonous stream of error.” (Ellen G. White, *Counsels on Sabbath School Work* [Washington, DC: Review and Herald, 1938], 23).

¹⁴³Richard W. Schwarz, *Light Bearers: A History of the Seventh-day Adventist Church* (Nampa, ID: Pacific Press, 2000), 30-31. See also James White, *Sketches of the Christian Life and Public Labors of William Miller*. Reading a sermon on the duties of parents, Miller became choked with emotion. He recalled, “Suddenly the character of a Savior was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to Himself atone for our transgression, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such an One” (William Miller, *A Brief History of William Miller: The Great Pioneer in Adventual Faith* [Boston: Advent Christian Publication Society, 1915], 72).

¹⁴⁴Bliss, 67.

¹⁴⁵Miller’s calculations were based on (1) In symbolic prophecies, a “day” always represents a year—the day-year principle, (2) The 70 weeks of Daniel 9:24 and the 2300 days of Daniel 8:14 began at the same time, (3) Based on Bishop Ussher’s chronology, the countdown starts at 457 B.C., and (4) Daniel 8:14 speaks prophetically of the worldwide “spiritual sanctuary,” or church, of the Christian Age being purified when Christ returns to earth at the Second Coming. For more detailed information, see Hans K. LaRondelle, “Beyond Disappointment,” *Adventist Review*, June 1, 1989, 8-10; idem, “For Such an Hour,” *Adventist Review*, June 8, 1989, 10-12; idem, “In the Spirit of Elijah,” *Adventist Review*, June 15, 1989, 8-10; idem, “The Final Reformation,” *Adventist Review*,

concentrated on the prophetic dating in the books of Daniel, Ezekiel and the book of Revelation, comparing the prophecies with history and came up with a pre-millennial system of eschatology concluding that 1843 would be the year of the return of Christ and the establishment of the Kingdom of God.¹⁴⁶

Miller began to preach his views in 1831.¹⁴⁷ Not surprisingly, he found his greatest success among more revivalist-minded denominations, such as the Methodists, Baptists, and Christian Connections. The followers were eventually forced out of their denominations and the Millerite movement eventually resulted in several denominations.

Presenting his series of “lectures” wherever invited, Miller found some miscalculations in his date setting and finally adjusted them to an unalterable date of October 22, 1844. The passing of this date, however, became a major setback for pre-millennialism and the failure of the Millerite movement. One of several important elements¹⁴⁸ to be noted, concerning the character of the Millerite movement, is its Bible-

June 22, 1989, 12-14; idem, “Announcing the Fall of Babylon,” *Adventist Review*, June 29, 1989, 11-13; idem, “The Final Warning,” *Adventist Review*, July 6, 1989, 13; idem, “The Drying of Euphrates,” *Adventist Review*, July 13, 10-12; idem, “On the Road to Righteousness,” *Adventist Review*, July 20, 1989, 8-10.

Especially on the application of the day-year principle, Miller provided Numbers 14:34, Ezekiel 4:4-6, and Genesis 29:27 as biblical proofs in his *Evidence From Scripture and History of the Second Coming of Christ, About the Year 1843* (Boston: B. B. Mussey, 1840), 51, and claimed to be “in accordance with the opinions of all the standard Protestant commentators.” For more detailed information, see L. E. Froom, *Prophetic Faith of Our Fathers*, Vol. IV (Washington, DC: Review and Herald, 1954), 472-473.

¹⁴⁶William Miller, 39-58.

¹⁴⁷Bliss, 98.

¹⁴⁸Harper summarized the characteristics of the Millerite movement in four different elements which include (1) biblical exegesis, (2) radical views (abolition, temperance and so on), (3) date setting, not location, and (4) its failure and revival. See Harper, 24-26.

based exegesis, not relying on extra-biblical revelation, and not just on a charismatic leadership.

Bible Study and Prophetic Visions

Study of the Bible¹⁴⁹ and the visions¹⁵⁰ which White claimed to have received from God were the two primary sources of her theology.¹⁵¹ Through them, she could have her own comprehensive picture of diverse topics in the Bible. She gave her own thorough, extensive and explicit explanations on many biblical subjects through books, periodical articles, letters, and manuscripts throughout her life. In this section, White's views of the Bible and her visions are dealt with.

¹⁴⁹Ellen White was a diligent Bible student. Her broad knowledge of the Bible can be seen in thousands of biblical quotations found in her writings. See "Scripture Index to the Ellen G. White Writings," *Comprehensive Index to the Writings of Ellen G. White* (Boise, ID: Pacific Press, 1962-1992), 1:21-176, 4:3229-3318.

¹⁵⁰For example, when Ellen White wrote on the great controversy, she confessed, "In this vision at Lovett's Grove, most of the matter of the Great Controversy which I had seen ten years before, was repeated, and I was shown that I must write it out. That I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, but angels of God would not leave me in the conflict, that in God must I put my trust" (White, *Spiritual Gifts*, 2:270).

¹⁵¹White obviously was not isolated from others. She participated in the meetings for studying the Bible and shared mutual opinions among the participants (Ellen G. White, "Search the Scriptures," *Review and Herald*, July 26, 1892). She was certainly acquainted with religious books, journals and other books in several areas of study, which expanded her knowledge in several subjects. For this, see White, *Great Controversy*, vii, xi; idem, "Holiday Gifts," *Review and Herald*, December 26, 1882; idem, *Selected Messages*, 3:437. She was also indebted to her contemporary scholars in her denomination, such as J. N. Andrews and Uriah Smith. For this, see idem, *Great Controversy*, xii.

George R. Knight notes that "Ellen White's use of the works of other authors did not restrict itself to historical topics. A wide reader, she selected and adapted ideas and phraseology from other writers when she felt that they had said it as well as it could be said to get her message across" (George R. Knight, *Meeting Ellen White* [Hagerstown, MD: Review and Herald, 1996], 44).

Study of the Bible

White believed that the Bible is “an authoritative, infallible revelation”¹⁵² of God’s will and “the only rule of faith and doctrine.”¹⁵³ A diligent Bible student herself, she strongly recommended others to do personal Bible study.¹⁵⁴ She said, “The Bible is God’s voice speaking to us, just as surely as if we could hear it with our ears,” and consequently, the reading and contemplation of the Scriptures should “be regarded as an audience with the Infinite One.”¹⁵⁵

Despite the fact that White did not systematize her hermeneutical principles of the Bible,¹⁵⁶ her own principles of interpretation can be traced through her writings. On

¹⁵²Ellen G. White, *Great Controversy*, vii.

¹⁵³Ellen G. White, *Fundamentals of Christian Education: Instructions for the Home, the School, and the Church* (Nashville, TN: Southern, 1923), 126. For a representative opinion of the Seventh-day Adventists on her view on revelation and inspiration of the Bible, see Peter M. van Bemmelen, “Revelation and the Inspiration,” in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 22-57. Van Bemmelen summarizes that “Her [White’s] greatest and persistent concern is to uplift Christ as the supreme revelation of God and to urge her readers to accept the Scriptures as the inspired, infallible, and authoritative Word of God. She upholds the Bible as the revelation of God’s character, the reliable record of God’s dealings with humanity, and the unerring standard of faith and doctrine” (53).

¹⁵⁴See Ellen G. White, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press, 1913), 136; idem, *Fundamentals of Christian Education*, 216; idem, *Great Controversy*, 593-602. She also enunciated that “it is the first and highest duty of every rational being to learn from the Scriptures what is truth” (ibid., 598).

¹⁵⁵Ellen G. White, “The Incarnate Word,” *Signs of the Times*, April 4, 1906.

¹⁵⁶White emphasizes the importance and use of appropriate method of interpretation. The use of a proper principle of interpretation, however, is not the most important factor in finding new divine truth. Highlighting the fact that differences in lifestyle can be a determining factor in arriving at the opposite conclusions even when the same principles of interpretation are employed, P. Gerard Damsteegt states, “She indicates that a crucial factor in discovering truth is a lifestyle dedicated to following fully the light that God has already given to the interpreter. The lifestyle determines whether one is able to receive the impulses of the Spirit in the study of Scripture.

the basis of her understanding of the Bible, she had the conviction that all knowledge necessary for the salvation of man is so clearly and plainly presented in the Bible that “finite beings who desire to know the truth cannot fail to understand.”¹⁵⁷

White’s hermeneutical principles were, with some unique elements,¹⁵⁸ generally similar to those of conservative Protestants of her day. Richard M. Davidson affirms that

Lifestyle ultimately impacts the “How readest thou?” Lifestyle, therefore, may explain why interpreters, who apparently use even the same biblical principles to interpret the Bible, arrive at opposite views on the meaning of a text” (P. Gerard Damsteegt, “Ellen White, Lifestyle, and Scripture Interpretation,” *Journal of the Adventist Theological Society* 7/2 [1996]: 34).

White notes that “Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good and have less strength of will to do that which we know to be right” (White, *Christ’s Object Lessons*, 346). She also states, “You need clear, energetic minds, in order to appreciate the exalted character of the truth, to value the atonement, and to place the right estimate upon eternal things. If you pursue a wrong course, and indulge in wrong habits of eating, and thereby weaken the intellectual powers, you will not place that high estimate upon salvation and eternal life which will inspire you to conform your life to the life of Christ; you will not make those earnest, self-sacrificing efforts for entire conformity to the will of God, which are necessary to give you a moral fitness for the finishing touch of immortality” (White, *Testimonies for the Church*, 2:66).

Her view on the interrelationships regulating the operations between the body, mind, and spirit gave strong influence to her temperate lifestyle which controlled physical, mental, and spiritual habits for the best condition to communicate with God. Her lifestyle is in apparent contrast with that of Ladd. For Ladd’s personal lifestyle, see D’Elia, *A Place at the Table*.

¹⁵⁷White, *Counsels to Parents, Teachers, and Students*, 438. For an analysis of White’s hermeneutical principles of the Bible, see Raymond F. Cottrell, “Ellen G. White’s Evaluation and Use of the Bible,” in *A Symposium on Biblical Hermeneutics*, ed. Gordon M. Hyde (Washington, DC: General Conference of Seventh-day Adventists, 1974), 143-161.

¹⁵⁸White was in line with the traditional premillennialists with her unique elements in the biblical prophecies, such as the historicist interpretation, the year-day principle, conditional prophecy, and principle of double applications.

First, for the historicist interpretation, the traditional premillennialists believe that the symbolic prophecies are not to be fulfilled in a figurative manner but in a historical reality and that the prophecies are to be fulfilled progressively through the centuries. For more detail, see P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message*

“Ellen White’s writings strongly uphold all the basic presuppositions and specific guidelines for interpreting Scripture as advocated by the historico-grammatical (historical-biblical) method”¹⁵⁹ which was used by the Reformation interpreters of the sixteenth century.¹⁶⁰ White emphasized Scripture as its own expositor,¹⁶¹ and understood

and Mission (Grand Rapids, MI: Eerdmans, 1977), 19, 21, 30, 57-60.

Ellen White generally agreed with this approach, and employed it as one of the most important principles to expound the sanctuary doctrine. For this, see P. Gerard Damsteegt, “Relationship of Ellen G. White Writings to the Bible on the Sanctuary Issue,” 1980, Adventist Heritage Center, James White Library, Andrews University Berrien Springs, MI.

Second, the traditional year-day principle, which reckons a symbolic day in a prophecy as a year, was essential to White’s interpretation of time periods in symbolic prophecy. For her application, see *Great Controversy*, 324.

Third, she believes that prophecies relating to either promises or threats are conditional; that is, they depend on man’s response to God. She said, “It should be remembered that the promises and threatenings of God are alike conditional” (Ellen G. White, *Evangelism* [Washington, DC: Review and Herald, 1970], 695). This is another uniqueness of her hermeneutic principles, emphasizing human free will which is related to man’s response.

Fourth, White argued that certain prophecies like those in Matthew 24, 2 Thessalonians 2, and Joel 2 often predicted two events or contained two meanings. For the examples, see Ellen G. White, *Desire of Ages*, 628, and *Great Controversy*, 11.

¹⁵⁹Richard M. Davidson, “Biblical Interpretation,” in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 96-97.

¹⁶⁰*Ibid.*, 89-90.

¹⁶¹The Protestant principle of *sola Scriptura* (“the Bible only”) led Ellen White to regard Scripture as its own expositor. She clearly affirms, “The Bible is its own expositor” (Ellen G. White, “Search the Scriptures,” *Review and Herald*, 9 October 1883). For more detailed background of constituting the *Sola Scriptura* principle in the Protestant Reformation, see V. Norskov Olsen, “Her Hermeneutical Principles and Biblical Authority in Reformation and Post-reformation Eras,” in Gordon M. Hyde, ed., *A Symposium on Biblical Hermeneutics* (Washington, DC: General Conference of Seventh-day Adventists, 1974), 47-65, and Donald M. Lake, “The Reformation Contribution to the Interpretation of the Bible,” in Samuel J. Schultz and Morris A. Inch, eds., *Interpreting the Word of God* (Chicago: Moody Press, 1976), 178-198.

Scripture as a whole,¹⁶² recognizing the unity in diversity in the Scriptures.¹⁶³ She also regarded the Bible as a book of salvation history,¹⁶⁴ and emphasized the importance of the historical and cultural setting,¹⁶⁵ stressing the importance of the obvious, literal meaning of the text.¹⁶⁶ Her typological understanding of the Bible,¹⁶⁷ and her emphasis

¹⁶² Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1903), 190. She also warns that higher criticism “is destroying faith in the Bible as a divine revelation; it is robbing God’s word of power to control, uplift, and inspire human lives” (ibid., 227).

¹⁶³She said, “It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts.” She continued, “But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the Word of God” (*Selected Messages*, 1:21). She also mentioned that the Bible is “a perfect chain” (*Early Writings*, 221).

¹⁶⁴This perspective has been well revealed in her view of world history as the Great Controversy. She said, “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)” (Ellen G. White, *Patriarchs and Prophets* [Washington, DC: Review and Herald, 1958], 63).

¹⁶⁵She said that “an understanding of the customs of those who lived in Bible times, of the location and time of events” (*Counsels to Parents, Teachers, and Students*, 518), and of “what the words of Jesus meant to those who heard them” (White, *Thoughts From the Mount of Blessing*, 1) helps the student learn the deeper lessons of the Bible.

¹⁶⁶She was sure that “the language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed” (*Great Controversy*, 599). This was a commonly used hermeneutical principle in White’s day. For this, see Milton S. Terry, *Biblical Hermeneutics* (Grand Rapids, MI: Zondervan Publishing House, 1890), 247.

¹⁶⁷This typological principle was underlying in her interpretation of sanctuary. For example, she stated that the Old Testament is “as verily the gospel in types and shadows as the New Testament is in its unfolding power” (*Testimonies for the Church*, 6:392), and that “the ceremonial system was made up of symbols pointing to Christ, to his sacrifice and His priesthood” (*Patriarchs and Prophets*, 365).

It is notable that White, making use of the typological principle, argued and

on the student's sound attitude without preconceived opinions and prejudice toward the Bible¹⁶⁸ were also noteworthy.

Prophetic visions

White's acclaimed prophethood¹⁶⁹ is probably the heaviest and strongest influence on her theology. This critical factor does not nullify the role of the influences

defended the doctrine of pre-Advent Judgment which, in her understanding, had begun in 1844. Because of their acceptance of this view, Seventh-day Adventists were rejected, as a Christian denomination, by Herbert S. Bird (Herbert S. Bird, *Theology of Seventh-day Adventism* [Grand Rapids, MI: Eerdmans, 1961], 130-132).

¹⁶⁸She emphasized that the Bible student must be spiritually sound to understand it, and be willing to live in harmony with truth (White, *Steps to Christ*, 110), laying aside preconceived opinions and prejudice (*Counsels to Parents, Teachers, and Students*, 463).

¹⁶⁹Seventh-day Adventists regard Ellen G. White as having received the spiritual gift of prophecy, so that "her writings are a continuing and authoritative source of truth." They do not believe, however, that she was either verbally inspired or infallible. They recognize that she used literary sources and literary assistants, but do not believe that either of these "negates the inspiration of her writings." For more detailed information, see *Seventh-day Adventist Church Manual*, rev. ed. (Washington, DC: General Conference of Seventh-day Adventists, 1990), 28; "General Conference Proceeding," *Review and Herald*, Nov. 27, 1883, 741; W. H. Littlejohn, "The Commentary: Scripture Questions," *Review and Herald*, Dec. 11, 1883, 778; D. A. Delafield, "The Infallible God and the Fallible Prophet"; Arthur L. White, "The Vital Importance of an Understanding of Inspiration," DF 65-b-3-a. EGWRD-AU.

Ellen G. White's prophetic ministry, especially her inspiration and authority, has been often offended by many opponents since the beginning of her ministry. Among them, there are B. F. Snook and W. H. Brinkerhoff (B. F. Snook and Wm. H. Brinkerhoff, *The Visions of E. G. White, Not of God* [Cedar Rapids, IA: Cedar Valley Times Book and Job Print, 1866]), William Sheldon (William Sheldon, "Ellen's Visions," *Voice of the West*, September 18, 1866, 140), Henry E. Carver (Henry E. Carver, *Mrs. E. G. White's Claims to Divine Inspiration Examined*, 2nd ed. [Marion, IA: Advent and Sabbath Advocate, 1877], 73-74), H. C. Blanchard (H.C. Blanchard, *The Testimonies of Mrs. E. G. White Compared with the Bible* [Marion, IA: Advent and Sabbath Advocate, 1877]), D. M. Canright, (D. M. Canright, *Seventh-day Adventism Renounced After an Experience of Twenty-eight Years: By a Prominent Minister and Writer of that Faith* [Kalamazoo, MI: Kalamazoo Publishing, 1888]), Ronald L. Numbers (Ronald L. Numbers, *Prophetess of Health: A Study of Ellen G. White* [New York: Harper & Row, 1976]), Robert D. Brinsmead (Robert D. Brinsmead, *The Theology of Ellen G. White*), Desmond Ford (Desmond Ford, *1844 The day of Atonement and the Investigative Judgment* [Casselberry,

previously discussed. What seems distinctive about her prophetic status is that it enabled White to embrace and affirm truth which she encountered in her environment while at the same time rejecting error.

While Ellen White insisted that the Bible is the authoritative, infallible revelation of God's will and the only rule of faith and doctrine,¹⁷⁰ she claimed that she received her visions from God,¹⁷¹ that her writings were also inspired by God, and that the church should follow the directions given through the visions.¹⁷² Despite her claims of her inspired writings, she consistently exalted the Bible as the only supreme authority, saying "We are to receive God's word as supreme authority. We must accept its truth for ourselves."¹⁷³

While White believed that she was as fully under the guidance of the Holy Spirit in writing about her visions as "in receiving them," she maintained that the words she used in writing were her own words, "unless they be those spoken to me by an angel,

FL: Euangelion Press, 1980]), and Walter Rea (Walter Rea, *The White Lie* [Turlock, CA: M & R Publications, 1982]). There have been certain patterns repeatedly appearing among them: (1) general rejection of modern revelation, (2) no need of progressive revelation, and/or (3) rejection of unique doctrines related to her visions.

¹⁷⁰Ellen G. White, "The Value of Bible Study," *Review and Herald*, 17 July 1888, 449.

¹⁷¹White, *Selected Messages*, 1:36. She wrote, "As inquiries are frequently made to my state in vision and after I come out, I would say that when the Lord sees fit to give me a vision, I am taken into the presence of Jesus and the angels, and am entirely lost to earthly things. I can see no further than the angel directs me. My attention is often directed to scenes transpiring upon earth. At times I am carried far ahead into the future and shown what is to take place. Then again and again I am shown things as they have occurred in the past."

¹⁷²White, *Testimonies for the Church*, 8:298.

¹⁷³White, *Testimonies for the Church*, 6:402-403.

which I always enclose in marks of quotation.”¹⁷⁴ She also acknowledged the fact that sources other than the Bible and her visions were used for her published works.¹⁷⁵

Despite Ellen White’s claims of divine inspiration for her writings, she did not regard her writings in any way to be an addition to the Scriptures.¹⁷⁶ She instead distinguished the Scriptures from her writings. She said, “Little heed is given to the Bible, and the Lord has given a lesser light [her writings] to lead men and women to the greater light [the Bible].”¹⁷⁷ She clarified that her visions were given “not for a new rule of faith,”¹⁷⁸ or were not “to supersede the Bible,”¹⁷⁹ but to give “a clear understanding” of the Word of God,¹⁸⁰ to bring people back to the Bible,¹⁸¹ and to apply it to the practical life.¹⁸²

¹⁷⁴White, *Selected Messages*, 1:37.

¹⁷⁵White, *Great Controversy*, 13. Some of the statements which she made were her personal opinions which were independent of divine revelation. She said, “But there are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers. Such words, such information, are not given under special inspiration of the Spirit of God. Questions are asked at times that are not upon religious subjects at all, and these questions must be answered. We converse about houses and lands, trades to be made, and locations for our institutions, their advantages and disadvantages” (White, *Selected Messages*, 1:38-39). But she insisted that her writings on doctrinal matters were essentially without error and that her teaching was in harmony with the Bible. For this, see *ibid.*, 3:32, 52.

¹⁷⁶White, *Testimonies for the Church*, 5:663. She said, “Brother J would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an 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.”

¹⁷⁷Ellen G. White, “An Open Letter,” *Review and Herald*, 20 January 1903, 15.

¹⁷⁸White, *Early Writings*, 78.

¹⁷⁹White, *Great Controversy*, 9.

White, in addition to that, considered her visions a fulfillment of one of the biblical prophecies in the Old Testament,¹⁸³ believing that the special outpouring of the Holy Spirit promised in Joel 2 had received only a partial fulfillment on the Day of Pentecost, and that it will “reach its full accomplishment in the manifestation of divine grace” in the last days.¹⁸⁴ She also believed that “the testimony of Jesus Christ” in Rev 12:17 was defined as “the spirit of prophecy” in Rev 19:10 and that the prediction of “the spirit of prophecy” to be fulfilled in the last days had been actualized in the remnant church through her divine visions.¹⁸⁵

E. G. White’s Contribution to SDA Literature

The influence of Ellen White and her writings on the SDA Church has been unique. Seventh-day Adventists believe that Ellen White was more than a gifted writer and held the role of a special messenger for people in the last days. She played an important role in developing the Seventh-day Adventist Church doctrines and organizations.

¹⁸⁰White, *Testimonies for the Church*, 5:663.

¹⁸¹Ibid.

¹⁸²Ibid., 2:605.

¹⁸³White, *Early Writings*, 78.

¹⁸⁴White, *Great Controversy*, 11.

¹⁸⁵Ellen G. White, *Gospel Workers* (Battle Creek, MI: Review and Herald Publishing, 1892), 308. In this understanding, White insisted that the rejection of the message of her writings was equal to despising or insulting the Holy Spirit (*Testimonies for the Church*, 5:61), denying the Holy Spirit (*Life Sketches of Ellen G. White*, 430), and “fighting against God” (*Testimonies for the Church*, 5:235).

In December 1844, she received the first of approximately two thousand visions during her lifetime.¹⁸⁶ These visions influenced her views, and the views of the church which she helped to found. Many Adventists, during her lifetime and since her death, have regarded her as a prophet. Her writings are referred to as the “Spirit of Prophecy”¹⁸⁷ by many Adventists. She preferred not to be called a prophet, yet wrote that her work encompassed that of a prophet and more.¹⁸⁸ In an official summary of “Fundamental Beliefs,” Seventh-day Adventists insist that the Bible is “the standard by which all teaching and experience must be tested,”¹⁸⁹ but declare also that Ellen White’s writings are “a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction and correction.”¹⁹⁰

¹⁸⁶Ellen White’s visions varied in length from less than a minute to nearly four hours. Whatever the causes of the visions were, she believed them to be from God, and her religious views were strongly influenced by them. For more detailed, see Arthur L. White, “Variation and Frequency of the Ellen G. White Visions,” 1982, Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, MI.

¹⁸⁷Many Seventh-day Adventists see a connection between Rev 12:17 which says that God’s remnant will have the “testimony of Jesus,” and Rev 19:10 which states, in the KJV, that the “testimony of Jesus is Spirit of Prophecy.” Their use of the term “Spirit of Prophecy” for Ellen White’s writings is based on this perceived connection and on their belief that she was a prophet. For more information, see General Conference of Seventh-day Adventists, *Seventh-day Adventists Believe. . . .* (Washington, DC: Review and Herald, 1988), 227.

¹⁸⁸White, *Selected Messages*, 1:31-32, 34-35.

¹⁸⁹General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual*, 28. There is the Bible presented as “the authoritative revealer of doctrines.” Her writings, however, are not considered a substitute for Scripture, and not placed on the same level. See *Seventh-day Adventists Believe. . . .*, 227.

¹⁹⁰*Seventh-day Adventists Believe. . . .*, 227. Her writings, however, are not considered a substitute for Scripture, and not placed on the same level.

Twenty-four of her books were available in printed form at the time of her death. These books had a total circulation estimated at up to two million copies.¹⁹¹ In addition, she wrote some 5,000 periodical articles and numerous letters. Her total combined writings in manuscript form amounted to more than 100,000 pages, and some portions of her work had been translated into thirty-six languages.¹⁹²

Since her death, the readership of Ellen White's books has greatly enlarged. *Steps to Christ* has been distributed by the tens of millions in more than 140 languages. Around 85,000 copies of *Desire of Ages* and more than 21,000 copies of *Great Controversy* were printed in the year 1984 alone.¹⁹³ In addition, thousands of copies of her testimonies for the Church as well as compilations of her writings on such topics as religion, Christian education, family life, social relationships, prophecy, publishing, nutrition, child training, and principles of evangelism have been sold over the years.¹⁹⁴

While Ellen White's books have been purchased mainly by Adventists and circulated inside the SDA Church; *Steps to Christ*, *the Great Controversy*, and the *Desire of Ages* have been distributed widely to the general public and have exerted their

¹⁹¹“Leader of Adventists Dead,” *St. Helena Star* (St. Helena, CA), 23 July 1915, 8.

¹⁹²Ibid. See also *SDA Encyclopedia*, 1976 ed., s.v. “White, Ellen Gould (Harmon).”

¹⁹³These figures are compiled from 1984 royalties reports for the Pacific Press and Review and Herald. A copy of these reports may be found at the Ellen G. White Research Center, Andrews University, Berrien Springs, MI (EGWRC-AU) in Data File (DF) 118. Figures for *Steps to Christ* include *Happiness Digest*, an alternate title.

¹⁹⁴Some of her books on these topics include *Ministry of Healing*, *Counsels on Diet and Foods*, *Education*, *Counsels to Parents and Teachers*, *Fundamentals of Christian Education*, *Adventist Home*, *Child Guidance*, *Evangelism*, and *Gospel Workers*.

influence on people outside the SDA Church.¹⁹⁵ Her books on health have not been circulated as widely, but they have promoted and guided the extensive temperance, health, and medical missionary work done by Seventh-day Adventists, and have thus indirectly influenced people of many or no religious persuasions.¹⁹⁶

Summary

In this chapter, we have looked into the historical and theological backgrounds of Ladd and White to understand their perception of the Kingdom of God. Ladd and White were totally different in their historical and theological backgrounds. The following is a comparative summary of the two writers.

Ladd was born in the beginning of the 20th century long after the Second Great Awakening Movement, in a fundamentalist Baptist family and had opportunities for regular schooling from the elementary to doctoral program, which professionally equipped him as a theologian, while White was born in the 19th century, during the Second Great Awakening Movement, in a Methodist family and had little formal schooling due to poor health after her accident.

¹⁹⁵Since the late nineteenth century, the SDA Church has employed literature evangelists to sell religious literature including such books by Ellen White as *Great Controversy* (also sold under several other titles), *Desire of Ages*, *Patriarchs and Prophets*, *Steps to Christ*, and others.

¹⁹⁶The SDA Church is widely known for its health and temperance journals, medical institutions, stop-smoking programs, and vegetarian cooking schools. Ellen White played a major role in establishing the church's health emphasis by connecting healthful living with spirituality and encouraging health outreach programs in her lectures, sermons, journal articles, and several of her books.

Ladd had Bultmann as the focus of his theological appreciation and critique, and Cullmann as a supporter for his theological understanding, while White found no specific dialogue partner in different concepts. White was educated and grown, experiencing diverse theological inputs such as various aspects of Protestantism and Wesleyanism, which were strongly reflected in her theological understanding. Nevertheless, the most distinguishing aspect that she had was receiving confirming visions from God on the matters that she studied the Bible.

Regardless of their historical and theological backgrounds, they were both honest and enthusiastic students of the Bible. They both tried to find the true meaning of the Bible through their own biblical exegeses. They both saw that history is the redemptive acts of God, and that human reason or the scientific historical method has its limitations in the understanding of God's Word.

They both followed and supported pre-millennial eschatological viewpoints, which were different from dispensational pre-millennialism and shaped their beliefs to the Christian world through their writings.

In the following chapter, we will look into each writer's understanding of the Kingdom of God.

CHAPTER III

THE CONCEPT OF THE KINGDOM OF GOD IN G. E. LADD

The historical and theological background of both writers was handled in the previous chapter. The present chapter deals with how George Eldon Ladd understood the Kingdom of God, relating to the issues of futurity/presence.

It is apparent according to Ladd that the Kingdom of God is at the heart of the teachings of Jesus.¹ It was important because it was the primary focus of the ministry of Jesus and of the Gospel writers. Ladd has given much attention to the scholarly study of the biblical doctrine of the Kingdom of God. He states that “No teaching of the New Testament has been more vigorously debated than this.”² Ladd’s theological perspective is dominated by the kingdom theme.³

In this chapter, we will approach Ladd’s understanding of the Kingdom of God in five sections, which are (1) the definition of the Kingdom of God, (2) the dual aspects of

¹George Eldon Ladd, *The Last Things*, 47.

²Ladd, *The Gospel of the Kingdom*, 7.

³Harper, 132. Harper enumerates four factors for Ladd to get interested in this theme as follows: (1) Ladd grew up in dispensational circles with teaching emphasizing the Kingdom of God as an eschatological theme, (2) Ladd was not comfortable with the dispensational approach in his education, and believed it wrong-headed and unbiblical, (3) Ladd saw the kingdom theology as an important and hotly debated subject for students from all theological persuasions, and (4) Ladd saw the need for an evangelical and premillennial approach to the Kingdom of God (132-135).

the Kingdom of God, (3) the nature and character of the kingdom, (4) when the kingdom will come, and (5) the kingdom in biblical ethics. A summary of Ladd's kingdom theology concludes this chapter. Through this process, we will be able to see how he used this concept as a foundational principle of his eschatology.

Definition of the Kingdom of God

In this section, we will examine Ladd's definition and meaning of the "kingdom," "the Kingdom of God," and usages of similar terms.

The Meaning of the Term "Kingdom"

According to Ladd, Jesus nowhere in the Gospels clearly defined what he means by "Kingdom of God." Basic and fundamental to understanding the meaning of the "Kingdom of God" is an understanding of the term "kingdom." The basic meaning of the Greek word *basileia*, then, warrants considerable attention, and Ladd begins his understanding of the Kingdom of God from this.

The basic solution to the outwardly contradictory statements⁴ about the Kingdom of God in the Gospels' accounts is a key often ignored because of the difference between modern and ancient idiom.⁵ Ladd finds that the primary meaning of *basileia* in the New Testament and *malkuth* in the Old Testament are "reign" rather than

⁴Ladd gives some examples of contradictory statements—"complexity of the Biblical teaching"—about the Kingdom of God in the Gospel accounts, regarding them as one of the reasons for various interpretations on it. He finds the contradictory statements from Matt 21:31 (kingdom as a realm into which men enter now), and Matt 8:11 (kingdom as a realm into which men enter tomorrow), and also from Luke 12:32 (kingdom to be given in the future) and Mark 10:15 (kingdom to be received now). See for more details, *The Gospel of the Kingdom*, 18.

⁵Ibid.

“realm” or “the people of a realm.” Citing an abundance of literature in both English and German, he observes that “there is a practically unanimous agreement that ‘regal power, authority’ is more basic to *basileia* than ‘realm’ or ‘people.’” It designates first of all the “existence, the *character*, the *position* of the king”⁶ – “his *majesty*, his *authority*.”⁷ This more abstract meaning is likewise found in the Aramaic word *malkuth*, probably the word Jesus would have used in his teaching. Ladd quotes Gustaf Dalman’s explanation, “No doubt can be entertained that both in the Old Testament and in Jewish literature *malkuth*, when applied to God, means always the kingly rule, never the kingdom, as if it were meant to suggest the territory governed by Him.”⁸ Ladd concludes, “The majority of exegetes have recognized that the central meaning of *basileia*, as of the Hebrew word *malkuth*, is the abstract or dynamic of reign, rule, or dominion rather than the concrete idea of realm.”⁹

Ladd acknowledges that “First of all, a kingdom is the authority to rule, the sovereignty of the king.”¹⁰ The realm and the people over whom the king rules, however, are a secondary and derived meaning.

⁶Ladd, *Crucial Questions About the Kingdom of God*, 78. Emphases are Ladd’s.

⁷Ibid. Emphases are Ladd’s.

⁸Ibid., 79. See Gustaf Dalman, *The Words of Jesus* (Edinburgh: T. and T. Clark, 1909), 94.

⁹Ibid., 83.

¹⁰Ladd, *The Gospel of the Kingdom*, 19.

What Is the Kingdom of God?

The history of the development of the theology of the kingdom has resulted in drastically contradictory views of the essential nature of the Kingdom of God as represented in the New Testament, some seeing it as a future apocalyptic realm of God's power, others seeing it as a totally realized spiritual reality of the reign of God in the human heart.¹¹ To address this issue, Ladd committed a major segment of his theology of the kingdom to the investigation of the definition of the kingdom in the text of Scripture.

At the outset of his investigation, Ladd confessed that the Bible itself appears to be ambiguous. The Bible says that the kingdom is present in the world as righteousness,

¹¹See Mark Saucy, 10-20, for more detailed discussion on the different views of Albert Schweitzer (consistent or futuristic eschatology) and Charles Herald Dodd (realized eschatology). To sum up their views, while Schweitzer thinks that the eschatological kingdom has nothing to do with this present age and will be in the future (Schweitzer, *The Mystery of the Kingdom of God*, 101), Dodd thinks that the eschatological kingdom has come in the life, death, resurrection, ascension and Second Coming of Christ (Dodd, *The Parable of the Kingdom*, 100).

While, for Schweitzer, Jesus was a pathetic failure who announced the imminent inbreaking of God into history, and forced the arrival of God's Kingdom by taking the cross himself when God's Kingdom did not come, for Dodd, Jesus Himself was the fulfillment of the Kingdom. Dodd claims that the life, death, resurrection, ascension and Second Advent constituted several facets of a single event. In other words, Dodd believes that Jesus saw the resurrection, the exaltation and the Second Advent as three aspects of one idea.

Schweitzer's eschatological view on the Kingdom of God had influenced many scholars, such as E. F. Scott (*The Kingdom and Messiah* [Edinburgh: T & T Clark, 1912]), James Moffatt (*Theology of the Gospels* [New York: C. Scribner's Sons, 1912]), Alan Richardson (*An Introduction to the Theology of the New Testament* [New York: Harper & Brothers, 1958]), R. H. Fuller (*The Mission and Achievement of Jesus* [London: SCM, 1954]), while Dodd's view had great affinity from A. T. Cadoux (*The Theology of Jesus* [London: Nicholson & Watson, 1940]), F. C. Grant (*The Gospel of the Kingdom* [New York: Macmillan, 1940]), and T. F. Glasson (*The Second Advent: The Origin of the New Testament Doctrine* [London: Epworth, 1945]). Dodd moderated his view on the futuristic eschatology to accept some parts unrealized in the Kerygma. He went on to say, "The Kingdom of God, while it is a present experience, remains also a hope, but a hope directed to a consummation beyond history" (Dodd, *The Founder of Christianity* [New York: Macmillan, 1970], 115).

peace, and joy in the Holy Spirit.¹² At the same time it says the kingdom will be bestowed on God's people when Christ comes in glory.¹³ The Bible proclaims that the kingdom is a realm into which believers enter as they are transferred from the domain of darkness to the kingdom of God's Son.¹⁴ It affirms that the Kingdom of God is a future realm which we must enter when Christ returns.¹⁵ But it is also a spiritual reality which Jesus said exists within the believer. Ladd outlines three basic descriptions of the Kingdom of God as found in Scripture. First, it is the reign of God. Second, it is the present realm of God's reign. Third, it is the future realm of that reign which is not yet realized.¹⁶

For Ladd, in that context, the Kingdom of God is his rule and authority. However, he admits that "a reign without realm in which it is exercised is meaningless . . . the Kingdom of God is also the realm in which God's reign may be experienced."¹⁷ In other words, it is his rule and authority in the lives of people. As this present age is under the evil power, the Kingdom of God can be the establishment of the reign of God over the power of evil. Ladd described this as follows:

¹²Ladd, *The Gospel of the Kingdom*, 16. See Rom 14:17.

¹³Ibid., 17. See Matt 15:34.

¹⁴Ibid. See Col 1:13.

¹⁵Ibid., 17-18. See 2 Pet 1:11.

¹⁶Ibid., 22.

¹⁷Ibid., 22.

The Kingdom of God is therefore primarily a soteriological concept. It is God acting in power and exercising his sovereignty for the defeat of Satan and the restoration of human society to its rightful place of willing subservience to the will of God.¹⁸

The Kingdom of God is “the sovereign rule of God, manifested in the person and work of Christ, creating a people over whom he reigns, and issuing in a realm or realms in which the power of his reign is realized.”¹⁹

Ladd verifies that “When the word refers to God’s Kingdom, it always refers to His reign, His rule, His sovereignty, and not to the realm in which it is exercised.”²⁰

“The Kingdom of God,” he adds, “is His kingship, His rule, His authority. . . where the

¹⁸Ladd, *Crucial Questions About the Kingdom of God*, 83. Ladd does not clearly explain the origin of Satan. He only describes the meanings of the names related to Satan (*A Theology of the New Testament*, 49), even though he recognizes its worthy of study, saying “Jesus attributed many of the evils which plagued men to a superhuman personality, called Satan, Devil and Beelzebub. Ladd also states that “Evil has its roots in personality—in supra-human personality” (George Eldon Ladd, “Revival of Apocalyptic in the Churches,” *Review and Expositor* 72 [Summer 1975]: 264), standing in line with H. H. Rowley who holds that “Goodness and evil are personal terms. Abstractions have no independent existence. And goodness and evil are not impersonal entities, floating around somewhere in space. They inhere in persons and only in persons. Goodness alone is eternal, for God is good, and He alone exists from eternity. Its logical correlate, evil, came into existence in the first evil being who opposed the will of God, and it continues in evil person so long as evil persons continue to be (H. H. Rowley, *The Relevance of Apocalyptic* [London: Lutterworth, 1947]: 159).

For Ladd, this is not mere mythology, as Bultmann would interpret it, but expresses a *profound theology*” (Ladd, *The Presence of the Future*, 334). Emphasis mine.

¹⁹Ibid., 80. Ladd limits himself in “the elaboration and application of this definition of the kingdom of God” in the New Testament setting, ignoring the foundation which is the Old Testament. See for this, Ladd, *Crucial Questions About the Kingdom of God*, 83, footnote 12. This is the crucial problem of Ladd’s concept of the Kingdom of God. John F. Walvoord criticizes this, saying, “But this is like ignoring the foundation of a building in order to concentrate on the superstructure” (John F. Walvoord, Review of *Crucial Questions about the Kingdom of God*, by G. E. Ladd, *Bibliotheca Sacra* 110 [Winter 1953]: 3.

²⁰Ladd, *The Gospel of the Kingdom*, 20.

Kingdom is not a realm or a people but God's reign."²¹ He emphasizes the acceptance of God's rule and says, "In order to enter the future realm of the Kingdom, one must submit himself in perfect trust to God's rule here and now."²²

Is the Kingdom of God, then, only the reign of God without a realm in which it is exercised? We will look at this question in the following section.

The Kingdom of God: Reign or Realm?²³

To summarize Ladd's view on the Kingdom of God, we need to compare his comments on reign of God and realm of God, since no one can completely cut 'realm' away from 'reign.' Ladd admits this, saying that, "a reign without a realm in which it is exercised is meaningless. Thus we find that the Kingdom of God is also the realm in which God's reign may be experienced." He adds,

God's Kingdom is the realm of the Age to Come, popularly called heaven; then we shall realize the blessings of His Kingdom (reign) in the perfection of their fullness. But the Kingdom is here and now. There is a realm of spiritual blessing into which we may enter today and enjoy in part but in reality the blessings of God's Kingdom (reign).²⁴

The Kingdom of God is basically the rule of God. It is God's reign, and the realization of God's will, but will not be perfectly realized in this age.

²¹Ladd, *The Gospel of the Kingdom*, 20.

²²*Ibid.*, 21.

²³Ladd, "The Kingdom of God—Reign or Realm?" *Journal of Biblical Literature* 81 (September 1962): 230-238. Ladd contends that insufficient attention has been given to the question of whether the basic meaning of *basileia tou theou* is the reign of God or the realm in which his reign is experienced (232).

²⁴Ladd, *The Gospel of the Kingdom*, 22-23.

So in his definition of the Kingdom of God as the reign of God to break the power of Satan—something which could be received at any time by faith—Ladd agreed with C. H. Dodd and the view of realized eschatology. But ‘reign’ is not the entire meaning of the terms *malkuth* and *basileia*.

These terms could represent a realm of God’s rule. Ladd remarked, “It is important to note. . . that *basileia* can designate both the manifestation or coming of God’s kingly rule and the eschatological realm in which God’s rule is enjoyed.”²⁵ While he admits that ‘reign’ is the primary meaning of the term, Ladd affirms that the New Testament made it clear there would be a time in history when the reign of God would be exercised on earth in such a way that it would not simply be received by believers (spiritual realm),²⁶ but would be established over the entire earth (physical realm),²⁷ conquering satanic evil powers and insuring God’s righteousness. This physical realm of the Kingdom of God would be brought by Christ in the *Parousia*²⁸ and be represented first in the millennium and finally in the eternal state.²⁹

²⁵Ladd , *A Theology of the New Testament*, 64.

²⁶Parenthesis is supplied by present author for comparison through simplification.

²⁷Parenthesis is supplied by present author for comparison through simplification.

²⁸Ladd understands the Parousia as the only solution for the redemption of history. He claims that what the gospel of Jesus Christ witnesses is impossibility of the redemption of history of itself. He states, “History of itself cannot produce the Kingdom of God. History as well as individual human experience has fallen under the doom of evil. Evil is greater than man and greater than all men. Only by an act of God—an apocalyptic act of God, if you please—can history be redeemed and the Kingdom of God come. However we interpret the details of eschatology and the symbolic character of apocalyptic language, this is the central truth in the Christian doctrine of the Coming of Christ” (George Eldon Ladd, “Pondering the Parousia,” *Christian Century* 78 [13 September 1961]: 1072-1073).

²⁹This will be dealt with in more detail in the section of ‘When Will the Kingdom

In such an understanding, Ladd agrees that while the ministry of Jesus is seen as the fulfillment of Old Testament promises, Schweitzer's position of consistent eschatology was nonetheless correct in its recognition that Jesus fully expected a coming kingdom which would fulfill the promise of an earthly realm for God's kingly rule.

The Kingdom of God and the Kingdom of Heaven

For Ladd, the phrase "the kingdom of the heavens" occurring only in Matthew (34 times), which is a Semitic idiom, substituted for the divine name, and the phrase "kingdom of God" are obviously interchangeable,³⁰ and are seldom used in Jewish literature *before* the days of Jesus."³¹ He also sees those two terms as interchangeable with the biblical expressions a "eternal life" and "salvation."³²

The Kingdom of God, Not of Humanity

"The Kingdom is God's Kingdom, not humanity's: *basileia tou theou*."³³ Ladd confirms that "If the Kingdom is the rule of God, then every aspect of the Kingdom must be derived from the character and action of God, then every aspect of the Kingdom is to be understood from the nature of God's present activity; and the future of the

Come?"

³⁰Ladd, *A Theology of the New Testament*, 63-4.

³¹*Ibid.*, 64.

³²Ladd, *The Gospel of the Kingdom*, 33.

³³Ladd, *A Theology of the New Testament*, 81.

Kingdom is the redemptive manifestation of his kingly rule at the end of the age.” He adds that “God’s rule could always and everywhere be known through the Law.”³⁴

The Kingdom of the Son of Man

Ladd thinks that there is no virtual distinction between the Kingdom of the Son of Man and the Kingdom of God.³⁵ But if any distinction is to be made, he says, between them, there is a difference of the period. He clearly states: “. . . the Kingdom of Christ includes the period from His Coming in the flesh until the end of His millennial reign ‘when he delivers the kingdom to God the Father (I Cor. 15:24).’”³⁶

The Kingdom of Satan

In this section, the kingdom of Satan as the antagonistic power against the Kingdom of God will be dealt with. Ladd’s view on the origin of Satan and the conflict between the Kingdom of God and the kingdom of Satan will be first treated to give a general background for the purpose of the Kingdom of God.

Who Is Satan?

Ladd identifies Satan as “the archenemy of God,” who is an evil superhuman personality, not evil as a nameless abstraction.³⁷ Satan is called Devil, and Beelzebub.³⁸

³⁴Ladd, *A Theology of the New Testament*, 81.

³⁵*Ibid.*, 96.

³⁶Ladd, *The Gospel of the Kingdom*, 115. In this understanding, Ladd agrees with Oscar Cullmann. For more detailed information, see Cullmann’s *Christ and Time*, 82.

³⁷Ladd, *A Theology of the New Testament*, 401; *idem*, *The Gospel of the Kingdom*, 30; *idem*, *The Presence of the Future*, 334.

³⁸*Ibid.*

He is also called “the god of this age,” “the ruler of this world,” and “the deceiver of the whole world.”³⁹ Ladd refers to Jesus’ words that Satan was a murderer from the beginning and is a liar and the father of lies.⁴⁰ Concerning the origin of the name, Satan, in his commentary on Revelation, Ladd states,

“Satan” is the transliteration of a Hebrew word which means “adversary,” and is a term used of human adversaries (see 1 Kings 11:14, 23; 1 Sam. 29:4). When an angel stood in Balaam’s way, he is called his adversary (Num. 22:22). The word came to be applied in particular to that enemy of mankind who accused men to God, as he accused Job (Job 1:6) and the high priest Joshua (Zech. 3:1).⁴¹

But Ladd does not give a specific explanation of Satan’s origination, viz., why he became God’s adversary. Commenting on John’s view on dualism, Ladd says that “John does not speculate about the origin of Satan or his nature. He is simply pictured as an evil supernatural power who is master of this world but who is overcome by Jesus in his cross.”⁴² For Ladd, a close approach to the identity of Satan is through his role or function as the enemy of God and His people.

What Does Satan Do?

In his book, *A Theology of the New Testament*, Ladd summarizes what Satan does as follows:

He is the tempter who seeks through affliction to turn believers away from the gospel (1 Thess. 3:5), to hinder God’s servants in their ministry (1 Thess. 2:18), who raises up false apostles to pervert the truth of the gospel (2 Cor. 11:14), who

³⁹Ladd, *The Last Things*, 106; idem, *Crucial Questions About the Kingdom of God*, 82; idem, *A Commentary on the Revelation of John* (Grand Rapids, MI: Eerdmans, 1972), 171.

⁴⁰Ladd, *A Theology of the New Testament*, 227.

⁴¹Ladd, *A Commentary on the Book of Revelation*, 171.

⁴²Ladd, *A Theology of the New Testament*, 228.

is ever seeking to overwhelm God's people (Eph. 6:11, 12, 16), and who is even able to bring his attacks in the form of bodily afflictions to God's choicest servants (2 Cor. 12:7).⁴³

In other words, the function of Satan is "to frustrate the work of God,"⁴⁴ and "to oppose the redemptive purpose of God,"⁴⁵ playing the role of adversary, as seen in his accusing "Job of insincerity in serving God."⁴⁶ Ladd adds that "this evil spirit not only is the accuser of the saints but also can intrude his influence into human affairs,"⁴⁷ "keeping men under his control by holding them in darkness of unbelief."⁴⁸ Though "Satan has been permitted to exercise a great measure of authority and power throughout the duration of This Age,"⁴⁹ Ladd believes that Satan cannot do anything except in the limits that the sovereign God allows.⁵⁰

The Kingdom of Satan

Satan, for Ladd, has his own domain or realm in his kingdom.⁵¹ Ladd contends that Jesus saw this age as the domain of Satan.⁵² Satan also has his subjects: "a

⁴³Ladd, *A Theology of the New Testament*, 401.

⁴⁴*Ibid.*, 227.

⁴⁵*Ibid.*, 50.

⁴⁶Ladd, *A Commentary on the Book of Revelation*, 171.

⁴⁷Ladd, *The Presence of the Future*, 118.

⁴⁸*Ibid.*

⁴⁹Ladd, *The Gospel of the Kingdom*, 30.

⁵⁰Ladd, *The Last Things*, 106.

⁵¹Ladd, *The Presence of the Future*, 119.

⁵²Ladd, *A Theology of the New Testament*, 54.

host of inferior evil spirits called demons,”⁵³ and ungodly men worshipping him as an “ultimate object of the worship,” and as “the god of this age.”⁵⁴

Conflict between the Kingdom of God and the Kingdom of Satan

Ladd understands that “one of the central themes in the Revelation is the struggle between the Kingdom of God and the kingdom of Satan,”⁵⁵ and that it is “impossible to interpret the New Testament teaching about the Kingdom of God except against the background of a great spiritual struggle,” “a great struggle between mighty spiritual powers.”⁵⁶ Ladd believes that “this background of satanic evil provides the cosmic background for the mission of Jesus and his proclamation of the Kingdom of God.”⁵⁷ Ladd describes the conflict with phrases such as “struggle between the Kingdom of God and the power of Satan,”⁵⁸ “conflict between Jesus and Satan,”⁵⁹ “an age-long battle between Satan and the people of God,”⁶⁰ “a titanic conflict between God and Satan,

⁵³Ladd, *A Theology of the New Testament*, 49.

⁵⁴Ladd, *The Last Things*, 106.

⁵⁵Ladd, *A Commentary on the Revelation of John* (Grand Rapids, MI: Eerdmans, 1972), 165. Though Ladd comprehends the struggle between the Kingdom of God and the kingdom of Satan throughout history, he does not clearly mention what issues lie behind the conflict.

⁵⁶Ladd, *The Presence of the Future*, 155.

⁵⁷Ladd, *A Commentary on the Revelation of John*, 51.

⁵⁸Ladd, *The Last Things*, 49.

⁵⁹Ladd, *A Theology of the New Testament*, 116.

⁶⁰*Ibid.*, 625.

the powers of light against the hosts of darkness,”⁶¹ and “the struggle in the spiritual world which lies behind history.”⁶²

In this conflict, Ladd states, “the ‘coming’ of God’s Kingdom means the invasion of the power of Satan and the overthrow of his kingdom.”⁶³ He considers exorcisms as a “victorious combat with the devil and his kingdom.”⁶⁴ The kingdom of Satan, Ladd thinks, had been attacked and defeated by the power of the Kingdom of God in the person of Jesus already, but not fully yet.⁶⁵ The conflict is still to be faced until the power of Satan will be completely destroyed.

Dual Aspects of the Kingdom of God

Throughout his writings, Ladd is clear to express dual aspects of the Kingdom of God, which are future and present. He says, “God’s reign manifests itself both in the future and in the present and thereby creates both a future realm and a present realm in which men may experience the blessings of His reign.”⁶⁶

⁶¹George Eldon Ladd, “The Kingdom of God,” in *Dreams, Visions, and Oracles: A Guide to Biblical Prophecy*, edited by Carl Edwin Armerding and W. Ward Gasque (Peabody, MT: Hendrickson Publishers, 1989), 134. Ladd includes this point of view in the fundamental presuppositions of the Bible which pictures that “there is a real invisible spiritual world of both good and evil that impinges upon and determines human existence and destiny” (ibid.).

⁶²Ladd, *A Commentary on the Revelation of John*, 166.

⁶³Ladd, *The Presence of the Future*, 155.

⁶⁴Ladd, *A Theology of the New Testament*, 67.

⁶⁵Ladd, *Crucial Questions About the Kingdom of God*, 87.

⁶⁶Ibid., 24.

The Kingdom Is Tomorrow⁶⁷

Ladd begins his understanding of the future aspect of the Kingdom of God following Scripture in dividing the ages in the course of God's redemptive purpose into two which are "This Age" and "the Age to Come."⁶⁸ We can see the future aspect of the Kingdom of God through tracing how he used those two terms in describing the characteristics of the Kingdom of God.

Ladd portrays that "This Age" which is dominated by evil, wickedness and rebellion against the will of God, had "its beginning with creation," and ends when 'The Age to Come,' which is the age of the Kingdom of God, comes. He thinks those two ages can be separated by two events.⁶⁹ He writes:

we discover that these two ages are separated by the Second Coming of Christ and the resurrection from the dead. . . . This Age is expected to come to its close with the *Parousia* or Second Coming of Christ, and it will be followed by The Age to Come.

⁶⁷Ladd also uses the term "the Kingdom of Glory" to designate the future Kingdom. See *The Gospel of the Kingdom*, 51.

⁶⁸Terms "This Age," and "the Age to Come" are not often mentioned in the Gospels. Gustaf Dalman thinks that these words are not important since they are used frequently (G. Dalman, 148). Ladd, however, insists that "the importance of the concept is not to be determined by the frequency of occurrence of the words." For this, see George Eldon Ladd, "Eschatology and the Unity of New Testament Theology," *Expository Times* 68 (June 1957): 269. Ladd traces these terms in the mistranslated words (Matthew 12:32; Ephesians 1:21). Ladd claims that in those verses, 'world' should have been translated 'age' since "the Greek word used is not *kosmos* but *aion*, age" (*The Gospel of the Kingdom*, 26).

⁶⁹Ladd sometimes states that two ages can be separated by three events. For example, he writes, "The transition between the two ages is the second coming of Christ (Matt. 24:3), resurrection (Luke 20:35), and judgment (Matt. 13:40f). For this, see George Eldon Ladd, "The Revelation of Christ's Glory," *Christianity Today*, 1 September 1958, 13.

Another event dividing This Age from The Age to Come is the resurrection from the dead . . . not only the Second Coming of Christ but also the resurrection from the dead will terminate This Age and inaugurate The Age to Come.⁷⁰

Ladd believes that the Kingdom of God does not belong to This Age, since “Satan is the “god of This Age.”⁷¹ It does belong to the Age to Come, as the perfect manifestation of God’s reign and the realm of completed redemptive blessing.⁷² He sharply contrasts two ages as follows:

In This Age there is death; in the Kingdom of God, eternal life. In This Age, the righteous and the wicked are mixed together; in the Kingdom of God, all wickedness and sin will be destroyed. For the present, Satan is viewed as the “god of this age;” but in The Age to Come, God’s Kingdom, God’s rule will have destroyed Satan, and righteousness will displace all evil.⁷³

Ladd states the necessity of the Second Coming of Christ in his book, *The Last Things*, expressing his agreement with both the consistent eschatology school and the dispensational school, that Jesus did indeed teach an apocalyptic consummation of the Kingdom of God on earth. He believes that the Second Coming of Christ is necessary for completion of the work begun in his Incarnation.” He goes on to say that “There are, in other words, two great events in God’s conquest of the powers of evil, two invasions of

⁷⁰Ladd, *The Gospel of the Kingdom*, 27. Ladd believes that there are two kinds of resurrection: “a present spiritual resurrection and a future bodily resurrection” (George Eldon Ladd, “Historic Premillennialism,” in *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse [Downers Grove, IL: InterVarsity Press, 1977], 37). Explaining the resurrections in John 5:25-29, Ladd describes those two resurrections, saying that “the context itself provides the clues for the spiritual interpretation in the one instance and the literal in the other” (ibid., 36).

⁷¹Ladd, *The Gospel of the Kingdom*, 30.

⁷²Ibid., 31.

⁷³Ibid., 34.

God into history: The Incarnation and the Second Coming.”⁷⁴ Ladd understands that the kingdom was operative and was assured victory in the life and mission of Christ.⁷⁵ Christ, through His life and mission, declared His lordship and kingly reign. Concerning the purpose of the Second Coming, Ladd writes, “But this is a Lordship and a kingly reign which is known only to believers. It must be confessed by faith. His Second Coming will mean nothing less than the Lordship which is his now will be made visible to all the world.”⁷⁶

Ladd also believes that the consummation of the kingdom includes a millennial period during which Christ would rule over the entire earth in its present state. Commenting on the passage on a millennial period in Revelation 20, he states that “The idea seems to be that God has determined that there shall be a thousand year period⁷⁷ in *history* before the Age to Come when Christ will extend his rule over the nations; that is,

⁷⁴Ladd, *The Last Things*, 47.

⁷⁵Ladd borrowed an illustration, several times, from Cullmann in his important work *Christ and Time*, where he described the two-fold coming of the kingdom in World War II terms of D-Day and V-Day. D-Day secured victory for the allies, yet still much fighting remained to be done. Only on V-day was victory finally accomplished. Ladd understood the Kingdom of God in this context. For more detailed information, see the section for Ladd in chapter 2 of this dissertation.

⁷⁶Ladd, *The Last Things*, 48.

⁷⁷Ladd does not seem to consider the 1000 years in Revelation 20 as a literal 1000 years. He states, “it is, of course, obvious that much of the Revelation is portrayed in symbolic concepts. As a matter of fact, no one interprets the Revelation *throughout in a literal manner*. Many millernarians will not insist that the earthly reign of Christ is to be of exactly 1000 years duration. The 1000 years may well be a symbol for a long period of time, the exact extent of which is unknown (Ladd, *Crucial Questions About the Kingdom of God*, 147-48. Emphasis his). He goes on to say that “It is not important whether the temporal kingdom is of a thousand calendar years’ duation or not, and not all chiliasts would insist on a literal understanding of the length of the interregnum. It is in this sense that we use the term, to refer to the existence of a temporal earthly kingdom *per se*” (ibid., 159).

that there will be a period of political, social, and economic righteousness before the end.”⁷⁸ He suggests that the Age to Come begins after the millennium.⁷⁹ He says, “After the *Parousia* of Christ (Rev. 19:11-16) and before the Age to Come (Rev. 21:1 ff) is an

⁷⁸Ladd, *Crucial Questions About the Kingdom of God*, 110.

⁷⁹Ladd calls this view premillennialism. He defines premillennialism as “the doctrine stating that after the Second Coming of Christ, he will reign for a thousand years over the earth before the final consummation of God’s redemptive purpose in the new heavens and the new earth of the Age to Come” (Ladd, “Historic Premillennialism,” 17). He believes that “this is the natural reading of Revelation 20:1-6” (ibid.). This premillennialism is often considered as a descent of ancient Judaism. For this, see William Masselink, *Why Thousand Years? Or Will the Second Coming Be Premillennial?* (Grand Rapids, MI: Eerdmans, 1930), 20. See also Oswald T. Allis, *Prophecy and the Church* (Philadelphia: The Presbyterian and Reformed Pub. Co., 1945), 287; William H. Rutgers, *Premillennialism in America* (Goe, Holland: Oosterbaan and Le Cointre, 1930), 132-136; James H. Snowden, *The Coming of the Lord: Will It Be Premillennial?* (New York: Macmillan, 1919), 192-219; Russell Bradley Jones, *The Things Which Shall Be Hereafter* (Nashville: Broadman Press, 1947), 156-161.

On Ladd’s millennial understanding, Herman A. Hoyt criticizes that “the fathers of the church from the second century on have not held this view, and this therefore does not establish its validity. Any fundamental validity that is truly historic is to be found in the New Testament—something that was espoused by the early church and persisted for several hundred years” (Herman A. Hoyt, “A Dispensational Premillennial Response,” in *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse [Downers Grove, IL: InterVarsity Press, 1977], 41).

Louis Berkhof and Lorain Boettner also criticize premillennialists’ definition that the Kingdom of God is essentially the millennial reign of Christ. Berkhof comments that “premillenarians are compelled by the logic of their system to deny the present existence of the Kingdom of God” (Louis Berkhof, *The Kingdom of God* [Grand Rapids: Eerdmans, 1951], 166). Boettner also has the same view on premillennialists’ definition of the Kingdom of God. He states, “The primary difference between the post-and amillennial view on the one hand and the premillennial view on the other as regards the Kingdom has to do with whether or not the Kingdom is spiritual in nature, now present in the hearts of men, the outward manifestation of which is the Church, or whether it is political and economic, absent from the earth at the present time but to be established in outward form when Christ returns” (Loraine Boettner, *The Millennium* [Philadelphia: The Presbyterian and Reformed Publishing Company, 1958], 284). However, Ladd’s view on the Kingdom of God does not belong to the category that they criticize for.

interval,”⁸⁰ which is called the Millennium. He adds his explanation on the interval. He writes:

The millennium is one interval in the accomplishing of God’s redemptive rule (the Kingdom of God). Paul says nothing about a millennium, but he sees three stages . . . of God’s conquest over death. The first is the resurrection of Christ, the second is the *parousia*, the third is the *telos* which occurs some time after the *parousia*. The final goal is the “destruction” of death. . . . There are two future stages in the Revelation of the victory over death, and in 1 Corinthians 15:23-26 there are three stages: the resurrection of Christ, the *parousia*, and the *telos*. Paul . . . knows that Christ’s mediatorial reign will extend beyond the *parousia* to the *telos*; and the millennium of the Revelation falls into this interval as the final stage of the reign of Christ.⁸¹

So the millennium is not the perfect and final manifestation of God’s Kingdom. Ladd says that “only in The Age to Come beyond the Millennium is the prayer finally answered, ‘Thy Kingdom come; thy will be done on earth as it is in heaven.’ The earth will then be a renewed earth, to be sure, but it will still be the earth.”⁸² “We shall,” adds Ladd, “never experience the full blessings of God’s Kingdom in This Age,” and “the perfected Kingdom of God belongs to The Age to Come.”⁸³

Ladd also mentions Israel’s conversion in connection with the millennium as a part of futuristic fulfillments before the Kingdom of God is finally established. He

⁸⁰Ladd, *The Gospel of the Kingdom*, 35. Ladd believes that there will be two stages in the resurrection of the dead and two stages in the defeat of Satan (the god of This Age)—at the beginning and at the end of the Millennium—before the Age to Come, “the perfected Kingdom of God,” comes true (37-39). After his release from the abyss, believes Ladd, Satan entices the unregenerate hearts to rebel against God (38).

⁸¹Ladd, “Revelation 20 and the Millennium,” *Review and Expositor* 57 (April 1960), 171. See also O. Cullmann, *The Early Church* (Philadelphia: Westminster, 1956), 112; and Jean Bosc, *The Kingly Office of the Lord Jesus Christ* (Edinburgh: Oliver and Boyd, 1959), 108.

⁸²Ladd, *The Gospel of the Kingdom*, 38-39.

⁸³*Ibid.*, 39.

believes that Paul's futuristic passage in Rom 11 concerning the salvation of Israel, refers to literal Israel. Ladd holds that Paul's olive tree illustration refers to the regrafting of national Israel.⁸⁴ Ladd writes:

It may well be that Israel's conversion will take place in connection with the millennium. It may be that in the millennium, for the first time in human history, we will witness a truly Christian nation. However, the New Testament does not give any details of Israel's conversion and role in the millennium. So a non-dispensational eschatology simply affirms the future salvation of Israel and remains open to God's future as to the details.⁸⁵

Ladd strongly believes a coming millennium in history, and conversion of national Israel before the future Kingdom comes. He claims simply that his understanding is biblical,⁸⁶ even though it seems eclectic if seen from the historical perspective of the Kingdom.

The Kingdom Is Today

There are several explicit statements in the New Testament, which induce us to conclude that the blessings of the Age to Come remain no longer exclusively in the future but have become objects of present experience in this age.⁸⁷ Ladd mentions

⁸⁴Ladd insists that "the New Testament teaches the final salvation of Israel. Israel remains the elect people of God, a 'holy' people [Rom 11:16]" (Ladd, "Historic Premillennialism," 28).

⁸⁵Ibid.

⁸⁶Ibid., 40. He says, "Even if theology cannot find an answer for all its questions, evangelical theology must build upon the clear teaching of Scripture."

⁸⁷George Eldon Ladd, "Eschatology and the Unity of New Testament Theology," *Expository Times* 68 (June 1957): 268-273. Ladd calls experiencing the Age to Come in this age "a contemporizing of eschatology" (ibid., 268), and states that "an eschatological reality is contemporized, but the eschatology remains" (ibid., 270).

Heb 6:5, which speaks of those who “tasted . . . the powers of the age to come.” He says that “The Age to Come is still future, but we may taste the powers of that Age,”⁸⁸ and “thereby be delivered from This Age.”⁸⁹ That is the way we live in the midst of the evil Age and not be conformed to it. “Like the powers of The Age to Come,” points Ladd, “the Kingdom of God has invaded this evil Age that men may know something of its blessings even while the evil Age goes on.”⁹⁰

Ladd argues that the Kingdom of God was present in the life and mission of Jesus. His perspective on the presence of the Kingdom is most fully developed in his *The Presence of the Future*. The following three realities are a summary of presentation of his understanding on the presence of the Kingdom of God in the life and mission of Jesus.

The Kingdom Present as Dynamic Power

Ladd attempts to explain how it works through the mission accomplished by Christ. First, he thinks that the Kingdom was present as a dynamic power.⁹¹ He considers the casting out of demons by Jesus, even by the seventy, as the most important evidence of this power. He states that “The meaning of Jesus’ exorcism of demons in its relationship to the Kingdom of God is precisely this: that before the eschatological conquest of God’s Kingdom over evil and the destruction of Satan, the Kingdom of God

⁸⁸Ladd, *The Gospel of the Kingdom*, 41.

⁸⁹Ibid., 42.

⁹⁰Ibid.

⁹¹Ladd, *The Presence of the Future*, 149.

has invaded the realm of Satan to deal him a preliminary but decisive defeat.”⁹² He adds Jesus’ claim in Luke 10:18, seeing Satan fall from heaven to emphasize the fact that God’s victory over Satan was somehow accomplished in the ministry of Jesus.⁹³ In dealing with Jesus’ seeing Satan fall from heaven, Ladd takes it figuratively.⁹⁴ He also sees visions in Rev 12:9-11 and Luke 10:17-18 refer to “the same victory over Satan’s kingdom accomplished by the Kingdom of God in Jesus,”⁹⁵ connecting them neither to what happened in heaven before the creation of the world in its application as past nor to an eschatological event. He only points out the fact that the victory over Satan happened in history in the mission of Jesus.⁹⁶

Ladd also mentions the healing miracles and the teaching of Jesus as a demonstration of the presence of the dynamic power of the Kingdom.⁹⁷

The Kingdom Present as the Divine Activity

Ladd sees the Kingdom to be present as divine activity. He understands that the characters found in God’s activities through Jesus demonstrate the Kingdom Jesus brought to be truly God’s Kingdom, not humanity’s. In portraying the character of God who is the owner of the Kingdom, Ladd describes God as (1) the seeking God who has

⁹²Ladd, *The Presence of the Future*, 151.

⁹³Ibid., 154.

⁹⁴Ibid., 156.

⁹⁵Ibid., 157.

⁹⁶Ibid.

⁹⁷Ibid., 154-170.

taken the initiative to seek and to save that which was lost,⁹⁸ (2) the inviting God who calls on the lost to accept an invitation to the Great Banquet of the Kingdom,⁹⁹ (3) the fatherly God who shares the blessings of the Kingdom with His children,¹⁰⁰ and (4) the judging God who visits the sinners with a visitation of judgment.¹⁰¹ He emphasizes that “the great truth of God as seeking love does not nullify the righteousness and justice of God.”¹⁰² Finally, he adds that the Kingdom is altogether God’s deed which is essentially supernatural and not man’s work.¹⁰³

The Kingdom Present as the New Age of Salvation

Ladd understands that the Kingdom of God is “the dynamic rule of God active in Jesus,” and also “a present realm of blessing into which those enter who receive Jesus’ word.”¹⁰⁴ “The Kingdom is not only an eschatological gift belonging to The Age to Come; it is” “also to be received in the old aeon.”¹⁰⁵ In other words, even in the present, we may expect “God’s rule to bring a preliminary blessing to his people.”¹⁰⁶ Ladd affirms

⁹⁸Ladd, *The Presence of the Future*, 172-176.

⁹⁹Ibid., 176-178.

¹⁰⁰Ibid., 178-184.

¹⁰¹Ibid., 185-188.

¹⁰²Ladd, *A Theology of the New Testament*, 88.

¹⁰³Ladd, *The Presence of the Future*, 188-194.

¹⁰⁴Ladd, *A Theology of the New Testament*, 72.

¹⁰⁵Ibid.

¹⁰⁶Ibid.

that God's rule, the Kingdom of God, includes the gift of his rule,¹⁰⁷ which he specifies into three aspects: a gift of salvation, forgiveness, and righteousness.

He says it is a present gift of salvation for us to enjoy. For Ladd, salvation which "is synonymous with eternal life,"¹⁰⁸ means "not only the redemption of the body but also the restoration of communion between God and humanity that had been broken by sin,"¹⁰⁹ and this restoration of communion was already possible through "the very presence of Jesus himself."¹¹⁰

It is a present gift of forgiveness. For Ladd, "the eschatological judgment will be based on a prior experience of the gift of God's forgiveness"¹¹¹ through Jesus' messianic salvation, and this "free gift of God's forgiveness lays upon people the demand of a forgiving spirit."¹¹²

It is a present gift of righteousness. He thinks that righteousness is "a right relationship, the divine acquittal from the guilt of sin,"¹¹³ and this righteousness includes "freedom from anger, from lust, from retaliation,"¹¹⁴ which is impossible to acquire through human effort. He indeed equates God's righteousness with His Kingdom. Ladd

¹⁰⁷Ladd, *A Theology of the New Testament*, 72.

¹⁰⁸Ibid, 73.

¹⁰⁹Ibid., 74.

¹¹⁰Ibid., 77.

¹¹¹Ibid., 78.

¹¹²Ibid.

¹¹³Ibid, 79.

¹¹⁴Ibid.

believes that “to be ‘in the Kingdom’ meant to receive the messianic salvation and enjoy its blessings even while living in the evil age of mortality and sin.”¹¹⁵

Ladd adds an explanation of the meaning of the Gospel of the Kingdom to show a present aspect of the Kingdom. He states that the Gospel of the Kingdom is that “God is now acting among men to deliver them from bondage to Satan.” In other words, it is “the announcement that God, in the person of Christ, is . . . attacking the very kingdom of Satan himself.”¹¹⁶ He argues that “the exorcism of demons is proof that the Kingdom of God has come among men and is at work among them,”¹¹⁷ and another evidence of the presence of the Kingdom of God was “the healing of the sick.”¹¹⁸

Ladd believes that “the power of the Kingdom of God has invaded the realm of Satan—the present evil Age,” and that his power was “destroyed.”¹¹⁹ We may already enjoy the powers of the Age to Come available through this initial defeat of Satan, but not in “the fullness of God’s blessings,”¹²⁰ until Christ comes to finish the good work He has already begun. The evil Age goes on, yet the powers of the Age to Come have been made available to men. In other words, the Kingdom of God is the reign of God through Christ destroying the enemies of God’s reign.¹²¹ That task, the conquest, of the Kingdom

¹¹⁵Ladd, *The Presence of the Future*, 205.

¹¹⁶Ladd, *The Gospel of the Kingdom*, 47.

¹¹⁷Ibid.

¹¹⁸Ibid., 49.

¹¹⁹Ibid., 50.

¹²⁰Ibid.

¹²¹Ibid., 43.

(God's reign) finds its highest expression in the defeat of death, which is "The last enemy to be destroyed" (1 Cor 15:26). This conquest of God's reign is, however, not accomplished in a single great act. Ladd says:

Paul shows us that there are in fact three stages in this triumph of divine power, and that the resurrection of Jesus Christ is in fact the "firstfruits" or the first act of the first resurrection itself. *The resurrection* began with the resurrection of Christ. At His *parousia* will occur the resurrection of those who belongs to Christ. This is not a "general" resurrection but a resurrection only of those who have shared the life of Christ, i.e., Christian believers. Only "after that" comes the end when Christ gives the Kingdom to the Father. Since this third state will witness the final conquest of death, the "last enemy," we must conclude that Paul looked forward to a resurrection of "the rest of the dead" similar to that pictured in Revelation 20:12 ff. We have therefore three stages in the conquest over death: the final resurrection, the "first" resurrection, and the firstfruits of the first resurrection in the resurrection of Christ.¹²²

Having discussed the presence of the Kingdom in the mission of Jesus, we need to examine how the Kingdom could be present after the ascension of Jesus. Ladd finds an answer from the role of the church. To understand clearly the role of the church, the relationship between the church and the Kingdom should be defined. This, however, will be dealt with in the section about the nature and character of the Kingdom, since it is one of the most difficult theological problems and needs more space for defining it in detail.

Kingdom as Future and Present

Ladd witnesses that there has been no consensus on the understanding of the Kingdom of God since the modern critical scholarship appeared.¹²³ On this subject, he

¹²²Ladd, *The Gospel of the Kingdom*, 43. Ladd's concept of three stages will be dealt with in detail in the section of *When Will the Kingdom Come?*

¹²³Ladd, *The Presence of the Future*, 3

contrasts two different views of two mainline schools of eschatology, which are the consistent eschatology school and the realized eschatology school.

Those of the consistent eschatology school generally insisted that Jesus truly taught the eschatological and apocalyptic nature of the Kingdom which He borrowed from Jewish apocalyptic and that the Kingdom would come in apocalyptic power to bring the end of human history in its current form and that it was transcendent, while those of the realized eschatology school argued that either Jesus, in fact, did not teach the eschatological elements reflected in the Gospels—that they were later insertions by the Jewish church—or if he did, that they were meant to be taken only symbolically to represent the spiritual power of the Kingdom of God present in the life of Jesus.¹²⁴

Ladd thinks that both of them were incorrect, at least in limiting their points of view on either one. One was overly transcendent, the other overly immanent. Instead, he believes that there is a dualistic view of the Kingdom—the historical and the apocalyptic, the immanent and the transcendent—in the teaching of Jesus in the Gospels, and that Jesus' teaching reflects the true nature of biblical prophetic literature, holding the future and the present in dynamic tension. Ladd finds an example for the dynamic tension between the future and the present from the Olivet discourse. In this discourse, Jesus mingles the historical event of the fall of Jerusalem and the apocalyptic second coming, and creates a tension between the imminence of the kingdom on the one hand and transcendence of the Kingdom on the other. Ladd writes:

An all-important fact in Jesus' proclamation of the Kingdom was the recovery of the prophetic tension between history and eschatology. . . . In this person and mission, the Kingdom of God had come near in history in fulfillment of the

¹²⁴See Ladd, *The Presence of the Future*, 3-42, for more detailed information.

prophetic hope; but it would yet come in eschatological consummation in the future at a time known only to God.¹²⁵

An interval of time between the arrival of the Kingdom in Jesus and the future consummation of the Kingdom at Jesus' Second Coming is needed because of this prophetic tension.

Ladd claims that the Kingdom has dual aspects of future and present. He writes that "to the human eye, the world appears little changed; the kingdom of Satan is unshaken. Yet the Kingdom of God has come among men; and those who receive it will be prepared to enter into the Kingdom of Glory when Christ comes to finish the good work He has already begun."¹²⁶

Nature and Character of the Kingdom

The nature and character of the Kingdom were mysterious to the hearers of Jesus' teaching. Jesus exposed the mystery of the Kingdom to them in parables. In this section, we will review the parables related to the nature and character of the Kingdom of God, and Ladd's understanding of some aspects of the Kingdom such as the life and righteousness of the Kingdom, the demand of the Kingdom, the relationship between the Kingdom and the Church, and the relationship between the Church and Israel. Since the parables contributed to Ladd's understanding of Jesus' teaching on the Kingdom of God, we will review them first.

¹²⁵Ladd, *The Presence of the Future*, 320.

¹²⁶Ladd, *The Gospel of the Kingdom*, 50-51.

George Ladd's discussion of the parables about the Kingdom in Mark 4 and Matthew 13 occurs in his *A Theology of the New Testament*,¹²⁷ *The Presence of the Future*,¹²⁸ and *The Gospel of the Kingdom*,¹²⁹ while other parables are found in *The Last Things*, *A Theology of the New Testament*, and *The Presence of the Future*. Before getting into the parables, we will define the meaning of the mystery of the Kingdom first.

The Mystery of the Kingdom

Ladd thinks the biblical idea of mystery is “something which has been kept secret through times eternal but is now disclosed.”¹³⁰ In other words, this mystery is, for Ladd, “a new disclosure of the divine purpose which had not been revealed to the Old Testament saints.”¹³¹ The Old Testament saints expected the coming of the Kingdom of God to bring a transformation of the existing order including the political order, and to displace all human rule and authority, but it did not happen.

Ladd points to the background of the biblical idea of mystery in Daniel to show the true meaning of the “mystery of the Kingdom.” He pinpoints the fact that the revealed secret was not esoteric, for it is proclaimed to all, yet understood by only a few who believe, and the new truth was that the Kingdom foreseen by Daniel has indeed entered

¹²⁷Ladd, *A Theology of the New Testament*, 91-104.

¹²⁸Ladd, *The Presence of the Future*, 218-242.

¹²⁹Ladd, *The Gospel of the Kingdom*, 52-65.

¹³⁰*Ibid.*, 52. See Rom 16:25-26.

¹³¹*Ibid.*, 66.

the world, but in a form not expected, so as to work secretly, within and among men. He calls it “fulfillment without consummation.”¹³²

Even John the Baptist could not understand why Jesus acted differently from what he had announced on the basis of the Old Testament, including the twofold baptism message. For John the Baptist, “the prophecy of Daniel did not seem to be in process of fulfillment.”¹³³

To sum up, the mystery, the new revelation, is that this very Kingdom of God has now come to work among men but in an utterly unexpected way, in two different stages, “quietly, unobtrusively, secretly,” “not now destroying human rule”; “not now abolishing sin from the earth”; “not now bringing the baptism¹³⁴ of fire that John had announced.”¹³⁵

Now, then, we will look into the parables which portray the mystery of the Kingdom.

¹³²Ladd, *A Theology of the New Testament*, 93.

¹³³Ladd, *The Gospel of the Kingdom*, 54. John the Baptist announced that “the Coming One would bring a twofold baptism: Some would be baptized with the Holy Spirit and experience the Messianic salvation of the Kingdom of God, while others would be baptized with the fires of the final judgment (Matt. 3:11).”

¹³⁴For Ladd, baptism is not to be understood in sacramental terms, but in its symbolic meaning of the “spiritual cleansing effected by the Spirit” (Ladd, *A Theology of the New Testament*, 284-285).

¹³⁵Ladd, *The Gospel of the Kingdom*, 55.

The Mystery of the Kingdom in Parables in Mark 4 and Matt 13

1. *Parable of Four Kinds of Soil* (Matt 13:1-10, 18-23; Mark 4:1-20)

Ladd points out one element on the mystery of the Kingdom from this parable: The Kingdom of God is here but not with irresistible power, which means “the Kingdom of God has come among men and yet men can reject it.”¹³⁶ He writes:

It is not now destroying wickedness. On the contrary, it is like a man sowing seed. It does not force itself upon men. Some, like the good soil, receive it; but there are many others who do not receive it. Some hear the word of the Kingdom but it never enters their heart. They hear the Gospel of the Kingdom but they do not understand the truth which they hear. Satan comes and snatches away the seed. There is no root, there is no life.¹³⁷

Ladd thinks that the parable of the Soils teaches that the effectiveness of the Kingdom of God in anyone’s life is dependent upon his response to the word from God.

2. *Parable of the Tares or Weeds* (Matt 13:24-30, 37-43)

Ladd says, “Jesus Himself said that the field is the world, not the Church . . . not talking about the mixed character of the Church but about the world.”¹³⁸ He thinks that the parable of the Tares or weeds teaches that the Kingdom has already come in a mysterious way in the world, without triumphantly uprooting it, and the wicked and the righteous must live together in a mixed society until the coming of the Son of Man.¹³⁹

3. *Parable of the Mustard Seed* (Matt 13:31, 32; Mark 4:30-32)

This parable, Ladd thinks, portrays that the Kingdom of God is present among men but in a form not previously revealed. He argues that “the important thing is that

¹³⁶Ladd, *The Gospel of the Kingdom*, 56.

¹³⁷Ibid.

¹³⁸Ibid., 57.

¹³⁹Ibid., 58.

even though it is like a tiny seed, it is still the Kingdom of God.”¹⁴⁰ “Growth is not the truth in this parable.” “The form of this future coming is not an element in this parable.” Ladd declares that “One truth is set forth: the Kingdom of God which one day shall fill the earth is here among men but in a form which was never before expected.” He continues: “It is like an insignificant seed of mustard. This tiny thing is, however, God’s Kingdom and is therefore not to be despised.”¹⁴¹

4. *Parable of the Leaven* (Matt 13:33)

Ladd believes that the truth the parable of the leaven teaches is the same as that of the parable of the mustard seed. The Kingdom of God has entered into the world in hardly perceptible form. But there is a difference between the two parables. He explains that “the latter [Parable of the Mustard Seed] teaches that the manifestation of the Kingdom, which will become like a great tree, is now like a tiny seed. The leaven teaches that the Kingdom will one day prevail so that no rival sovereignty exists. The entire mass of dough becomes leavened.”¹⁴² Ladd warns that gradualness should not be taken as if intended. He also argues that the emphasis is on the contrast between present hidden form and the final complete victory of the Kingdom.¹⁴³

5. *Parables of the Treasure and the Costly Pearl* (Matt 13:44-46)

The parables of the treasure and the costly pearl share a common thought that the Kingdom of God is of priceless value and is to be possessed above all other

¹⁴⁰Ladd, *The Gospel of the Kingdom*, 58.

¹⁴¹*Ibid.*, 59.

¹⁴²Ladd, *A Theology of the New Testament*, 99.

¹⁴³*Ibid.*

possessions. Ladd says that this parable does not tell us that we can buy salvation because “salvation is by faith, the free gift of God.”¹⁴⁴ And he continues that “yet even though the Kingdom is a gracious gift, it is also costly.”¹⁴⁵ He states on the cost, “It may cost one his earthly possessions (Mark 10:21), or his friends or the affections of his family or even his very life (Luke 14:26). But cost what it may, the Kingdom of God is like a treasure or a costly pearl whose possession merits any cost.”¹⁴⁶

6. *Parable of the Net* (Matt 13:47-50)

The parable of the Net is very similar, but adds a new fact to what the parable of the Tares or Weeds teaches that “even the community created by the working of the Kingdom in the world is not to be a pure community until the eschatological separation.”¹⁴⁷ Ladd thinks that this explains the strange character of Jesus’ own followers.¹⁴⁸

7. *Parable of the Seed Growing by Itself* (Mark 4:26-29)

This parable sets forth a single basic truth: the supernatural character of the Kingdom. Ladd warns that the identity of the sower and the reaper should not cause any problem, since the main focus of this parable is on the activity of the Kingdom.¹⁴⁹ He states regarding the central truth of this parable:

¹⁴⁴Ladd, *The Gospel of the Kingdom*, 62.

¹⁴⁵Ibid.

¹⁴⁶Ibid.

¹⁴⁷Ladd, *A Theology of the New Testament*, 101.

¹⁴⁸Ibid.

¹⁴⁹Ibid., 102.

Seedtime and harvest: both are the work of God. Both are essentially supernatural. The earth bears fruit of itself. The seed has resident within it powers that human beings do not place there and utterly transcend anything they can do. A person can sow the seed, but the Kingdom itself is God's deed.¹⁵⁰

8. *Summary of the Parables in Mark 4 and Matt 13*¹⁵¹

The mystery about the Kingdom's arrival and its form described in these parables is so called "fulfillment without consummation." In other words, the revealed truth about the Kingdom is that the Kingdom came here genuinely, but not nearly as apparent for now as had been expected, like seed sown in the earth. It can be refused by people. However, those who recognize it and receive it now will experience the miracle of the Kingdom even now and in the future. They will enjoy the blessings of the divine rule now and until the supernatural power of God will yet manifest itself at the end of the age.

The Mystery of the Kingdom in Other Parables

1. *Parable of Forgiveness* (Matt 18:23-35)

This parable of forgiveness portrays the relationship between the divine and human forgiveness in the Kingdom of God. Ladd notes that "the human forgiveness and divine forgiveness are inseparable,"¹⁵² and "human forgiveness is conditioned by the divine forgiveness."¹⁵³ In other words, "the divine forgiveness," a free gift of God,

¹⁵⁰Ladd, *A Theology of the New Testament*, 103.

¹⁵¹John F. Walvoord criticizes Ladd's exegesis of the parables of Matthew 13 for his oversimplifying the meaning of them. For this, see Walvoord, Review of *The Gospel of the Kingdom*, *Christianity Today*, 28 March 1960, 37.

¹⁵²Ladd, *The Presence of the Future*, 268.

¹⁵³*Ibid.*

“precedes and conditions human forgiveness,”¹⁵⁴ laying upon men “the demand of a forgiving spirit.”¹⁵⁵ Ladd sums up the parable: “when a man claims to have received the unconditioned and unmerited forgiveness of God, which is one of the gifts of the Kingdom, and then is unwilling to forgive relatively trivial offenses against himself, he denies the reality of his very profession of divine forgiveness and by his conduct contradicts the life and character of the Kingdom.”¹⁵⁶

2. *Parable of the Laborers in the Vineyard* (Matt 19:16-30)

In this parable, Ladd sees the difference between human standards of payment and divine standards of reward. Ladd calls the divine standards of reward “sheer grace.”¹⁵⁷ He claims that God’s way is “to bestow upon those who do not deserve it on the basis of grace the gift of the blessings of the Kingdom of God.”¹⁵⁸ In other words, the Kingdom in its eschatological form is not a reward provided in return for obedience to the teachings of Christ.¹⁵⁹ He also affirms that the Kingdom is not only a future gift, but also a present gift available to those “who will renounce all else and throw themselves unreservedly upon the grace of God.”¹⁶⁰

¹⁵⁴Ladd, *The Presence of the Future*, 214-215.

¹⁵⁵Ibid., 215.

¹⁵⁶Ibid., 268.

¹⁵⁷Ibid., 301.

¹⁵⁸Ibid.

¹⁵⁹Ibid., 302.

¹⁶⁰Ibid.

3. *Parable of Vineyard* (Matt 21:33-44)

This parable provides an evidence for the replacement of the Gentiles in Israel's stead. Ladd understands this parable that "Israel will no longer be the people of God's vineyard but will be replaced by another people who will receive the message of the Kingdom."¹⁶¹

4. *Parable of the Talents* (Matt 25:13-30)

The parable of the Talents shows that the judgment for the Kingdom of God will be carried out on the basis of Christian service,¹⁶² and that "God measures the Christian service not alone by what he accomplishes but by the faithfulness with which he has served."¹⁶³ Ladd adds that "if a professed disciple completely wastes his life so that he counts for nothing in the mission Jesus has given his own, he in effect denies his profession and proves that it is hollow and empty."¹⁶⁴

5. *Parable of the Sheep and Goats* (Matt 25:31-46)

Ladd interprets this parable as what will be in the end of the Millennium.¹⁶⁵ He thinks that "this text speaks not of admission to or exclusion from a temporal earthly

¹⁶¹Ladd, *The Presence of the Future*, 266-67.

¹⁶²Ladd, *The Last Things*, 93.

¹⁶³*Ibid.*, 94.

¹⁶⁴*Ibid.*

¹⁶⁵*Ibid.*, 99. Ladd sees the parable of the sheep and goats one of the most important passages for dispensationalists in their understanding of the millennium. According to Ladd, dispensationalists say that this parable describes the judgment which determines who enters the millennium and who does not. Ladd opposes to this view and says, "This is impossible for the text itself says that the righteous will go away into eternal life while the wicked to into eternal punishment (Mt. 25:46). "Eternal life" is not the millennium but the eternal life of the Age to Come." For the more detailed information, see Ladd, "Historic Premillennialism," 38. Interestingly, Ladd mentions the

kingdom but of the state of final, everlasting punishment and reward.”¹⁶⁶ He understands that this parable points out that “Jesus’ disciples as they went about preaching the good news about the Kingdom of God could expect to be hungry and thirsty and naked and imprisoned,”¹⁶⁷ and teaches that “the final destiny of men will be determined by the way they react to these representatives of Jesus.”¹⁶⁸ In other words, “the fate of the Gentiles will be determined by the way they treat Jesus’ disciples as they go out into the world preaching the good news about the kingdom of God.”¹⁶⁹ He believes that the brethren mentioned in the parable indicate not all needy and neglected men, but Jesus’ disciples¹⁷⁰ who include “the successive generations who continue the mission of the first disciples.”¹⁷¹

life of the resurrected and the raptured (the living saints) as the life of the age to come. He says, “Resurrection for the dead saints; rapture for the living saints. Thus shall all the saints of all ages enter the life of the age to come” (Ladd, *The Last Things*, 85). Evidently his understanding of the life during the millennium is not clear.

¹⁶⁶Ladd, *The Last Things*, 99-100. For Ladd, it seems impossible to avoid this conclusion since he does not feel the need of judgment on who is eligible for eternal life and who is not, before the millennium, and does not consider the millennium as a part of the eternal life, but a temporal earthly kingdom.

¹⁶⁷Ibid., 101.

¹⁶⁸Ladd, *The Presence of the Future*, 276.

¹⁶⁹George Eldon Ladd, “The Parable of the Sheep and the Goats in Recent Interpretation,” in *New Dimensions in New Testament Study*, ed. Richard N. Longenecker and Merrill C. Tenney (Grand Rapids, MI: Zondervan Publishing House, 1974), 197.

¹⁷⁰Ladd, *A Theology of the New Testament*, 206.

¹⁷¹Ladd, “The Parable of the Sheep and the Goats in Recent Interpretation,” 199.

6. *Three Parables* (Luke 15: 1-32)

There are three parables reflecting the truth on God seeking out the sinners in Luke 15. God is described as the one who searches out the sheep, the one to seek the lost coin, and the one to long for the prodigal son's return. Ladd sees a divine initiative from each parable.¹⁷² He claims that "the central truth of all three parables is that of the yearning God,"¹⁷³ and that those parables describe "not eschatological but describe a present salvation."¹⁷⁴ Ladd believes that all three parables emphasize "the fact of joy at the recovery of lost sinners"¹⁷⁵ in the Kingdom of God in both future and present aspects.

7. *Summary of Other Parables*

Ladd deals with other parables through which Christ taught character of God, and His expectation of those who want to enter the Kingdom of God. Ladd believes that God's people, as ones who experienced the divine forgiveness first, are eager to act promptly for forgiveness, and that the Kingdom of God is not a reward due to the workers, but a sheer free gift to those who do not deserve. He also stresses that only those who receive the message of the Kingdom are eligible to be in God's vineyard, and that there is Christian service expected from Christ's disciples. For him, the fate of the Gentiles is dependent on their treatment of Jesus' disciples, and God, the King of the Kingdom of God, is a searching, seeking and longing Father for the lost.

¹⁷²Ladd, *The Presence of the Future*, 175.

¹⁷³Ibid., 182.

¹⁷⁴Ibid., 209.

¹⁷⁵Ibid., 210.

The Work of the Kingdom of God

What is the work of the Kingdom of God in Christ? Ladd says that it is the binding of Satan. He asserts that “because of it, the blessings of the eschatological Kingdom, the powers of the Age to Come, may be experienced while we still live in the old age.”¹⁷⁶

The Mediatorial Work of Christ as Our High Priest in Heaven

Commenting on the central theme of Hebrews, Ladd holds that Christ dealt “with the problem of sin” that the priestly institution and the sacrificial ritual of the Old Testament could not accomplish,¹⁷⁷ and became “the sacrifice that the High Priest offers to God”¹⁷⁸ and the true High Priest who is “holy, blameless, unstained, separated from sinners, exalted above the heavens” (Heb 7:26).¹⁷⁹ Reflecting the service that Christ, as perfect High Priest, wrought, from both the historical and the heavenly views, Ladd states,

As we have already seen, Hebrews views the death of Jesus on the cross both as an event in history and as an event in the spiritual world. If we were to take the language of Hebrews literally, we would have to think that after his death and resurrection Jesus ascended to heaven, passing “through the heavens” (4:14), where he entered the heavenly Holy Place, taking his own blood (9:12), which had already been shed on the cross, and purified the heavenly sanctuary (9:23-24). It is, however, self-evident that the heavenly sanctuary needs no purification. The author of Hebrews is applying the language of the Old Testament sacrificial ritual

¹⁷⁶Ladd, “Revelation 20 and the Millennium,” 173.

¹⁷⁷Ladd, *A Theology of the New Testament*, 578. He also states that “The Old Testament priesthood and sacrificial system was only a shadow of the future reality; it did not embody the reality itself (10:1); therefore it had to be displaced by a better priesthood and sacrifice that embodied reality. This perfect priesthood was fulfilled by Jesus” (ibid., 579).

¹⁷⁸Ibid., 580.

¹⁷⁹Ibid., 579.

to the work of Christ on the cross. He is in reality blending the atoning and cleansing work of Christ on the cross with his heavenly work as mediator.¹⁸⁰

Ladd seems to understand Christ, not only as messianic King, but also as “the heavenly priest ministering as mediator in the presence of God.”¹⁸¹ He, however, does not seem to understand Christ’s mediatorial work in heaven in relation to judgment which is closely connected to the Day of Atonement in the Old Testament priesthood and sacrificial system. He goes just so far as to note that “the picture is of Christians still in the world, weak and tempted, but helped through their temptations by a heavenly intercessor who effectively prays on their behalf.”¹⁸² He seems to miss that all the institution and system that God gave to us is for our understanding of what is and what is going on in heaven.

The Life and Righteousness of the Kingdom

The Life of the Kingdom

Ladd portrays that “the life which Christ came to bring us is the life of God’s Kingdom,”¹⁸³ and he calls it eternal life because it belongs to the future Kingdom of glory

¹⁸⁰Ladd, *A Theology of the New Testament*, 580.

¹⁸¹Ibid.

¹⁸²Ibid., 581. Without connecting Christ’s High Priestly work in heaven to His investigative judgment, Ladd sums up the mission of Christ as the High Priest in heaven in terms of purification, sanctification and perfection of the sinners through the perfect offering of Christ once for all on the cross (ibid.). It is noteworthy that he understands that “sanctification does not have the connotation of sinlessness but of dedication to God” (ibid.). According to him, “Sanctification is not a synonym for moral growth” (ibid., 519), and “the idea of sanctification is soteriological before it is a moral concept” (ibid.). Because of his tendency to emphasize the fact that “what is holy is dedicated to God or in some way belongs to the service to God,” he goes so far as to say that “Israel as a people even in disbelief remains a holy people for the patriarchs’ sake (Rom. 11:16)” (ibid.).

¹⁸³Ladd, *The Gospel of the Kingdom*, 66.

and to the Age to Come,¹⁸⁴ “yet this eternal life has become available to man in the present evil Age.”¹⁸⁵

The Kingdom of God, eternal life, the Kingdom of heaven, and salvation are considered synonymous in Ladd’s understanding.¹⁸⁶ Then how can eternal life be both a future blessing and a present reality?

Ladd thinks that eternal life has to do with the total man. In other words, it concerns not only my soul but also my body.¹⁸⁷ This eternal life belongs to the future, and yet it “has entered into the present evil age that men may experience it in the midst of death and decay.” Ladd argues that “we enter into this experience of life by the new birth, by being born again.”¹⁸⁸

What is this eternal life? How can we describe what it is? Ladd sums up as follows.

First, eternal life means the knowledge of God, which is not just “intellectual apprehension,” but experience, personal relationship, and fellowship.¹⁸⁹ In that understanding, it can be said that “we have *already* been brought into a personal relationship with God here and now.”¹⁹⁰ It is real, but “not in its fullness and perfection,

¹⁸⁴Ladd, *The Gospel of the Kingdom* 67.

¹⁸⁵Ibid.

¹⁸⁶Ibid., 68.

¹⁸⁷Ibid., 69.

¹⁸⁸Ibid., 71. Ladd does not give any detailed explanation of the new birth.

¹⁸⁹Ibid., 71. Ladd affirms that this knowledge of God means an apprehension of “God’s truth in the impact of truth upon life” (ibid., 73).

¹⁹⁰Ibid., 72. Emphasis his.

to be sure.”¹⁹¹ Although imperfect, adds Ladd, “it is the greatest and most wonderful reality in life, because the truth of God brings men into fellowship with God.”¹⁹²

Second, eternal life is the life of God’s Spirit dwelling within us. His Spirit was given as a ‘down-payment’¹⁹³ guaranteeing the full possession at the proper time, which is the time Christ comes.¹⁹⁴ Ladd states that “the transforming life of the Spirit of God which will one day transform our bodies has come to indwell us and to transform our characters and personalities,”¹⁹⁵ and “the fellowship which we shall know when we see Him face to face is already ours, in part but in reality.”¹⁹⁶ This is what eternal life means, and what it means to be saved.

The Righteousness of the Kingdom

Ladd thinks that the Sermon on the Mount summarizes the conditions of entrance into the Kingdom of Heaven, and the qualification for that is a present righteousness, which exceeds that of the Scribes and Pharisees.¹⁹⁷ Then what kind of righteousness does he talk about?

¹⁹¹Ladd, *The Gospel of the Kingdom*, 73.

¹⁹²Ibid. Ladd portrays ‘love’ as the “gift of the Spirit, above all others, which will characterize our perfected fellowship in the Age to Come (ibid., 74).”

¹⁹³Ibid., 76.

¹⁹⁴Ibid., 77.

¹⁹⁵Ibid.

¹⁹⁶Ibid., 78.

¹⁹⁷Ibid., 79.

The righteousness required for entrance into the future realm of God's Kingdom is, he portrays, the righteousness which results from God's reign in our lives,¹⁹⁸ the righteousness of God's Kingdom which God imparts as He comes to rule within our lives,¹⁹⁹ and the righteousness not concerned alone with outward acts of sin, but with human hearts,²⁰⁰ while the scribal teaching laid the emphasis upon the outward act. He states:

The righteousness of God's Kingdom is the product of God's reign in the human heart. God must reign in our lives now if we are to enter the Kingdom tomorrow. . . . Again, the greater righteousness of the Kingdom of God is a righteousness of the heart in contrast to mere rightness of conduct.²⁰¹

Emphasizing the importance of what we are, he insists that "only those in whom God now exercises His rule will enter His future Kingdom."²⁰²

Ladd describes the attitude of heart demanded by the righteousness as not motivated by selfish concerns, and as free from any spirit of revenge in spite of one's legitimate rights.²⁰³ He adds, "God's righteousness manifests itself in a heart attitude which is motivated by love for him who has done the wrong and which is free from the motivation of personal vindication."²⁰⁴ Then what kind of love is this?

¹⁹⁸Ladd, *The Gospel of the Kingdom*, 79.

¹⁹⁹Ibid.

²⁰⁰Ibid., 83.

²⁰¹Ibid.

²⁰²Ibid., 85.

²⁰³Ibid., 89.

²⁰⁴Ibid.

Ladd defines this love as “the supreme test of Christian character,” which is “a denial of our true character,” seeking the best welfare of the objects of its concern (even of its enemies), not primarily a feeling or an emotion, but concern in action.²⁰⁵ This kind of love is, he confirms, the righteousness of God’s Kingdom. He adds that love is not “the abandonment of justice and right,” or “a sentimental benevolence” without the room for holy wrath, and that “a supreme manifestation of this law of love is found in forgiveness,”²⁰⁶ which is not found in human nature.²⁰⁷ When human forgiveness is made, he argues, it is “to be grounded upon and motivated by the divine forgiveness.” Therefore, he believes that “the righteousness of the Kingdom is a righteousness which only God Himself can give.”²⁰⁸ The beginning of experiencing the reign of God in his life is found in the new birth and the Holy Spirit creates new life. The righteousness of the Kingdom is a manifestation of the life of the Kingdom, and has been imparted to the sons of the Kingdom through Christ and the Holy Spirit, so they may enjoy here and now.²⁰⁹

The Demand of the Kingdom

Ladd does not minimize the cost of the discipleship. He understands that God’s government demands complete submission. He says:

²⁰⁵Ladd, *The Gospel of the Kingdom*, 90.

²⁰⁶Ibid.

²⁰⁷Ibid., 91.

²⁰⁸Ibid., 93.

²⁰⁹Ibid., 94.

God's Kingdom does not ask us to find in ourselves the righteousness that it demands; God will give us the righteousness of his Kingdom. God's Kingdom does not ask us to create the life that it requires; God's Kingdom will give us that life. . . God's Kingdom makes one demand: Repent! Turn! Decide! Receive the Kingdom; for as you receive it, you receive its life, you receive its blessing, you receive the destiny reserved for those who embrace it.²¹⁰

According to Ladd, the basic demand of the Kingdom is a response of man's will, which is (1) a resolute, and irrevocable decision,²¹¹ (2) a radical and difficult decision requiring great energy of the will,²¹² (3) a costly decision commanding the affection to give a higher loyalty—to the Kingdom of God,²¹³ and (4) an eternal decision determining a man's future destiny.²¹⁴

The Kingdom, Israel and the Church

As we previously discussed in the section about the present aspect of the Kingdom, we need to study how the Kingdom could be present after the ascension of Jesus. Ladd finds an answer from the role of the church. Dealing with the subject, he confesses that “the most difficult aspect of the Biblical teaching of the Kingdom of God is its relationship to Israel and the Church.”²¹⁵

²¹⁰Ladd, *The Gospel of the Kingdom*, 97.

²¹¹Ibid., 98.

²¹²Ibid., 99.

²¹³Ibid., 101. Ladd adds that a man may forsake love of possessions, even his very life for the Kingdom of God and that is the denial of self and cross-bearing (102-105).

²¹⁴Ibid., 106.

²¹⁵Ibid., 107.

The Kingdom and the Church

Ladd finds an answer for the relationship between the Kingdom and the Church in the meaning of the Kingdom as God's rule. He thinks that the Kingdom is God's rule, and His rule has a people, which is the church. He says:

However, the church is not the Kingdom. The church is the people of God, while the Kingdom is primarily the rule of God, and only secondarily the blessings of his rule and the sphere in which these blessings are enjoyed. The church is the instrument or the agency of the Kingdom.²¹⁶

The following is a summary of His clarification of the relationship between the Kingdom and the church.

The church is not the kingdom

Ladd, as we could see from the above, does not believe the Kingdom to be identified with the church,²¹⁷ since the Kingdom is primarily the dynamic reign of God, and derivatively, the sphere in which the rule is experienced and, in biblical idiom, the Kingdom is not identified with its subjects. He believes that "the church is the

²¹⁶George Eldon Ladd, "The Kingdom of God and the Church," *Foundations* 4.2 (1961): 168.

²¹⁷Augustine called the Church the Kingdom of God. Gerard O'Daly comments, "The two explanations favoured by Augustine of the thousand-year reign relate it firmly to this life, from the first coming of Christ onwards. It is thus coterminous with the existence of the Church on earth. The Church can also be called the kingdom of God, and both Church and kingdom can be understood in two senses, the mixed society of just and unjust as it is now found, and the eschatological state of the Church, purified of evil. But even now the saints reign with God, for even now the Church is the kingdom of heaven. The present state of the Church is that of a kingdom at war, with evil and with its enemies; but the final state of the kingdom of God will be one of peace" (Gerard O'Daly, *Augustine's City of God: A Reader's Guide* [New York: Oxford University Press, 1999], 212).

community of the Kingdom but never the Kingdom itself.”²¹⁸ He also says, “. . . the New Testament does not equate believers with the Kingdom. The first missionaries preached the Kingdom of God, not the church” (Act 8:12; 19:8; 20:25; 28:23, 31).²¹⁹ Ladd contrasts the Kingdom with the church in physical aspects, and shows the difference between them, saying, “the Kingdom as the present sphere of God’s rule is invisible, not a phenomenon of this world, whereas the church is an empirical body of men.”²²⁰

The kingdom creates the church

Ladd understands that the church was created by the Kingdom in the mission of Jesus Christ. He states:

The Kingdom creates the church. . . . “The church is but the result of the coming of God’s Kingdom into the world by the mission of Jesus Christ. . . .” Entrance into the Kingdom means participation in the church; but entrance into the church is not necessarily synonymous with entrance into the Kingdom.²²¹

Ladd also believes that Jesus, the disciples, and the church were all agencies of the Kingdom in chronological succession, and as the Kingdom operated through Jesus and His disciples, now it operates through the church.

²¹⁸Ladd, *A Theology of New Testament*, 111. He also says, “The ecclesiological view is defective because the New Testament language never equates the church with the people over whom God reigns in his Kingdom.” For this argument, see Ladd, “The Kingdom of God and the Church,” 167.

²¹⁹Ladd, *A Theology of New Testament*, 111. Ladd argues that “church” and “kingdom” are not interchangeable in such sayings.

²²⁰Ibid., 112. John Bright insists that there is not the slightest hint that the visible church can be the Kingdom of God. For this, see Bright, *The Kingdom of God*, 236.

²²¹Ladd, *A Theology of New Testament*, 113.

The church witnesses to the kingdom

Ladd affirms that the church had several key roles to play, and to witness to the Kingdom is one of them. He writes that “it is the church’s mission to witness to the Kingdom. The church cannot build the Kingdom or become the Kingdom, but the church witnesses to the Kingdom—to God’s redeeming acts in Christ both past and future.”²²² And he adds: “Here we find an extension of the theology of discipleship, that it will be the mission of the church²²³ to witness to the gospel of the Kingdom in the world. Israel is no longer the witness to God’s Kingdom; the church has taken her place.”²²⁴

The church is the instrument of the kingdom

Ladd finds the instruments of the Kingdom power in the church, seeing the disciples not only preaching the Kingdom, but also being the instruments of its power in healing the sick and casting out demons, after the departure of Christ and the formation of the church. He confirms:

²²²Ladd, *A Theology of New Testament*, 113. Ladd says that the church is to witness the life and fellowship of Kingdom life by a “humble willingness to serve than by self-seeking” in an evil age (113).

²²³Ladd states on the mission of the church that “it is not the mission of the church to save the world or to transform the present order so that it becomes the kingdom of God” (George Eldon Ladd, “Consistent or Realized Eschatology in Matthew,” *Southwestern Journal of Theology* 5 [October 1962]: 56).

²²⁴Ladd, *A Theology of New Testament*, 115. There are some who disagree with Ladd’s replacement concept. Peter Richardson (*Israel in the Apostolic Church: Society for New Testament Studies Monograph Series No. 19* [Cambridge: At the University Press, 1969]), and Robert H. Gundry (*Matthew: A Commentary on His Literary and Theological Art* [Grand Rapids, MI: Eerdmans, 1982]) belong to this group.

The church is the instrument of the Kingdom. The disciples of Jesus . . . were also instruments of the Kingdom in that the works of the Kingdom were performed through them . . . these miracles were wrought by no power resident in themselves accounts for the fact that they never performed miracles. . . . The report of the seventy is given with complete disinterestedness and devotion, as of those who are instruments of God.²²⁵

The church: The custodian of the kingdom

Ladd thinks that the church also has the role of the custodian of the Kingdom. He affirms that, as a nation, Israel was the keeper of the Law, so the church became the keeper of the Kingdom. He explains:

. . . the church is the custodian of the Kingdom. . . . Since the rule of God could be experienced only through the Law, and since Israel was the custodian of the Law, Israel was in effect the custodian of the Kingdom of God . . . but those who accepted it [the proclamation of the divine event] became the true children of the Kingdom and entered into the enjoyment of its blessings and powers. These disciples of Jesus, his *ekklēsia*, now became the custodians of the Kingdom rather than the nation Israel.²²⁶

Ladd understands that as the keeper of the Kingdom, the church was given the authority to open or close its doors to the world.

Ladd sums up the relationship between the Kingdom and the church as follows:

While there is an inseparable relationship between the Kingdom and the church, they are not to be identified. The Kingdom takes its point of departure from God, the church from human beings. The Kingdom is God's reign and the realm in which the blessings of his reign are experienced; the church is the fellowship of those who have experienced God's reign and entered into the

²²⁵Ladd, *A Theology of New Testament*, 116.

²²⁶*Ibid.*, 116-117. Ladd supports his argument on this view with an explanation on the keys of the Kingdom of Heaven given to Peter. He interprets the keys of the Kingdom, not as authority to bind and to loose, but as spiritual knowledge through revelation. For more detailed information, see *ibid.*, 117-118.

enjoyment of its blessings. The Kingdom creates the church, works through the church, and is proclaimed in the world by the church. There can be no Kingdom without a church—those who have acknowledged God’s rule—and there can be no church without God’s Kingdom; but they remain two distinguishable concepts: the rule of God and the fellowship of men and women.²²⁷

Israel and the Church

Ladd is recognized as the one who devoted more attention to the relationship between the Church and the nation Israel than any one who has recently advocated posttribulational premillennialism.²²⁸ He considers this subject the one most difficult to explicate, since the relationship in question is not set forth explicitly in the Scripture, but has to be inferred from the Scripture.²²⁹ In this section, we will treat briefly how Ladd formulates that implied relationship.

In his article, “Israel and the Church,” Ladd presents his view on the relationship between the nation Israel and the Church. He tries to find his own interpretation between the two extremes which are that of covenantal theology—“the spiritual Israel has taken the place of the literal Israel”—and that of the dispensationalist interpretation²³⁰—“Israel and the church are two separate people which cannot be

²²⁷Ladd, *A Theology of New Testament*, 119.

²²⁸Cecil Ray Taylor, “The Relationship of Israel and the Church in Modern Posttribulation Premillennialism: A Representative Study” (Ph.D. Dissertation, Baylor University, Waco, Texas, 1984), 32.

²²⁹Ladd, *The Gospel of the Kingdom*, 107.

²³⁰Ladd states that “The first *sine qua non* of dispensationalism is the distinction between Israel and the church,” showing an example from Charles Ryrie’s agreement to Daniel Fuller’s saying that “the basic premise of Dispensationalism is two purposes of God expressed in the formation of two peoples who maintain their distinction throughout eternity” (Charles Ryrie, *Dispensationalism Today*, 45). Ladd goes on to say that their conclusion “rests on a second principle: that of a literal system of biblical interpretation,” which ignores a spiritualizing hermeneutic which finds the fulfillment of the Old

mingled and must not be confused.”²³¹ He places five propositions²³² to set up his own concept of it.

First, Ladd thinks that “the Church has taken the place of Israel and must be called the ‘spiritual’ Israel.”²³³ Quoting Paul’s explanations, he insists that “the Church in a real sense *is* the spiritual Israel.”²³⁴

Testament prophecies in the Christian church. For a more detailed explanation, see Ladd, “Historic Premillennialism,” 19.

Anthony A. Hoekema, an amillennialist, agrees with Ladd that “the church is often spoken of in the New Testament as spiritual Israel and that the basic dispensationalist principle of an absolute distinction between Israel and the church, involving two distinct purposes of God and two distinct peoples of God, has no biblical warrant” (Anthony A. Hoekema, “An Amillennial Response,” in *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse [Downers Grove, IL: InterVarsity Press, 1977], 55).

²³¹George Eldon Ladd, “Israel and the Church,” *Evangelical Quarterly* 36 (October-December 1964), 207-208.

²³²These five propositions are based on Ladd’s basic concept of biblical spiritualization (“spiritualizing hermeneutic”) which Ladd sees from the New Testament interpretation of the Old Testament prophecies in light of the Christ event. According to him, “the New Testament frequently interprets Old Testament prophecies in a way *not suggested by the Old Testament context*,” and “*The Old Testament is reinterpreted* in light of the Christ event” (Emphases Ladd’s). For his thorough explanation of his understanding of biblical hermeneutics, see his “Historic Premillennialism,” 18-29.

²³³Ladd, “Israel and the Church,” 207. Charles Ryrie claims that the church is “distinct from Israel and not a new spiritual Israel.” For this, see Charles Ryrie, *Dispensationalism Today*, 154.

²³⁴Ladd, “Israel and the Church,” 208. Ladd supports his first proposition with biblical spiritualization of Israel, saying “Not all who are descended from Abraham *physically* are sons of Abraham *spiritually*” (ibid., 207). He provides proof texts such as Rom 9:7 (“Not all are children of Abraham because they are his descendants”), and Rom 9:8 (“It is not the children of the flesh who are the children of God, but the children of the promise are reckoned as descendants”). He insists, “The physical seed is not the true seed. The literal Israel is not the spiritual Israel. The spiritual Israel, the spiritual seed, consists only of those within the physical seed who are children of promise. The Scripture limits the true spiritual seed of Abraham to one narrowing line within the physical descendants” (ibid.).

In addition to that, Ladd holds that the spiritual seed of Abraham is not “limited to

Second, Ladd sees that the New Testament takes promises which in the Old Testament were directed to literal Israel and applies them “spiritually” to the Church.²³⁵ He finds supports from the prophecies by Hosea and Joel. Ladd finds his first proof from Paul’s understanding of the fulfillment of Hosea’s prophecy (Hos 2:18-23) not in literal Israel, but in the Church (Rom 9:25-26). Ladd sees another proof from the fulfillment of the prophecy of the outpouring of the Holy Spirit upon all flesh (Joel 2:28-29), which was given to literal Israel, in the experience of the day of Pentecost (Acts 2:16).

Third, Ladd understands that the animal sacrifices system in the Old Testament has forever passed away since Christ, the antitype, has come.²³⁶ He proves his idea through Paul’s explanations in Hebrews. He believes that the Old Covenant, made with literal Israel, is displaced by the new covenant in Christ’s blood. He goes on to say that “the message of the entire Epistle to the Hebrews is that all of these institutions and sacrifices which pertained to the age of types and shadows have passed away, because they have been fulfilled by the realities in Christ.”²³⁷

Fourth, Ladd believes that even though the Church is the spiritual Israel, literal Israel is to be saved.²³⁸ He argues that literal Israel is still the chosen people, and

a small group within the literal seed,” but is “extended to the Church” (ibid.), based on Paul’s statements in Rom 4:16, 18. He shows his conviction with a statement that “it is impossible for language to state more clearly that Abraham’s spiritual seed, his true spiritual children, are the men of faith—believers in the Lord Jesus Christ—the Church” (ibid., 207-208).

²³⁵Ladd, “Israel and the Church,” 208-209.

²³⁶Ibid., 209.

²³⁷Ibid., 210.

²³⁸Ibid.

even though they are hardened, all Israel—the people as a whole—shall be saved. He interprets Israel in Romans 11:26 (“And so all Israel will be saved”) as literal Israel.²³⁹ Explaining Paul’s use of the figure of the olive tree (the people of God), he sees Israel as the natural branches and the Gentiles as the wild branches. He understands that the natural branches (literal Israel) have been broken off because of their unbelief and will be regrafted into their own tree “if they do not continue in unbelief.”²⁴⁰ He holds that “God has not finally cast away His people (Israel) even though they have disobeyed Him and shown stubbornness refusing “to respond to God’s gracious plea.”²⁴¹ He states the reasons of his conviction for the full salvation of literal Israel from the fact that “a remnant of literal Israel who have believed in Christ (Romans 11:5),”²⁴² and from Paul’s key statement that “now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!”²⁴³

²³⁹Laraine Boettner argues that Paul’s teaching in other biblical texts does not support Ladd’s view. Quoting Gal 2:28-29, 3:7, 6:16; Eph 2:14-16, he says, “His [Paul’s] teaching is that in matters of faith the spiritual relationship takes precedence over the physical and that all true believers are sons of Abraham” (Laraine Boettner, “A Postmillennial Response,” in *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse [Downers Grove, IL: InterVarsity Press, 1977], 51).

²⁴⁰Ladd, “Historic Premillennialism,” 28-29.

²⁴¹Ladd, “Israel and the Church,” 210.

²⁴²Ibid.

²⁴³Ibid., 211. Ladd also states his understanding of the future of literal Israel in *Eternity*. He writes, on his conviction that the fact that Israel rejected her Messiah and failed to come to faith, and “in disobedience and stubbornness has refused to respond to God’s gracious plea (Rom. 10:21)” does not mean “that God has finally cast away his people (Rom. 11:1),” that “There is, first of all, a remnant of literal Israel who have believed in Christ (11:5). The rest of Israel were blinded (11:7). However, the purpose of their blindness is not their fall; because of their fall, salvation has come to the Gentiles (11:11). Then Paul makes a key statement: ‘Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their

Though he acknowledges Israel as “God’s chosen instrument to bring salvation to the world,” Ladd does not focus on Israel’s true identity in her mission for God’s redemptive work, but rather focuses on the fact that they were chosen by God itself.²⁴⁴ In such understanding, it is impossible for him to avoid the conclusion that “While the New Testament clearly affirms the salvation of literal Israel, it does not give any details about the day of salvation.”²⁴⁵ He goes on to say that “it may well be that Israel’s conversion will take place in connection with the millennium,” but “the New Testament does not give any details of Israel’s conversion and role in the millennium.”²⁴⁶

fullness?” (11:12)” (George Eldon Ladd, “Is There a Future for Israel?” *Eternity* [May 1964]: 27). Ladd here seems to allude that the blindness of Israel was not their fault, but God’s intention or at least in God’s plan, which is not acceptable, since God never makes His people stumble.

²⁴⁴Boettner, “A Postmillennial Response,” 52-53.

²⁴⁵Ladd, “Historic Premillennialism,” 28.

²⁴⁶Loraine Boettner raises questions on Ladd’s illogical assumption of the temporal earthly reign of Christ with the redeemed, while acknowledging Ladd’s limited explanation about it. He states, “While Ladd does not attempt any explanation, a curious situation surely does arise when Christ and the resurrected and translated saints return to earth to set up the millennial kingdom in association with men still in the flesh. That condition, semiheavenly and semiearthly, with Christ reigning—apparently—in Jerusalem, with two radically different types of people (the saints in glorified, resurrected bodies and ordinary mortals still in the flesh mingling freely throughout the world for the long and almost unending period of one thousand years) strikes me as so unreal and impossible that I wonder how anyone can take it seriously. Such a mixed state of mortals and immortals, terrestrial and celestial, surely would be a monstrosity” (Boettner, “A Postmillennial Response,” 49).

He also insists that “The idea of a provisional kingdom in which glorified saints and mortal men mingle finds no support anywhere in Scripture.” He goes on to say that “When the saints are caught up to meet the Lord” (1 Thess. 4:17) there is no hint of coming back to the earth before the time of the new heaven and the new earth of the eternal state” (ibid., 50).

For postmillennialism, see Keith A. Mathison, *Postmillennialism: An Eschatology of Hope* (Philipsburg, NJ: P & R Publishing, 1999); Darrell Bock, *Three Views of the Millennium and Beyond* (Grand Rapids, MI: Zondervan Publishing House, 1999);

He adds that “so a nondispensational eschatology simply affirms the future salvation of Israel and remains open to God’s future as to the details.”²⁴⁷

Finally, Ladd affirms that the future salvation of the people of Israel takes place on the base of their faith in Christ.²⁴⁸ He suggests that “the means of Israel’s conversion may actually be the Second Coming of Christ itself,” and the appearance of Christ pierced by them may “convict Israel of her sinfulness.”²⁴⁹ He also expects to see a truly Christian nation for the first time in human history, during the Millennium, when Israel converts and believes in Jesus as her Messiah.

When Will the Kingdom Come?²⁵⁰

Three Stages of the Kingdom’s Coming

Ladd believes that the eschatological Kingdom which has been thought to be inaugurated by a single complex event “consisting of the Day of the Lord, the coming of

Loraine Boettner, *The Millennium*. Kenneth Gentry, *He Shall Have Dominion: A Postmillennial Eschatology* (Tyler, TX: Institute For Christian Economics, 1992); idem, *This Is the Kingdom: A Study of the Postmillennial Hope* (Vallecito, CA: Chalcedon Foundation, 2003); John Jefferson Davis, *The Victory of Christ’s Kingdom: An Introduction to Postmillennialism* (Moscow, ID: Canon Press, 1996); Greg Bahnsen, *Victory in Jesus: The Bright Hope of Postmillennialism* (Texarkans, AR: Covenant Media Press, 1999).

²⁴⁷Ladd, “Historic Premillennialism,” 28.

²⁴⁸Ladd, “Israel and the Church,” 212-213. Ladd, however, still contends that “they [Israel] will be saved by faith in Christ and in the largest sense of the word will become a part of the Church, yet as a distinct people” (213), since he understands that “the Old Testament constantly envisages the salvation of Israel as a distinct entity” (212).

²⁴⁹Ibid.

²⁵⁰Ladd does not mean “when” as one calculates time. Instead he wants to know “where is that event to be placed in the stress of redemptive history.” See for this, Ladd, *The Last Things*, 108.

the Son of Man, the resurrection of the dead, and the final judgment”²⁵¹ has rather several stages in its fulfillment as found in Rev 20. Ladd notes that Paul also describes triumphs of divine power in three stages and explains, following Paul’s classification of the events related to the coming of the Kingdom of God, his concept of the Kingdom’s coming in three different stages: the first advent of Christ as the first stage, the Parousia of Christ before the millennium²⁵² as the second, and the final coming after the

²⁵¹Ladd, *The Last Things*, 108. Ladd holds that there will a single and final judgment after the millennium. He accepts that the judgment scenes of Revelation 20:4 and Daniel 7:9-11 are identical, because of parallel features (Ladd, *A Commentary on the Revelation of John*, 267; *A Theology of the New Testament*, 628). For a similar view to Ladd’s, see E. Michael Rusten, “A Critical Evaluation of Dispensational Interpretation of the Book of Revelation” (Ph.D. dissertation, New York University, 1977), Part 1, 263-276.

²⁵²On the purpose of the millennium, Ladd says, “The New Testament nowhere expounds the theology of the millennium, that is, its purpose in God’s redemptive plan. In some way not disclosed in Scripture, the millennium is part of Christ’s Messianic rule by which he puts all his enemies under his feet (1 Cor. 15:25). Another possible role of the millennium is that Christ’s Messianic kingdom might be disclosed *in history*” (Ladd, “Historic Premillennialism,” 39. Emphasis his). He explains his conviction on this in more detailed description, stating that “This Age is still the evil age. Christ’s glory is known only to his people, but even they suffer and die. Christ’s rule is hidden from the world. He is indeed now reigning in victory and enthroned with his Father (Rev. 3:21); but the world does not know it, for his reign has not been disclosed to the world. In fact, so far as the world is concerned, his reign is in a sense potential and not realized. . . . The Age to Come after ‘The End’ is the age of the Father’s all-encompassing dominion. The Church age—the era between the Resurrection and the parousia—is the age of the Son’s hidden rule. The millennium will be the age of the manifestation of Christ’s glory when the sovereignty, which he now possesses but does not manifest, and which he will give over to the Father in the Age to Come, will be manifested in glory in the world” (Ladd, “The Revelation of Christ’s Glory,” 14).

According to the arguments mentioned above, Ladd holds that the millennium is for revelation of Christ’s glory, since there will be no other opportunity than the millennium for Christ to reveal His glory to all the enemies. He seems to miss the fact that Christ’s glory will be revealed when He judges the enemies in the final judgment day. He neglects why the millennium is necessary for redemptive works of God in relation to the relationship between the millennium and God’s judgment.

For this matter, Peter M. van Bemmelen suggests that the divine purpose of the millennium in God’s redemptive plan can be found in its relation to judgment. He says, “This purpose [the divine purpose of the millennium] is stated in verse six: those who

millennium as the third. In this section, Ladd's view of those three stages will be treated in his concept of the triumph of the Kingdom of God against the Kingdom of Satan, defeating three enemies (Satan, sin, and death)²⁵³ in each stage.²⁵⁴

The Defeat of Satan

Ladd contends that the Kingdom of God attacked the kingdom of Satan and defeated the power of Satan in the mission and person of Jesus.²⁵⁵ How, then, does he describe the victory of the Kingdom of God over the power of Satan? Ladd portrays the defeat of Satan in three different stages as follows:

Now we have these *three* stages in the defeat of Satan: at the end of the Millennium, the lake of fire; at the beginning of the Millennium, the abyss; and at the Cross the initial defeat. As the Kingdom of God manifests itself in three stages

share in the first resurrection will be priests of God and of Christ and will reign with Christ for a thousand years. They are called "blessed and holy." The immediate content of this reign is summed up at the beginning of verse four: "Then I saw thrones, and seated on them were those to whom judgment was committed." These words indicate that the primary purpose of the millennial reign of the saints with Christ is a work of judgment (Peter M. van Bemmelen, "The Millennium and the Judgment," *Journal of the Adventist Theological Society*, 8/1-2 (1997): 150).

He also links the millennial reign of the saints with Christ in its relation to judgment of the world and even the fallen angels (1 Cor 6:2-3) to their priestly function which is "to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2:5) and to "declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Pet 2:9). In other words, the redeemed in heaven will do "the ministry of reconciliation" through participation in judgment of the wicked and even of the fallen angels (ibid., 157-158).

²⁵³Ladd, *The Gospel of the Kingdom*, 123.

²⁵⁴Ladd's concept of three stages of the triumph of the Kingdom of God seems not clear enough to accept it as thorough and consistent. He divides the defeats of Satan and death into three stages but the defeat of sin, one of the three enemies, is not classified into three stages clearly. If Satan, sin, and death, as great enemies of the Kingdom of God, were closely related one to another, there should be thorough and consistent defeats in each stage. It, however, seems that Ladd does not have a clear understanding of how they are related to each other.

²⁵⁵Ladd, *Crucial Questions About the Kingdom of God*, 87.

in the conquest of death, so the Kingdom of God also reveals its power in three stages in the defeat of Satan.²⁵⁶

Ladd thinks that Satan's first defeat was made, in his domain, by Jesus' exorcism²⁵⁷ and healing the sick²⁵⁸ with the power of the Kingdom of God. Ladd believes that "Jesus effects a victory over Satan" in his cross, "so that he can be said to be 'cast out.'"²⁵⁹

The second defeat of Satan, Ladd believes, will be at the beginning of the Millennium.²⁶⁰ Satan will be thrown into the abyss and this incarceration, in which the Bible describes him as being chained, will last a thousand years.²⁶¹

The final defeat of Satan, Ladd claims, will occur at the end of the Millennium. Satan will be released from his incarceration and go about to deceive the nations once again.²⁶² He depicts Satan's destruction as being "thrown into a lake of fire when he leads the armies against Christ."²⁶³

²⁵⁶Ladd, *The Gospel of the Kingdom*, 46.

²⁵⁷Ladd, *A Theology of the New Testament*, 67.

²⁵⁸Ladd, *The Gospel of the Kingdom*, 49.

²⁵⁹Ladd, *A Theology of the New Testament*, 228.

²⁶⁰Ladd, *The Gospel of the Kingdom*, 38.

²⁶¹Ladd, *The Last Things*, 109. Ladd, however, does not clearly explain what it means by being "chained." For instance, he sees Satan's binding and lock-up in a bottomless pit as Satan's disability to deceive the nations (*A Theology of the New Testament*, 630), but does not give specific reason why Satan is not able to deceive them.

²⁶²*Ibid.*, 630.

²⁶³Ladd, *The Last Things*, 109.

The Defeat of Death

Ladd agrees with Paul's view on the defeat of death,²⁶⁴ one of the three enemies.

As Paul understands it in three stages, Ladd comprehends the defeat of death in three stages as follows:

The first is the resurrection of Christ, the second is the *parousia*, the third is the *telos* which occurs some time after the *parousia*. The final goal is the "destruction" of death. The revelation tells us that death will not be finally destroyed until it is cast into the lake of fire at the end of the millennium (Rev. 20:14).²⁶⁵

²⁶⁴Ladd's concept of death is closely related to his view of man. He thinks that man is not "a dualism of body and soul, or of body and spirit," and man's spirit is "man's breath which comes from God." For him, "The soul or spirit does not escape the physical world to flee to the world of God" as the Greeks understand. He also agrees with the Hebrew concept of death which has "conviction that *life is body life*" (ibid., 31-32. Emphasis his). In other words, Ladd does believe not the immortality of the soul, but the bodily resurrection. For more detailed description of his view on man and death, see Ibid., 29-39. Ladd also states on the resurrection of the body, that "the corollary of the redemption of creation is the resurrection of the body. Redemption is never conceived of merely as the salvation of the soul and the deliverance of the spirit from its entanglement in the world. Rather, man is a creature, standing in a real solidarity with creation as a whole; and it is therefore the purpose of God to redeem His entire creation. Even though the Bible does teach that the soul or spirit does survive the death of the body (II Cor. 5:8; Phil. 1:23), this is only a temporary situation; man is a dynamic entity and therefore demands the redemption of his total being" (George Eldon Ladd, "The Hermeneutics of Prophecy," *The Ashbury Seminarian* 22 [April 1968]: 18).

Ladd, in a similar view to Cullmann's view, sees death as sleeping (Ladd, *A Theology of the New Testament*, 599-600). Cullmann thinks that Paul and other biblical writers understand the final destiny of humanity in terms of bodily resurrection, not immortality of the soul (Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead: the Witness of the New Testament* [New York: Macmillan, 1958]).

²⁶⁵Ladd, "Revelation 20 and the Millennium," 171.

Ladd recalls that death was defeated by Jesus' resurrection.²⁶⁶ He calls Jesus' resurrection the "firstfruits." In other words, Ladd believes that "The resurrection began with the resurrection of Christ," and claims that "Heaven has already begun in that the resurrection has already begun to take place."²⁶⁷

The second defeat of death will occur at Jesus' Second Coming. Ladd believes that "at His *Parousia* will occur the resurrection of those who belong to Christ. This is not a 'general' resurrection but a resurrection only of those who have shared the life of Christ, *i.e.*, Christian believers."²⁶⁸ Ladd calls this resurrection "the first resurrection," and thinks that in the first resurrection there will be three different groups such as (1) "all the saints of God, who are now raised up and share Christ's reign," (2) the martyrs, and (3) those "who survive the persecution of the tribulation and who are living when Christ returns."²⁶⁹ He, however, points out that this resurrection is only "a partial resurrection, for 'the rest of the dead did not come to life until the thousand years were ended.'"²⁷⁰

²⁶⁶Ladd, "Revelation 20 and the Millennium," 171. Ladd believes that Jesus' resurrection was different from that of the three occasions Jesus raised the dead (the daughter of Jairus, the son of the widow of Nain, and Lazarus). He considers the resurrection of Jesus as that of eternal life and immortality while he views the three occasions as resuscitations—that is, "a return to physical, mortal life" (Ladd, *The Last Things*, 74-75). He still emphasizes that Jesus' resurrection is bodily resurrection, "although his resurrected state was one of glory instead of the weakness of his physical existence" (ibid., 76), and believes that the resurrection body that the redeemed will have "will be like Jesus' resurrection body" (ibid., 83). He also calls Jesus' resurrection body the spiritual body (Ladd, *A Theology of the New Testament*, 610).

²⁶⁷Ladd, *The Gospel of the Kingdom*, 43-44. Jesus' resurrection is also called "the first act of the first resurrection itself" (ibid., 43).

²⁶⁸Ibid., 43.

²⁶⁹Ladd, *A Theology of the New Testament*, 628-629.

²⁷⁰Ibid., 629. Ladd agrees with G. R. Beasley-Murray's view on the two stages in the resurrection of the dead: "one at the Second Coming of Christ, and one at the end of

Ladd thinks that during the millennium sin and death will continue, “for death is not cast into the lake of fire until the end of the Millennium,”²⁷¹ and some people will die during the millennium.²⁷²

The third and final destruction of death is closely connected to the “second resurrection,” at the end of the millennium.²⁷³ Ladd believes that at the end of the millennium, all the rest of the dead who did not experience the first resurrection will be raised for the final judgment.²⁷⁴ After the final judgment, with the devil, Ladd points out, that death will be thrown into the Lake of Fire.²⁷⁵

the millennial reign of Christ and his saints” (Ladd, “Revelation 20 and the Millennium,” 169). For Beasley-Murrey’s view, see *The New Bible Commentary*, F. Davidson, ed (Grand Rapids: Eerdmans, 1953), 1195.

²⁷¹Ladd, *The Gospel of the Kingdom*, 123.

²⁷²Ladd, *A Theology of the New Testament*, 629. Ladd thinks that this is a natural way of interpretation for the statement that “death will not be finally destroyed until it is cast into the lake of fire at the end of the millennium (Rev. 20:14)” (“Revelation 20 and the Millennium,” 171), and misses another possibility of fulfillment of the prophecy in a different way, for instance, with death of all the wicked who are not saved at the Second Coming of Christ, as in Isa 24:1-6 and Jer 4:23-26. To support his own concept of continuous death during the millennium, Ladd states that Satan, after his release, finds “the hearts of men still sinful and rebellious *in spite of the fact that Christ himself has ruled over them for a thousand years*” (*The Last Things*, 109. Emphasis mine). Ladd raises a question on the possibility of Jesus’ failing reign here.

²⁷³Ladd, *A Theology of the New Testament*, 629.

²⁷⁴Ibid. Ladd states, “However, Scripture is entirely silent as to the nature of this resurrection or the mode of existence of those raised. This is one of the dark places in Scripture where speculation is no virtue. The one thing that is clear is that the second resurrection is one of judgment which leads to the second death” (Ladd, *The Last Things*, 86).

²⁷⁵Ibid., 109.

The Defeat of Sin

Ladd calls sin one of three enemies which are finally destroyed at the end of the millennium.²⁷⁶ He, however, does not explain the defeat of sin in three stages. Although it is not explicitly mentioned, Ladd seems to understand the defeat of sin together with Satan whom he calls the originator of sin.²⁷⁷ For sure, Ladd believes that “when death, Satan, sin are finally destroyed,” the Kingdom, then, “is realized in its ultimate perfection.”²⁷⁸

Summary of the Three Stages

Ladd believes that God’s reign, the Kingdom of God, is accomplished in three great acts. The following would be the best summary of his view.

God’s reign is accomplished in three great acts so that we might say that the Kingdom comes in three stages. The third and final victory occurs at the end of the Millennium when death, Satan, sin are finally destroyed and the Kingdom is realized in its ultimate perfection. A second victory occurs at the beginning of the Millennium when Satan is to be chained in the bottomless pit. Apparently, however, sin and death continue throughout this period, for death is not cast into the lake of fire until the end of the Millennium.

An initial manifestation of God’s Kingdom is found in the mission of our Lord on earth. Before The Age to Come, before the millennial reign of Christ, the Kingdom of God has entered into This present evil Age here and now in the person and work of Christ.²⁷⁹

²⁷⁶Ladd, *The Gospel of the Kingdom*, 123.

²⁷⁷Ibid., 30.

²⁷⁸Ibid., 123.

²⁷⁹Ibid.

Tribulation and Rapture

Ladd thinks that “the great tribulation” which is found in Matt 24:21 refers historically to “the siege of Jerusalem and the destruction of the temple by Titus in A.D. 66-70,”²⁸⁰ and eschatologically to the event of the last days due to the fact that the Scriptures say that “the parousia will take place ‘*immediately* after the tribulation of those days’ (Mt. 24:29).”²⁸¹ In other words, Ladd believes that “the only coming of Christ that is spoken of in Matthew 24 is the coming of the glorious Son of Man *after the tribulation*,”²⁸² and disapproves a pretribulational approach that Christ’s Second Coming and “Rapture of the church” will be before the Great Tribulation.²⁸³ He goes on to say,

²⁸⁰Ladd, *A Theology of the New Testament*, 197. Ladd thinks that “Jesus spoke both of the fall of Jerusalem and his own eschatological parousia” as an answer to a twofold question: “When will the temple be destroyed, and what will be the sign of the Jesus’ parousia and the end of the age?” He, in agreement with Cranfield who thinks that the historical and the eschatological events are mingled in Jesus’ view, holds that for understanding of the prophetic perspectives in Jesus’ teachings a foreshortened view of the future which “the final eschatological event is seen through the transparency of the immediate historical,” should be employed (ibid., 198). For Cranfield’s understanding of twofold applications on Jesus’ view of the future, see C. E. Cranfield, “St. Mark 13,” *Scottish Journal of Theology* 6 (1953), 293-300.

²⁸¹Ibid., 197-98.

²⁸²Ladd, *The Last Things*, 66.

²⁸³Ladd does not mean the ‘secret rapture’ that is known as pretribulation rapture, “the belief that the church will be taken out of the world in the Rapture before the Great Tribulation begins” (ibid., 64). Ladd thinks that the origin of this teaching was from J. N. Darby and this pattern of prophetic interpretation has been recognized as Dispensationalism. In opposition to pretribulation rapture, Ladd wrote his book, *The Blessed Hope* in 1956. See for more detailed information, Ladd’s *The Blessed Hope*, 137. Ladd insists that “The Scriptures which promise deliverance from God’s wrath do not prove a pretribulation rapture, because God’s people who will find themselves on earth during the Tribulation will be divinely sheltered from the outpourings of wrath” (Ibid., 163). For three views (pretribulation, mid-tribulation, and posttribulation positions) on the rapture and a history of the development of those views developed since 1878, see Gleason I. Archer Jr., Paul D. Feinberg, Douglas J. Moo, and Richard R. Reiter, *Three Views on the Rapture: Pre; Mid; or Post-tribulation?* (Grand Rapids, MI: Zondervan

in opposing the pretribulationists who argue, that “the Great Tribulation will see the outpouring of God’s wrath upon the world; and it is inconceivable that God will permit His Church—those redeemed by the blood of the Lamb, His bride—to suffer the judgments of the Great Tribulation,”²⁸⁴ that “the Church will be on earth throughout the entire period of the Tribulation but will be divinely sheltered from the wrath of God.”²⁸⁵

Ladd argues that objection of pretribulationism to his posttribulation teaching²⁸⁶ is due to its misunderstanding of the Blessed Hope of the Church as rapture of the Church before the Tribulation, not as “the Second Coming of Christ and perfected fellowship with Him when we shall see Him face to face.”²⁸⁷ He emphasizes that “The Blessed Hope is not deliverance from tribulation; it is not even the Rapture itself; it is the epiphany, the outshining of the glory of our great God and Savior . . . the glorious epiphany of *Our Lord Himself*, which occurs at the end of the Great Tribulation.”²⁸⁸ On the timing of the Tribulation, the Rapture and the Resurrection, Ladd clearly claims that “The Scriptures which predict the Great Tribulation, the Rapture and the Resurrection

Publishing House, 1984).

²⁸⁴Ladd, *The Blessed Hope*, 120.

²⁸⁵Ibid., 121.

²⁸⁶Ibid., 164.

²⁸⁷Ibid., 157. Ladd supports his position with two reasons. Those two reasons are the fact that “the Church will not experience the wrath of God,” and the fact that “the Word of God *does not teach that the Blessed Hope of the Church is a hope of deliverance from persecution*” (ibid.). For his more detailed explanation, see ibid., 137-61.

²⁸⁸Ibid., 157-58.

nowhere place the Rapture and the Resurrection of the saints at the beginning of the Tribulation.”²⁸⁹ How, then, does Ladd understand Rapture?²⁹⁰

Regarding the salvation of God’s people at Christ’s Parousia, Ladd believes that there will not only be a resurrection of the saints, but also a rapture of the living believers at the Second Coming of Christ.²⁹¹ There will be two great events occurring simultaneously²⁹² to the saints at Jesus’ Parousia: one for the righteous dead and the other for the living believers.²⁹³ He describes the changes which will befall those two groups as follows:

The change that will occur for the dead in Christ will also overtake the living in Christ. Those “who are left until the coming of the Lord” will have no advantage over those who have fallen asleep (1 Thess. 4:15). The same transformation will overtake both the living and the dead (1 Cor. 15:51). The living will, as it were, put the new resurrection body on over the mortal body (*ependysasthai*, 2 Cor. 5:4) without the dissolution of the latter. This is what Paul means by the so-called “rapture” of the church.²⁹⁴

²⁸⁹Ladd, *The Blessed Hope*, 162. In opposing Ladd’s posttribulationist view, Walvoord argues that Ladd ignores the three principal Scriptures which reveal the rapture since “they do not teach posttribulationism.” According to Walvoord, there are three biblical passages generally recognized as main texts on the rapture: John 14:3; 1 Cor 15:51-52; and 1 Thess 4:13-18. Ladd, however, did not use them because “there is no mention of preceding tribulation, nor is there mention of an earthly reign of Christ immediately following” (John F. Walvoord, “The Rapture Question: When Will Christ Come Again?” *Eternity* [May 1957]: 42).

²⁹⁰Ladd states that “ ‘Rapture’ comes from the Latin *raptus*. ‘We . . . shall be caught up’ in 1 Thess. 4:17 is *rapiemur* in the Latin” (*A Theology of the New Testament*, 565).

²⁹¹Ladd, *The Last Things*, 84.

²⁹²*Ibid.*, 84.

²⁹³*Ibid.*, 85.

²⁹⁴Ladd, *A Theology of the New Testament*, 565.

Ladd thinks that the living believers will have the same resurrection body as the raised saints, which they will put on “without passing through death.”²⁹⁵ What, then, is rapture to Ladd?

Ladd notes that rapture is the catching up of living believers, which is considered to be “Paul’s vivid way of expressing the sudden transformation of the living from the weak, corruptible bodies of this physical order to the powerful, incorruptible bodies that belong to the new order of the Age to Come.”²⁹⁶ He goes on to say that “the Rapture means two things: “union with the Lord,” and “the transformation of the bodies of living believers.”²⁹⁷ Ladd finds the first emphasis of the rapture in the fact of union—in the meeting the Lord himself. He says, “we are raptured to meet the Lord. Thus shall we ever be *with the Lord*, whether in the air, in heaven, or on earth.”²⁹⁸ He considers the transformation of the bodies of living believers as the second significance of the rapture. He claims that “The Rapture is not only the moment of union with Christ when faith is translated into sight; it is the symbol of the redemption of the body (Rom. 8:23).”²⁹⁹ He believes that the living saints will have the resurrection body that Paul describes as “an incorruptible, glorious, powerful, spiritual body (1 Cor. 15:42-44),” “not a body made out of spirit or constituted of spirit,” but a body completely infused by the power and quickened by the life of the Holy Spirit, a body perfectly designed for the enjoyment of

²⁹⁵Ladd, *A Theology of the New Testament*, 565.

²⁹⁶Ibid.

²⁹⁷Ladd, *The Blessed Hope*, 78.

²⁹⁸Ibid. Emphasis his.

²⁹⁹Ibid., 78-79.

eternal life.”³⁰⁰ He also calls it “the gins of passing from the level of mortal existence to immortality.”³⁰¹

Judgment

It is not possible to think of the Kingdom of God without considering divine judgment before the eternal and eschatological kingdom is inaugurated. There is a judge and the standard of judgment at God’s final judgment. The judge will render acquittal or condemnation on the standard of judgment to everyone.³⁰² How does Ladd describe the divine judgment? In this section, Ladd’s understanding of judgment will be dealt with.

Ladd claims that God is Judge of the universe as the universal Law-giver,³⁰³ and will have everyone, including believers, before the judgment seat of God³⁰⁴ which he identifies with the judgment of Christ.”³⁰⁵ With the light of Rom 2, Ladd points out that God, by Christ Jesus, on a day of judgment, “will judge all people according to their works,” and “people will be judged by the light they have.”³⁰⁶ In other words, the basis

³⁰⁰Ladd, *The Blessed Hope*, 79.

³⁰¹Ladd, *A Theology of the New Testament*, 565.

³⁰²Ladd, *The Last Things*, 90, 96. Ladd refers to Paul’s understanding that “different men will be judged by the different standards.”

³⁰³*Ibid.*, 91.

³⁰⁴*Ibid.*, 92. Ladd thinks that the reason for including believers in judgment is “to demonstrate that the justification of the believer in history has been confirmed by the works of love he has performed,” and “to confirm his salvation in terms of good words done in the body—in other words, the fruits of the Spirit,” “not to decide whether he is saved or not” (*ibid.*).

³⁰⁵Ladd, *A Theology of the New Testament*, 566.

³⁰⁶*Ibid.*, 565. Ladd holds that the Jews will be judged by the law given to them, and the Gentiles by an inner light—the light of conscience (*ibid.*). In this case, the law for

of judgment is their good works,³⁰⁷ which Paul calls “the fruit of the Spirit.”³⁰⁸ Admitting the fact that “the final basis of judgment will be the gospel,”³⁰⁹ Ladd still acknowledges that there will be judgment of believers according to their works. He verifies that “Our life will be laid bare before the divine scrutiny that each one may receive the proper recompense for the things done through the life of the body, in accordance with the things that he or she has done, whether that life record is good or bad.”³¹⁰ This judgment, however, has nothing to do with condemnation of the believers, but has something to do with their possible rewards. Condemnation of the believers who lived worthless lives does not mean the loss of salvation in this judgment, but mean the loss of the “well done, good and faithful servant.”³¹¹ Even though he acknowledges the need of responsible lives

the Jews and the conscience for the Gentiles are the light that they received. Their works mean their lives in harmony with the light that they received. If this is the case, their works and the light they have are an inseparable standard of the judgment for everyone.

³⁰⁷Ibid., 566. Ladd, recalling Jesus’ saying that “He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day” (Jn. 12:48), adds that “the standard of judgment will be the words of Jesus” (ibid., 307).

³⁰⁸Ladd, *The Last Things*, 88. Emphasizing the need of bearing the fruit of the Spirit, Ladd does not forget to make clear God’s expectation of willingness from believers, and states, “This does not mean that the believer puts God in his debt and receives the gift of salvation *because he merits it*. It does, mean, however, that man, even Christian man, remains responsible to God, and there must be the evidence of good works to demonstrate that he is indeed seeking ‘glory and honor and immortality’” (ibid., 88-89).

³⁰⁹Acknowledging that “the acquitted are not justified by their own works, but by the justification wrought by Christ on his cross” (ibid., 90), in faith, Ladd emphasizes an objective evidence of real relationship with God, saying “Justification, acquittal, is not a subjective ethical quality. It is an objective relationship in which God decreed that the believer stands in a right relationship to the Judge of all men. Relationships are real, objective fact” (ibid., 91).

³¹⁰Ladd, *A Theology of the New Testament*, 566.

³¹¹Ibid.

of the believers, saying “The principle involved in this judgment is that while salvation is altogether of grace, the Christian is left in no doubt that he is regarded by God as fully answerable for the quality of his present life in the body,”³¹² Ladd shows that he is not totally free of the dispensationalist premises that once in grace, always in grace and that believers who are not sanctified still can be saved. Nevertheless, he claims that this final judgment is based on works, and the book of life. In other words, “The destiny of individuals will be decided in accordance with their works (Rom. 2:6-11) and in accordance with their relationship to Jesus.”³¹³

There is another important element to be noted in Ladd’s concept of judgment. That is his concept that “the eschatological experiences associated with the Age to Come have reached back into the present age and have taken place in the essence of their spiritual reality.”³¹⁴ He believes that this concept can be applied to judgment in the same manner. In other words, he says that judgment “is still a future eschatological experience; but it is also a present spiritual reality as people respond favorably or unfavorably, in faith or in unbelief, to the person and ministry of Jesus.” He adds,

For such who believe, judgment has in effect taken place and they have been acquitted and found righteous. For those who disbelieve, their doom is sealed, their judgment is certain, and the reason is that they have been faced with the light but have rejected it. Therefore the final judgment will in reality be the execution of the decree of judgment that already has been passed. The “eschatological judgment ‘at the last day’ is . . . a final manifestation of the judgment which is taking place here and now according to the nature of human response to the divine call and demand given in Jesus Christ.”³¹⁵

³¹²Ladd, *A Theology of the New Testament*, 566-567.

³¹³*Ibid.*, 629.

³¹⁴*Ibid.*, 308.

³¹⁵*Ibid.*

There is another fact to be acknowledged in Ladd's understanding of judgment.

The following statements show Ladd's curiosity on judgment:

The first resurrection is a partial resurrection, for "the rest of the dead did not come to life until the thousand years were ended" (20:5). The "second resurrection," although it is not so designated, occurs at the end of the millennium (20:11-15), when all the rest of the dead are raised for the final judgment. *No judgment had been mentioned in connection with the first resurrection*, but now the dead stand before the great white throne of God to be judged. This company includes apparently all of the unsaved of all ages together with all who have died during the millennium.³¹⁶

Ladd finds no statements regarding judgment which is associated with the first resurrection. He seems to look for any evidence of judgment related to the first resurrection, because the fact that there is separation between those to be raised and those to stay dead indicates that some judgment was made beforehand. While he understands that "Christ has now entered the true tabernacle in heaven where he presides as our great high priest,"³¹⁷ he seems not to comprehend various ministries that Jesus carries on.

³¹⁶Ladd, *A Theology of the New Testament*, 629. Emphasis mine.

³¹⁷Ladd, *The Last Things*, 25. Explaining the service Christ has rendered in the heavenly sanctuary, Ladd states that "if we were to take the language of Hebrews literally, we would have to think that after his death and resurrection Jesus ascended to heaven, passing 'the heavens' (4:14), where he entered the heavenly Holy Place, taking his own blood (9:23-24). It is, however, self-evident that the heavenly sanctuary needs no purification. The author of Hebrews is applying the language of the Old Testament cult to the work of Christ on the cross. He is in reality blending the atoning and cleansing work of Christ on the cross with his heavenly work as mediator" (Ladd, *A Theology of the New Testament*, 580). He goes on to say that "He has entered into the heavenly sanctuary not only to cleanse it with his own blood (9:12), but also 'to appear in the presence of God on our behalf' (9:24). The picture is of Christians still in the world, weak and tempted, but helped through their temptations by a heavenly intercessor who effectively prays on their behalf" (ibid., 580-581). Ladd holds that Christ is working in the heavenly Holy Place as our mediator since Christ ascended to heaven, but he seems to fail in understanding another aspect of Jesus' heavenly priestly ministry, which is a corresponding event to 'the Day of Atonement' in the Old Testamental context. He also seems to miss the typological significance of the sanctuary and its contribution to the understanding of Christ's high priestly ministry. For a better understanding of the sanctuary system in the Bible, see Angel Manuel Rodríguez, "The Sanctuary," in *Handbook of Seventh-day Adventist*

What happens to all the rest of the dead who are raised after the millennium?

Ladd describes their destiny, saying “all who had not participated in the first resurrection, are raised to judgment. They stand before God’s throne and are judged according to their works. But not only so: ‘If any one’s name was not found written in the book of life he was thrown into the lake of fire’ (Rev. 20:15).”³¹⁸ Before they are thrown into the lake of fire, they join the armies against Christ under the leadership of Satan. After Christ’s victory is made against them, they face the lake of fire which Ladd views as Gehenna, “a place of eternal torment in unquenchable fire (Mk. 9:43, 48).”³¹⁹ And Satan is also thrown into the lake of fire, the second death. Then, there will be a new heaven and a new earth for the redeemed.³²⁰

Three Elements in Matt 24:14

While the first great act was made already in the mission of Jesus, the second and the third acts still wait for the fulfillments. Especially the second one has been the most fascinating subject since the disciples of Jesus asked about it. There is, however, no clear answer about the certain time for the second act to happen in the Bible. The Bible only gives the signs to be seen for that. Ladd picks one verse up for this from the Bible.

Theology, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 375-417.

³¹⁸Ladd, *The Last Things*, 109.

³¹⁹Ladd, *A Theology of the New Testament*, 195-196. Ladd considers Gehenna as a fiery abyss (Mark. 9:43), as a furnace of fire (Matt 13:42, 50), and as an eternal fire prepared for the devil and his angels (Matt 25:41). He, however, thinks that those “pictures of the punishments to be endured in hell,” are rather “metaphors used to represent the indescribable,” and holds that eternal punishments for the wicked are “exclusion from the presence of God and the enjoyment of his blessing” (ibid.).

³²⁰Ladd, *The Last Things*, 112.

He says that “there is no verse which speaks as concisely and distinctly as this verse [Matt 24:14] about the time when the Kingdom will come,”³²¹ and for fulfilling the sign, he says that through the Church which the Kingdom of God, in Christ, has created, the Kingdom of God works in the world.³²²

Ladd finds, in this text (Matt 24:14), three things, viz., a message, a mission, and a motive.³²³ He explains the message first. The Message that he finds, is the Gospel of the Kingdom, which is “the announcement of Christ’s conquest over death,”³²⁴ and “the announcement of what God has done and will do.”³²⁵

Secondly, he finds in Matt 24:14 a mission. The mission is that this Gospel of the Kingdom, “the Good News of Christ’s victory over God’s enemies (Satan, death, sin), must be preached in all the world for a witness to all nations.”³²⁶

Finally, Ladd believes that this text contains a mighty motive, a motive for having Christ come again. He emphasizes, “Here is the motive of our mission: the final victory awaits the completion of our task.”³²⁷ He assures that “I know only one thing: Christ has not yet returned; therefore the task is not yet done. When it is done, Christ will

³²¹Ladd, *The Last Things*, 124.

³²²Ibid., 125.

³²³Ibid.

³²⁴Ibid., 127. Ladd extends the meaning of the Good News to Christ’s victory over God’s enemies (Satan, death, sin). See for this, *ibid.*, 130.

³²⁵Ibid., 130.

³²⁶Ibid.

³²⁷Ibid., 139.

come. Our responsibility is not to insist on defining the terms of our task; our responsibility is to complete it.”³²⁸

When is Christ coming again? Ladd simply answers, “When the Church has fulfilled its divinely appointed mission.”³²⁹

While the simple answer can be found in Matt 24:14 to the question on the time of coming, Ladd confesses that it is very difficult to define the time of the coming of the Kingdom through Jesus’ sayings in the Synoptics.³³⁰ That is because there are three different types of sayings (imminence, delay and uncertainty) about the time of the coming in the Synoptics.³³¹ He sums up those three different implications of the time and cordially entreats to focus on readiness rather than the timing, as follows:

The overall impression of the Synoptics is clear. They leave readers in a situation where they cannot date the time of the end; they cannot say that it will surely come tomorrow, or next week, or next year; neither can they say that it will not come for a long time. The keynote is: “Watch therefore, for you know neither the day nor the hour.”³³²

The Kingdom in Biblical Ethics

It is a well known fact that Jesus’ teachings demonstrate his concern with human conduct. It is not necessary to mention The Sermon on the Mount and the parable of the Good Samaritan as the best known masterpieces among ethical literatures. In this section, Ladd’s view on the relationship between Jesus’ ethical teaching and His

³²⁸Ladd, *The Last Things*, 137.

³²⁹Ibid., 139.

³³⁰Ladd, *A Theology of the New Testament*, 206.

³³¹Ibid., 206.

³³²Ibid., 210.

preaching about the Kingdom of God will be dealt with, even though it seems a repetition or redundancy of ‘the Life and Righteousness of the Kingdom of God,’ especially ‘Righteousness’ previously discussed. Ladd’s concept of the biblical ethics is best described in his *A Theology of the New Testament*, and the following is a summary of his understanding.

Ladd surveys various interpretations³³³ on biblical ethics and finds that none of those approaches gives enough attention to the real eschatology of Scripture so that the eschatology may give sufficient responsibility in the present.³³⁴

Ladd’s survey reveals that an understanding of Jesus’ ethics is dependent on how His view of the Kingdom is interpreted. Therefore Ladd concludes that “Jesus’ ethical teaching and his view of the Kingdom must be studied together. We would contend that Jesus’ ethics can be best interpreted in terms of the dynamic concept of God’s rule, which has already manifested itself in his person but will come to consummation only in the eschatological hour.”³³⁵

Before he treats the relationship between Jesus’ ethical teaching and His message about the Kingdom of God, Ladd refreshes the attitude of Jesus toward the Law. According to Ladd, there are clear elements of both continuity and discontinuity in Jesus’ attitude toward the Law of Moses. He treated the Law as the divinely given rule of life and obeyed its injunctions himself. His mission was to accomplish its true intent, and the

³³³Ladd surveys the approaches of ‘the old liberal school,’ C.H. Dodd’s ‘Realized Eschatology,’ Albert Schweitzer’s ‘interim ethics,’ Hans Windisch, A. N. Wilder, Rudolph Bultmann, and Dispensationalism. For more detailed information, see Ladd, *A Theology of the New Testament*, 120-124.

³³⁴Ibid.

³³⁵Ibid., 124.

Old Testament, therefore, was permanently valid to him. Besides, the relationship between humanity and God is to be no longer mediated through the Law, but through a new redemptive act of God in the person of Jesus, in whose ministry the eschatological Kingdom was breaking into history.³³⁶

Ladd insists that the Kingdom of God Jesus proclaimed meant the rule of God and that the Sermon presupposed the proclamation of that Kingdom rule. He says that “It is those who have experienced the present rule of God who will enter into the eschatological consummation.”³³⁷ Quoting Otto Piper, he also underscores the “most distinctive feature about Jesus’ mission and message,” saying that “understood apart from the fact that God is now establishing his realm here on earth, the Sermon on the Mount would be excessive idealism or pathological, self-destructive fanaticism.”³³⁸

So Ladd concludes that it is not possible, then, to detach Jesus’ ethics, which are Kingdom ethics, from the total context of Jesus’ message and mission. Because the Kingdom of God has invaded human history in the person of Jesus, people are “. . . not only placed under the ethical demand of the reign of God, but by virtue of this very present experience of God’s reign are also enabled to realize a new measure of righteousness.”³³⁹

³³⁶Ladd, *The Last Things*, 124-125.

³³⁷Ladd, *A Theology of the New Testament*, 126.

³³⁸Ibid. Ladd quoted this from Otto Piper, “Kerygma and Discipleship,” *Princeton Seminary Bulletin*, LVI (1961), 16.

³³⁹Ladd, *A Theology of the New Testament*, 128.

Ladd insists also that the ethics of God's reign must be absolute ethics if Jesus' ethics are the ethics of the reign of God.³⁴⁰ The difficult question coming out of this self-evident truth is one of their practicality. Ladd finds an analogy between the manifestation of the Kingdom itself and the attainment of its required righteousness. By analogy, both the reign and righteousness of God can be "actually and substantially" experienced now, but both await an eschatological consummation.³⁴¹ In other words, "Ethics, like the Kingdom itself, stand in the tension between present realization and future eschatological perfection."³⁴²

"The righteousness of the Kingdom," Ladd believes, "can be experienced by the one who has submitted to the reign of God that has been manifested in Jesus, and who has therefore experienced the powers of God's Kingdom."³⁴³ He adds, "It is by the power of God's reign that the righteousness of the Kingdom is to be attained."³⁴⁴ He underscores that "those who experience the Kingdom of God and its righteousness in this age will enter into the eschatological Kingdom in the Age to Come."³⁴⁵

It is only possible by the decision of humanity. The corollary of the demand for this decision is the demand to love God with all one's being,³⁴⁶ as a matter of both the

³⁴⁰Ladd, *A Theology of the New Testament*, 128.

³⁴¹*Ibid.*, 129.

³⁴²*Ibid.*

³⁴³*Ibid.*, 131.

³⁴⁴*Ibid.*

³⁴⁵*Ibid.*, 132.

³⁴⁶*Ibid.*

will and action, and necessarily expressing itself in love for one's neighbor. This new law that Jesus inaugurated subsumes all the ethical teaching of the Old Testament under it. Ladd finds this law of love as original with Jesus and calls the "summation of all his ethical teaching."³⁴⁷

Before closing his comments on the ethics of the Kingdom, Ladd depicts his understanding of rewards and grace. For him, in Jesus' teachings rewards are commonly misunderstood due to the influence of "contemporary Jewish thought on merit and reward."³⁴⁸ "While Jesus appeals to reward," claims Ladd, "he never uses the ethic of merit."³⁴⁹ He rather believes that "the reward is the Kingdom of Heaven itself (Mt. 5:3, 10)," and "even the opportunities for service are themselves a divine gift (Mt. 25:14f)."³⁵⁰ Concluding his point of view on rewards and merit, he states,

we can hardly conclude that the Kingdom in its eschatological form is a reward bestowed in return for obedience to Jesus' teachings. It is the gift of God's grace. But the Kingdom is not only a future gift; it is also a present gift to those who will renounce all else and throw themselves unreservedly upon the grace of God. To them both the Kingdom and its righteousness are included in God's gracious gift.³⁵¹

Summary of Ladd's Kingdom Theology

This chapter will be concluded with a summary of George Eldon Ladd's theology of the Kingdom of God. This summary consists of several significant points for

³⁴⁷Ladd, *A Theology of the New Testament*, 133.

³⁴⁸*Ibid.*, 133.

³⁴⁹*Ibid.*

³⁵⁰*Ibid.*

³⁵¹*Ibid.*, 134.

each section. There will be no positive or negative comments on each summary.

Evaluation on Ladd's Kingdom Theology and related issues will be in chapter five.

Definition of the Kingdom of God

Ladd thinks that the misunderstanding of the terms for the Kingdom causes the misinterpretation of the meaning of the Kingdom of God. According to him, a kingdom is the authority to rule and the sovereignty of the king. The Kingdom of God, in that context, is His rule and authority. Admitting that a reign without a realm in which it is exercised is meaningless, Ladd also accepts that the Kingdom of God is also the realm in which God's reign may be experienced.

Ladd finds no tenable difference between the expressions "Kingdom of God" and "Kingdom of Heaven," and thinks that those two expressions can be used interchangeably. He thinks also that there is no virtual distinction between the Kingdom of the Son of Man and the Kingdom of God. He points out that as the Kingdom is God's, not humanity's, every aspect of the Kingdom must be derived from the character and action of God.

According to Ladd, Satan is an evil superhuman personality and has his own kingdom as the antagonistic power against the Kingdom of God. He is the deceiver of the whole world. Satan's chief concern is to frustrate and to oppose the redemptive purpose of God, and he works within the limits God allows. Ladd states that this Age is the domain of Satan, and Satan is the god of this age. He also believes that there is continuous conflict between God and Satan behind history, and this struggle will be over when Satan is completely destroyed.

Dual Aspects of the Kingdom of God

Ladd thinks that God's reign, the Kingdom of God, manifests itself both in the future realm and a present realm in which men may experience the blessings of His reign. He divides the ages into two which are 'This Age' and 'the Age to Come,' and claims that these two ages³⁵² are separated by two great events which will be in the future, the Second Coming of Christ and the resurrection of the dead.

Ladd believes that the consummation of the Kingdom includes a millennial period before the Age to Come, and that period will be a time of political, social and economic righteousness before the end. He also sees that there will be Israel's conversion in connection with the millennium as a part of futuristic fulfillments before the Kingdom of God is finally established (the Age to Come). He insists that the Age to Come is still future, but that we may taste the powers of that Age and thereby be delivered from This Age.

Ladd points out that the Kingdom of God was present in the life and mission of Jesus, as dynamic power (e.g. casting out of demons), as the divine activity (seeking, inviting, fatherly sharing, judging and supernatural activity), and as sharing the present

³⁵²Geerhardus Vos considers the very important subjects of redemption, the Holy Spirit, eternal life and the Kingdom of God as "*semi-eschatological*" since they can be experienced in This Age, even though they belong to the Age to Come, through the incarnation and redemptive work of Jesus. For more detail information, see Geerhardus Vos, *The Pauline Theology* (Grand Rapids, MI: Eerdmans, 1953), 38. In his modified scheme for the twos, he describes that the Age to come is still in the future, but began at the resurrection of Christ (the life and mission of Christ) already. He also understands that the future age and world will be fully realized at the Parousia according to his modified scheme. Vos's view on the two ages is very close to Ladd's concept of "fulfillment of consummation." Ladd understands that all of the redemptive blessings already enjoyed in Christ are "the unifying centre of New Testament theology" (George Eldon Ladd, "Apocalyptic and New Testament Theology," in *Reconciliation and Hope*, ed. Robert Banks [Carlisle: The Paternoster Press, 1974], 293).

gift of salvation, forgiveness, and righteousness. Through those activities, Ladd believes, the power of the Kingdom of God has invaded the realm of Satan—the present evil age, and destroyed Satan’s power that we may already enjoy the powers of the Age to Come available through this initial defeat of Satan, but not in the fullness of God’s blessings until Christ comes to finish the good work He has already begun.

For Ladd, the Kingdom of God has dual aspects, future and present. He finds the dynamic tension between them, and calls it “the prophetic tension” between history and eschatology. In other words, in the person and mission of Jesus, the Kingdom of God had come near in history in fulfillment of the prophetic hope; but it would yet come in eschatological consummation in the future at a time known only to God.

Nature and Character of the Kingdom

The biblical idea of mystery is, for Ladd, a new disclosure of the divine purpose which had not been revealed to the Old Testament saints. In this context, the mystery of the Kingdom of God is that the Kingdom of God has now come to work among men but in an utterly unexpected way, in two different stages, quietly, unobtrusively, secretly, not now destroying human rule, not now abolishing sin from the earth, not now bringing the baptism of fire that John had announced. Ladd believes that the Kingdom of God in Jesus’ ministry was a direct fulfillment of Old Testament prophecy, which, however, still awaits its consummation.

Ladd thinks that Christ taught the Kingdom of God through the parables and that each parable in Mark 4 and Matt 13 shows some characteristics of the Kingdom of God. He holds that the parable of the soils teaches that the Kingdom of God is here but not with irresistible power, which means the Kingdom of God has come among men and

yet men can reject it. From the parable of the tares or weeds, he learns the Kingdom's mysterious presence in the world, without triumphantly uprooting it. He notes that the dominance of the Kingdom awaits the *eschaton*, the coming of the Son of Man. For him, the parable of the mustard seed portrays the sharp contrast in appearance between God's present working among men now unexpectedly and His future glorious triumph over all and the parable of the leaven points to that absolute sovereignty of the Kingdom in the future, which means no rival sovereignty found. The twin parables of the hidden treasure and priceless pearl stress the inestimable value of the Kingdom of God, though it may sometimes be overlooked in its hidden form. It is to be possessed above all other possessions. He understands that the parable of the net points to the mysterious, mixed nature of the body created by the working of the Kingdom in the world. Even that body is not a pure community until the eschatological separation. Finally, he holds that the parable of the seed growing by itself underscores the supernatural character of the Kingdom. Men and women participate in it and are used in spreading its influence, but it is clearly God's Kingdom—God's deed.

Ladd thinks that the parables mentioned above describe the mystery about the Kingdom's arrival and its form. He calls the mystery about the arrival and form of the Kingdom of God "fulfillment without consummation."

Ladd understands that the six other parables give lessons on the character of God who is the King of the heavenly kingdom and His expectation from those who want to enter the Kingdom of God. From the parable of forgiveness, he learns that the divine forgiveness precedes and conditions human forgiveness, laying upon men the demand of a forgiving spirit. He holds that the parable of laborers in the vineyard points out that the

divine standard of reward is sheer grace, and that the parable of the vineyard teaches the responsibility of the Church which has the message of the Kingdom. For him, the parable of the talents shows that the judgment for the Kingdom of God will be carried out on the basis of Christian service, and the parable of the sheep and goats teaches that the final destiny of men will be determined by the way they react to the representatives of Jesus. He understands that this parable belongs to the final judgment after the millennium. He holds that three parables in Luke 15 emphasize the yearning character of God for the lost.

Ladd understands that the work of the Kingdom of God in Christ is the binding of Satan. Through it, we may experience the powers of the Age to Come while we still live in this evil age.

Ladd holds that Christ, after His ascension, has been working in heaven as our mediator and High Priest. Christ became the sacrifice that the High Priest offers to God and the true High Priest who is holy, blameless and unstained. Ladd, however, does not seem to understand that Christ's mediatorial work in heaven is closely related to the final judgment for the righteous who are to be redeemed at Christ's parousia, as typologically shown in the Old Testament sacrificial system, especially through the service on the Day of Atonement (yearly service). He does not seem to have thorough understanding of the diverse services and the meanings of the Old Testament sacrificial system.

Christ came to bring us the eternal life which belongs to the Age to Come, the future Kingdom of glory. Ladd argues that we enter into this experience of life by the new birth, by being born again. Ladd holds that eternal life is the knowledge of God, not as intellectual apprehension, but as personal relationship, and the life of God's Spirit dwelling within us.

Ladd thinks that the righteousness required for entrance into the future realm of God's Kingdom is the righteousness which results from God's reign in our lives, not limited to outward acts alone, but including the inner hearts. It can only be obtained from God Himself. He insists that we can enjoy it here and now. Ladd, however, points out that it is not automatically given to us. He holds that God's Kingdom demands from us the response of our will, which is a resolute, radical, costly and eternal decision.

Ladd recognizes that the Kingdom of God is God's rule, and His rule has a people, which is the Church. He holds that the Church is not the Kingdom itself, but that the Kingdom creates the Church. He understands the Church as a witness to the Kingdom, the instrument of the Kingdom, and the custodian of the Kingdom.

On the relationship between Israel and the Church, Ladd understands, in the middle of the two extreme interpretations which are that of covenantal theology and that of the dispensationalist interpretation, that

1. The Church has taken the place of Israel and must be called the "spiritual Israel."

2. The New Testament applies the Old Testament promises to literal Israel to the Church.

3. The animal sacrificial system has forever passed away since the antitype came.

4. Even though the Church is the spiritual Israel, literal Israel is to be saved.

5. The future salvation of people of Israel takes place on the basis of their faith in Christ. Ladd, however, admits that there is no clear explanation in the Bible of how it happens.

When Will the Kingdom Come?

Ladd sees that the Kingdom of God does not come in a single event, but in three stages: (1) the first advent of Christ, (2) the Parousia of Christ before the millennium, and (3) the final coming after the millennium. He also holds that three enemies (Satan, sin, and death) of the Kingdom of God will be defeated in three stages, and when death, Satan, and sin are finally destroyed, then the Kingdom of God is realized in its ultimate perfection.

Ladd believes that the Parousia will take place immediately after the great tribulation, and that the Second Coming of Christ and perfected fellowship with Him when we shall see Him face to face is the Blessed Hope of the Church. Regarding rapture, Ladd describes it, not as a sudden rapture that is known as pretribulation rapture, but as the catching up of living believers and the transformation of the living from the level of mortal existence to immortality. He believes that the rapture will occur simultaneously with the resurrection of the dead after the great tribulation.

Ladd notes that, on a day of judgment, God, as judge, will have everyone before the judgment seat and judge all people according to their works and the light they have (the Law, the light of conscience, and even the gospel). For the believers, those two elements can mean their works and their relationship to Jesus. He understands that this judgment for the believers has nothing to do with condemnation of the believers, but has something to do with their possible rewards. Ladd holds that this final judgment can be experienced in present spiritual reality through responding favorably or unfavorably, in faith or in unbelief, to the person and ministry of Jesus.

Ladd sticks to the single final judgment, missing a judgment before the first resurrection. He seems to have valid reasons for the possible judgment before making decisions on who to be raised and who to stay dead, but finds no statements regarding judgment which is associated with the first resurrection. It indicates that he does not comprehend various ministries that Jesus carries on, including Christ's High Priestly role in heavenly sanctuary.

Ladd thinks that all the wicked raised and evil angels, including Satan himself, will be thrown into the lake of fire which is called Gehenna, a place of eternal torment in unquenchable fire, but holds that several pictures of Gehenna in the Bible are just metaphors used for describing the eternal punishments which are the exclusion from the presence of God and the enjoyment of His blessing.

Concerning when the Kingdom comes, Ladd mentions that it will come when the church completes her mission.

The Kingdom in Biblical Ethics

Ladd claims that an understanding of Jesus' ethics is dependent on how His view of the Kingdom is interpreted. It is not possible to detach Jesus' ethics from the total context of Jesus' message and mission. Ladd insists that, because the Kingdom of God has invaded human history in the person of Jesus, people are not only placed under the ethical demand of the reign of God, but, by virtue of this very present experience of God's reign, are also enabled to realize a new message of righteousness.

Ladd admits that the ethics of God's reign must be absolute ethics, and they stand in tension between present realization and future eschatological perfection. He believes that the righteousness of the Kingdom can be experienced if we submit to the

reign of God. Submitting oneself means a response to the demand to love God with all one's being. He emphasizes that love is the summation of all his ethical teaching.

Ladd sees the Kingdom and its righteousness not as rewards, but as God's gracious gifts which can be enjoyed by those who abandon everything else and submit themselves completely to God's grace, not only in the future, but also in the present. In that sense, the reward is the Kingdom of Heaven itself and even every chance for service is, itself, God's gift.

CHAPTER IV

THE CONCEPT OF THE KINGDOM OF GOD IN E. G. WHITE

Having discussed G. E. Ladd's concept of the Kingdom of God, we consider in this chapter how Ellen G. White understands the Kingdom of God. While Ladd has several books on this specific subject, the Kingdom of God, there is no book by White dealing specifically with this theme. The concept of the Kingdom of God, however, can be traced throughout her writings. The main themes of her writings are the love of God, the great controversy between Christ and Satan, Jesus' mission, the centrality of God's word, Adventist mission, and the Second Advent of Christ,¹ each one connected to the foundational issue of God's government, which is the Kingdom of God.

The theme of the great controversy between Christ and Satan is the best reflection of White's concept of the Kingdom of God.² From the time of the first vision that she received in 1844, White received many visions regarding the heavenly Kingdom. Even in describing her first vision, she draws the attention to the heavenly Kingdom and the New Jerusalem [heaven].³

¹George R. Knight, *Meeting Ellen White*, 109-127. In chapter 6 of this book, Knight examines White's themes and sums them up into under these seven headings.

²White expanded on the theme of the great controversy in her five-volume *Conflict of the Ages Series*, which are *Patriarchs and Prophets*, *Prophets and Kings*, *Desire of Ages*, *Acts of the Apostles*, and *Great Controversy*.

³Ellen G. White, *Early Writings* (Washington, DC: Review and Herald, 1882), 14-

White's concern with the Kingdom of God is also one of her great burdens for Christian life. She insists that every Christian should make the upbuilding of Christ's kingdom his first consideration.⁴ She also argues that the kingdom of heaven and the righteousness of Christ should be the first great objects of life and other things be secondary to these.⁵

In this chapter, we will trace White's understanding and theology of the Kingdom of God in five sections, (1) definition of the Kingdom of God, (2) the Original Kingdom of God before the Fall, (3) the Kingdom of Grace between the Fall and the Second Advent, (4) the Second Advent and judgment, and (5) the Kingdom of Glory after the Second Advent. Finally White's kingdom theology will be summarized in the end.

Definition of the Kingdom of God

The Meaning of the Term "Kingdom"

In White's works, 'kingdom' is the most commonly used word to describe God's sovereignty and reign. Its usages are classified mainly into two different categories: the kingdom related to God or Christ,⁶ and the kingdom linked to the world, or Satan.⁷ Ellen White uses various terms to describe the Kingdom, for example,

15. In her first vision, White saw the "Advent people" traveling a high and dangerous path towards the city of New Jerusalem.

⁴White, *Testimonies for the Church*, 5:182.

⁵Ibid., 1:502.

⁶For the Kingdom of God, see Ellen G. White, *Desire of Ages*, 506, and for the Kingdom of Christ, see White, *Testimonies for the Church*, 1:549.

⁷For the kingdom of the world, see White, *Christ's Object Lessons*, 77; Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1917), 501, and for the kingdom of Satan, see White, *Evangelism*, 18 and *Desire of Ages*, 436.

“government,” “sovereignty,” “realm,” “reign,” “ruler,” and “throne.”⁸ Among these terms employed, the word “government” is the most frequently used.

While she mentions “kingdom” quite often, White does not give a specific definition of it. Commenting on the Sermon on the Mount, she says,

In the Sermon on the Mount He [Christ] sought to undo the work that had been wrought by false education, and to give His hearers a right conception of His kingdom and of His own character. Without combating their ideas of the kingdom of God, He told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature.⁹

White seems to understand that even Jesus did not give a clear definition of the Kingdom of God in His teachings.

What Is the Kingdom of God?

Though she does not clearly explain the biblical terms used for “kingdom,” either, it seems that White has her own definition of the word ‘kingdom.’ For her, a ‘kingdom’ to be set up as a kingdom has to have at least four different elements: kingship (king, or ruler), subjects (who are servants of the king), the law (by which the king rules the subjects), and a territory (in which the king reigns over the subjects). In other words, for White, a kingdom needs at least two representative factors. These are (1) reign (ruler and rules) and (2) realm (subjects and territory). More specific examples for each element will be given below.

⁸White, *Spiritual Gifts*, 3:37; idem, “Ask, and It Shall Be Given You,” *Signs of the Times*, August 14, 1901; idem, *Great Controversy*, 678; idem, *Our Father Cares* (Hagerstown, MD: Review and Herald, 1991), 316; idem, *God’s Amazing Grace* (Washington, DC: Review and Herald, 1973), 44; idem, “Be Zealous and Repent,” *Review and Herald*, September 4, 1883.

⁹White, *Desire of Ages*, 299.

Ruler of the Kingdom of God

White holds that the ruler of the Kingdom of God is the King of the universe, and “the mighty Ruler of the universe.”¹⁰ She also thinks that God who created the heaven and the earth is the ruler of the universe. She states,

All the earthly kingdoms are now under God’s supervision. He who made the heavens and the earth is Supreme Ruler. In the whole territory of the world which He has created there is not a kingdom that is independent of God. And when men and women in an earthly kingdom or community understand the laws made to govern the subjects of the Ruler of the universe but still refuse obedience, they bring themselves under condemnation of the law that God, our Supreme Ruler, has established from the foundation of the world.¹¹

The Laws of the Kingdom of God

White verifies that there are laws made to govern the subjects of the Kingdom of God and the laws are valid within the whole territory God created. She states,

In the whole territory of the world He has created, there is not a kingdom that is independent of God. And when men and women in an earthly kingdom or community understand *the laws* made to govern the subjects of the Ruler of the universe but still refuse obedience, they bring themselves under condemnation of *the law* that God, our Supreme Ruler, has established from the foundation of the world.¹²

These laws govern all living beings as well as all the operations of nature. She claims,

As the Supreme Ruler of the universe, God has ordained laws for the government not only of all living beings, but of all the operations of nature. Everything, whether great or small, animate or inanimate, is under fixed laws

¹⁰White, *Acts of the Apostles*, 79.

¹¹Ellen G. White, *Manuscript Releases*, 21 vols. (Silver Spring, MD: Ellen G. White Estate, 1981, 1987, 1990, 1993), 21:64.

¹²Ellen G. White, *Christ Triumphant* (Hagerstown, MD: Review and Herald, 1999), 106. Emphasis mine.

which cannot be disregarded. There are no exceptions to this rule; for nothing that the divine hand has made has been forgotten by the divine mind.¹³

The Subjects of the Kingdom of God

White believes that there are subjects in the Kingdom of God. They are those who obey the laws of the Kingdom in the universe.¹⁴ As mentioned above, she states,

In the whole territory of the world He has created, there is not a kingdom that is independent of God. And when men and women in an earthly kingdom or community understand the laws made to govern *the subjects of the Ruler of the universe* but still refuse obedience, they bring themselves under condemnation of the law that God, our Supreme Ruler, has established from the foundation of the world.¹⁵

She holds that Jesus is “pleading for the subjects of His grace” while Satan accuses them as transgressors before God, and the mark of the faithful subjects of the Kingdom in this world is the “zeal for the advancement of God’s kingdom.”¹⁶

The Territory of the Kingdom of God

As seen above, the whole universe is the territory of the Kingdom of God.¹⁷ More specifically, any place can be the territory of the Kingdom of God¹⁸ as long as the

¹³Ellen G. White, *Sons and Daughters of God* (Washington, DC: Review and Herald, 1955), 40.

¹⁴Ibid. See also Ellen G. White, “To Every Man His Work,” *Review and Herald*, June 21, 1898.

¹⁵White, *Christ Triumphant*, 106. Emphasis mine.

¹⁶Ellen G. White, *In Heavenly Places* (Washington, DC: Review and Herald, 1967), 189.

¹⁷White, *Christ Triumphant*, 106.

¹⁸White writes, “Christ sought to teach the disciples the truth that in God's kingdom there are no territorial lines, no caste, no aristocracy; that they must go to all nations, bearing to them the message of a Saviour’s love” (*Acts of the Apostles*, 20).

laws of the Kingdom are truthfully obeyed, and the King and His character are evidently revealed by the subjects through spreading the gospel.¹⁹ In this context, the Kingdom of God can be a spiritual kingdom.²⁰ Quoting Rom 14:17, she says, “The kingdom of God is righteousness and peace and joy in the Holy Ghost.”²¹ In this case, the Kingdom of God is not a physical kingdom. But in some places, she considers the Kingdom physical, for instance, when she describes the Kingdom of God for the redeemed, she considers it a real place.²² In the following sections, we will take a closer look at the nature of the Kingdom of God.

Accordingly, wherever the message of the Savior’s love is spread, it can be God’s kingdom.

¹⁹White states, “The Saviour Himself, during His earthly ministry, foretold the spread of the gospel among the Gentile. . . . And after His resurrection He commissioned His disciples to go ‘into all the world’ and ‘teach all nations.’ They were to leave none unwarned, but were to ‘preach the gospel to every creature.’ Matthew 28:19; Mark 16:15.” (White, *Acts of the Apostles*, 174). Describing the responsibility of Israel, she gives an illustration of this aspect. She states, “The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed. But it was God’s purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. . . . As the numbers of Israel increased, they were to enlarge their borders until their kingdom should embrace the world” (idem, *Prophets and Kings*, 19).

²⁰Ibid., 20. Bhola identified the spiritual kingdom with the plan of redemption, and stated, “This spiritual dimension of the kingdom makes it even more difficult to describe it, because at one time it is located in the human heart, at another time it is a spiritual realm of divine activities. When studied, however, in the context of the Great Controversy, the spiritual kingdom is identified with the plan of redemption which was instituted after the fall and established at the cross” (Bhola, 126).

²¹Ellen G. White, *Christian Leadership* (Washington, DC: Ellen G. White Estate, Inc., 1974), 73.

²²White, *Selected Messages*, 3:431.

The Kingdom of God: Reign or Realm?

White holds that the Kingdom of God is His reign and His realm, spiritual and real places,²³ in both present and future kingdoms.²⁴ She writes,

The law of God is immutable. Were it otherwise, no confidence could be placed in his government. God *rules* the world in omnipotence, and all that His love inspires He will execute. He who *rules* the world in wisdom and love is a God who changes not. He does not abolish today that which He enforced yesterday.²⁵

She believes that the King reigns through His law²⁶ and extends His realm through preaching of the gospel by His subjects. She states,

The great work before us all, as Christians, is to extend Christ's kingdom as rapidly as possible, in accordance with the divine commission. The gospel is to advance from conquest to conquest, from victory to victory. The greatness of the kingdom under the whole heaven shall be given to the people of the saints of the

²³White, *Great Controversy*, 674.

²⁴White's concept of two aspects of the Kingdom of God is different from Luther's view of the two kingdoms. While White, in this section, shows that there are two aspects or two phases of the Kingdom of God itself, separated from the kingdom of the world, Luther holds that there are two kinds of the kingdom. For White, the two aspects of the Kingdom of God include the spiritual present Kingdom of God (the Kingdom of Grace), and the realistic future Kingdom of God (the Kingdom of Glory). By contrast Luther holds on the one hand that the individual Christian lives in the two kingdoms simultaneously, which are a secular kingdom (subject to the secular law and instruments of the secular state) and a spiritual Kingdom of God (subject to the demands of the Sermon on the Mount). Thus, according to Luther, each Christian is responsible to both. Luther, on the other hand, stresses that the individual Christian is rather a citizen of the spiritual Kingdom of God, than of the secular kingdom. For Luther's understanding of the two kingdoms, see Heinrich Bornkamm, *Luther's Doctrine of the Two Kingdoms*, trans. Karl H. Hertz (Philadelphia: Fortress, 1966), 19-37.

²⁵Ellen G. White, "Sin and Its Results," *Review and Herald*, June 4, 1901. Emphasis mine.

²⁶White, *Sons and Daughters of God*, 66. She states, "God has a law, and men must keep it. If they disregard these rules, they will not have that perfection of character . . . required to become members of the royal family . . . for God wrote these ten holy rules on tables of stone and kept them in the ark of God's testimony."

Most High, and they shall take the kingdom and possess the kingdom forever and ever.²⁷

For White, the Kingdom of God is both His reign and realm, and through spreading the gospel, new territories are being added to His Kingdom.²⁸

The Kingdom of God and the Kingdom of Heaven

For White, there is virtually no difference between the Kingdom of God and the Kingdom of Heaven. The expressions, “the Kingdom of God,” and “the Kingdom of Heaven” are interchangeably used for both present and future aspects of the Kingdom of God.²⁹

The Kingdom of God, Not of Humanity

The Kingdom of God is not the Kingdom that humanity controls.³⁰ The Kingdom of God is governed by the King of the universe. White believes that human beings can become the subjects of the Kingdom of God by doing His will. She affirms,

Who are the subjects of the kingdom of God?—all those who do His will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ’s kingdom are the sons of God, partners in His great firm. . . . They are in copartnership with Jesus Christ. These are they that follow the Lamb whithersoever He goeth. . . .³¹

²⁷White, *Testimonies for the Church*, 9:219.

²⁸White, *Manuscript Releases*, 20:28.

²⁹White, *Desire of Ages*, 506; idem, *Early Writings*, 16.

³⁰White points out that even King David considered God as the King of Israel. She states, describing David’s will to build the temple for God, that “He [David] determined to build for it a temple of such magnificence as should express Israel’s appreciation of the honor granted the nation in the abiding presence of Jehovah their King” (*Patriarchs and Prophets*, 711).

³¹Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press, 1923), 422.

The Kingdom of God and the Kingdom of Christ

White understands that there is practically no distinction between the Kingdom of God and the Kingdom of Christ. She uses these two terms interchangeably.

Explaining the event on the Mountain of Transfiguration, White identifies the Kingdom of God with the Kingdom of Christ. She says,

Previous to his transfiguration, Jesus had told his disciples that there were some then with him who should not see death until they should see the *kingdom of God* come with power. In the transfiguration on the mount, this promise was fulfilled, for they there saw the *kingdom of Christ* in miniature. Jesus was clothed with the glory of Heaven, and proclaimed by the Father's voice to be the Son of God.³²

Principles of the Kingdom of God

The principles of God's Kingdom are totally different from those of Satan's kingdom.³³ They are rather diametrically opposite to each other. While self-seeking, in which sin originated³⁴ is the main principle of Satan's kingdom, self-giving love is "the great principle which is the law of life for the universe."³⁵ White explains Christ's character in John 8:28, 6:57, and 7:18, comparing the totally different principles of

³²Ellen G. White, *Spirit of Prophecy* (Battle Creek, MI: Seventh-Day Adventist, 1870, 1877, 1878, 1884), 2:336-337. See also, White, "Now Is the Time to Dedicate All to God," *Review and Herald*, September 19, 1893. Emphasis mine.

³³Satan's kingdom is described as one of force and falsehood. For this, see White, *Desire of Ages*, 436, and *Testimonies for the Church*, 5:192. White says that even Jesus himself could not find something with which to compare His Kingdom (White, *Manuscript Releases*, 21:152).

³⁴White, *Desire of Ages*, 21.

³⁵*Ibid.* She writes, in fact, that "Satan represents God's law of love as a law of selfishness" (*ibid.*, 24).

these two kingdoms. She says that “All things Christ received from God, but He took to give,” and that this represents “the character of the great Giver, the law of life.”³⁶

White understands that the principles of God’s Kingdom are spiritual in nature.

She says,

Its [the Kingdom of Christ] principles of development are the opposite of those that rule the kingdoms of this world. Earthly governments prevail by *physical force*. . . . But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin.³⁷

She indicates that in God’s Kingdom there is “no employment of brute force to compel the conscience.”³⁸ No principles of compulsion, oppression, preference, and supremacy are found in it.³⁹ Rather God’s Kingdom is founded on the principles of unselfishness and “love, grace and righteousness.”⁴⁰

Three Stages of the Kingdom of God

White holds that the Kingdom of God has three different stages in the history “from eternity in the past to eternity in the future,”⁴¹ namely the original Kingdom of God⁴² (God’s Kingdom before the Fall), the Kingdom of Grace (God’s Kingdom between

³⁶White, *Desire of Ages*, 21.

³⁷White, *Christ’s Object Lessons*, 77. Emphasis mine.

³⁸Ibid. See also *Desire of Ages*, 436. White comments on this principle when she describes King Nebuchadnezzar’s decree to force his subjects to worship God. She states that “God never compels the obedience of man. He leaves all free to choose whom they will serve” (White, *Prophets and Kings*, 511).

³⁹White, *Desire of Ages*, 550-551, 650.

⁴⁰White, *Mind, Character, and Personality*, 2 vols. (Nashville, TN: Southern, 1977), 2:611; idem, *Thoughts From the Mount of Blessing*, 8.

⁴¹White, *Education*, 178.

the Fall and the Second Advent), and the Kingdom of Glory (restored and reinforced form of the original Kingdom of God after the Second Advent). She views that the government of God had existed even before the creation of this earth,⁴³ and the whole universe was the realm of His Kingdom.⁴⁴ The perfect happiness was available to all the creatures in His Kingdom until the law of love, the foundation of the government of God, was broken by Lucifer, a covering cherub, who later tempted man to sin.⁴⁵ This rebellion of Lucifer against the government of God opened the second stage of the Kingdom of God.

White designates the second stage of the Kingdom of God “the kingdom of grace.” She admits that the term, “kingdom of grace,” is brought from Paul’s usage of “the throne of grace” in Hebrews 4:16.⁴⁶ She understands that “the throne of grace represents the kingdom of grace,” and that “the message of Christ’s first advent announced the kingdom of His grace.”⁴⁷ Through the term “the Kingdom of Grace,” she means the present Kingdom in which divine grace works upon the hearts of men.⁴⁸

⁴²The term, “original Kingdom of God,” is not found in White’s writings, but it seems to me that it is possible to designate God’s Kingdom before the Fall as the Original Kingdom, since it indicates the pre-Fall state which did not have any shift or change yet from the beginning of the Kingdom of God.

⁴³White, *Great Controversy*, 491-504.

⁴⁴White, *Patriarchs and Prophets*, 35.

⁴⁵White, *Great Controversy*, 493-494.

⁴⁶*Ibid.*

⁴⁷White, *Desire of Ages*, 234.

⁴⁸White, *Great Controversy*, 347. She distinguishes it from the future Kingdom which “will not come until the good tidings of His grace have been carried to all the earth” (*Thoughts From the Mount of Blessing*, 108-109).

White uses the term “the kingdom of glory” for the future immortal and everlasting Kingdom of God, which is the third stage of God’s Kingdom.⁴⁹ She claims that “the throne of glory,” which can be found in Matt 25:31, 32, “represents the kingdom of glory,” and that “the message of His second advent announces the kingdom of His glory.”⁵⁰ It seems that she intentionally uses “the Kingdom of Glory” to distinguish it from “the Kingdom of Grace” and to emphasize that it is the Kingdom in which God will be glorified through Jesus restoring His own glory and the saints having their glory with God’s grace through Jesus’ sacrifice.⁵¹

She states, “As used in the Bible, the expression ‘kingdom of God’ is employed to designate both the kingdom of grace and the kingdom of glory.”⁵² Since the expression, “the Kingdom of God,” means both, the author of this dissertation had to distinguish the Kingdom of Grace and the Kingdom of Glory according to its context. If it is related to the present aspect of the Kingdom of God and has soteriological aspects, it was

⁴⁹White, *Great Controversy*, 347. She writes that this Kingdom will be “set up when ‘the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High’” (ibid.).

⁵⁰White, *Desire of Ages*, 234. Even though she claims that she brings those two terms, “the Kingdom of Grace” and “the Kingdom of Glory,” from the biblical texts, she is not the first to use those terms. John Wesley recognized two aspects of the Kingdom of God and distinguished the Kingdom of Grace (Present Kingdom) from the Kingdom of Glory (Future Kingdom). This could be another point that indicates the fact that Ellen White was influenced by Wesleyanism. For Wesley’s uses of the two terms, the Kingdom of Grace and the Kingdom of Glory, see John Wesley, “Sermon XXI: Upon Our Lord’s Sermon on the Mount,” in *John Wesley’s Fifty Three Sermons*, ed. Edward H. Sugden (Nashville: Abingdon Press, 1983), 318-319.

⁵¹White, *Spiritual Gifts*, 1:34-35.

⁵²White, *Great Controversy*, 347. The term, ‘the Kingdom of heaven’ is frequently used instead for the term ‘the Kingdom of God.’ She adds, “In many of His parables Christ uses the expression “the kingdom of heaven” to designate the work of divine grace upon the hearts of men” (ibid.).

considered as the Kingdom of Grace, while if it is connected to the future aspect of the Kingdom of God, and has eschatological aspects, it was regarded as the Kingdom of Glory.

The Original Kingdom of God: God’s Kingdom before the Fall

This section requires some explanation in the context of “the Great Controversy.”⁵³ The phrase “the Great Controversy” indicates the history of the conflict “between Christ, the Prince of light, and Satan, the prince of darkness”⁵⁴ including how Satan fell and how sin came into this earth. Except for Ellen White’s writings, there can hardly be found detailed information concerning the events before the Fall.⁵⁵ As mentioned above, White wrote some books on this subject. The following section will briefly trace her description of what happened before the Fall of human beings.

⁵³See White, *Great Controversy*. Joseph J. Battistone writes, “the great controversy theme is the perspective from which the messenger of the Lord interprets the Scriptures,” and “the basic perspective from which Ellen White writes” (Battistone, “Ellen G. White’s Central Theme,” 22). Herbert E. Douglass also states, “The Great Controversy Theme does, however, explain the overall message of the Bible as it focuses on the person Jesus Christ and the impact of His mission on the destiny of humanity.” He adds, “Though the GCT [Great Controversy Theme] does not derive from Ellen White, much of its systematically developed message is enriched by her over-arching view of the Bible” (Herbert E. Douglass, “The Great Controversy Theme,” *Perspective Digest 5* [2000]: 27).

⁵⁴White, *Christ Triumphant*, 17.

⁵⁵Such conclusion can be made from Frank Holbrook’s historical overview on the great controversy. See, Frank B. Holbrook, “The Great Controversy,” in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), 997-1003.

Description of the Original Kingdom of God before the Fall

“From eternity in the past to eternity in the future,”⁵⁶ God is “the Sovereign of the universe.”⁵⁷ “The Father wrought by His Son in the creation of all heavenly beings.”⁵⁸ All things were created by Him and for Him.⁵⁹ White notes that “God desires from all His creatures the service of love—service that springs from an appreciation of His character.”⁶⁰ “There was perfect harmony throughout the universe of God”⁶¹ when all the created beings rendered Him voluntary service of love under the great principles of righteousness,⁶² making God supreme in their affections and allegiance.⁶³

The Rise of the Kingdom of Satan against the Kingdom of God

The perfect harmony of heaven was broken when Lucifer, the one who was first of the covering cherubs, began to desire self-exaltation.⁶⁴ Though he stood highest in power and glory among the inhabitants of heaven, next to Christ who is the Word and the

⁵⁶White, *Education*, 178.

⁵⁷White, *Patriarchs and Prophets*, 34.

⁵⁸Ibid.

⁵⁹Ibid. White acknowledges this by quoting Col 1:16.

⁶⁰White, *Patriarchs and Prophets*, 34.

⁶¹Ibid., 35.

⁶²White, *Great Controversy*, 493.

⁶³Ibid., 494.

⁶⁴Ibid. White supports her understanding of Satan’s identity with Old Testament texts, which are Ezek 28:12-17 and Isa 14:13, 14. She also clarifies that “the first sign of his [Satan] dissatisfaction was the manifestation of his desire to be equal with God, to be worshiped as God” (White, “The Government of God,” *Review and Herald*, March 9, 1886).

only begotten of God, he was not content with his position, coveted the glory with which the infinite Father had invested His Son,⁶⁵ and disputed the supremacy of God and the Son of God.⁶⁶

Even though God, the Sovereign of the universe, proved the true position of the Son of God and gave chances for Lucifer to repent and come back,⁶⁷ he did not stop his misrepresentation of God's character and rebellion against His law.⁶⁸ He further attempted to win other angels through his deceptive reasoning,⁶⁹ and succeeded in winning one third of the angels to his side.⁷⁰ God allowed him to carry forward his plan until his evil spirit fully developed into actual rebellion.⁷¹ Finally, he declared war against "the Son of God and those who were submissive to His will,"⁷² and was driven from heaven with his followers.⁷³

After Lucifer and his followers left heaven, they planned to take over the earthly kingdom, which was originally given to the first couple, as their kingdom by

⁶⁵White, *Patriarchs and Prophets*, 34-35. She says, "It was in seeking to exalt himself above the Son of God that Satan had sinned in heaven" (White, *Desire of Ages*, 129).

⁶⁶White, *Patriarchs and Prophets*, 35-36.

⁶⁷Ibid., 36-37.

⁶⁸White, *Patriarchs and Prophets*, 338.

⁶⁹Ibid., 40.

⁷⁰White, *Testimonies for the Church*, 3:115.

⁷¹White, *Patriarchs and Prophets*, 41.

⁷²White, *Early Writings*, 146.

⁷³Ibid. See also, *Great Controversy*, 499-500.

making them disobey God.⁷⁴ They succeeded in their plan and took control of men.⁷⁵ Satan claimed this earth as his,⁷⁶ and tried to establish his empire here.⁷⁷ This was how Lucifer, the light bearer,” became Satan, “the adversary.”⁷⁸

Issues in the Conflict between Two Kingdoms

“So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God.”⁷⁹ But this harmony was broken when Lucifer indulged his desire for self-exaltation.⁸⁰ In other words, the main issue of the Great Controversy is worship. To usurp God’s authority to be worshipped, Satan had to dispute the supremacy of God, especially of the Son of God, and impeached “the wisdom and love of the Creator.”⁸¹

⁷⁴Ellen G. White, *Adventist Home* (Hagerstown, MD: Review and Herald, 1952), 540. Though the kingdom of the earth was given to Adam, he was only “the vicegerent of the Creator,” and “Christ still remained the rightful King.” For this, see, *Desire of Ages*, 129; idem, *Early Writings*, 146-47; idem, *Education*, 24.

⁷⁵White, *Desire of Ages*, 114, 126.

⁷⁶White, *Early Writings*, 158.

⁷⁷White, *Desire of Ages*, 114.

⁷⁸White, *Patriarchs and Prophets*, 40.

⁷⁹Ibid., 35.

⁸⁰Ibid. She says, “Not content with his position, though honored above the heavenly host, he [Lucifer] ventured to covet homage due alone to the Creator.”

⁸¹Ibid., 36-37. She especially points out that Lucifer disputed the supremacy of the Son of God and had jealousy against Christ’s being treated equal with God.

God's Law

Lucifer first attacked God's law to falsify the word of God, requesting God's authenticity as the Sovereign of the universe. He claimed that "God is not just in imposing laws upon the angels," and slandered that "God was seeking merely the exaltation of Himself," "requiring submission and obedience from His creatures."⁸² Especially for angels, he said, there was no need of such restraint, since their own wisdom was a sufficient guide and "it was no more possible for them than for God Himself to err."⁸³ He even declared that "the law of God could not be obeyed."⁸⁴

God's Character

According to White, the law which Lucifer attacked is the exponent and transcript of God's character, and the embodiment of the principles of His Kingdom.⁸⁵ Now, by calling God's law into question, Lucifer questioned the character of God. Through attacking God's law, which is the expressed will of God,⁸⁶ Lucifer, in fact, criticized the character of God, the Sovereign of the universe.⁸⁷

⁸²White, *Patriarchs and Prophets*, 42.

⁸³*Ibid.*, 37.

⁸⁴White, *Desire of Ages*, 761.

⁸⁵Ellen G. White, "Character of the Law Revealed in Christ's Life," *Signs of the Times*, December 12, 1895; *idem*, "The Divine Standard of Character," *Review and Herald*, March 15, 1906; *idem*, *God's Amazing Grace*, 141. White mentions justice, mercy, and love as the principles set in the law. See for this, *idem*, *Prophets and Kings*, 275. She also calls those principles "the great principles of righteousness" (*ibid.*, 709).

⁸⁶Ellen G. White, *Maranatha: The Lord Is Coming* (Washington, DC: Review and Herald, 1976), 79.

⁸⁷Herbert E. Douglass quotes White (White, *Patriarchs and Prophets*, 338) in explaining Satan's purpose in the great controversy, saying, "From the opening of the

Lucifer first argued that the moral law as expressed to angels was unnecessary and restrictive to personal liberty,⁸⁸ and that God, therefore, must have had ulterior motives in subjecting intelligent creatures to its guidelines.

He also argued that in God's character there is an internal conflict. He claimed that "justice was inconsistent with mercy," and that God can only exercise justice against sinners who violate the law. He urged that "every sin must meet its punishment," and "if God should remit the punishment of sin, He would not be a God of truth and justice."⁸⁹

Freedom Independent from God's Control

Through arguing unfairness of God's law and God's character, Lucifer wanted to become free from the Creator's control.⁹⁰ He desired to be independent of God.⁹¹ In other words, he wanted to become his own god. That is the primary characteristic of sin.⁹² It means separation from the Creator, the source and sustainer of life.⁹³

great controversy,' she said, 'it has been Satan's purpose to misrepresent God's character and to excite rebellion against His law'" (Douglass, "The Great Controversy Theme," 27).

⁸⁸White, *Patriarchs and Prophets*, 36, 41; idem, *Great Controversy*, 495. See also Ellen G. White, "Surpassing Love revealed in His Plan," *Signs of the Times*, December 15, 1914.

⁸⁹White, *Desire of Ages*, 761.

⁹⁰White, *Patriarchs and Prophets*, 36, 42.

⁹¹Ellen G. White, "The First Temptation," *Youth's Instructor*, July 1, 1897.

⁹²Ellen G. White, *Faith I Live By* (Washington, DC: Review and Herald, 1958), 68.

⁹³Ellen G. White, *Mind, Character, and Personality*, 1: 28. See also Ellen G. White, *To Be Like Jesus* (Hagerstown, MD: Review and Herald, 2004), 239; idem, *Patriarchs and Prophets*, 305.

Subjects

The Kingdom of God had all “the inhabitants of heaven and of all the worlds that He had created,” as its subjects before Lucifer made rebellion against God’s government with the angels who followed him.⁹⁴ Even when Adam and Eve were created, they were also the subjects of the Kingdom of God⁹⁵ until they fell, through Satan’s temptation.

Territory

Since the Kingdom of God is spiritual in nature,⁹⁶ there is no need to distinguish its subjects from its territory. But if any distinction has to be made between those two, it would be that there was a change before and after the Fall, related to this earth. Before the Fall, this earth belonged to the Kingdom of God,⁹⁷ but after the Fall, according to Satan’s argument, it began to be under Satan’s control.⁹⁸

The Kingdom of Grace: God’s Kingdom between the Fall and the Second Advent

As soon as Adam and Eve fell, Satan called himself the ruler of this world,⁹⁹ and declared that the world became his dominion.¹⁰⁰ Claiming this earth as his kingdom,

⁹⁴White, *Patriarchs and Prophets*, 41. See also idem, *Christ Triumphant*, 106.

⁹⁵White, *Adventist Home*, 540.

⁹⁶White, *Fundamentals of Christian Education*, 177.

⁹⁷White, *Adventist Home*, 540.

⁹⁸White, *Desire of Ages*, 129.

⁹⁹White, *Patriarchs and Prophets*, 69.

¹⁰⁰White, *Selected Messages*, 1:286.

he counted “as his subjects those who unite with him in opposition to the God of heaven, because they have chosen him as their ruler.”¹⁰¹ In fact, the Kingdom of God on this earth lost its territory and its subjects because of the Fall of humanity. The Son of God “undertook to redeem man and to rescue the world from the grasp of Satan. The great controversy begun in heaven was to be decided in the very world, on the very same field, that Satan claimed as his.”¹⁰²

Description of the Kingdom of Grace

Christ came to establish the Kingdom of Grace.¹⁰³ To redeem man and to rescue the world, the plan of salvation, which had been laid before the creation of the earth, was put into operation.¹⁰⁴ “The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam.”¹⁰⁵ After the Fall, the Kingdom of Grace¹⁰⁶ was instituted with the covenant of grace. White says,

The covenant of grace was first made with man in Eden, when after the Fall there was given a divine promise that the seed of the woman should bruise the serpent’s head. To all men this covenant offered . . . the hope of salvation.¹⁰⁷

¹⁰¹Ellen G. White, “The Usurper’s Authority Disputed,” *Signs of the Times*, June 13, 1895.

¹⁰²White, *Patriarchs and Prophets*, 69.

¹⁰³White, *Christ’s Object Lessons*, 253-254.

¹⁰⁴Ibid., 63. White states that this decision was made in “the counsel of peace” (Zechariah 6:13).

¹⁰⁵White, *Desire of Ages*, 22. She quotes Rom 16:25 supporting this, and says, “It was a revelation of the mystery which hath been kept in silence through times eternal.”

¹⁰⁶White, *Great Controversy*, 347. It had existed by the promise of God (ibid., 348).

¹⁰⁷White, *Patriarchs and Prophets*, 370.

But the Kingdom of Grace could not be established until the death of Christ,¹⁰⁸ since the covenant of grace was not ratified until His death.¹⁰⁹

Terms Used for the Kingdom of Grace

White frequently uses two different expressions for the Kingdom of God, which are “the kingdom of grace” for the kingdom of the present, and “the kingdom of glory” for the kingdom of the future.¹¹⁰ She also uses “kingdom of righteousness,”¹¹¹ “kingdom of God,” and “kingdom of heaven.”¹¹² In this study, the term, “Kingdom of Grace” was selected for making a distinction from “Kingdom of Glory” which is used for

¹⁰⁸White, *Patriarchs and Prophets*, 347-348; idem, *Christ's Object Lessons*, 253-254. White considers death as sleep (idem, *Desire of Ages*, 527). She holds that the dead people do not go to heaven immediately at death, but sleep until the resurrection (idem, *Great Controversy*, 550). She claims that the doctrine of man's consciousness during death is Satan's doctrine (ibid., 539), and that man has no power to choose anything during death (idem, *Christ's Object Lessons*, 270), for they have no consciousness (idem, *Acts of the Apostles*, 257).

¹⁰⁹White, *Patriarchs and Prophets*, 371.

¹¹⁰White, *Great Controversy*, 347.

¹¹¹White, *Desire of Ages*, 130, 138; *Thoughts From the Mount of Blessing*, 110. For White, the Kingdom of Righteousness is the Kingdom in which the principle of righteousness (idem, *Testimonies for the Church*, 9:218), and the ennobling and sanctifying principles govern (idem, *Gospel Worker*, 396). With Christ's first advent, the Kingdom of Righteousness was established in the hearts of people who accepted Christ (idem, *Desire of Ages*, 138; idem, *Thoughts From the Mount of Blessing*, 99). Even the Kingdom of Glory can be called “the Kingdom of Righteousness,” because of its continuity through the Kingdom of Grace and the Kingdom of Glory.

¹¹²White, *Desire of Ages*, 506. “The Kingdom of God” and “the kingdom of heaven” are also used for the kingdom of the future.

the future aspect of the Kingdom of God. White understands that the Kingdom of Grace is the Kingdom of God in which divine grace works upon the hearts of men.¹¹³

Time of Its Establishment

As seen above, the Kingdom of Grace, the present Kingdom of God, was instituted after the Fall, and existed before the death of Christ,¹¹⁴ but was finally established at the Cross. White affirms,

The kingdom of grace was *instituted* immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, man could become its subjects, yet it was not actually *established* until the death of Christ.¹¹⁵

In addition to that, White points out that the Kingdom of God as the Kingdom of Grace is established when “hearts that have been full of sin and rebellion yield to the sovereignty

¹¹³White, *Great Controversy*, 347. She states, “In many of His parables Christ uses the expression ‘the kingdom of heaven’ to designate the work of divine grace upon the hearts of men.”

¹¹⁴Ibid., 347-348. White holds that “the kingdom of God [the Kingdom of Grace] is placed in the midst of us” “in our knowledge of Christ and His love” (idem, *Christ’s Object Lessons*, 317). She seems to think that as long as there is knowledge of Christ and His love, there is the Kingdom of Grace. White also states that the reason of the Kingdom of Grace’s existence in the purpose and by the promise of God was that “through faith, men could become its subjects” (idem, *Great Controversy*, 347).

¹¹⁵White, *Great Controversy*, 348. White’s carefulness can be found in her choice of words for the Kingdom of Grace. Emphasis mine. She goes on to say, “But when the Saviour yielded up His life, and with His expiring breath cried out, ‘it is finished,’ then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace, which had before existed by the promise of God, was then established” (ibid.). From her own explanation, it is not difficult to see that her understanding of the difference between the terms “was instituted” and “was established” is related to the term “was ratified.” It seems so obvious that she wants to state that the kingdom of grace began to exist (instituted) right after the fall of man, but was not ratified (established) until the death of Christ on the cross.

of His love,”¹¹⁶ and it is possible through receiving the Spirit of God, which “is the beginning of the life eternal.”¹¹⁷ In other words, it starts with the presence of Christ, and begins “as men enter into rest through Christ.”¹¹⁸

Issues in the Conflict

All the issues in the conflict that existed in the Original Kingdom of God before the Fall are present in the Kingdom of Grace, in more vivid and explicit forms, and yet we find the answers to all the issues in the plan of salvation through Christ.¹¹⁹

Satan revealed what his main concern was in the Great Controversy through his temptation to Christ (Matt 4:9-10). That is worship.¹²⁰ To usurp the worship from God, he attacks God’s law, and the character of God and claims that his authority is supreme in this world.¹²¹

¹¹⁶White, *Thoughts From the Mount of Blessing*, 108. She thinks that it is in progress, saying, “The kingdom of God’s grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love” (ibid.).

¹¹⁷White, *Desire of Ages*, 388. White understands that “life eternal” used here means “spiritual life in this human existence and eternal life in the kingdom of God” (White, “Counsel with Respect to Controversy,” *Manuscript Releases*, 6:233). In this context eternal life exists in spiritual life form. “Eternal life,” and “salvation,” cannot be understood without the Kingdom of God. White uses those terms interchangeably. See Ellen G. White, “Instruction to Ministers,” *Review and Herald*, February 18, 1909; *Acts of the Apostles*, 17. Both mean the entrance to the Kingdom of God (idem, “God’s Plan for Proclaiming the Gospel Message,” *Southern Watchman*, August 25, 1903).

¹¹⁸White, *Desire of Ages*, 331. See also “A Definition of Heaven,” *SDA Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1953-57), 7:989. Here she says, “The definition of heaven is the presence of Christ.”

¹¹⁹Ellen G. White, “The Plan of Salvation the Same in All Ages,” *Bible Echo*, July 15, 1893.

¹²⁰White, *Desire of Ages*, 129.

¹²¹Ibid. White says that Satan will come even “personating Jesus Christ, working

God's Law

Satan claimed that “God’s law was unjust and could not be obeyed,” pointing out Adam’s sin.¹²² When man became his captive by transgression, “the way seemed open for Satan to establish an independent kingdom, and to defy the authority of God and His Son.”¹²³ But the plan of salvation through the grace of Christ made it possible for man “to render obedience to His law,” and “to be finally redeemed from the power of the wicked one.”¹²⁴ Christ, in humanity, was to make up for man’s failure.¹²⁵

White pinpoints Satan’s great deception of changing the law of God, which is the introduction of Sunday in place of the Sabbath of the fourth commandment.¹²⁶ Satan has made the Sabbath the target of special attack because the observance of the Sabbath reminds humanity of God as Creator, and His Creatorship deserves our worship.¹²⁷ God’s law, however, is unchangeable, as God does not change. It is proved by Christ’s death. White explains,

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to “magnify the law” and to “make it honorable.” Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that

mighty miracles. . . . We shall be commanded to worship this being, whom the world will glorify as Christ” (White, “David’s Prayer,” *Review and Herald*, December 18, 1888).

¹²²White, *Desire of Ages*, 117.

¹²³White, *Patriarchs and Prophets*, 331.

¹²⁴Ibid.

¹²⁵White, *Desire of Ages*, 117.

¹²⁶White, *Prophets and Kings*, 183-184.

¹²⁷White, *Great Controversy*, 438.

God's law is unchangeable. . . . The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.¹²⁸

She stresses the importance of the observance of the Sabbath,

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. . . . The keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator.¹²⁹

Character of God

Satan accused God “of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures,”¹³⁰ and argued that His character has an internal conflict in applying His principles which are inconsistent. He thought that “justice was inconsistent with mercy.”¹³¹

¹²⁸White, *Great Controversy*, 503.

¹²⁹Ibid., 605. Ellen White also states, “The holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers” (White, *Early Writings*, 33). Malcolm Bull and Keith Lockhart argue that White considered the observance of the Sabbath significantly important and took it as something more than one of the eschatological aspects. They stated that “Ellen White argued that the Sabbath was also a memorial of the six-day creation described in Genesis, that the day was a continuing symbol of loyalty to God's law, and that it was at the center of the conflict between Christ and Satan, which connected the Sabbath to her great controversy theme.” For this, see Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary: Seventh-day Adventism and the American Dream* (Bloomington, IN: Indiana University Press, 2007), 42. Seventh-day Adventists generally hold that the eschatological aspects of Sabbath-keeping play an important role of the Church's recognition of itself as the remnant before the Second Coming of Christ occurs. See e.g. *Seventh-day Adventists Believe. . .*, 166-167.

¹³⁰White, *Great Controversy*, 502.

¹³¹White, *Desire of Ages*, 761.

God, however, showed through the plan of redemption that “mercy does not set aside justice.” Without changing His law, God reconciled the world unto Himself, through His own sacrifice in Christ.¹³² White contrasts Satan with Christ in their totally different inclinations as follows:

Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for “God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. It was seen, also, that while Lucifer had opened the door for the entrance of sin by his desire for honor and supremacy, Christ had, in order to destroy sin, humbled Himself and become obedient unto death.¹³³

Freedom Independent from God’s Control

For the good of the entire universe, the result of each choice deciding whom one will serve has to be shown before the whole universe. That is the reason that Satan’s rebellion was allowed to grow up to its fullness.¹³⁴ White states,

Yet Satan was not then destroyed. . . . The principles at stake were to be more fully revealed. . . . Man as well as angels must see the contrast between the Prince of light and the prince of darkness. He must choose whom he will serve.¹³⁵

She adds,

Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. . . . For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question.¹³⁶

¹³²White, *Desire of Ages*, 762.

¹³³White, *Great Controversy*, 502.

¹³⁴White, *Patriarchs and Prophets*, 42-43.

¹³⁵White, *Desire of Ages*, 761.

¹³⁶White, *Patriarchs and Prophets*, 42.

Satan chose to follow his own principles of selfishness.¹³⁷ White points out that Satan's rebellion had to be "a perpetual testimony to the nature of sin and its terrible results," and "a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty."¹³⁸

White understands Satan's rebellion as an attempt to be free from God's control. She observes that "The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority."¹³⁹

Subjects

The subjects of the Kingdom of Grace are "all those who do His will." White adds,

They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's kingdom are the sons of God, partners in His great firm. The elect of God are a chosen generation, a peculiar people, a holy nation, to show forth the praises of Him who hath called them out of darkness into His marvelous light. They are the salt of the earth, the light of the world. They are living stones, a royal priesthood. They are in copartnership with Jesus Christ.¹⁴⁰

White claims that even before the establishment of the Kingdom of Grace, which is the death of Christ, men could become the subjects of the Kingdom of Grace through faith.¹⁴¹

¹³⁷Ellen G. White, *Counsels on Stewardship* (Washington, DC: Review and Herald, 1940), 24; idem, "The Great Controversy," *Review and Herald*, September 7, 1897.

¹³⁸White, *Patriarchs and Prophets*, 42-43.

¹³⁹*Ibid.*, 43.

¹⁴⁰Ellen G. White, *Testimonies to Ministers and Gospel Workers*, 422. White says that people are hanging in the balance, and that they should choose either to be subjects for God's Kingdom or slaves to Satan's kingdom. See for more description, Ellen G. White, *Child Guidance* (Washington, DC: Review and Herald, 1954), 67, 563.

¹⁴¹White, *Great Controversy*, 347-348.

Territory

There are “no territorial lines” in the Kingdom of Grace since it is a spiritual kingdom.¹⁴² It embraces every caste and every nation. Where the subjects of the Kingdom of Grace are, there is the Kingdom of Grace.¹⁴³

Nature of the Kingdom of Grace

Mystery of the Kingdom of Grace

Meaning of the word “mystery”

When she reads the word, “mystery,”¹⁴⁴ White states that it does not mean something that “could not be understood,” but means “something that could be comprehended by the human mind when enlightened by the Spirit of God,”¹⁴⁵ when they have honest and humble hearts, and “long to know the truth.”¹⁴⁶ She writes, “Those who

¹⁴²White, *Acts of the Apostles*, 20. Bhola considers this spiritual kingdom as “an asylum from Satan’s domination.” He writes, “This invisible realm provides an asylum from Satan’s domination. A healing process takes place in the lives of the citizens of the kingdom. The individual is trained and equipped for a sinless society, whether it be in this world and for other worlds. It provides the basis for the philosophy of mission, for all those who become citizens of the kingdom of God are automatically soldiers enlisted in God’s army and are required to fight for the salvation of the lost” (Bhola, “A Seventh-day Adventist Concept of the Kingdom of God and Its Implication for Religious Education,” 126).

¹⁴³White, *Acts of the Apostles*, 20.

¹⁴⁴In many cases, White uses the plural form “mysteries.” See Ellen G. White, *That I May Know Him* (Washington, DC: Review and Herald, 1964), 205; *To Be Like Jesus*, 350; *God’s Amazing Grace*, 212.

¹⁴⁵Ellen G. White, “Christ’s Use of Parables,” *Signs of the Times*, October 24, 1892.

¹⁴⁶White, *That I May Know Him*, 205.

do not love and fear God cannot understand the mysteries of the kingdom of heaven,” giving an example from Daniel 2.¹⁴⁷

White uses the mysteries of the kingdom of heaven in a broader sense, not limited to the parables Jesus used.¹⁴⁸ Notwithstanding her broad usage of the term, she understands that the mysteries of the Kingdom, related to the parables, have something to do with “the nature of His Kingdom and manner in which it was to be established.”¹⁴⁹

Then, what are the points that she wants to make clear about the nature of His Kingdom and manner of its establishment?

The nature of the Kingdom of Grace and manner of its establishment

White states that there is no earthly government which can provide a similitude to the Kingdom of Christ.¹⁵⁰ It has to “be set up in the world,” but “is not of this world.”¹⁵¹ It is a spiritual kingdom in its nature,¹⁵² a kingdom “of His love, His grace,

¹⁴⁷White, *Manuscript Releases*, 13:63. Giving an example from Dan 2, she writes, “The dream given him [Nebuchadnezzar] was very explicit, but the magicians, the astrologers, the soothsayers, and the Chaldeans could not make known to the king his dream or tell the interpretation thereof. Those who do not love and fear God cannot understand the mysteries of the kingdom of heaven. They cannot approach unto the throne of Him who dwelleth in light unapproachable; and the things of God are to them mysteries of mysteries. But the king bears testimony to the fact that the servants of God understand the things of God. Daniel told the dream and the interpretation thereof before the king” (ibid.).

¹⁴⁸White, *That I May Know Him*, 205; idem, *Counsels to Parents, Teachers, and Students* (Mountain View, CA: Pacific Press, 1913), 240.

¹⁴⁹White, *Desire of Ages*, 333.

¹⁵⁰White, *Christ’s Object Lessons*, 76.

¹⁵¹White, *Acts of the Apostles*, 16; idem, *Desire of Ages*, 727; idem, *Christ’s Object Lessons*, 397. White emphasizes that this kingdom is not a temporal and earthly kingdom as Christ’s hearers expected. Even though it is in the world, yet it is not to be

and His righteousness.”¹⁵³ It has to be established in men’s heart, “not by outward display,” but through the implanting of Christ’s nature “through the work of the Holy Spirit.”¹⁵⁴ It also is to be set up “humble and insignificant” in its beginning.¹⁵⁵ Neither “by the decisions of courts or councils or legislative assemblies,” nor “the patronage of worldly great men,”¹⁵⁶ is this spiritual kingdom to be established. It rather comes “through the inward working of His Spirit, the fellowship of the soul with Him who is its life.”¹⁵⁷ Since it is a spiritual kingdom, there is no use of “brute force to compel the conscience,”¹⁵⁸ and “no lordly oppression, no compulsion of manner.”¹⁵⁹

like other earthly kingdoms. She seems to point out that the Kingdom of Grace has to reflect Who reigns through showing the likeness of Christ.

¹⁵²White, *Fundamentals of Christian Education*, 177.

¹⁵³White, *Thoughts From the Mount of Blessing*, 8; idem, *Fundamentals of Christian Education*, 177; idem, *Desire of Ages*, 820. These principles of the Kingdom of Grace are opposite to the principles of the kingdom of Satan. She understands that the spirit of the Kingdom of Grace through the gospel of the grace of God in Christ cannot be in harmony with the spirit of the kingdom of Satan. Through contrasting the antagonistic principles of two kingdoms, she seems to indicate that the great controversy which began in heaven before the creation of this earth is still going on in the Kingdom of Grace. She also holds that even though it is a spiritual kingdom, it can be experienced through the providence of God “who has all power in heaven and earth” (idem, *Thoughts From the Mount of Blessing*, 99).

¹⁵⁴White, *Evangelism*, 531. She understands that the Kingdom of Grace cannot be received by the natural man, since ‘the natural man receiveth not the things of the Spirit of God’ (1 Cor 2:14). For her understanding, see idem, *Desire of Ages*, 509

¹⁵⁵White, *Christ’s Object Lessons*, 77.

¹⁵⁶White, *Desire of Ages*, 509.

¹⁵⁷Ellen G. White, *Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 36.

¹⁵⁸White, *Christ’s Object Lessons*, 77.

¹⁵⁹White, *Desire of Ages*, 551.

She understands that “though [the Kingdom of Glory is] not yet fully accomplished, the work [of the Kingdom of Glory] is begun [in the Kingdom of Grace] in them [who are “the poor in spirit, the meek, the persecuted for righteousness’ sake,”] which will make them ‘meet to be partakers of the inheritance of the saints in light.’ Colossians 1:12.”¹⁶⁰

What the Parables Teach about the Kingdom of Grace

As He came to the world to show the unseen divinity and invisible glory through His incarnation, Christ taught, in parables, “the divine truths by earthly things with which the people were most familiar.” White thus says, “Natural things were the medium for the spiritual.”¹⁶¹ For her, “Christ’s parables are links in the chain of truth that unites man with God and earth with heaven.”¹⁶²

White believes that the principles of the Kingdom of God are revealed in the growth and development of nature,¹⁶³ and that through the parables, Christ explained “the nature of His kingdom and the manner in which it was to be established.”¹⁶⁴ She seems to

¹⁶⁰White, *Thoughts From the Mount of Blessing*, 8. White seems to show a similar view to Ladd’s concept of “fulfillment without consummation.” She seems to understand that the Kingdom of Grace comes in a form not expected and thus only a few who believe can receive and enjoy it. She acknowledges that the Kingdom of God is not fully accomplished yet, but it is at work now.

¹⁶¹White, *Christ’s Object Lessons*, 17.

¹⁶²*Ibid.*, 17-18.

¹⁶³White, *Ministry of Healing*, 54.

¹⁶⁴White, *Desire of Ages*, 333. She says, “The Lord presents in parables the rise and progress of the work that results from the preaching of His word, the present truth for this time” (*idem*, *Christ Triumphant*, 236).

understand that the parables that Jesus used teach mainly the Kingdom of Grace¹⁶⁵ and that the rewards or the results of the devoted efforts described in the parables indicate the Kingdom of Glory in its eschatological aspects. In the following section, we will look for what each parable teaches in detail.

The Kingdom of Grace in the parables in Mark 4 and Matt 13

1. *The sower went forth to sow* (Matt 13:1-9, 18-23; Mark 4:1-20)

White points out that by the parable of four kinds of soil Christ illustrates the things of the Kingdom of Grace and His work for His people. As a sower, Christ came to this earth to scatter the heavenly grain of truth, expecting that sowing the gospel seed brings “man back to his loyalty to God.”¹⁶⁶

White states that the Kingdom of Grace did not come as expected by the people of Christ’s time.¹⁶⁷ Even though they received the services designed for indicating the One to come, the Jews had lost sight of the antitype and rather had exalted the forms and ceremonies instead. To them, who expected Him “to establish His empire on the ruins of earthly kingdoms,” Christ answered in this parable, verifying that the Kingdom of God, the Kingdom of Grace, is to prevail, “Not by force of arms, not by violent interpositions, . . . but by the implanting of a new principle in the hearts of men.” White adds,

¹⁶⁵Explaining the Kingdom of Grace, White states that “In many of His parables Christ uses the expression ‘the kingdom of heaven’ to designate the work of divine grace upon the hearts of men” (White, *Great Controversy*, 347). Here the Kingdom of heaven is synonymous with the Kingdom of Grace, even though the Kingdom of heaven means both the Kingdom of Grace and the Kingdom of Glory.

¹⁶⁶White, *Christ’s Object Lessons*, 33.

¹⁶⁷Ibid., 34.

“He that soweth the good seed is the Son of man.” Matthew 13:37. Christ had come, not as a king, but as a sower; not for the overthrow of kingdoms, but for the scattering of seed; not to point His followers to earthly triumphs and national greatness, but to a harvest to be gathered after patient toil and through losses and disappointments.¹⁶⁸

She believes that “Every seed has in itself a germinating principle,” and “so there is life in God’s word.” She affirms,

In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God.¹⁶⁹

She also mentions concerning the task of Christians, that “the parable of the sower shows the manner in which we should work,” since “the work of the gospel ministry is the sowing of the seed.”¹⁷⁰ In her explanation of this parable, White teaches that the Kingdom of Grace has now come to work among men’s lives through sowing the seeds (implanting a new principle in the hearts of men), but in an utterly unexpected way (mysterious to the nonbelievers), and that there should be character development and Christlike life among those who receive the word of God, the seed.¹⁷¹

2. *Tares* (Matt 13:24-30, 37-43)

White applies this parable, not to the world, but to “the church of Christ in the world.” She describes this parable as “a description of that which pertains to the kingdom

¹⁶⁸White, *Christ’s Object Lessons*, 35.

¹⁶⁹Ibid., 38. White supports this with “The words that I speak unto you, they are Spirit, and they are life” (John 6:63), and “He that heareth My word, and believeth on Him that sent Me, hath everlasting life” (John 5:24).

¹⁷⁰White, *Christ Triumphant*, 236.

¹⁷¹White, *Christ’s Object Lessons*, 60.

of God [the Kingdom of Grace], His work of salvation of men; and this work is accomplished through the church.”¹⁷² The sower is Christ, by whom was sowed the good seed, “the living Word of God which works in the personal sanctification of the receivers, elevating them by bringing them into the participation of the divine nature,”¹⁷³ while “the tares represent a class who are the fruit or embodiment of error, of false principles.”¹⁷⁴ Christ lets the tares and the wheat grow together until “the end of probationary time,”¹⁷⁵ but “He has “not committed to us the work of judging character and motive,”¹⁷⁶ in other words, who the tares are or not. This parable was given for “humility and distrust of self,” not for “judgment and condemnation of others.”¹⁷⁷ She also reminds that “the teaching of this parable is illustrated in God’s own dealing with men and angels,”¹⁷⁸ through God’s long endurance with Satan when Satan became a deceiver in the original Kingdom of God before his Fall. She holds that this parable teaches that Christians need to learn “forbearance and tender love,”¹⁷⁹ not judgment and condemnation of others due to their shortcomings, in the Kingdom of Grace before the Kingdom of Glory comes.

¹⁷²White, *Christ’s Object Lessons*, 70. She insists that we should understand this parable “as signifying the church of Christ in the world” since “it is in the church that we are to grow and ripen for the garner of God” (ibid.).

¹⁷³White, *Christ Triumphant*, 236.

¹⁷⁴White, *Christ’s Object Lessons*, 70-71. White understands that the end of probationary time is the end of the Kingdom of Grace.

¹⁷⁵Ibid., 72.

¹⁷⁶Ibid., 71.

¹⁷⁷Ibid., 74.

¹⁷⁸Ibid., 72.

¹⁷⁹Ibid.

3. *Like a grain of mustard seed* (Matt 13:31, 32; Mark 4:30-32)

White understands that the principles of development of God's Kingdom are "opposite of those that rule the kingdoms of this world" which "prevail by physical force," and "maintain their dominion by war."¹⁸⁰ God does not compel the conscience by using brute force. Unlike the expectations of the Jews, Christ did not follow the patterns of the worldly kingdoms. He, rather, implanted a principle which is of "truth and righteousness." Through implanting it, "He counterworks error and sin." She explains, "So the kingdom of Christ [the Kingdom of Grace] in its beginning seemed humble and insignificant. Compared with earthly kingdoms it appeared to be the least of all."¹⁸¹ "So the work of grace in the heart," she reaffirms, "is small in its beginning." Describing the growth of God's church in history, she sees the repeated fulfillment of this parable, saying "Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is repeated."¹⁸² Explaining this parable, White reassures that the Kingdom of Grace comes and works in an utterly unexpected way (mystery).

4. *Like unto leaven* (Matt 13:33; Luke 13:20, 21)

White depicts this parable as "another representation of the seeds of the truth which work from the inward to the outward." She adds, "so the working of truth continues secretly, silently, steadily, pervading all the faculties of the soul and all the

¹⁸⁰White, *Christ's Object Lessons*, 77.

¹⁸¹Ibid.

¹⁸²Ibid., 78.

kingdoms of the world,”¹⁸³ distinguishing Christ’s use of leaven in this parable from the Jewish understanding of leaven as an emblem of sin, for the leaven in this parable represents the Kingdom of God [the Kingdom of Grace], especially in illustration of the “quicken[ing], assimilating power of the grace of God.”¹⁸⁴ Since the sinners cannot restore God’s image themselves, they must receive the grace of God [leaven] which “works from within outward,”¹⁸⁵ “before he can be fitted for the kingdom of glory.”¹⁸⁶ Emphasizing the need for the heart to be converted and sanctified, she insists,

True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God.¹⁸⁷

She believes that this is possible through studying and obeying the Word of God which is “the great agency in the transformation of character.”¹⁸⁸

5. *Hidden treasure* (Matt 13:44)

“This parable,” White states, “illustrates the value of the heavenly treasure, and the effort that should be made to secure it.”¹⁸⁹ She interprets the field containing the

¹⁸³Ellen G. White, “Ye are the Light of the World,” *Home Missionary*, July 1, 1897.

¹⁸⁴White, *Christ’s Object Lessons*, 95. She contrasts the leaven in this parable with “the leaven of the Pharisees” in Luke 12:1, and “the leaven of malice and wickedness” in 1 Corinthians 5:8.

¹⁸⁵*Ibid.*, 97. She affirms that “our first work is with the heart.”

¹⁸⁶*Ibid.*, 96.

¹⁸⁷*Ibid.*, 97-98. She states that one cannot “enter into the joy of obedience” with “a sense of obligation merely.”

¹⁸⁸*Ibid.*, 100. She also states “The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of Scriptures” (*ibid.*, 60).

treasure as the Bible, and the hidden treasure as the gospel. She claims that “Christ is the truth,”¹⁹⁰ and “our salvation depends on a knowledge of the truth contained in the Scriptures.”¹⁹¹ “The experimental knowledge of God and of Jesus Christ whom He has sent,” through studying and obeying His word, “transforms man into the image of God,” and this knowledge can be obtained only by the people who give all for it.¹⁹² White understands that it requires a sacrifice to receive Christ, the truth, and to enter the Kingdom of Grace.¹⁹³

6. *The pearl* (Matt 13:45, 46)

“Christ Himself is the pearl of great price,” says White. She understands that the reason that the pearl in this parable is not a gift, but a thing to buy at the purchasing price, is that the pearl is a gift only to “those who give themselves, soul, body, and spirit, to Him without reserve.” So is salvation.¹⁹⁴

She also notices that those who “have not unholy ambition and their love for worldly attractions,” so called “Almost Christians,” are not in the Kingdom of Grace.¹⁹⁵

¹⁸⁹White, *Christ's Object Lessons*, 104.

¹⁹⁰Ibid., 110.

¹⁹¹Ibid., 111.

¹⁹²Ibid., 114.

¹⁹³Ibid., 105.

¹⁹⁴Ibid., 115.

¹⁹⁵Ibid., 118. She states, “Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved, means to be not almost but wholly lost” (ibid.).

She understands that it is not easy to enter the Kingdom of Grace, since it requires taking up the cross and following Christ in the path of self-denial and sacrifice.

7. *The net* (Matt 13:47-50)

White holds that the parable of the net is very similar to the parable of the tares in two aspects. First, “Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God.”¹⁹⁶ Second, both parables “teach that there is to be no probation after the judgment.”¹⁹⁷ White explains that “the casting of the net is the preaching of the gospel,” and “when the mission of the gospel is completed, the judgment will accomplish the work of separation.”¹⁹⁸ White considers this judgment as the investigative judgment before the Second Coming of Christ,¹⁹⁹ and holds that there will be no more probation or preaching of the gospel after the investigative judgment, even during the millennium.

8. *Things new and old* (Matt 13:51, 52)

This parable was given to teach people in the Kingdom of Grace “their responsibility in regard to the truths they had received.”²⁰⁰ White states, “In proportion as the Lord has made them the depositaries of sacred truth will be their desire that others

¹⁹⁶White, *Christ's Object Lessons* 123. She adds, “The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation” (ibid.).

¹⁹⁷Ibid.

¹⁹⁸Ibid., 122.

¹⁹⁹White, *Great Controversy*, 352, 428, 490-491. The probation ends with the investigative judgment before the Second Advent of Christ. There will be no more probation during the millennium.

²⁰⁰White, *Christ's Object Lessons*, 124.

shall receive the same blessing. And as they make known the rich treasures of God's grace, more and still more of the grace of Christ will be imparted to them."²⁰¹ White insists that Christ's disciples, as a depositary of sacred truth—old and new—should share the blessings of the Kingdom of Grace with others in the world.²⁰²

9. *Summary of the Kingdom of Grace in the Parables in Mark 4 and Matt 13*

White holds that the principles and the nature of the Kingdom of Grace, and the manner in which it was to be established are revealed in the parables. Summarizing the parables in Mark 4 and Matt 13, she states,

He [Christ] had likened His own work to that of the sower; the development of His kingdom to the growth of the mustard seed and the effect of leaven in the measure of meal. The great final separation of the righteous and the wicked He had pictured in the parables of the wheat and tares and the fishing net. The exceeding preciousness of the truths He taught had been illustrated by the hidden treasure and the pearl of great price, while in the parable of the householder He taught His disciples how they were to labor as His representatives."²⁰³

She understands that the Kingdom of Grace, the spiritual Kingdom in Christ, came "by the implanting of a new principle,"²⁰⁴ "love" which is "the underlying principle of God's government in heaven and earth,"²⁰⁵ "in the hearts of men,"²⁰⁶ "secretly, silently, steadily,"²⁰⁷ not by physical force or by war as expected by the Jews. It can be refused

²⁰¹White, *Christ's Object Lessons*, 125.

²⁰²Ibid., 124.

²⁰³White, *Desire of Ages*, 333.

²⁰⁴White, *Christ's Object Lessons*, 35.

²⁰⁵Ibid., 49.

²⁰⁶Ibid., 35.

²⁰⁷White, "Ye are the Light of the World."

because God does not compel the conscience by using brute force.²⁰⁸ She also insists that there should be character development and Christlike life, through learning forbearance and tender love, not judging and condemning others due to their shortcomings, among those who receive the word of God, the seed, in the Kingdom of Grace.

The Kingdom of Grace in its beginning seems small, humble and insignificant, but it grows through quickening and assimilating the power of the grace of God, which works from within outward until converted sinners become fit for the Kingdom of Glory. She holds that this is possible through studying and obeying the Word of God, and sacrificing themselves without reserve to receive Christ.

She understands that there is no time when all the wicked will turn to God and that there is no probation and preaching of the gospel after the investigative judgment, the end of the Kingdom of Grace, before the Second Coming of Christ. Thus, she urges those in the Kingdom of Grace, the depositaries of sacred truth, to share the blessings with others in the world that others may receive the same blessings. That is how the Kingdom of Grace is to be established.

The Kingdom of Grace in other parables

1. *The first condition to enter the Kingdom of Grace in the parable of two worshippers* (Luke 18:9-14)

In the parable of two worshippers that teaches how we become the subjects of the Kingdom of Grace, White sees that “the very first condition of acceptance with God

²⁰⁸White, *Christ's Object Lessons*, 47-48, 77.

[the King]” is “the recognition of our poverty and sin.”²⁰⁹ She affirms that “our only safety is in constant distrust of self, and dependence on Christ,”²¹⁰ and “it is only he who knows himself to be a sinner that Christ can save.”²¹¹ This is possible only when “the renunciation of self is made,”²¹² and this renunciation of self is to be renewed “at every advance step heavenward.”²¹³

2. *God seeking the lost* (Luke 15)

Through three parables in Luke 15, White understands that Christ teaches “salvation does not come through our seeking after God but through God’s seeking after us.”²¹⁴ God is seeking us with His “pitying love for” us “who are straying from Him”²¹⁵ no matter how bad our conditions are—whether we realize that we are separated from God (the lost sheep), or we have no sense of our conditions (the lost piece of silver), or we have once known the Father’s love, but have allowed the tempter to lead us captive at his will (the lost son).

White sees, especially in the parable of the lost son, God’s love which “still yearns over the one who has chosen to separate from Him,” and “sets in operation

²⁰⁹White, *Christ’s Object Lessons*, 152.

²¹⁰Ibid., 155.

²¹¹Ibid., 158.

²¹²Ibid., 160.

²¹³Ibid., 160-161.

²¹⁴Ibid., 189.

²¹⁵Ibid., 198.

influences to bring him back to the Father's house."²¹⁶ She points out that one condition that makes God [the King] accept us is to go back to Him, believing His redemption,²¹⁷ without "waiting to be good enough to come to God."²¹⁸ That is how we become the subjects of the Kingdom of Grace.

3. *The responsibilities of the subjects of the Kingdom of Grace* (Luke 10:25-37, 12:13-21, 13:1-9, 14:1, 12-24, 16:1-9, 19-31; Matt 18:21-35, 21:23-32, 33-34, 22:1-14, 25:13-30)

White understands that Christ teaches diverse responsibilities of the subjects of the Kingdom of Grace in His parables in Luke and Matt. Many of those parables teach that the blessings of the Kingdom of Grace that God's people enjoy should be shared with others who have not experienced them yet and that if they do not share them with others, the blessings that they have will be taken away from them (Luke 13:1-9, 14:1, 12-24).²¹⁹

White explains the responsibility to apply God's forgiveness toward us to our forgiveness toward others in the parable in Matt 18:21-35. She thinks that "we are not forgiven *because* we forgive, but *as* we forgive." She considers our forgiveness to others as a natural reaction of God's forgiveness made to us. She concludes her understanding

²¹⁶White, *Christ's Object Lessons*, 202.

²¹⁷Ibid., 205.

²¹⁸Ibid., 205-206.

²¹⁹White sees in the parable of the barren fig tree a warning that if "the fruits of the Spirit are not seen in your life" (ibid., 216), "Cut it down; why cumbereth it the ground?" shall be heard (ibid., 218). She also perceives, in the parable of a great supper the instruction which Jesus wanted to give, that the Jews had rejected "the invitation of mercy, the call to God's kingdom" (ibid., 219).

of forgiveness, saying that “the ground of all forgiveness is found in the unmerited love of God, but by our attitude toward others we show whether we have made that love our own.”²²⁰ In this parable, she sees that all in the Kingdom of Grace should be partakers of God’s pardoning grace, being merciful toward others.²²¹

White understands that the parable in Luke 12:13-21 teaches the responsibility of the servants of Christ as stewards of His goods in the Kingdom of Grace.²²² They are to desire the grace of heaven to serve for the benefit of others in the spirit of Christ, not to serve their selfish purposes in the spirit of Satan. She states, “To live for self is to perish. Covetousness, the desire of benefit for self’s sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others.”²²³

In her explanation of the parable of the rich man and Lazarus in Luke 16:19-31, White states that this parable teaches that “men decide their eternal destiny” in this life’s probationary time²²⁴ in the Kingdom of Grace, and that “every man is given sufficient light for the discharge of the duties required of him. Man’s responsibilities are proportionate to his opportunities and privileges.”²²⁵ She emphasizes that only “the good deeds done in winning souls to Christ [in the Kingdom of Grace] are carried to the heavenly courts.”²²⁶

²²⁰White, *Christ’s Object Lessons*, 251.

²²¹Ibid.

²²²Ibid., 255.

²²³Ibid., 259. White thinks that to have the spirit of Christ means eternal life in Him. She provides 1 John 5:11, 12 for the ground of her argument on it.

²²⁴Ibid., 260.

White thinks that importance of obedience not only in words, but also in deeds, can be learned from the parable of two sons in Matt 21:23-32, the parable of the Lord's vineyard in Matt 21:33-44, and the parable of the good Samaritan in Luke 10:25-37. She understands that only two classes of people can be found in the judgment at the end of the Kingdom of Grace—those who violate God's law and those who obey it—before the Kingdom of Glory comes.²²⁷

She believes that Israel was the Lord's vineyard that received the rich blessings to represent the character of God and to reveal the principles of His kingdom as His people to the heathen nations, through obedience to His law, but failed her mission.²²⁸ She holds that the mission which was given to Israel as an agency of the Kingdom of Grace, was given to the Church, His people. She states, "The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us. . . . Through His people [the Church] Christ is to manifest His character and the principles of His kingdom."²²⁹

²²⁵White, *Christ's Object Lessons*, 265.

²²⁶Ibid., 266.

²²⁷Ibid., 283.

²²⁸Ibid., 285. White also states, "*Through the Jewish nation* it was God's purpose to impart rich blessings to all peoples. *Through Israel* the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him *through His church*. He designed that the principles revealed through *His people* should be the means of restoring the moral image of God in man" (ibid., 286) (emphasis mine). According to the paragraph above, White seems to consider the Jewish nation and Israel, as His people and His church. She seems to understand Israel in the Old Testament to be God's church in the Old Testament. In other words, she seems to comprehend Israel in her concept of God's church, God's people.

²²⁹Ibid., 296.

Through her explanation of the parable of the good Samaritan, White points out that “Man’s destiny will be determined by his obedience to the whole law”²³⁰ which includes “Thou shalt love thy neighbour as thyself,”²³¹ and that “our neighbour is every person who needs our help. Our neighbour is every soul who is wounded and bruised by the adversary. Our neighbour is every one who is the property of God.”²³² She emphasizes that “by co-operating with heavenly beings in their work on earth [in the Kingdom of Grace]” through loving their neighbours, “we are preparing for their companionship in heaven [the Kingdom of Glory].”²³³

White reemphasizes the responsibility of Israel as “the depositaries of sacred truth for the blessing of the world”²³⁴ in her comments of the parable of an unfaithful steward in Luke 16:1-9. She claims that the living oracles were entrusted to Israel by God that Israel might communicate the light to others,²³⁵ since using His gifts in “ministering to the afflicted, the suffering, and the sinful,” in the Kingdom of Grace is the way to “enter into partnership with heavenly beings,” and to make our characters be assimilated to heavenly beings.²³⁶

²³⁰White, *Christ’s Object Lessons*, 377-378.

²³¹Ibid., 382.

²³²Ibid., 376.

²³³Ibid., 389.

²³⁴Ibid., 369.

²³⁵Ibid., 369.

²³⁶Ibid., 373.

The importance of the pure and spotless character for the subjects of the Kingdom of Grace is dealt with in White's treatment of the parable of the wedding garment in Matt 22:1-14. She thinks that this parable teaches that "there is a preparation to be made [in the Kingdom of Grace] by all who attend the feast [in the Kingdom of Glory]."²³⁷ What is to be prepared for the feast is "the wedding garment," which is "the pure, spotless character which Christ's true followers will possess." She goes on to say "Our characters are revealed by what we do. The works show whether the faith is genuine."²³⁸

Besides emphasizing the need of preparation for the feast, she holds that the judgment is represented by "the king's examination of the guests at the feast," especially "the investigative judgment," which is taking place "in the courts of heaven," "while men are still dwelling upon the earth."²³⁹ Because of that, she insists that "there will be no future probation in which to prepare for eternity," that we have to "put on the robe of Christ's righteousness" in this life [the Kingdom of Grace], which will be "our only opportunity."²⁴⁰

One of the responsibilities of God's people in the Kingdom of Grace is related to using the talents that they receive from God. Commenting on the parable of talents in Matt 25:13-30, White notes that "to watch for His coming" means spending time "in

²³⁷White, *Christ's Object Lessons*, 308.

²³⁸Ibid., 310. This "wedding garment" is also called "fine linen" which "is the righteousness of saints" (Revelation 19:8).

²³⁹Ibid., 310.

²⁴⁰Ibid., 318.

diligent working,” “not in idle waiting,” using His goods.²⁴¹ She holds that what matters is not “how much have I received?” but “what am I doing with that which I have?” She calls it “the first duty we owe to God and to our fellow men.”²⁴²

She understands that “Christ’s followers have been redeemed for service. . . . By living to minister for others, man is brought into connection with Christ.”²⁴³ Christ entrusts the gifts of the Holy Spirit to His church that His church may become “the channel for the outworking of the highest influence in the universe.”²⁴⁴ She states that “The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God.”²⁴⁵ She holds that to receive the Spirit of God is to surrender ourselves fully for His working “with all that we are and have.”²⁴⁶

She claims that we, as Christ’s agents, should “become all that it is possible for us to be as workers for the Master,” and “we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable,”²⁴⁷ including formation of noble characters “by individual effort through the

²⁴¹White, *Christ’s Object Lessons*, 326. She argues that “Christ’s followers have been redeemed for service,” and “the true object of life is ministry.” She also claims that His servants have His goods which are “something to be put to use for Him” (ibid., 326).

²⁴²Ibid., 329.

²⁴³Ibid., 326.

²⁴⁴Ibid., 328.

²⁴⁵Ibid., 327.

²⁴⁶Ibid., 327-328.

²⁴⁷Ibid., 330.

merits and grace of Christ.”²⁴⁸ She points out that through this parable Christ teaches that God “places every human agent under obligation to do his best [in the Kingdom of Grace].”²⁴⁹

4. *The reward of grace* (Matt 19:16-30, 20:1-16; Mark 10:17-31)

The parable of the laborers was given to correct the misunderstanding of being righteous and of God’s favor which were regarded as to be earned or gained by one’s works.²⁵⁰ White understands that “in this parable, Christ was illustrating the principles of His kingdom [the Kingdom of Grace]—a kingdom not of this world.”²⁵¹ She confirms that “It is only through the unmerited grace of Christ that any man can find entrance into the city of God,”²⁵² not through any merits, that “Not the amount of labor performed or its visible results but the spirit in which the work is done makes it of value with God.”²⁵³

5. *To meet the bridegroom* (Matt 25:1-13)

The parable of ten virgins gives a lesson that the oil which “is a symbol of the Holy Spirit,”²⁵⁴ is needed to meet the bridegroom. White comments on the oil that “The fellowship of the Spirit [in the Kingdom of Grace], which you have slighted, could alone

²⁴⁸White, *Christ’s Object Lessons*, 331.

²⁴⁹Ibid., 330.

²⁵⁰Ibid., 390.

²⁵¹Ibid., 397.

²⁵²Ibid., 394.

²⁵³Ibid., 397.

²⁵⁴Ibid., 407.

make you one with the joyous throng at the marriage feast [the Kingdom of Glory].”²⁵⁵

She warns that if we do not have the fellowship of the Spirit, which brings forth transformation of the character,²⁵⁶ we will be “shut out from heaven” by our own “unfitness for its companionship.”²⁵⁷ White holds that the subjects of the Kingdom of Grace should be “agents who will represent to the world His Spirit and character” through the fellowship of the Spirit, and should be “channels through which can be poured the holy oil to be a joy and blessing to human hearts.”²⁵⁸

6. *Summary of the Kingdom of Grace in other parables*

After explaining the principles and the nature of the Kingdom of Grace, and the manner in which it was to be established, White deals with other parables through which Christ taught the conditions and the responsibilities of the subjects of the Kingdom of Grace.

She considers the recognition of one’s spiritual poverty and sin as the very first condition to enter the Kingdom of Grace and holds that one’s safety is in constant distrust of self at every advance step heavenward. She also believes that God, the King of the Kingdom of Grace, is seeking the lost with His pitying love for them and is waiting for them to come back, without their waiting to be good enough to come to God.

White understands that the subjects of the Kingdom of Grace have responsibilities, as Israel had, to share what they received from God (truth, all the blessings received

²⁵⁵White, *Christ’s Object Lessons*, 413.

²⁵⁶Ibid., 408. White also states that “unless the Spirit of God sets the truth home, the character will not be transformed” (ibid., 410).

²⁵⁷Ibid., 413.

²⁵⁸Ibid., 419.

through obeying to God's law, forgiveness, talents—the gifts of the Spirit) with others (winning souls to Christ) in the spirit of Christ to give. In so doing, they can develop their characters to be assimilated to heavenly beings through the fellowship of the Spirit. She underlines the importance of the pure, spotless character that God's people should have before the Kingdom of Grace ends. She also points out the fact that men decide their eternal destiny in this life's probationary time in the Kingdom of Grace and that there will be no more chance left.

White is certain that it is only through the unmerited grace of Christ that any man can enter the city of God and that the subjects of the Kingdom of Grace should have the fellowship of the Spirit to be agents who will represent to the world His Spirit and character and to be channels for joy and blessing of human hearts.

Mediatorial Kingdom

Even the disciples of Christ did not comprehend the spiritual nature of His Kingdom during His earthly ministry,²⁵⁹ in spite of the fact that the Jews received the prophecies on Christ's mission²⁶⁰ and "sacrificial offerings and the priesthood of the Jewish system."²⁶¹ The prophecies described "the time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles."²⁶² Since the disciples focused on the pre-death ministry of Christ, including His acts of exorcism, they

²⁵⁹White, *Desire of Ages*, 435, 670.

²⁶⁰*Ibid.*, 234.

²⁶¹White believes that the sacrificial offerings and the priesthood of the Jewish system were "instituted to represent the death and mediatorial work of Christ" (Ellen G. White, *Lift Him Up* [Hagerstown, MD: Review and Herald, 1988], 24).

²⁶²White, *Desire of Ages*, 234.

could not understand clearly the nature of the Kingdom of Grace. They, however, could finally understand it “with perfect clearness,” after the outpouring of the Holy Spirit on the day of Pentecost.²⁶³ In other words, they could understand it when they comprehended the reason and the meaning of His death and His post-death ministry, which is the mediatorial role in the heavenly sanctuary.²⁶⁴ Christ who became the mediator after Adam’s fall became man²⁶⁵ to be able to do the work of mediator between God and man by suffering.²⁶⁶

White seems to make a strong argument on this case that there is something more going on beyond the death of Christ to establish the Kingdom of Grace. Even

²⁶³White, *Acts of the Apostles*. 44-5.

²⁶⁴White, *Selected Messages*, 1:247. White confirms that the mediator needed to be equal with God to save man. She, quoting 1 Tim 2:5, says, “In the mediatorial work of Christ, the love of God was revealed in its perfection to men and angels. He stands to mediate for you. He is the great High Priest who is pleading in your behalf. . . . He pleads before God in our behalf, saying: I have taken the sinner’s place. Look not upon this wayward child, but look on Me” (idem, *Faith I Live By*, 205). White considers Jesus’ mediatorial work after His ascension in Heb 9:24 as the fulfillment of the visions in Dan 7:13-14. She states, “After His ascension, our Saviour began His work as our high priest. Says Paul, ‘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.’ Hebrews 9:24” (ibid., 207).

²⁶⁵Ellen G. White, *Conflict and Courage* (Washington, DC: Review and Herald, 1970), 20. White states that Christ “took upon him the office of mediator,” since “the Lord would not communicate with him [Adam] after he had sinned as he did when he was without sin” (ibid.). See also idem, *That I May Know Him*, 291.

²⁶⁶Ellen G. White, *Faith and Works* (Nashville, TN: Southern, 1979), 119. White claims, “The death of Christ was to forever settle the question of the validity of the law of Jehovah. Having suffered the full penalty for a guilty world, Jesus became the Mediator between God and man, to restore the repenting soul to favor with God by giving him grace to keep the law of the Most High.”

though the death of Christ confirms the Kingdom instituted after the Fall and guarantees the restoration of the kingdom lost by Adam,²⁶⁷ it is not done yet. It has more to do with his post-death ministry. She says,

Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this . . . the Holy Spirit descended upon the disciples. . . . The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, *as priest and king*, received all authority in heaven and on earth, and was the Anointed One over His people.²⁶⁸

She verifies that the outpouring of the Holy Spirit was the evidence given of "the enthronement of Christ in His mediatorial kingdom."²⁶⁹ For her, Christ was the mediatorial agency through whom men can go to the Father.²⁷⁰ With His death, He could be fully qualified to be the King and High Priest in the mediatorial kingdom [the Kingdom of Grace]. He is "carrying forward His mediatorial work in the heavenly sanctuary,"²⁷¹ and "Jesus is pleading for the subjects of His grace."²⁷²

White understands Christ's mediatorial work in the heavenly sanctuary as our High Priest through studying the Old Testament sanctuary system, especially in relation to the daily service and the yearly service, which is the Day of Atonement service.

²⁶⁷White, *Acts of the Apostles*, 29. She says, "Christ's sacrifice in behalf of man was full and complete. . . . The work for which He had come to this world had been accomplished. *He had won the kingdom.*" Emphasis mine.

²⁶⁸*Ibid.*, 38-39. Emphasis mine.

²⁶⁹Ellen G. White, *My Life Today* (Washington, DC: Review and Herald, 1952), 47; *Christ Triumphant*, 294; *Christ's Object Lessons*, 120.

²⁷⁰White, *Spirit of Prophecy*, 2:131, 315.

²⁷¹White, *Christ Triumphant*, 360.

²⁷²White, *Great Controversy*, 484.

Commenting on Hebrews, she sees that “In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught.”²⁷³ She states,

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner’s stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself and bore them from the sanctuary. Placing his hands upon the head of the scapegoat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.²⁷⁴

She goes so far as to say that

The ministration of the priest throughout the year in the first apartment of the sanctuary, “within the veil” which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in heaven.²⁷⁵

She thinks that “for eighteen centuries this work of ministration continued in the first apartment of the sanctuary,” and “as in the typical service there was a work of atonement at the close of the year, so before Christ’s work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary.”²⁷⁶ She believes

²⁷³White, *Great Controversy*, 417.

²⁷⁴Ibid., 420.

²⁷⁵Ibid., 420-421.

²⁷⁶Ibid., 421.

that the work of atonement began in 1844 as a fulfillment of the prophecy of 2300 days in Dan 8, and that Christ, our High Priest, “entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary.”²⁷⁷ She adds,

As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation--a work of judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works. Revelation 22:12.²⁷⁸

She holds that Christ’s High Priestly mediatorial work is related to “a work of investigation—a work of judgment. She notes that when His mediatorial work [in the Kingdom of Grace] is completed and His people are sealed, He will come again “in power and great glory, and establish His kingdom [the Kingdom of Glory] on the earth.”²⁷⁹

Purposes of the Establishment of the Kingdom of Grace

White enumerates several purposes for the institution or establishment of the Kingdom of Grace. First, she claims that the Kingdom of Grace was instituted for

²⁷⁷White, *Great Controversy*, 421-422.

²⁷⁸Ibid.

²⁷⁹White, *Acts of the Apostles*, 228. White believes that there will be no mediator between God and man when Christ ceases His work in the heavenly sanctuary and His followers have been sealed. See for this, *Early Writings*, 48, 71, 280-281. White seems to consider the Second Coming of Christ as the beginning of the Kingdom of Glory.

men to become its subject through faith even under Satan's control. God created human beings with the power of choice, and let them choose whom they serve, whether it be God or Satan.²⁸⁰ One's choice decides one's own destiny.²⁸¹

Second, the Kingdom of Grace was instituted and established to provide a grace period, which is called probationary time, for man to prepare for eternity, and to obtain "a fitness of character for the kingdom of God [the Kingdom of Glory],"²⁸² since "man in his present state cannot enter into the Kingdom of God [the Kingdom of Glory]."²⁸³

Third, the Kingdom of Grace was instituted and established to have the subjects of the Kingdom of Grace enjoy the blessings of the Kingdom of Glory. White states,

The Creator of all worlds proposes to love those who believe in His only-begotten Son as their personal Saviour, even as He loves His Son. Even here and now His gracious favor is bestowed upon us to this marvelous extent. He has given to men the gift of the Light and Majesty of heaven, and with Him He has bestowed all the treasures of heaven. Much as He has promised us for the life to come, He also bestows princely gifts upon us in this life, and as subjects of His grace, He would

²⁸⁰White, *Great Controversy*, 347; idem, *Temperance* (Mountain View, CA: Pacific Press, 1949), 112; idem, *Desire of Ages*, 466; idem, "Laborers Together with God," *Signs of the Times*, August 26, 1897.

²⁸¹White, *Maranatha*, 68.

²⁸²White, *In Heavenly Places*, 359; idem, *Testimonies for the Church*, 4:147; idem, "Led by the Spirit," *Review and Herald*, January 4, 1887. White says that "Character building is the most important work ever entrusted to human beings" (*Counsels for the Church* [Nampa, ID: Pacific Press, 1957], 198).

²⁸³White, *Great Controversy*, 323. She also writes, "Through Satan's temptations the whole human race have become transgressors of God's law, but by the sacrifice of His Son a way is opened whereby they may return to God. Through the grace of Christ they may be enabled to render obedience to the Father's law. Thus in every age, from the midst of apostasy and rebellion, God gathers out a people that are true to Him—a people 'in whose heart is His law'" (White, *Patriarchs and Prophets*, 338).

have us enjoy everything that will ennoble, expand, and elevate our characters. It is His design to fit us for the heavenly courts above.²⁸⁴

Fourth, the Kingdom of Grace was instituted and established to give man a work to do, which is “the winning of souls to Christ.”²⁸⁵ As the disciples of Christ have been given the great commission for spreading the gospel to win souls to Christ, all Christians are “to work earnestly for souls.”²⁸⁶ In other words, the Kingdom of Grace was instituted and established to make the number of its subjects equipped and make them ready for the Kingdom of Glory.²⁸⁷ That is the reason the Church was called.²⁸⁸

Finally, the Kingdom of Grace was instituted and established to provide all the evidences which refute all the charges of Satan on the character, law and government of God,²⁸⁹ so that all the inhabitants of heaven and of the worlds can fully “comprehend

²⁸⁴White, *Fundamentals of Christian Education*, 234. She also writes, “All that we are or can be belongs to God. Education, discipline, and skill in every line should be used for him. The capital is his, and the improvement is the usury that rightfully belongs to the Master. Whether the amount intrusted is large or small, the Lord requires that his householders do their best. It is not the amount intrusted or the improvement made that brings to men the approbation of heaven, but it is the faithfulness, the loyalty to God, the loving service rendered, that brings the divine benediction, ‘Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.’ This reward of joy does not wait until our entrance into the city of God, but the faithful servant has a foretaste of it even in this life” (Ellen G. White, “Our Obligation to Improve Our Talents,” *Signs of the Times*, January 23, 1893).

²⁸⁵White, *Testimonies for the Church*, 6:427.

²⁸⁶White, *Acts of the Apostles*, 29.

²⁸⁷White, *Great Controversy*, 613-614.

²⁸⁸Ellen G. White, “Our Message,” *Signs of the Times*, January 25, 1910. She also insists that “His [God’s] purpose in making them [His children] the subjects of His grace is that they may become agents in saving others” (White, *Thoughts From the Mount of Blessing*, 35).

²⁸⁹White, *Patriarchs and Prophets*, 42, 43, 68, 69.

the nature or consequences of sin,”²⁹⁰ and can be loyal to the King of the universe forever.²⁹¹

The Agency of the Kingdom of Grace

The Kingdom of God and the Church

White played a key role in developing the ecclesiology of the Seventh-day Adventist Church and was involved in its development, and organization.²⁹² Her concept of the Church was strongly attached to the duty of the Church as an agency to advance the Kingdom of God in this world. She writes,

God has a distinct people, a church on earth . . . has divinely appointed agencies—men whom He is leading, who have borne the heat and burden of the day, who are cooperating with heavenly instrumentalities to advance the kingdom of Christ [the Kingdom of Grace] in our world.²⁹³

In this section, the relationship between the Kingdom and the Church will be treated and summarized.

The Church is not the Kingdom

There is no apparent evidence that White identifies the Church as the Kingdom of God in her writings. Rather, she calls the Church “the gate of heaven,”²⁹⁴ which is a synonym of the Kingdom of God. For her, the Church is rather “God’s fortress,

²⁹⁰White, *Patriarchs and Prophets*, 42.

²⁹¹White, *Great Controversy*, 504.

²⁹²Ellen G. White, *Christian Experience and Teaching of Ellen G. White* (Mountain View, CA: Pacific Press, 1922), 195.

²⁹³White, *Testimonies to Ministers and Gospel Workers*, 58.

²⁹⁴White, *Testimonies for the Church*, 5:491.

His city of refuge, which He holds in a revolted world”²⁹⁵ for the subjects of the Kingdom of God.

She thinks that the Kingdom of God can be felt in the church when God’s Word would be appreciated and states,

Christ and His word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light. If the people of God would appreciate His word, we should have a heaven in the church here below.²⁹⁶

White seems to understand the Church as an agency of the Kingdom of God,²⁹⁷ not the Kingdom of God itself.

For White, Christ is “the Head of the great spiritual kingdom,”²⁹⁸ and “the head of the church.”²⁹⁹ Even so, it does not mean that Christ’s spiritual kingdom is the church. She verifies that it is Christ’s design, that the principles of the Kingdom of God, “heaven’s order, heaven’s plan of government, heaven’s divine harmony, shall be represented in His church on earth.”³⁰⁰ From this perspective, it can be said that White seems to understand that the Kingdom of God between the Fall and the Second Advent should be understood as the spiritual sphere of God’s rule, while the Church, a group of people, is a visible agency of the invisible spiritual Kingdom.

²⁹⁵White, *Acts of the Apostles*, 11.

²⁹⁶White, *Testimonies for the Church*, 8:193.

²⁹⁷White, *Acts of the Apostles*, 9.

²⁹⁸White, *Gospel Workers*, 396.

²⁹⁹Ellen G. White, “The First Prophecy,” *Review and Herald*, July 18, 1882.

³⁰⁰White, *Desire of Ages*, 680.

The Kingdom of God creates the Church

White claims that “Christ is the foundation of every true church,” and “God Himself is the Founder of His church.”³⁰¹ In other words, God, the King of His Kingdom, created the Church through Christ who purchased the Church with His blood.³⁰²

She holds that God’s appointed agencies are the “men whom He is leading, who have borne the heat and burden of the day, who are cooperating with heavenly instrumentalities to advance the kingdom of Christ in our world.”³⁰³ In this context, it can be said that all human beings, including Jesus, the disciples, His church in every age, who have walked with God were the agencies of the Kingdom of God.

The Church witnesses to the Kingdom of God

White affirms that the Church has the “weighty responsibility of warning the world of its coming doom,”³⁰⁴ and that the Church has a mission to do, to prepare the way for the ushering in of the Kingdom of God, ‘through carrying the message to the world.’ She states,

The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world: Come to the gospel feast; the supper is prepared, come. . . . Crowns, immortal crowns, are to be won. The kingdom of heaven is to be gained. A world, perishing in sin, is to be enlightened. The lost pearl is to be found. The lost sheep is to be brought back in safety to the fold.³⁰⁵

³⁰¹Ellen G. White, *Upward Look* (Washington, DC: Review and Herald, 1982), 85.

³⁰²Ellen G. White, “The Church of God,” *Review and Herald*, December 4, 1900.

³⁰³White, *Testimonies to Ministers and Gospel Workers*, 58.

³⁰⁴White, *Testimonies for the Church*, 7:16.

³⁰⁵White, *Evangelism*, 16.

Commenting on Isaiah's experience, she acknowledges the work of the Church and writes, "The prophet [Isaiah] heard the voice of God calling his church to her appointed work, that the way might be prepared for the ushering in of his everlasting kingdom. The message was unmistakably plain."³⁰⁶ Through the Church, His people, which is "His representative on earth" and "a channel of light to the world,"³⁰⁷ Christ wants to "manifest His character and the principles of His kingdom,"³⁰⁸ and makes known "the manifold wisdom of God" even "unto the principalities and powers in heavenly places."³⁰⁹ Affirming the Church's witnessing to the Kingdom of God, White indicates that the best way to build up the Kingdom of God is manifesting the love of Christ "by the members of the church."³¹⁰

The Church is the instrument and training school of the Kingdom

White considers the Church as the instrument of the Kingdom. She calls the members of the Church "God's instruments," which continue the unfinished work of Christ for mankind.³¹¹ If they yield themselves as instruments, she verifies, "God will do the work."³¹² The Church members can be "channels through whom the Holy Spirit can

³⁰⁶Ellen G. White, "Hope for the Heathen," *Review and Herald*, June 24, 1915.

³⁰⁷White, *Acts of the Apostles*, 122.

³⁰⁸White, *Christ's Object Lessons*, 296. She writes, "In the lives of God's people the truths of His word are to reveal their glory and excellence. Through His people Christ is to manifest His character and the principles of His kingdom."

³⁰⁹White, *Lift Him Up*, 291.

³¹⁰White, *Testimonies for the Church*, 5:167.

³¹¹Ellen G. White, *This Day With God* (Washington, DC: Review and Herald, 1979), 283.

work,³¹³ and “it is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ.”³¹⁴

White also calls the Church a “training school for Christian workers.” She states,

Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts.³¹⁵

She claims that in this institution, Christian workers should learn how to work for the Kingdom, uplifting and ennobling humanity, and developing their “life-character to be accepted in the heavenly kingdom,”³¹⁶ through using their varied spiritual gifts.³¹⁷

The Church is the custodian of the Kingdom

White believes that the Church has a role as a custodian of the Kingdom.

As the custodian, the Church, “those who compose the Christian church in all ages,” received “the keys of the kingdom of Heaven.” She states,

³¹²White, *Sons and Daughters of God*, 280.

³¹³White, *Christ Triumphant*, 45.

³¹⁴White, *Christ’s Object Lessons*, 419.

³¹⁵White, *Ministry of Healing*, 149.

³¹⁶White, *Manuscript Releases*, 18:106.

³¹⁷White, *Acts of the Apostles*, 12.

The words of Christ: “I will give unto thee the keys of the kingdom of Heaven,” were not addressed to Peter alone, but to the disciples, including those who compose the Christian church in all ages. Peter was given no preference nor power above that of the other disciples.³¹⁸

She understands that the keys of the kingdom of Heaven “are the words of Christ.”³¹⁹ She observes that Christ purchased the Church with His blood, and made her the depository of sacred truth and His law,³²⁰ and the depository, “in which the riches of His mercy, His grace, and His love, are to appear in full and final display.”³²¹ She points out that God put the Church “to vindicate the law of God,”³²² since God’s sovereignty and kingship can be sustained only through obeying His law.

Israel and the Church

Here we will see how Ellen White understands the relationship between national Israel in the Bible and the Church as agencies of the Kingdom of Grace. Ellen White believes that there are undeniable connections between Israel and the Church.

³¹⁸White, *Spirit of Prophecy*: 2:274.

³¹⁹White, *Desire of Ages*, 413. She understands that “all the words of Holy Scripture are included in the words of Christ, and “these words have power to open and to shut heaven” (Ibid.). She also mentions that these words “declare the conditions upon which men are received or rejected.” See for this, *ibid.*, 413-414.

³²⁰Ellen G. White, “The Church of God”; *idem*, *Testimonies for the Church*, 4:286; 5:455.

³²¹White, *Desire of Ages*, 680.

³²²White, *Testimonies to Ministers and Gospel Workers*, 58. She rebukes negligence of the believers’ responsibility to keep the law, stating that “when the Jews rejected Christ they rejected the foundation of their faith. And, on the other hand, the Christian world of today who claim faith in Christ, but reject the law of God are making a mistake similar to that of the deceived Jews. Those who profess to cling to Christ, centering their hopes on Him, while they pour contempt upon the moral law, and the prophecies, are in no safer position than were the unbelieving Jews” (*Selected Messages*, 1:229).

First, White sees that Israel in the Old Testament symbolizes God's church on earth in every age,³²³ and God's church is fulfilling the prophecy which Israel would accomplish. She says,

In proclaiming the truths of the everlasting gospel to every nation, kindred, tongue, and people, God's church on earth today is fulfilling the ancient prophecy, "Israel shall blossom and bud, and fill the face of the world with fruit." Isaiah 27:6. . . Today, as never before, the dissemination of Bible truth by means of a consecrated church is bringing to the sons of men the benefits foreshadowed centuries ago in the promise to Abraham and to all Israel, —to God's church on earth in every age, —"I will bless thee, . . . and thou shalt be a blessing." Genesis 12:2.³²⁴

³²³According to White, the Church existed in Old Testament times. She writes, "From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived" (White, *Acts of the Apostles*, 11).

Marten H. Woudstra gives good examples for this view. He states, "The OT 'church' is sometimes compared to a bride, especially in the extensive imagery of Hosea 1 and 2, and Israel's apostasy is viewed repeatedly as prostitution or adultery (Isa 1:21; Jer 2:20; Ezek 16:15). Likewise, the church of the NT is now Christ's bride (Rev 21:2); Christ loves the church as a husband loves his wife (Eph 5:25). Mention should also be made of the application of the word 'temple' to the NT congregation and to the individual believer (1 Cor 3:16; 2 Cor 6:16). Still another point of continuity between the OT people of God and the church is the extensive exodus typology one finds applied to the experiences of the NT church" (see. e.g., 1 Corinthians 10).

For this, see Marten H. Woudstra, "Israel and the Church: A Case for Continuity," in *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testament*, ed. John S. Feinberg (Westchester, IL: Crossway Books, 1988), 234. He traces the meaning of the church from the beginning of sacred history, even before Abraham's call. He distinguishes the history into two phases: universalism (before Abraham's call) and particularism (after Abraham's call).

Kuyper's understanding of the identity of Israel with the national Israel (A. Kuyper, *Chiliasm or the Doctrine of Premillennialism* [Grand Rapids: Zondervan Publishing House, 1934] 7, 19, 24) shows a similar view to White's. Charles L. Feinberg summarizes his view, stating that "Kuyper holds that Israel was always a group in the Old Testament within the national Israel, who obeyed the Lord and were well-pleasing to Him. Of course, in the Old Testament the true Israel was recruited from among the Jews, but in the New Testament Israel is formed mostly from among the Gentiles with a small minority from among the Jews. Furthermore, he maintains that Israel is a typical people wherein all is symbolical, even as rebirth is symbolized by circumcision. That body reveals the spiritual content of the covenant of grace" (Charles L. Feinberg, *Millennialism: The Two Major Views* [Chicago: Moody Press, 1980], 229).

Second, White makes clear that the Church has roles to play as a light and the depository of God's Law as ancient Israel did. She writes,

God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. . . . He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world.³²⁵

Third, White believes that even the figures used to symbolize Israel, including the vineyard, in the Old Testament, can be applied to the Church, since God committed his oracles to Israel as His Church.³²⁶

Fourth, White even calls the Church "modern Israel." She wants modern Israel [the Church] to learn the lessons from the Church in the wilderness.³²⁷

³²⁴White, *Prophets and Kings*, 703. John Bright's view is very similar to White's on the relationship between Israel and the Church. He writes, "A further point, however, is perhaps even more important: in the Isaianic doctrine of the Remnant the hope of the Kingdom of God begins to shift markedly from the nation Israel to a "church" within the nation. . . . In the notion of the Remnant, however, a distinction begins to be drawn between physical Israel and the true Israel, the actual Israel and the ideal Israel. The notion begins to take root in Hebrew theology that actual Israel will not inherit the Kingdom of God—that vision will ever be beyond her. Yet, along with this, there remains the confidence to God's will, fit to be the instrument of his purpose. It is an Israel, not of birth, but of individual choice for the calling of God. Over this true Israel, and over it alone, will God rule—or these are the people of his Kingdom" (Bright, *The Kingdom of God*, 94).

³²⁵White, *Counsels for the Church*, 58.

³²⁶Ellen G. White, "The Lord's Vineyard," *Review and Herald*, July 10, 1900.

³²⁷White, *Manuscript Releases*, 18:234; Ellen G. White, "Lessons From the Church in the Wilderness," *Review and Herald*, October 3, 1893.

Fifth, White thinks that the Church is the spiritual Israel.³²⁸ Rebuking Israel's negligence of their responsibilities of sharing the light which God entrusted to them, she considers God's Church on earth the spiritual Israel.

Sixth, White understands that the animal sacrifices and offerings in the Old Testament ceased "when the shadow reached the substance" and "type met antitype in the death of Christ," since Christ was "the complete and perfect offering."³²⁹ She supports her idea through her arguments in Romans 3:31. In this understanding, there is no need of animal sacrifices and offerings in the Church, the spiritual Israel.

Seventh, White holds that even though literal Israel was God's chosen people and the gospel was from them, there is no more chance left for the salvation of literal Israel as a nation.³³⁰ She states that "I saw that God had forsaken the Jews as a nation; but that individuals among them will yet be converted and be enabled to tear the veil from their

³²⁸White, *Prophets and Kings*, 372. Explaining the revelation given to the prophet Isaiah, White comments, "And not only were they themselves to learn the lesson of obedience and trust, in their places of exile they were also to impart to others a knowledge of the living God. . . . Many of these converts from heathenism would wish to unite themselves fully with the Israelites and accompany them on the return journey to Judea. None of these were to say, 'The Lord hath utterly separated me from His people' (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be numbered among spiritual Israel—His church on earth" (ibid.).

Charles Ryrie, however, claims that the church is "distinct from Israel and not a new spiritual Israel" (Charles Ryrie, *Dispensationalism Today*, 154), and "not fulfilling in any sense the promises to Israel. . . . The Church age is not seen in God's program for Israel. It is an intercalation" (idem, *The Basis of the Premillennial Faith* [Neptune, NJ: Loizeaux Brothers, 1954], 136).

³²⁹Ellen G. White, "This Do, and Thou Shalt Live," *Review and Herald*, October 10, 1899.

³³⁰Unlike Ladd's view on Israel's conversion, as a people, in connection with the millennium as a part of futuristic fulfillment before the Kingdom of God is finally established, White does not believe that there will be salvation of literal Israel as a people before the Second Coming of Christ. She, however, still holds that the Jewish people will

hearts and see that the prophecy concerning them has been fulfilled.”³³¹ She also says that “through unbelief and the rejection of Heaven’s purpose for her, Israel as a nation had lost her connection with God.”³³²

be saved and “will once more be reinstated with the people of God” (White, *Evangelism*, 578) as in Paul’s olive tree illustration in Rom 11 (idem, *Acts of the Apostles*, 378), not as a nation. She writes, “The Jews are coming into the ranks of God’s chosen followers, and are being numbered with the Israel of God in these closing days. Thus some of the Jews will once more be reinstated with the people of God, and the blessing of the Lord will rest upon them richly, if they will come into the position of rejoicing that is represented in the Scripture, ‘And again he saith, Rejoice, ye Gentiles, with His people’ (idem, *Evangelism*, 578).

She emphasizes their individual acceptances of Christ as their Messiah. She states, “Some [Jewish men and women] have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their mind have grasped significance of the familiar prophecies . . . their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour. . . . When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah” (idem, *Acts of the Apostles*, 380).

She sees from individual acceptances of Christ, among the Jews, the fulfillment of the prophecy in Isa 29:22-24. For this, see *ibid.*, 382.

³³¹White, *Early Writings*, 213.

³³²White, *Acts of the Apostles*, 377. Marten H. Woudstra shows a similar view to this. He states, “Israel was God’s people by virtue of his choice and call. This again is the particularist notion which runs through the OT. When Israel loses this distinctiveness because of its sin, it is assured by God that in the great future it will again be called his people (Hos 2:23). Paul, sensing the full meaning of this passage, carries this over to the inclusion of the Gentiles into God’s people. When Israel ceases to be God’s people, so the underlying logic goes, it virtually is like any Gentile nation. Hence Paul, under the Spirit’s guidance, can legitimately and without any reinterpretation apply the Hosea passage to a church made up of both Jews and Gentiles. Both of them, so Paul means to say, were in need of an inclusion—Israel because of its former disobedience, the Gentiles because they too had been disobedient, though this was during the time of ‘ignorance’ (Acts 17:30)” (Marten H. Woudstra, “Israel and the Church: A Case for Continuity,” 234).

Eighth, White affirms that there will be salvation of the Jews³³³ who “by faith receive Christ as their Redeemer,”³³⁴ and that they will have an important role to play in preparing people for the Second Advent of Christ. She states,

There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth. There will be seen, “first the blade, then the ear, and after that the full corn in the ear.” The predictions of prophecy will be fulfilled.³³⁵

Therefore for White, although national Israel and the Church, spiritual Israel, are inseparably related, they are not identical. For her, the Church has taken over and is carrying on the role and mission that God gave to national Israel in the Old Testament.

³³³ Herman N. Ridderbos, commenting on Romans 11, shows his understanding that the Christian gospel gives a chance of conversion to the Jews, stating, “There is no question of another conversion than that which results from the preaching of the gospel in history (cf. chaps. 10:14ff.; 11:11, 14, 22) and from the activity presently coming to them [Israel] from the believing Gentile world (chap. 11:31).” For this, see Herman N. Ridderbos, *Paul. An Outline of His Theology* (Grand Rapids, MI: Eerdmans, 1975), 358.

³³⁴ White, *Evangelism*, 579. See also idem, *Acts of the Apostles*, 377-78, 380-81. Hans K. LaRondelle agrees to this understanding. He states, “Indeed, in Romans 11:26 (‘so’) Paul emphasizes that ‘all Israel’ will be saved in precisely the same way as all the Gentiles: by *faith in Christ alone*, by the confession from the heart that Jesus is the risen Lord of Israel (see chap. 10:9-13). He states explicitly God’s irrevocable *condition* for Israel’s salvation: ‘If they do not persist in unbelief, they will be grafted in, for God is able to graft them in again’ (chap. 11:23). National Israel had largely come to claim God’s covenant promises by trusting in her relation to father Abraham and therefore to expect God’s eschatological blessings as an *unconditional* guarantee” (see Matt. 3:7-9; John 8:33, 34) (Hans K. LaRondelle, “Is the Church Spiritual Israel?” 18).

³³⁵ White, *Evangelism*, 579.

Requirements for Entrance to the Kingdom of Grace

White believes that one can enter the Kingdom of Grace here and now by “yielding to the sovereignty of God’s love,”³³⁶ and that one needs to experience true conversion to enter into the Kingdom of Grace.³³⁷ She holds that there are three steps in conversion: “repentance toward God, whose law we have broken,” “faith in Christ, through whom our offenses are pardoned,” and baptism.³³⁸ It is especially noteworthy that she considers baptism as one of “the requisite steps in conversion.”³³⁹ Before we look up what she meant by baptism, her concept of true conversion needs to be defined.

For White, genuine conversion is “a change of heart, of thoughts and purposes,”³⁴⁰ and to have a change of heart is “to withdraw the affections from the world, and fasten them upon Christ.”³⁴¹ She continues to define true conversion more thoroughly and states,

³³⁶White, *Thoughts From the Mount of Blessing*, 108.

³³⁷White, *Testimonies for the Church*, 2:174. She writes, one “must have a thorough conversion, a thorough renewing of the mind, a thorough transformation, or you will have no part in the kingdom of God. Your appearance, your good looks, your dress, will not bring you into favor with God. It is moral worth that the great I AM notices. There is no real beauty of person or of character out of Christ, no real perfection of manners or deportment without *the sanctifying graces* of the spirit of humility, sympathy, and true holiness” (ibid.). Emphasis mine.

³³⁸Ellen G. White, “The Vision at Bethel,” *Signs of the Times*, July 31, 1884.

³³⁹White, *Evangelism*, 306.

³⁴⁰White, *Testimonies for the Church*, 6:95.

³⁴¹White, “A New Heart Also Will I Give You,” *The Youth’s Instructor*, September 26, 1901.

There are those who listen to the truth, and are convinced that they have been living in opposition to Christ. They are condemned, and they repent of their transgressions [repentance]. Relying upon the merits of Christ, exercising true faith in him, they receive pardon for sin [faith]. As they cease to do evil and learn to do well, they grow in grace and in the knowledge of God. They see that they must sacrifice in order to separate from the world; and after counting the cost, they look upon all as loss if they may but win Christ. They have enlisted in Christ's army [baptism]. The warfare is before them, and they enter it bravely and cheerfully, fighting against their natural inclinations and selfish desires, bringing the will into subjection to the will of Christ. Daily they seek the Lord for grace to obey him, and they are strengthened and helped. This is *true conversion*. In humble, grateful dependence he who has been given a new heart relies upon the help of Christ. He reveals in his life the fruit of righteousness. He once loved himself. Worldly pleasure was his delight. Now his idol is dethroned, and God reigns supreme. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness.³⁴²

She relates true conversion to a new heart which ultimately means “a changed life” with “a new mind, new purposes, new motives.”³⁴³

What, then, does baptism mean for her? How does White understand baptism in relation to the Kingdom of Grace?

White considers baptism as the sign of entrance to the Kingdom of Grace. She states,

Christ has made baptism the sign of entrance to His spiritual kingdom [the Kingdom of Grace]. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, “The Lord our righteousness.” Jeremiah 23:6.

Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King.³⁴⁴

³⁴²White, “A New Heart Also Will I Give You.” Emphasis mine.

³⁴³Ibid. She also claims that “there is a daily, hourly dying to selfishness and price” in a changed life.

³⁴⁴White, *Evangelism*, 307.

She understands that baptism is a public declaration of becoming members of the Kingdom of Grace.³⁴⁵ She points out that baptism means surrendering all one has and is to God and states in a more practical way,

Christ enjoins those who receive this ordinance [baptism] to remember that they are bound by a solemn covenant to live to the Lord. They are to use for Him all their entrusted capabilities, never losing the realization that they bear God's sign of obedience to the Sabbath of the fourth commandment, that they are subjects of Christ's kingdom, partakers of the divine nature. They are to surrender all they have and are to God, employing all their gifts to God's glory.³⁴⁶

Reminding the need to keep God's commandments, she emphasizes wholehearted obedience to the truth of God. She writes,

All who enter upon the new life should understand, prior to their baptism, that the Lord requires the undivided affections. . . . The practicing of the truth is essential. The bearing of fruit testifies to the character of the tree. A good tree cannot bring forth evil fruit. The line of demarcation will be plain and distinct between those who love God and keep His commandments and those who love Him not and disregard His precepts. There is need of a thorough conversion to the truth. . . . We are not only to say, "I believe," but to practice the truth. It is by conformity to the will of God in our words, our deportment, our character, that we prove our connection with Him. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This is the work of the Holy Spirit. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, body, soul, and spirit. And love is manifested in obedience.³⁴⁷

For White, to enter the Kingdom of Grace, one needs to have genuine conversion (a change of heart) which includes repentance of sins, faith in Christ and baptism (the

³⁴⁵Commenting on the vows in baptism, White mentions what those embrace. She states, "we are to live a new life. Our life is to be bound up with the life of Christ. Henceforth the believer is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. He is to make all worldly considerations secondary to this new relation. Publicly he has declared that he will no longer live in pride and self-indulgence" (White, *Testimonies for the Church*, 6:98).

³⁴⁶White, *God's Amazing Grace*, 143.

³⁴⁷White, *Evangelism*, 308-309.

sign of entrance to the Kingdom of Grace). A change of heart (a changed life) can be made when one yields oneself to the sovereignty of God's love, and receives baptism as public declaration of becoming a member of the Kingdom of Grace. She holds that one in the new life fully obeys God's truth and keeps all the commandments. She notes that the beginning of the life eternal (new life) can be made when the Holy Spirit is received by faith.³⁴⁸

The Life and Righteousness of the Kingdom of Grace

The Life of the Kingdom of Grace

White thinks that when we respond to Christ's invitation to come and learn from Him, eternal life begins in us,³⁴⁹ and that through Him, "we enter into rest."³⁵⁰ She also declares that "we have a foretaste of the joy of the heavenly world,"³⁵¹ in realizing the light of Christ's presence by faith.

Commenting on John 1:12, White affirms that "When a soul receives Christ, he receives power to live the life of Christ."³⁵² White believes that man, in faith, can have "a conquering power," which "will bring life to the body and to the soul, through the grace of Christ."³⁵³ It is possible with the power that we receive through the Spirit of God

³⁴⁸White, *Desire of Ages*, 388.

³⁴⁹Ibid., 388.

³⁵⁰Ibid., 331.

³⁵¹Ellen G. White, "Seek Those Things Which Are Above," *Signs of the Times*, July 3, 1893. See also Ellen G. White, *Counsels to Writers and Editors* (Nashville, TN: Southern, 1946), 81.

³⁵²White, *Christ's Object Lessons*, 314.

³⁵³White, *Ministry of Healing*, 62.

who is “making manifest the power of divine grace to all who receive and believe in Christ as a personal Savior,” not with our human effort alone.³⁵⁴

White understands that life in the eternal kingdom has to do not only with spiritual health, but also with the physical health and life received of God in this world. She states,

Those who destroy themselves by their own acts will never have eternal life. They that will continue to abuse the health and life given them of God in this world, would not make a right use of health and immortal life were they granted them in God’s everlasting kingdom.³⁵⁵

What, then, is eternal life for White? She sums it up as follows.

First, for White, eternal life means “the right knowledge of the truth, God and Jesus Christ, the world’s redeemer,”³⁵⁶ not as “mere outward knowledge of” the Scriptures.³⁵⁷ She depicts it as experiential and personal, saying “Eternal life is the receiving of the living elements in the Scriptures and doing the will of God,” and considers it as real communion, stating that “This is eating the flesh and drinking the blood of the Son of God.”³⁵⁸ She believes that it has to do with not only “spiritual life in this human existence,” but also “eternal life in the kingdom of God.”³⁵⁹

³⁵⁴White, *God’s Amazing Grace*, 195.

³⁵⁵Ellen G. White, *A Solemn Appeal* (Battle Creek, MI: Seventh-day Adventist, 1870), 74.

³⁵⁶White, *Manuscript Releases*, 6:233.

³⁵⁷White, *Desire of Ages*, 212.

³⁵⁸White, *Selected Messages*, 2:38-39.

³⁵⁹White, *Manuscript Releases*, 6:233. See also *Ministry of Healing*, 409.

Second, she understands that eternal life is the life that one lives in the same spirit as Christ's and is experienced when one accepts His life as one's own through faith and through the Spirit of God. She states,

Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave, —not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.³⁶⁰

She points out that it is the specified work of the Holy Spirit “to transform heart and character that men may keep the way of the Lord.”³⁶¹

Third, White sees eternal life as perfect obedience to God's law. She states, “The condition of eternal life is now just what it always has been,—just what it was in Paradise before the fall of our first parents,—perfect obedience to the law of God, perfect righteousness.”³⁶² This perfect obedience to God's law is possible when one has a Christlike character,³⁶³ with the power received through the Spirit of God,³⁶⁴ and with our human effort as well.³⁶⁵

³⁶⁰White, *Desire of Ages*, 388.

³⁶¹Ellen G. White, *Life Sketches of Ellen G. White*, 323.

³⁶²White, *Steps to Christ*, 62. White believes that eternal life was promised “on condition of fidelity to God's law” (See also idem, *Patriarchs and Prophets*, 370).

³⁶³White, *Christ's Object Lessons*, 315.

³⁶⁴Ellen G. White, “The Result of Beholding Christ,” *Review and Herald*, March 31, 1904.

³⁶⁵White, *God's Amazing Grace*, 253.

The Righteousness of the Kingdom of Grace

White holds that through the Sermon on the Mount, Christ gave “a right conception of His kingdom and of His own character,” especially on “the conditions of entrance” into His kingdom.³⁶⁶ The conditions of entrance into the Kingdom of God require obedience to the law³⁶⁷ and “the law requires righteousness,—a righteous life, a perfect character.”³⁶⁸ Christ considered this righteousness as the one which exceeds that of the scribes and Pharisees (Matt 5:20), since their righteousness was concerned with “a theoretical knowledge of truth,”³⁶⁹ and “was of a selfish character, consisting of external forms,” and “the righteousness which God requires is internal as well as external.”³⁷⁰ White accepts the righteousness which Christ taught as “conformity of heart and life to the revealed will of God.”³⁷¹ She states,

³⁶⁶White, *Desire of Ages*, 299.

³⁶⁷White, *Steps to Christ*, 62. White also says, “Righteousness is obedience to the law” (idem, *Selected Messages*, 1:367). John Bright comments on the tension between grace and obligation. He notes that “so, like Israel of old, we have ever to live in tension. It is the tension between grace and obligation: the unconditional grace of Christ which is proffered to us, his unconditional promises in which we are invited to trust, and the obligation to obey him as the church’s sovereign Lord.” For this, see John Bright, *Covenant and Promise: The Prophetic Understanding of the Future in Pre-Exilic Israel* (Philadelphia: Westminster Press, 1976), 198.

³⁶⁸White, *Desire of Ages*, 762. White verifies that the law of God “will be the great standard of righteousness, holy and just and good” (*Fundamentals of Christian Education*, 238), and believes that “to keep the commandments of God” is “a reproduction in themselves of the character of Christ” (idem, *Thoughts From the Mount of Blessing*, 55).

³⁶⁹White, *Desire of Ages*, 309.

³⁷⁰Ellen G. White, “Instruction to Church Members,” *Review and Herald*, April 8, 1902.

³⁷¹White, *Desire of Ages*, 310.

The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift they would possess the righteousness which the law requires.³⁷²

In other words, the righteousness which the Kingdom of God requires can be obtained through His love working in the hearts of the receivers of Christ. What, then, is this love given by God?

White defines this love as “a heavenly attribute,” which “the natural heart cannot originate,” and which “flourishes where Christ reigns supreme.”³⁷³ She points out that the love which “is of God,”³⁷⁴ is not primarily an emotion, but rather concern in action, saying that “God considers more with how much love we work, than the amount we do,”³⁷⁵ and “This love cannot live and flourish without action.”³⁷⁶ She adds that “Love does good, and nothing but good. Those who have love bear fruit unto holiness, and in the end everlasting life.” Christ commanded that “love should be the ruling principle in the hearts of His followers in the New Testament,” and that “the working out of the principle of love is true sanctification.”³⁷⁷ Quoting Rom 8:4 she affirms that through this

³⁷²White, *Thoughts From the Mount of Blessing*, 54-55. White believes that “the only way in which he can attain to righteousness is through faith” (idem, *Selected Messages*, 1:367).

³⁷³White, *Sons and Daughters of God*, 49.

³⁷⁴White, *Testimonies for the Church*, 2:551.

³⁷⁵White, *Sons and Daughters of God*, 49.

³⁷⁶White, *Testimonies for the Church*, 2:551.

³⁷⁷White, *Sons and Daughters of God*, 49.

love, “‘the righteousness of the law’ will be ‘fulfilled in us, who walk not after the flesh, but after the Spirit.’”³⁷⁸

She holds that this love should be revealed through forgiveness and the forgiveness is to be based on God’s love. She notes, “We are not forgiven because we forgive, but as we forgive. The ground of all forgiveness is found in the unmerited love of God; but by our attitude toward others we show whether we have made that love our own.”³⁷⁹ White, accordingly, sums up eternal life and the righteousness of the Kingdom of God as follows,

If God has made provision for man to have eternal life, He has means to meet the requirement that man shall practice holiness in this life. All who would evidence that they have a hold on the future life will give practical demonstrations in their life, their character, that they are living in newness of life, in purity and holiness here, following that which is revealed.³⁸⁰

Those Who Live in the Kingdom of Grace

Who lives in the Kingdom of Grace? What characteristics can be found in them?

White sums up those characteristics found in them in one sentence: “All who became the subjects of Christ’s kingdom. . . would give evidence of faith and repentance.” She adds more a detailed description:

Kindness, honesty, and fidelity would be seen in their lives. They would minister to the needy, and bring their offerings to God. They would shield the defenseless, and give an example of virtue and compassion. So the followers of Christ will give evidence of the transforming power of the Holy Spirit. In the daily life, justice, mercy, and the love of God will be seen. Otherwise they are like the chaff that is given to the fire.³⁸¹

³⁷⁸White, *Thoughts From the Mount of Blessing*, 78.

³⁷⁹White, *Christ’s Object Lessons*, 275.

³⁸⁰White, *Testimonies to Ministers and Gospel Workers*, 453.

³⁸¹White, *Desire of Ages*, 107.

The following are more detailed illustrations on the characteristics mentioned above.

1. *Those who love and obey God*

It sounds very broad in a way, but White says, “those who love and obey God will partake of the marriage supper of the Lamb in the kingdom of God, and Jesus Himself will serve them.”³⁸² She also states, “Immortal glory and eternal life is the reward that our Redeemer offers to those who will be obedient to Him.”³⁸³ It is possible to overcome with “continual help from Jesus,” but not without our co-operation, since “No one, not even God, can carry us to heaven unless we make the necessary effort on our part.”³⁸⁴

2. *Those who receive the grace of God*

Since “man cannot transform himself by the exercise of his will,” White believes that before getting fitted for the Kingdom of Glory, the sinner has to receive the grace of God,³⁸⁵ through faith.³⁸⁶ She states that “the grace of God works to transform the life”³⁸⁷ and “by the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer.”³⁸⁸ In other words,

³⁸²White, *Child Guidance*, 387.

³⁸³White, *Testimonies for the Church*, 3:365.

³⁸⁴Ibid., 5:345.

³⁸⁵White, *Christ’s Object Lessons*, 96. See also *Desire of Ages* 388.

³⁸⁶White, *Testimonies for the Church*, 4:27. See also *Desire of Ages*, 388.

³⁸⁷White, *Christ’s Object Lessons*, 97.

³⁸⁸White, *Ministry of Healing*, 470.

God's purpose in making His children "the subjects of His grace is that they may become agents in saving others."³⁸⁹

3. Those who learn the principles of His Kingdom

White stresses the need to learn here "the true aim of life, viewing the things of time in the light of eternity," and "the principles of His Kingdom."³⁹⁰ She adds, "The conditions of eternal life . . . perfect righteousness, harmony with God, perfect conformity to the principles of His law," which is possible to attain, because "in every command or injunction that God gives there is a promise, the most positive, underlying the command."³⁹¹ They should learn the principles of His Kingdom, enjoying "the communion of God here below, for this is their fitting-up place for heaven."³⁹²

4. Those who become the subjects and citizens of the Kingdom

Becoming the subjects and citizens of the Kingdom of God does not happen at His coming. White points out that it has to happen here before His coming.³⁹³

5. Those who keep His commandments

None who despise His law on the earth will enter the city of God to do the same work in heaven. Quoting Revelation 22:14, White affirms that those who do His commandments will have right to the tree of life and enter the city.³⁹⁴ Explaining the

³⁸⁹White, *Thoughts From the Mount of Blessing*, 35.

³⁹⁰White, *Education*, 184. See also idem, *Ministry of Healing* 466.

³⁹¹White, *Thoughts From the Mount of Blessing* 76.

³⁹²White, *In Heavenly Places*, 161.

³⁹³Ibid. See also idem, *My Life Today* 273.

³⁹⁴White, *Faith and Works*, 43. See also idem, *Patriarchs and Prophets*, 208.

story of the young ruler, she repeats her conviction on needed obedience to the law. She declares, “Christ does not lesson the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life—the same condition that was required of Adam before his fall.”³⁹⁵ The conditions of inheriting eternal life are plainly stated in the story of ‘A Good Samaritan’ in the simplest manner by Jesus. White points out that “whosoever offendeth in one point, is guilty of all,”³⁹⁶ emphasizing the need to keep all the commandments.

6. Those who lay treasure in heaven

Those who enter the Kingdom of Glory are those who do not put anything in their lives that may confuse them, that they will not be able to distinguish between the holy and the common. They put, without selfish use of riches, their treasures in heaven.³⁹⁷

7. Those who strive for perfection of character

White says that during the time of probation, they should build their character³⁹⁸ in becoming “like Christ in character”³⁹⁹ and strive for “the perfection of character”⁴⁰⁰ to enter the City of God. Their example is Christ who showed His sympathy, compassion,

³⁹⁵White, *Christ’s Object Lessons*, 391. See also idem, *Steps to Christ*, 62.

³⁹⁶White, *Testimonies for the Church*, 3:524.

³⁹⁷Ibid., 6:391; idem, *This Day With God*, 86.

³⁹⁸White, *Faith and Works*, 43. She emphasizes the need of sanctification of tongues, thoughts, and minds so that “we may dwell upon heavenly themes and then that we may impart that knowledge and light to others.” For this, see idem, *Selected Messages*, 3:193.

³⁹⁹Ellen G. White, *Our High Calling* (Washington, DC: Review and Herald, 1961), 72.

⁴⁰⁰White says that “the standard of character for all who would enter His kingdom” is the law of God. See Ellen G. White, *Mind, Character, and Personality*, 2

and love. She says if they do not reflect the image of Christ with “love which is of heavenly birth,” they will not “pass the portals of the city of God.”⁴⁰¹ In other words, she holds that one has no salvation unless one is sanctified.

8. *Those who make eternal interests their priority*

They should keep their minds on “the goodness of God and the future home of the saints.”⁴⁰² White declares that they do not “put the world before religion, toil day after day to acquire its riches, while the peril of eternal bankruptcy threatens” them and do not make their “eternal interests of secondary importance.”⁴⁰³

9. *Those who live the lessons given in the Bible*

They are the students of the Bible, Christ’s great lesson book. They are not satisfied with mere outward knowledge of the Bible,⁴⁰⁴ but prepare themselves for “the

vols. (Nashville, TN: Southern, 1977), 1:188. White’s concept of character perfection was basically that of maturity. In other words, when one’s character matures in proportion to one’s privileges, then the one can be considered to be perfect. For this understanding, see John Mathew Fowler, “The Concept of Character Development in the Writings of Ellen G. White” (Ed.D. dissertation, Andrews University, 1977), 150-51 and William Richard Leshner, “Ellen G. White’s Concept of Sanctification” (Ph.D. dissertation, New York University, 1970), 247-249.

⁴⁰¹White, *Sons and Daughters of God*, 148. White’s emphasis upon the improvement of character to be perfected before Christ comes is what Herbert E. Douglass calls the “harvest principle.” Douglass holds that the gospel harvest does not come until the fruits are produced as the harvest does not come until the fruit is brought forth. For this, see Herbert E. Douglass, *Perfection: The Impossible Possibility* (Nashville: Southern, 1975), 18-34, and idem, *The End: Unique Voice of Adventists About the Return of Jesus* (Mountain View, CA: Pacific Press, 1979), 65-82.

⁴⁰²White, *Sons and Daughters of God*, 148; idem, *Upward Look*, 325.

⁴⁰³White, *Testimonies for the Church*, 4:123.

⁴⁰⁴White, *Desire of Ages*, 212. See also idem, *That I May Know Him*, 357.

life that measures with the life of God,” “forming characters after the divine similitude,”⁴⁰⁵ through making the Word their daily study.

10. *Those who work with God and partake of Christ’s sufferings*

They are called as workers, using their talents entrusted by God,⁴⁰⁶ for His Kingdom. White says, “no one will ever enter heaven who is not a laborer together with God.”⁴⁰⁷ They should help sinners to respond to the heavenly invitations.⁴⁰⁸ Working for His Kingdom, they may be under persecution. Concerning their reward, she says,

Those only who have partaken of the sufferings of the Son of God, and have come up through great tribulation, and have washed their robes and made them with in the blood of the Lamb, can enjoy the indescribable glory and unsurpassed beauty of heaven.⁴⁰⁹

11. *Those who become one with Christ and with one another*

There is only one way to heaven, which is Christ who “has opened the way to the kingdom of heaven to those who believe in Him.” White, however, declares that “No one is called to walk alone,” since “He assigns to no one a path different to that which all must travel.” She repeatedly emphasizes the need of unity among travelers to heaven. She

⁴⁰⁵White, *My Life Today*, 339. See also idem, *Testimonies to Ministers and Gospel Workers*, 395. White understands that “the word of God appropriated is the preparation for eternal life.”

⁴⁰⁶White, *Testimonies for the Church*, 6:434. She clearly indicates that “there will be no idler, no slothful one, found inside the kingdom of heaven.”

⁴⁰⁷Ellen G. White, “Heaven Is for Soul Winners,” *Review and Herald*, February 12, 19, 1895.

⁴⁰⁸White, *This Day With God*, 212.

⁴⁰⁹White, *Testimonies for the Church*, 1:155.

concludes that, “Our only hope of reaching heaven is to be one with Christ, and then in and through Christ, we shall be one with one another.”⁴¹⁰

Demand of the Kingdom of Grace

White considers eternal life as something that “is worth everything to us.”⁴¹¹ Accordingly, she entreats all to put “the enterprise of obtaining eternal life” “above every other consideration.”⁴¹² She does not say that it is easy to have eternal life and to enter the Kingdom of God. Rather, she emphasizes the cost of eternal life and the need of painful sacrifice, even all that one has. She states,

Eternal life is of infinite value and will cost us all that we have. . . . Shall we be less willing to endure conflict and toil, and to make earnest efforts and great sacrifices, to obtain a treasure which is of infinite value, and a life which will measure with that of the Infinite? Can heaven cost us too much?⁴¹³

She also points out that there needs to be an effort to secure eternal life. She verifies that “it [eternal life] is only by long and persevering effort, sore discipline, and stern conflict that we shall be overcomers.”⁴¹⁴ With this in mind as regards eternal life, she appeals to people to make (1) an urgent, and resolute decision “not to let these precious hours of probation pass without spiritual advancement,” (2) a radical and difficult decision, allowing one’s “moral powers to become dwarfed” in no case, (3) a costly decision, throwing all that one has, and (4) an eternal and irrevocable decision,

⁴¹⁰White, *Upward Look*, 141.

⁴¹¹White, *Testimonies for the Church*, 4:218.

⁴¹²Ibid., 4:557, 2:232.

⁴¹³White, *Testimonies for the Church*, 3:255.

⁴¹⁴Ibid., 3:324.

being earnest and working to the final point that God will be one's "wise counselor" and fast, "unchanging friend."⁴¹⁵

The Second Advent and Judgment

In White's thought, Christ's Second Coming is deeply connected to the judgment day with which it is interchangeably used,⁴¹⁶ and is located between the Kingdom of Grace and the Kingdom of Glory. In this section, the relationship between the Second Advent in relation to judgment and the Kingdom of God will be investigated.

The Second Advent

For Ellen White, Christ's Second Coming is the "keynote of every message,"⁴¹⁷ and "the key that unlocks all the history that follows, and explains all the future lessons."⁴¹⁸ She calls it "the blessed hope," and "hope of the church"⁴¹⁹ through all the ages, and believes Christ's literal, personal, and visible appearance to all.⁴²⁰

She claims that Christ's mediatorial work ends before His Second Advent. She states,

⁴¹⁵White, *Our High Calling*, 44.

⁴¹⁶White, *Patriarchs and Prophets*, 339-340; idem, *Testimonies for the Church*, 8:314; idem, "Faithful in That Which Is Least," *Youth's Instructor*, January 17, 1901.

⁴¹⁷White, *Testimonies for the Church*, 6:407.

⁴¹⁸White, *Evangelism*, 220. She considers the doctrine of the Second Coming of Christ "the very keynote of the Sacred Scriptures" (idem, *Great Controversy*, 299), and believes that Christ's Second Advent is for completing "the great work of redemption" (ibid.).

⁴¹⁹For "the blessed hope," see White, *Testimonies for the Church*, 6:406 and for "hope of the church," see idem, *Early Writings*, 107-110.

⁴²⁰White, *Acts of the Apostles*, 33; idem, *Early Writings*, 179.

As in the typical service the high priest laid aside his pontifical robes and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes and garbed Himself with humanity and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the holy of holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white, “so as no fuller on earth can white them.” Mark 9:3. He will come in His own glory, and in the glory of His Father, and all the angelic host will escort Him on His way.⁴²¹

She thinks that the establishment of the Kingdom of Glory is related to Christ’s Second

Coming after He ends His mediatorial work. Commenting Matt 25:31, 32, she notes,

So the throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour’s words: “When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations.” Matthew 25:31, 32. This kingdom is yet future. It is not to be set up until the second advent of Christ.⁴²²

She also holds that the reign of Christ and His saints in heaven, not on this earth, follows His Parousia for a thousand years.⁴²³

Concerning tribulation, White believes that the tribulation that Jesus mentioned in Matt 24 has a double application: the destruction of Jerusalem and the final conflagration in the last days. She states

“Tell us,” they said, “when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?” Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming.

⁴²¹White, *Acts of the Apostles*, 33, 228; idem, *Early Writings* 251.

⁴²²White, *Great Controversy*, 347. She also says that “it is then [at the Parousia] that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven” (ibid., 302).

⁴²³Ibid., 657-661. She states, “At the coming of Christ the wicked are blotted from the face of the whole earth—consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the City of God [in heaven], and the earth is emptied of its inhabitants” (ibid., 657). She sees the fulfillment of Dan 7:22 in the reign of the righteous in heaven for a thousand years. She writes, “Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’ Daniel 7:22. At this time the righteous reign as kings and priests unto God” (ibid., 661).

He mingled the description of these two events. . . . When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history.⁴²⁴

White thinks that the final tribulation is deeply connected to Christ's mediatorial work before the Second Advent. According to her, "the time of trouble" is applied to two distinctive phases: before and after the close of Christ's mediatorial work in the heavenly sanctuary. She calls the tribulation before the close of Christ's mediatorial work⁴²⁵ the (little) "time of trouble,"⁴²⁶ while she refers that after the close of Jesus' intercessory ministry the "great, final trouble" which includes "the time of Jacob's trouble."⁴²⁷ White believes that although the living saints will suffer from terrible persecution, even under the death decree, God will, through His holy angels, protect and preserve those who have trusted in Him.⁴²⁸

⁴²⁴White, *Desire of Ages*, 628.

⁴²⁵White refers the time of Christ's mediatorial work to the time of "probation," during which men can still be able to choose to accept or reject their salvation. For this, see *Great Controversy*, 490-491.

⁴²⁶White, *Early Writings*, 85-86. She says, "The commencement of that time of trouble,' here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary" (ibid., 85).

⁴²⁷White, *Great Controversy*, 614; idem, *Early Writings*, 37. White derives the term, "the time of Jacob's trouble," from Jer 30:7, and emphasizes the fact that the final great trouble will be similar to the experience that Jacob had in the time of anguish after having been threatened with death by his brother Esau. White says, "Such will be the experience of God's people in their final struggle with the powers of evil. God will test their faith, their perseverance, their confidence in His power to deliver them" (idem, *Patriarchs and Prophets*, 202).

⁴²⁸White, *Great Controversy*, 627-629. Treating many of the traditional Seventh-day Adventist views regarding the End Time, Jon Paulien states on the tribulation that

Among the events that White thinks to be occurring at Christ's Parousia, first comes the special resurrection of the righteous dead "in faith of the third angel's message" and the wicked dead who "mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people."⁴²⁹ Then come the the resurrection of the righteous dead, who are to be clothed with immortal youth and beauty, and the translation of the living believers at the Second Coming of Christ.⁴³⁰

After delivering the saints, resurrected and translated, White states in relation to Zech 14:12, 13; Jer 25:33; and Isa 24:1-6, "the wicked are blotted from the face of the whole earth—consumed with the spirit of His mouth and destroyed by the brightness of His glory." She continues,

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word."
"Because they have transgressed the laws, changed the ordinance, broken the

"we need to remember that Jesus is worth whatever we have to go through to get to Him. The time of trouble is nothing more than a passageway to Jesus" (Jon Paulien, *The Millennium Bug: Is This the End of the World As We Know It?* [Nampa, ID: Pacific Press, 1999], 122).

⁴²⁹White, *Great Controversy*, 637. She states, "Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient." See also Ellen G. White, *Last Day Events* (Boise, ID: Pacific Press, 1992), 271-272.

⁴³⁰White, *Acts of the Apostles*, 34, 258; idem, *Early Writings*, 16, 35, 52, 287; idem, *Great Controversy*, 662, 645. White uses the term "translation," instead of "Rapture." See idem, *Acts of the Apostles*, 34, 258; idem, *Desire of Ages*, 422, 530, 632; idem, *Early Writings*, 16, 35, 110, 164, 283, 287-8; idem, *Prophets and Kings*, 227; idem, *Patriarchs and Prophets*, 89, 477.

everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned.”
Isaiah 24:1, 3, 5, 6.

The whole earth appears like a desolate wilderness. The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.
⁴³¹

In other words, after Christ’s taking His people to heaven, “the earth is emptied of its inhabitants.” Then in the following thousand years, the redeemed will judge with Christ the wicked who were not saved, and the desolated earth will be the home of Satan with his evil angels.⁴³²

White holds that before the Second Coming of Christ occurs, there should be judgment made to decide who are worthy to be saved.⁴³³ What judgment does she have in her mind and how does she understand the last judgment? We will treat her concept of judgment briefly in the following section.

Judgment⁴³⁴

Purpose of Judgment

White believes that sin which originated with Satan caused all the problems which had not existed in the Kingdom of God before the rebellion occurred by

⁴³¹White, *Great Controversy*, 657.

⁴³²White, *Early Writings*, 290-291. White understands that the scapegoat which was sent away unto a land not inhabited, in Lev 16:22, symbolizes Satan who will be confined to be desolate without inhabitant for a thousand years. For this, see White, *Great Controversy*, 485.

⁴³³White, *Great Controversy*, 482.

⁴³⁴White’s concept of judgment was thoroughly discussed in Jairyong Lee’s “Faith and Works in Ellen G. White’s Doctrine of the Last Judgment.”

Satan and his evil angels, and God's judgment is needed to solve those problems to keep His Kingdom as it is meant to be. In other words, to solve all the issues in the conflict between God and Satan, White thinks there should be divine judgment.

First, God's judgment is to make God's laws permanent principles of His Kingdom. White holds that God's judgment proves the permanency of God's law as basic principles of His Kingdom⁴³⁵ and places it beyond all questions, as immutability of God's law was supported by Christ's life and death.⁴³⁶

Second, God's judgment is to vindicate the character of God. She states,

God's dealings with rebellion will result in fully unmasking the work that has so long been carried on under cover. The results of Satan's rule, the fruits of setting aside the divine statutes, will be laid open to the view of all created intelligences. The law of God will stand fully vindicated. It will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created. Satan himself, in the presence of the witnessing universe, will confess the justice of God's government and the righteousness of His law.⁴³⁷

Third, God's judgment is to give a perfect answer to all the creatures who have questions on freedom independent from God's control⁴³⁸ and have watched "with

⁴³⁵White, *Patriarchs and Prophets*, 338-340.

⁴³⁶White, *Great Controversy*, 499. She writes that "for the good of the entire universe through ceaseless ages Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question" (ibid.). See also idem, *Sons and Daughters of God*, 55; idem, *Desire of Ages*, 762-723.

⁴³⁷White, *Patriarchs and Prophets*, 338-339. See also idem, *Desire of Ages*, 58, for God's standing clear from the charge of the existence of evil.

⁴³⁸White says that "Satan's rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority" (*Patriarchs and Prophets*, 42-43).

inexpressible interest the closing scenes of the great controversy between good and evil.⁴³⁹

Finally, God's judgment is to have all His subjects back to their original positions after eliminating sin. For those who once were lost, but had faith in Christ as their Savior and Sacrifice for the penalty of their sin, the Sovereign King of the universe had the plan of redemption and it should be completed by the divine judgment. She states,

Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" to the full stature of the race in its primeval glory. The last lingering trace of the curse of sin will be removed, and Christ's faithful ones will appear "in the beauty of the Lord our God;" in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager expectation, but never fully understood.⁴⁴⁰

Nature of Judgment

White describes this judgment as the final judgment in which the destiny of each individual is decided without possibility of change in the end of time⁴⁴¹ and a universal judgment which includes all the human beings, both believers and wicked people, and evil angels including Satan.⁴⁴² She believes that there will be only two classes in the final judgment: "those who violate God's law, and those who keep His

⁴³⁹White, *Prophets and Kings*, 148.

⁴⁴⁰Ellen G. White, "The Restoration of Eden," *Southern Watchman*, March 14, 1905.

⁴⁴¹White, *Great Controversy*, 490.

⁴⁴²White, *Manuscript Releases*, 21:349; idem, *The Truth About Angels* (Boise, ID: Pacific Press, 1996), 292-293.

law.”⁴⁴³ Jesus will be the judge with the Father’s authority, since He is the Son of man.

White explains it in detail:

“For the Father judgeth no man, but hath committed all judgment unto the Son.” 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.⁴⁴⁴

Standards of Judgment

No law, no judgment! Without a standard of judgment, there cannot be fair and just decisions. White understands that men will be judged according to their deeds,⁴⁴⁵ even though they will be justified by their faith.⁴⁴⁶ White believes that for fair judgment, God provided the standard of the divine judgment to all the candidates before they make their cases acceptable to the judgment⁴⁴⁷ and holds that the standard of the judgment is the measure of light given them, stating, “Men will be judged according to the measure of light given them.”⁴⁴⁸ It is interesting to note that she emphasizes the importance of character development, stating that “that law [The law of God] will be the standard of

⁴⁴³Ellen G. White, “The Great Standard of Righteousness,” *Review and Herald*, May 7, 1901.

⁴⁴⁴Ellen G. White, “Lessons from the Christ-Life,” *Review and Herald*, March 12, 1901.

⁴⁴⁵White, *Testimonies for the Church*, 1:100.

⁴⁴⁶White, *Maranatha*, 250.

⁴⁴⁷Ellen G. White, “The Whole Duty of Man,” *Signs of the Times*, May 16, 1895.

⁴⁴⁸White, *Testimonies for the Church*, 2:691, 1:116. She says, “All will be judged according to the privileges they have had, and the light and benefits bestowed” (idem, *Spirit of Prophecy*, 1:313).

character in the judgment.”⁴⁴⁹ For her, all the deeds by which men will be judged include their keeping commendments,⁴⁵⁰ and character developments through a personal relationship with Christ, and the light given to everyone includes (1) God’s law, (2) the Bible, “the statute book,” and (3) man’s conscience.⁴⁵¹

Three Phases of Judgment

According to White, there are three phases in the last judgment, (not a single, one-time event after the millennium):⁴⁵² (1) investigative judgment before the Second Advent,⁴⁵³ (2) judgment during the millennium, and (3) executive judgment after the millennium. Each phase has its unique focus as to its purpose, and objects.

⁴⁴⁹White, *Great Controversy*, 436.

⁴⁵⁰Ibid., 482.

⁴⁵¹White, *Sanctified Life*, 80; idem, *Great Controversy*, 661; idem, *Gospel Workers*, 275; idem, *Sons and Daughters of God*, 40; idem, *Testimonies for the Church*, 5:725, 9:222.

⁴⁵²According to Eric Claude Webster, when White wanted to mention the millennium in the Bible, she used two different expressions. He says, “Interestingly, Ellen White makes a neat distinction between the word ‘millennium’ and the phrase ‘thousand years.’ She applies the first to the erroneous, postmillenarian idea of a ‘temporal millennium’; the second, she uses to describe the biblical 1,000-year period, with the saints in heaven and the devil chained to this earth” (Eric Claude Webster, “The Millennium,” in *Handbook of Seventh-day Adventist Theology*, ed. Raoul Dederen [Hagerstown, MD: Review and Herald, 2000], 942.).

⁴⁵³White, *Great Controversy*, 479-491. It is also called “searching” judgment (idem, *Christ’s Object Lessons*, 342). For White, this judgment is considered as the most important one, for man’s eternal destiny will be made in the process of this judgment.

White holds that the judgment scene of Revelation 20:4 and that of Daniel 7:9-11 are not identical. She sees the judgment of Daniel 7:9-11 as an investigative judgment before the Second Coming of Christ, and the judgment of Revelation 20:4 as the final judgment after the millennium. For this, see idem, *Great Controversy*, 479-85. For similar views, see George Gradford Caird, *The Revelation of Saint John the Divine*, *Harper’s New Testament Commentaries* (New York: Harper & Row, 1966), 252, and Hans K. LaRondelle, “The Millennium: A Revelation of God’s Character,” *Ministry*

Investigative judgment before the Second Advent

White contends that there is an investigative judgment⁴⁵⁴ which decides who are worthy to be raised in the resurrection of the just before the Second Coming of Christ,⁴⁵⁵ for when He comes, His reward is with Him, “to give every one according as his work shall be.”⁴⁵⁶ She notes,

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 books of heaven, and according to his deeds the destiny of each is forever fixed.⁴⁵⁷

She points out that this judgment is for all His professed followers only, who are professed believers, including both dead and living. But all who will be investigated in this judgment will not be saved. She states,

(January 1983): 8.

⁴⁵⁴Robert Brinsmead and Desmond Ford disagree with White about the investigative judgment before the Second Coming of Christ. Brinsmead argues that her views on the investigative judgment and sanctuary are not based on Scripture and not in harmony with Christ’s vicarious atonement (Robert Brinsmead, *1844 Re-Examined: Syllabus* [Fallbrook, CA: I.H.I., 1979]; idem, *Judged by the Gospel: A Review of Adventism* [Fallbrook, CA: Verdict Publications, 1980]). Ford’s argument is in the same line with Brinsmead’s. Ford claims that White’s explication of 1844 in relation to the sanctuary is not in the light of the Bible and her view of investigative judgment undercuts the protestant belief in salvation by God’s grace apart from good works. His emphasis is only on the atonement made on the cross. For Ford’s view, see Ford, *1844 The Day of Atonement and the Investigative Judgment*. For their arguments, Frank B. Holbrook provided the biblical answers in his *Doctrine of Sanctuary: A Historical Survey* (1845-1863) (Silver Springs, MD: Biblical Research Institute, 1989).

⁴⁵⁵White, *Great Controversy*, 482. She notes, “Those who in the judgment are ‘accounted worthy’ will have a part in the resurrection of the just.” She also states, “The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord” (ibid., 485).

⁴⁵⁶White quotes Revelation 22:12. See idem, *Great Controversy*, 352.

⁴⁵⁷White, *Christ’s Object Lessons*, 310.

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 lived 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. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, 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.⁴⁵⁸

During the investigative judgment, all heavenly angels and the intelligences of heaven unfallen⁴⁵⁹ will understand why the believers can be saved.

Judgment during the millennium⁴⁶⁰

White holds that after Jesus' Second Coming, there is the millennial kingdom, and during the millennium the redeemed will reign with Christ in the kingdom of heaven,⁴⁶¹ not on the earth. Different from the investigative judgment, the judgment during the millennium is for all the wicked. She contends that "during the thousand years

⁴⁵⁸White, *Great Controversy*, 483.

⁴⁵⁹Ibid., 479, 486-488.

⁴⁶⁰White seems to consider the millennium as a literal thousand calendar years. See her literal understanding of world history in White, *Desire of Ages*, 413; *Spiritual Gifts*, 3:92. When she applies the day-year principle, she interprets it simply and explicitly as in *Great Controversy*, 410. Kenneth Newport points out that the Seventh-day Adventist Church views the millennium as 1,000 literal years. For this, see Kenneth Newport, "The Heavenly Millennium of Seventh-day Adventism," in *Christian Millenarianism*, ed. Stephen Hunt (Bloomington, IN: Indiana University Press, 2001), 132.

⁴⁶¹White, *Early Writings*, 52-54, 290-291. She was against the idea of temporal millennium, and commented, "Much of the preaching of the present day is of a character to lull the people into a spiritual sleep. The doctrine of the millennium [temporal millennium] is a soothing potion to the sinner who does not desire to cease from sin. And Satan is better pleased with the help which the shepherds of the flock give him when they present truth mingled with error, than with the help given by the boldest believer" (Ellen G. White, "The Need of Christ-Like Work," *Signs of the Times*, July 4, 1900).

between the first and the second resurrection the judgment of the wicked takes place,”⁴⁶² and “in union with Christ they [the redeemed] judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body.” She also points out that Satan and his evil angels will be judged by Christ and His people.⁴⁶³ Describing the desolate earth during the millennium, she states,

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 which for so many centuries has been his sole delight.⁴⁶⁴

⁴⁶²White, *Great Controversy*, 660.

⁴⁶³White, *Great Controversy*, 661. White goes on to say that, “The apostle Paul points to this judgment as an event that follows the second advent. ‘Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.’ 1 Corinthians 4:5. Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’ Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: ‘I saw thrones, and they sat upon them, and judgment was given unto them.’ ‘They shall be priests of God and of Christ, and shall reign with Him a thousand years.’ Revelation 20:4, 6. It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death (ibid., 660-661).

⁴⁶⁴Ibid., 659. Describing the desolation of the earth during the millennium, White shows a fulfillment of the prophecies on the desolation of the earth in Isa 24:1, 3, 5, 6 in the event mentioned in Rev 20:1-3. She writes, “At the coming of Christ the wicked are blotted from the face of the whole earth—consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants. ‘Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.’ ‘The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word.’ ‘Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned.’ Isaiah 24:1, 3, 5, 6” (ibid., 657).

She also refers to Jer 4:23-26 as a fulfillment of the prophecies on the desolation of the earth. She states, “Prophecy teaches that it will be brought back, partially at least,

In the judgment during the millennium, the redeemed together with the unfallen beings in the universe⁴⁶⁵ will see why the majority of human beings are lost.⁴⁶⁶

Executive judgment after the millennium

White thinks that the final executive judgment will occur after the millennium.

She says, “At the close of the thousand years the second resurrection will take place.

to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: ‘I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down.’ Jeremiah 4:23-26” (ibid., 659).

Isa 14:18-20 is another passage that she sees as a fulfillment of the prophecies on the desolation of the earth. She writes, “Even the wicked are now placed beyond the power of Satan, and alone with his evil angels he remains to realize the effect of the curse which sin has brought. ‘The kings of the nations, even all of them, lie in glory, everyone in his own house [the grave]. But thou art cast out of thy grave like an abominable branch. . . . Thou shalt not be joined with them in burial, because thou hast destroyed the land, and slain thy people.’ Isaiah 14:18-20” (ibid., 660).

⁴⁶⁵White, *Testimonies for the Church*, 4:116; idem, *Early Writings*, 52, 290-291.

⁴⁶⁶Webster enumerates four theological significances of the millennium in his “The Millennium.” First, he claims that the millennium gives an “object lesson revealing nature of sin.” He goes on to say, “During the millennium the inhabitants of the universe will have time to reflect on the result of the application of Satan’s principles. The tragic consequences of sin will be indelibly inscribed in the minds of all living beings. There will be no desire for sin to arise again” (ibid., 934).

Second, Webster holds that the millennium confirms God’s character.” He states, “Every opportunity will be given to clear away any lingering doubts about God’s character. His dealings with every sinner and with Satan and his angels will become crystal-clear, and there will be universal agreement on the loving nature of God’s character” (ibid., 944).

Third, he considers it “the changing of the guard.” He contends that “The ‘changing of the guard’ will afford time for the saints, the inhabitants of the universe, and the angels to adjust their thinking from a sin-oriented world to a universe in which its ruinous effects exist no longer” (ibid.).

Finally, he notes that “the millennial period in heaven might provide an ideal setting needed by God’s people from vastly different cultures and eras to become acquainted with one another” (ibid.).

Then the wicked will be raised from the dead, and appear before God for the execution of ‘the judgment written.’”⁴⁶⁷ In other words, the executive judgment will be held on earth when Christ and the redeemed return to the earth after the judgment of the wicked for a thousand years in heaven. There will be the second resurrection, the resurrection of the wicked dead. When they are raised, they see Christ, his angels, and the redeemed descending from heaven.⁴⁶⁸ Christ stands upon the Mount of Olives⁴⁶⁹ and the Mount of Olives prepares a mighty plain for the New Jerusalem. When Christ enters the New Jerusalem with the redeemed and the angels, Satan, his angels, and all the wicked raised want to possess the Holy City. White portrays their marching to attack the Holy City as follows:

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 mightiest 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

⁴⁶⁷White, *Great Controversy*, 661. She sees the resurrection of the wicked as the fulfillment of the prophecy in Isa 24:22. She states, “At the close of the 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.’ Thus the revelator, after describing the resurrection of the righteous, says: ‘The rest of the dead lived not again until the thousand years were finished.’ Revelation 20:5. And Isaiah declares, concerning the wicked: ‘They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.’ Isaiah 24:22” (ibid.).

⁴⁶⁸Because of her view on the Second Advent of Christ before the millennium and the Third Coming of Christ to the earth after the millennium in heaven, White’s and Seventh-day Adventism can be labeled both ‘pre-millennialism’ and ‘post-millennialism.’ For this, see Malcolm Bull, “Eschatology and Manners in Seventh-day Adventism,” *Archives des Sciences Sociales des Religions* 65 (1988): 145-159, and Newport, “The Heavenly Millennium of Seventh-day Adventism,” 131-148.

⁴⁶⁹White, *Great Controversy*, 662.

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 the armies of Satan surround the city and make ready for the onset.⁴⁷⁰

While they surround the Holy City, Christ's coronation takes place in the City and Christ pronounces sentence upon them. As soon as the eye of Jesus looks upon them, they recall all the sins they have committed. Watching a panoramic view of "the successive steps in the great plan of redemption," the wicked, even Satan and his angels, have no excuse and face the final sentence of eternal death, and confess their sinfulness and God's justice against them in public. So, God will be vindicated not only by the redeemed, but also by all the wicked, even Satan himself.⁴⁷¹ Then "fire comes down from God out of heaven," and devours the wicked, evil angels and Satan.⁴⁷² "God's original purpose in the creation of the earth," finds its fulfillment when a new earth becomes "the eternal abode of the redeemed."⁴⁷³

⁴⁷⁰White, *Great Controversy*, 663. White sees this event as the fulfillment of the prophecy in Zech 14:4, 5, 9. She states, "Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: 'The Lord my God shall come, and all the saints with Thee.' 'And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley.' 'And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one.' Zechariah 14:5, 4, 9. As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City" (ibid., 662-663).

⁴⁷¹White, *Great Controversy*, 666-672. In spite of his acknowledging of God's justice and the supremacy of Christ, Satan's character remains unchanged.

⁴⁷²Ibid., 673. White holds that "No eternally burning hell will keep before the ransomed the fearful consequences of sin" (ibid., 674). She also sees this final event as the fulfillment of the prophecies in Ezekiel 28:6-8, 16-19; Isaiah 9:5, 34:2, 8; Psalm 11:6; Malachi 4:1; 2 Peter 3:10; Proverbs 11:31.

⁴⁷³Ibid., 674. She sees this as the fulfillment of the prophecies in Isa 45:18 and Ps 37:29. She states, "The earth originally given to man as his kingdom, betrayed by him

The Kingdom of Glory: God's Kingdom after the Second Advent

White's understanding of the present aspect of the Kingdom was handled in the previous part. In this section, her concept of the future aspect of the Kingdom will be discussed. We will see, first, how she portrays the Kingdom of Glory in the following section.

Descriptions of the Kingdom of Glory

The Kingdom of Glory is represented by the throne of glory⁴⁷⁴ found in Jesus' words, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory (Matthew 25:31, 32)." In short, the Kingdom of Glory is a real kingdom in which God, as a sovereign Ruler, rules in person.⁴⁷⁵ Through many visions, White could see the Kingdom of Glory and describes it in details. The following are a summary of what she portrays of the Kingdom of Glory.

1. *Heavenly abode is a real place*

White points out that "a fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home."⁴⁷⁶ She believes it is a real place which is pure, and "as firm as the throne of

into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. 'Thus saith the Lord . . . that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited.' Isaiah 45:18. God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. 'The righteous shall inherit the land, and dwell therein forever.' Psalm 37:29" (ibid.).

⁴⁷⁴White, *Great Controversy*, 347.

⁴⁷⁵White, *Desire of Ages*, 26; idem, *Thoughts From the Mount of Blessing*, 110.

⁴⁷⁶White, *Great Controversy*, 674. See also 1 Cor 2:9 and Heb 11:14-16.

God,⁴⁷⁷ and says that the resurrected ones will enter the place after meeting the Lord in the air.⁴⁷⁸ Only the redeemed will have the privilege to live there, and “grow up to the full stature of the race in its primeval glory.”⁴⁷⁹ She confesses after seeing it in the visions, “No finite mind can comprehend the glory of the Paradise of God.”⁴⁸⁰

2. *No weariness and no night for rest*

In the Kingdom of Glory, all of the redeemed will be employed in the occupations and activities, yet the activities, including building the houses and planning vineyards, will not be wearing and burdensome, and will be rather rest.⁴⁸¹ White says, “In the City of God ‘there shall be no night.’ None will need or desire repose.”⁴⁸²

3. *No death, no pain, and no sorrow*

Describing the Kingdom of Glory, White quotes Rev 21:4 and Isa 33:24. She clearly states, “Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning.”⁴⁸³ She also describes, “There is no disappointment, no sorrow, no sin, no one who shall say, I am sick; there are no burial trains, no mourning, no death, no partings, no broken hearts; but Jesus is there, peace is

⁴⁷⁷White, *Upward Look*, 327.

⁴⁷⁸White, *Selected Messages*: 3:431.

⁴⁷⁹White, *Early Writings*, 40; idem, *Great Controversy*, 645.

⁴⁸⁰Ibid., 675. Commenting 1 Cor 2:9, she states, “No human language can fully describe the reward of the righteous. It will be known only to those who behold it. We can not comprehend the glory of the Paradise of God” (Ellen G. White, *The Story of Jesus* [Nashville, TN: Southern, 1896], 184).

⁴⁸¹White, *My Life Today*, 358. See also Isa 65:21, 22.

⁴⁸²White, *Great Controversy*, 676. See also Rev 22:5.

⁴⁸³Ibid.; *Testimonies for the Church*, 9:286.

there.”⁴⁸⁴ There is even no blight of sin, disagreeable weather changes or chilling winds.⁴⁸⁵ She also verifies that there is no more sea which has been a barrier between lovers.⁴⁸⁶

4. *Heaven as a school*

White calls heaven a school. She states, “Heaven is a school; its field of study, the universe; its teacher, the Infinite One.”⁴⁸⁷ The first school was established in Eden, but “not all the conditions of that first school of Eden will be found in the school of the future life.”⁴⁸⁸ She continues that in the Kingdom of God, education of the redeemed will be continued and never will be completed.⁴⁸⁹ The subjects of the study will be on the mysteries in the plan of redemption including “the humiliation of the Son of God, the wonderful love and condescension of the Father in yielding up His Son—that are to the heavenly angels subjects of continual amazement,” “the wonders of creative power,” history of conflict of good and evil, and all treasures of universe.⁴⁹⁰ “Christ, the heavenly Teacher will explain to them the truths they could not in this life understand,” and they will gain “the higher education in its completeness.”⁴⁹¹

⁴⁸⁴White, *Thoughts From the Mount of Blessing*, 17.

⁴⁸⁵White, *Steps to Christ*, 86; idem, *My Life Today*, 354.

⁴⁸⁶White, *Maranatha*, 351.

⁴⁸⁷White, *Education*, 301.

⁴⁸⁸Ibid., 302.

⁴⁸⁹Ibid., 19; idem, *Testimonies for the Church*, 8:328.

⁴⁹⁰Ibid., 5:702; idem, *Great Controversy*, 677-678; idem, *Counsels to Parents, Teachers, and Students*, 55.

⁴⁹¹White, *In Heavenly Places*, 216.

5. Harmonious social life with ever increasing knowledge, love, reverence, and happiness

White believes that, in the Kingdom of Glory, the redeemed will find their happiness from “the pure communion with holy beings, and the harmonious social life with the blessed angels and with the faithful ones of all ages who have washed their robes and made them white in the blood of the lamb,”⁴⁹² and that their love, reverence, and happiness, as well as knowledge, will increase through the years of eternity.⁴⁹³

6. The Life in the garden and field

White states that “the Paradise of God, the home of Adam,” is in the Holy City,⁴⁹⁴ and that the Paradise of God is “the garden of Eden, which was taken up after man’s transgression.”⁴⁹⁵ The redeemed will live the Eden life, “the life in garden and field,” cultivating vineyards.⁴⁹⁶

7. No tempter, no rebellion

There shall be no contention “against sin and Satan” in the Kingdom of Glory.⁴⁹⁷ White claims that there is no tempter, and contends that there is “no possibility of wrong” since “every character has withstood the resting of evil, and none are longer susceptible to its power,” and since there is “no tree of knowledge of good and evil”

⁴⁹²White, *Great Controversy*, 677.

⁴⁹³Ibid., 678.

⁴⁹⁴Ibid., 646.

⁴⁹⁵White, *Spiritual Gifts*, 3:83. There shall be difference between the first Eden and the Eden made new. See for this, idem, *Education*, 302.

⁴⁹⁶Ibid., 303.

⁴⁹⁷White, *My Life Today*, 358.

which was conditionally given, and “every sinful tendency, every imperfection, that afflicts them here has been removed by the blood of Christ.”⁴⁹⁸

8. *The reward for those who worked for the Redeemer*

“As the redeemed shall ascend to heaven,” they will “share the reward of the faithful.”⁴⁹⁹ “Their lives will run parallel with the life of Jehovah.”⁵⁰⁰ But what would be their rewards in the Kingdom of Glory? White mentions two things in addition to the eternal life which they will enjoy with God: First, it is the joy that they will share with their Redeemer. White portrays,

O, what rejoicing for all who have been impartial, unselfish laborers together with God in carrying forward his work in the earth! What satisfaction will every reaper have, when the clear, musical voice of Jesus shall be heard, saying, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “Enter thou into the joy of thy Lord.”⁵⁰¹

They will share the joy of the Lord when they see in the Kingdom of Glory “those who have been redeemed through their instrumentality.”⁵⁰²

Second, White refers to “the greater power and wider privilege of working” with Christ in the Kingdom of Glory as the reward. Recalling that “the Son of man came not to be ministered unto, but to minister” (Matt 20:28), she points out that the work of Christ on earth is His work in the Kingdom of Glory. The faithful workers for Christ on

⁴⁹⁸White, *Education*, 302, 30; idem, *Great Controversy*, 677; idem, *Steps to Christ*, 126.

⁴⁹⁹Ellen G. White, “The Love of God,” *Signs of the Times*, April 15, 1889; idem, “Beneficence,” *Review and Herald*, October 10, 1907.

⁵⁰⁰White, “The Love of God.”

⁵⁰¹White, “Beneficence.”

⁵⁰²White, *Christ’s Object Lessons*, 361.

earth are the best candidates for the work in His eternal kingdom, “because they have gained a fitness for it by participation in His work here.” She comments, “What we shall be in heaven is the reflection of what we are now in character and holy service. . . . And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come.”⁵⁰³

9. The redeemed will be a united, happy family

When the redeemed gather together, they will make “a united, happy family in the city of God.”⁵⁰⁴ White says that it is possible only “through obedience to the laws of Jehovah,” and that they will “be clothed with the garments of praise and thanksgiving.”⁵⁰⁵ She describes heaven as the place with harmony, peace, love, health, happiness, joy, purity, holiness, blessedness, and unity instead of discord, strife, censoring, unloving words, clouded brows, and jars.⁵⁰⁶ As a member of united family, all “will seek the happiness of the heavenly beings around them,” not thinking of self, nor seeking their own pleasure.⁵⁰⁷

10. Heaven for commandment-keepers

Heaven is for the commandment-keepers. White says that there is no room for commandment-breakers, since God’s law is “the foundation of the divine government in

⁵⁰³White, *Christ’s Object Lessons*, 361.

⁵⁰⁴White, *Sons and Daughters of God*, 47.

⁵⁰⁵White, *Prophets and Kings*, 732.

⁵⁰⁶White, *Testimonies for the Church*, 1:705, 2:81; 4:224, 7:244, 8:131.

⁵⁰⁷White, *Testimonies for the Church*, 2:132-133.

heaven and in the earth.”⁵⁰⁸ The Sabbath, “a sign of the Creator’s power,” will be kept in heaven, as long as “the heavens and the earth endure.”⁵⁰⁹

11. *The eternal abode of the obedient*

White points out that the redeemed will live in the earth, not heaven, after this earth is redeemed. She says that “not only man but the earth is redeemed to be the eternal abode of the obedient,” and believes that this would be the accomplishment of God’s original purpose in the creation of this earth, and of the prophecy in Dan 7:18,⁵¹⁰ when “those who choose to become obedient subjects of the Most High are finally saved in the kingdom of glory.”⁵¹¹ There, the redeemed will enjoy “a more sacred relationship to God than have the angels who have never fallen.”⁵¹²

Terms Used for the Kingdom of Glory

White calls the future Kingdom of God the Kingdom of Glory.⁵¹³ While it is true that the capital of this Kingdom is reserved in heaven, the inheritance,⁵¹⁴ the Kingdom of Glory will be the restoration of the kingdom lost by Adam to Satan.⁵¹⁵ She employs

⁵⁰⁸White, *Faith and Works*, 29.

⁵⁰⁹White, *Desire of Ages*, 283, 769; idem, *Prophets and Kings*, 733; idem, *Testimonies for the Church*, 6:368. She quotes Isa 66:23 to support this fact.

⁵¹⁰White, *Patriarchs and Prophets*, 342.

⁵¹¹Ellen G. White, “The Return of the Exiles,” *Review and Herald*, 26 December 1907.

⁵¹²White, *Testimonies for the Church*, 5:740.

⁵¹³White, *Great Controversy*, 347.

⁵¹⁴*Ibid.*, 676; idem, *Acts of the Apostles*, 517-8.

⁵¹⁵White, *Adventist Home*, 540.

several terms to describe the Kingdom of Glory, such as eternal interests, eternal life, eternal realities, future world, haven of rest, heaven, heavenly Canaan, the new earth, new Jerusalem, the city of God, paradise, a kingdom of righteousness, and salvation.⁵¹⁶

Time of Establishment of the Kingdom of Glory

White believes that the Kingdom of Glory which is represented by the throne of glory in Matt 25:31, was not established at Christ's first advent, and is yet future.⁵¹⁷ She says that the Kingdom of Glory will come as a fulfillment of the biblical prophecies.⁵¹⁸ "The full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world."⁵¹⁹

White understands that the establishment of the Kingdom of Glory is deeply connected to Christ's mediatorial work for those who will be saved.⁵²⁰ She says that Christ, after His ascension to Heaven, "is now set down with the Father in His throne,"

⁵¹⁶White, *Testimonies for the Church*, 4:123; idem, *Patriarchs and Prophets*, 137, 169-170, 370; idem, *Steps to Christ*, 99, 86; idem, *Upward Look*, 276; idem, *Early Writings*, 16; idem, *Prophets and Kings*, 715; idem, *Medical Ministry* (Mountain View, CA: Pacific Press, 1963), 99, 100; idem, *Great Controversy*, 674-677; idem, "The True Standard of Righteousness," *Review and Herald*, August 25, 1885; idem, *Manuscript Releases*, 9:104. She states, "Heaven, a kingdom of righteousness where all the holy and pure and blessed are congregated—ten thousand times ten thousand and thousands of thousands—living and walking in happy, pure intimacy . . . and the least is greatest in his gratitude and wealth of love" (ibid.); idem, *Selected Messages*, 1:218, 225; idem, *Faith I Live By*, 111.

⁵¹⁷White, *Great Controversy*, 347; idem, *Thoughts From the Mount of Blessing*, 107-108.

⁵¹⁸White, *Desire of Ages*, 234.

⁵¹⁹White, *Thoughts From the Mount of Blessing*, 108.

⁵²⁰White, "Christian Recreation," *Review and Herald*, May 31, 1870.

not as a King, but as a priest,⁵²¹ and the coming of Christ described in Dan 7:13 points out the beginning of His mediatorial work in the Most Holy Place, “not His second coming to the earth.”⁵²² When His work as a mediator ends, the Kingdom of Glory will be given to Christ. Then Christ will come to establish His Kingdom on the earth.⁵²³

What about the wicked and Satan? When does the judgment of them take place?

White says,

During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. “Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.” 1 Corinthians 4:5.⁵²⁴

White believes that Christ returns to the earth again with the host of the redeemed and a retinue of angels to do the “*execution of the judgment.*”⁵²⁵ He will raise the wicked dead to receive their doom, punish the evil angels and Satan, and make this earth new and keep it the home of the redeemed forever.⁵²⁶

To summarize White’s understanding on the time of the establishment of the Kingdom of Glory, its establishment will completely take place on earth when Christ’s Second Advent occurs after His mediatorial work for the righteous is over, and after

⁵²¹White, *Great Controversy*, 416.

⁵²²Ibid., 480. She thinks that the prophecy in Dan 7:13, 14 found its fulfillment at the termination of the 2300 days in 1844.

⁵²³White, *Acts of the Apostles*, 228.

⁵²⁴White, *Great Controversy*, 661-662.

⁵²⁵Ibid., 662; *Early Writings*, 53. Emphasis hers.

⁵²⁶White, *Great Controversy*, 661, 662, 674.

Christ's execution of the judgment on the wicked and Satan is made at the close of the thousand years which the redeemed will spend in heaven.⁵²⁷

Issues in the Conflict

In the Kingdom of Glory, there will be no more conflict. White writes, "Satan and sinners would be destroyed, nevermore to disturb heaven or the purified new earth."⁵²⁸

God will not take any rebels into His Kingdom of Glory.⁵²⁹

Territory

The territory of the Kingdom of Glory, White understands, includes not only that of the earth, but also the whole universe. She says, "His Father would give Him the kingdom and the greatness of the kingdom under the whole heaven, and He [Jesus Christ] would possess it forever and ever."⁵³⁰ The earth will be purified and the fallen man will be restored in the image of God.⁵³¹

Purposes of the Establishment of the Kingdom of Glory

White's understanding of the purpose of the establishment of the Kingdom of Glory can be summarized in a very brief sentence: accomplishing God's original purpose

⁵²⁷White, *Great Controversy*, 661.

⁵²⁸White, *Early Writings*, 151.

⁵²⁹White, *Child Guidance*, 256.

⁵³⁰White, *Early Writings*, 151.

⁵³¹White, *Great Controversy*, 645.

in creation. God’s original purpose includes His plan for the redeemed to take this earth as their eternal abode⁵³² and His desire for “the service of love—service that springs from an appreciation of His character” from all His creatures.⁵³³ In other words, the Kingdom of Glory should be established for God’s character and sovereignty to be perfectly revealed in the perfect condition. White states,

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.⁵³⁴

Qualifications for Entrance into the Kingdom of Glory

There are some qualifications for entry into the Kingdom of Glory.⁵³⁵ White provides information on the characteristics of those who qualify to live in the Kingdom of Glory. The thrust of her understandings of those qualifications can be summarized in one sentence: Those who will inherit the Kingdom of Glory are those who have experienced the Kingdom of Grace in the present life, through accepting Jesus Christ as their King and Savior.⁵³⁶ In other words, they are those who were mentioned in the section ‘Those Who Live in the Kingdom of Grace,’ in the Kingdom of God between the Fall and the Second Advent.

⁵³²White, *Patriarchs and Prophets*, 342.

⁵³³*Ibid.*, 34.

⁵³⁴White, *Great Controversy*, 678.

⁵³⁵White, *Patriarchs and Prophets*, 207. White affirms that “anyone who shall reach the standard of His requirement will have an entrance into the kingdom of glory.”

⁵³⁶Nam, “The New Earth and the Eternal Kingdom,” 959. John Bright called these

Summary of Ellen G. White's Kingdom Theology

In this section, Ellen G. White's Kingdom theology will be briefly summarized. Several significant points will be enumerated without positive or negative comments on each point. Evaluation on White's theology will be dealt with in the following chapter.

Definition of the Kingdom of God

White's concept of the Kingdom of God is best reflected in the theme of the great controversy between Christ and Satan. Despite no specific definition of the Kingdom found in White's writings, she uses four elements such as (1) kingship, (2) subjects, (3) the law, and (4) territory to describe the Kingdom. Those four elements can be categorized into two factors, which are (1) reign (ruler and rules), and (2) realm (subjects and territory). In describing the Kingdom of God, White indicates the King of the universe as the ruler, the laws for the subjects within the whole territory that God created as the laws of the Kingdom, those who obey the laws of the Kingdom as the subjects of the Kingdom, and the whole universe as the territory of the Kingdom.

White understands that the Kingdom of God is His reign and His realm, with spiritual and real places in both present and future kingdoms. There is no virtual difference between the Kingdom of God and the Kingdom of Heaven. The Kingdom of God is governed by the King of the universe, not by humanity. Humanity can become only its subjects.

people " 'the eschatological community' which was living already in the age to come" (Bright, *The Kingdom of God*, 232).

The terms “the Kingdom of God” and “the Kingdom of Christ” can be used interchangeably. White defines self-giving love as the great principle of the Kingdom of God, while self-seeking love as that of the kingdom of Satan.

White holds that the Kingdom of God has three different stages, namely the original Kingdom of God (God’s Kingdom before the Fall), the Kingdom of Grace (God’s Kingdom between the Fall and the Second Advent), and the Kingdom of Glory (the restored and reinforced form of the original Kingdom of God after the Second Advent). In her writings, she employs the expression ‘Kingdom of God’ to designate both “the Kingdom of Grace,” and “the Kingdom of Glory.” She intentionally distinguishes the Kingdom of Grace, the Kingdom in which the divine grace works upon the hearts of men, from the Kingdom of Glory, the Kingdom in which God will be glorified through Jesus restoring His own glory and the saints having their glory with God’s grace through Jesus’ sacrifice.

The Original Kingdom of God: God’s Kingdom before the Fall

White depicts the Kingdom of God before the Fall in the context of ‘the Great Controversy.’ God created all things and desired “from all His creatures the service of love—service that springs from an appreciation of His character.”⁵³⁷ There was only perfect harmony of heaven under the rule of the King of the universe before Lucifer began to desire self-exaltation, and disputed the supremacy of God and the Son of God. Lucifer, with one third of the angels at his side, rebelled against God’s law and made war against the Son of God. After his fall, he was driven from heaven with his followers. This was how Lucifer became Satan.

⁵³⁷White, *Patriarchs and Prophets*, 34.

The main issue of the Great Controversy is worship. To usurp God's authority to be worshipped, Lucifer attacked God's law to falsify the word of God and God's character by attacking the law as the transcript of God's character, and wanted to become free from God's control, which means to become his own god.

The Kingdom of God had all the inhabitants of heaven and of all the worlds that He had created as its subjects and its territory until Lucifer's rebellion occurred. As long as God's law was kept completely by His subjects, all the worlds that He had created were His Kingdom's territory and all the inhabitants of heaven and all the worlds were His subjects.

The Kingdom of Grace: God's Kingdom between the Fall and the Second Advent

The Kingdom of God lost its territory and its subjects because of the Fall of humanity. The Son of God undertook to redeem man and rescue the world from the grasp of Satan. White calls this plan to redeem man and to rescue the world "the plan of salvation," and the kingdom working against Satan's kingdom, "the Kingdom of Grace."

The Kingdom of Grace was instituted with the covenant of grace, but could not be established until the death of Christ, since the covenant of grace was not ratified until His death. The Kingdom of Grace, as a present aspect of the Kingdom, is called a "kingdom of righteousness," "kingdom of God," and "kingdom of heaven," and is distinguished from "the Kingdom of Glory," a future aspect of the Kingdom. White thinks that the Kingdom of Grace can be established when sinful and rebellious hearts yield to the sovereignty of God's love. In other words, it starts with the presence of Christ.

All the issues in the conflict that existed in the Kingdom of God before the fall are present in the Kingdom of Grace in more vivid and explicit forms. Satan attacked God's law, claiming that His law was unjust and could not be obeyed. Satan even tried to change the law of God which is unchangeable, as seen in ignoring the observance of the Sabbath. He also attacked God's character, arguing that justice was inconsistent with mercy. Finally he wanted to be free from God's control and chose to follow his own principles of selfishness. The Kingdom of Grace has all those who do His will as its subjects even under the influence of Satan, and embraces every caste and every nation as its territory.

White thinks that mystery means something that could be comprehended by the human mind when enlightened by the Spirit of God, when they have honest and humble hearts and long to know the truth. She uses the mysteries of the kingdom of heaven in broader sense, not limited to the parables that Jesus used.

For White, the Kingdom of Grace is a spiritual kingdom which is to be established through implanting Christ's nature in men's heart by the Spirit of God, and whose beginning is humble and insignificant. She believes that the principles of the Kingdom of God are revealed in the growth and development of nature, and that through the parables, Christ explained the nature of His kingdom and the manner in which it was to be established. She also understands that the Kingdom of God, in Christ, did come by the implanting of a new principle, love, in the hearts of men, secretly, silently, steadily, not by physical force or by war as expected by the Jews. She holds that the work of the Kingdom of Glory began already in the Kingdom of Grace through the subjects of the Kingdom. She insists that there should be character development and Christlike life in the

Kingdom of Grace. She urges those in the Kingdom of Grace, the depositaries of sacred truth, to share the blessings with others in the world that other may receive the same blessings, since there is no probation and preaching of the gospel after the investigative judgment, the end of the Kingdom of Grace, before the Second Coming of Christ.

After explaining the principles and the nature of the Kingdom of God, and the manner in which it was to be established, from the parables in Mark 4 and Matt 13, White deals with conditions and requirements of entrance into the Kingdom of God from other parables. She summarizes the parables into some pivotal points.

She, first, points out that one should recognize one's poor condition and God's willingness to accept with His pitying love for one who is not good enough. She also reminds us that the subjects of the Kingdom of Grace have responsibilities to share what they received from God (truth, all the blessings received through obeying God's law, forgiveness, talents—the gifts of the Spirit) with others, in the spirit Christ gives to us. She underscores the importance of character development before the Kingdom of Grace ends since this realm of grace is the only probationary time available for the subjects of the Kingdom of Grace. Finally, she wants to make sure that salvation of the subjects of the Kingdom of Grace is possible only through the unmerited grace of Christ and the fellowship of the Holy Spirit.

White believes that Christ is the mediatorial agency through whom men can go to the Father, that with His death, He could be fully qualified for the King and High Priest in the mediatorial kingdom as the Kingdom of Grace, and that Christ is carrying forward His mediatorial work in the heavenly sanctuary. When His mediatorial work in the

Kingdom of Grace is done, she holds, He will establish His Kingdom of Glory on the earth.

She holds that the Kingdom of Grace was instituted for men to become its subject through faith even under Satan's control. She also points out that the Kingdom of Grace was instituted and established to provide a grace period, probationary time for preparing for eternity (a fitness of character for the Kingdom of Glory), and to give opportunities to enjoy the blessings of the Kingdom of Glory in the Kingdom of Grace. She thinks that the Kingdom of Grace was instituted and established to win souls to Christ—making the number of the subjects of the Kingdom of Glory—in the Kingdom of Grace, and to provide all the evidences which refute all the charges of Satan on the character, law and government of God in front of all the subjects of God's Kingdom in the universe.

White understands that the Kingdom of Grace has its agencies for its work and they are Israel and the Church. Commenting on the relationship between the Kingdom and the Church, she does not identify the Church as the Kingdom itself, but holds that the Kingdom creates the Church. She considers the Church as a witness to the Kingdom, the instrument and training school of the Kingdom and the custodian of the Kingdom.

White understands the relationship between national Israel and the Church as follows:

1. Israel in the Old Testament symbolizes God's church on earth in every age, and God's church is fulfilling the prophecy which Israel would accomplish.
2. The Church has roles to play as a light and the depository of God's law as ancient Israel did.

3. Even the figures regarding Israel, including the vineyard, in the Old Testament, can be applied to the Church.

4. The Church can be called “modern Israel.”

5. The Church is spiritual Israel.

6. The animal sacrifices and offerings in the Old Testament ceased, since Christ was the complete and perfect offering.

7. Even though literal Israel was God’s chosen people and the gospel was from them, there is no more chance left for salvation of literal Israel as a nation.

8. There will be salvation of the Jews who by faith receive Christ as their Redeemer, and the converted Jews will take a leading part in the closing work before the Second Coming of Christ.

White believes that men can enter the Kingdom of Grace here and now by yielding to the sovereignty of God’s love and that one needs to experience true conversion (a package of repentance of sins, faith in Christ and baptism) to enter into the Kingdom of Grace. For her, true conversion to a new heart ultimately means a changed life with a new mind, new purposes, and new motives and includes baptism as a public declaration of becoming a member of the Kingdom of Grace, and the sign of entrance to His spiritual kingdom which is the Kingdom of Grace. She emphasizes that genuine conversion, including baptism, means wholehearted surrendering of all one has and is to God and full obedience to the truth of God.

The life of the Kingdom, for White, is eternal life (1) which means the right knowledge of the truth, God and Christ, (2) which is the life that one lives in the

same spirit as Christ's , and (3) which is perfect obedience to God's law. The righteousness of the Kingdom of Grace is the righteousness (1) which is conformity of heart and life to the revealed will of God, and (2) which can be obtained through His love working in the hearts of those who receive Christ. She calls this love a heavenly attribute which the natural heart cannot originate.

White notes that those who live in the Kingdom of Grace are those who love and obey God, receive the Grace of God, learn here the principles of His Kingdom, become here the subjects and citizens of the Kingdom, keep His commandments, and lay treasure in Heaven. They are also those who strive for perfection of character, make eternal interests their priority, live the lessons given in the Bible, work with God and partake of Christ's sufferings, and become one with Christ and one another. She holds that one has no salvation unless one is sanctified.

White insists that there needs to be an effort and decision-making to secure eternal life. She holds that one should make (1) an urgent, and resolute decision not to let these precious hours of probation pass without spiritual advancement, (2) a radical and difficult decision, allowing one's moral powers to become dwarfed in no case, (3) a costly decision, throwing all that one has, and (4) an eternal and irrevocable decision, being earnest and working to the final point that God will be one's wise counselor and fast, unchanging friend.

The Second Advent and Judgment

In White's eschatology, the judgment day is deeply connected to Christ's Second Coming and the Second Advent is located between the Kingdom of Grace and the

Kingdom of Glory. She believes in Christ's literal, personal and visible coming which occurs after His mediatorial work in heavenly sanctuary is over, and before the millennium begins.

She thinks that the tribulation that Jesus mentioned in Matt 24 has double applications: the destruction of Jerusalem and the final conflagration in the last days. She holds that the final tribulation is deeply connected to Christ's mediatorial work before the Second Advent and that there are two phases of the final tribulation: before and after the close of the mediatorial work of Christ. She also believes that God will protect His people from the final tribulation.

White holds that at His Parousia there will be, first, the special resurrection of the righteous dead "in faith of the third angel's message" and the wicked dead who "mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people."⁵³⁸ Then come the the resurrection of the righteous dead,⁵³⁹ who are to be clothed with immortality, and the translation of the living believers at the Second Coming of Christ.⁵⁴⁰

She states that Satan, with his evil angels, will be kept in the desolated earth with no other inhabitants for a thousand years after the deliverance of the saints to heaven.

There will no human beings alive during the millennium.

⁵³⁸White, *Great Controversy*, 637.

⁵³⁹White, *Acts of the Apostles*, 34, 258; idem, *Early Writings*, 16, 35, 52, 287.

⁵⁴⁰White, *Acts of the Apostles*, 34, 258; idem, *Desire of Ages*, 422, 530, 632; idem, *Early Writings*, 16, 35, 110, 164, 283, 287-8; idem, *Prophets and Kings*, 227; idem, *Patriarchs and Prophets*, 89, 477.

White believes that God's judgment is needed for solving all the issues in the conflict between God and Satan. His judgment is (1) to make His laws permanent principles of His Kingdom, (2) to vindicate character of God, (3) to give perfect answers to all the creatures who have questions on freedom independent from God, and (4) to have His subjects back to their original positions after eliminating sin.

God's judgment with Jesus as the Judge is, for White, a final and universal one with only two classes (violators and keepers of His law). She holds that men will be judged according to their deeds and will be justified by their faith, and that the judgment will be based on the light given them. She understands that all the deeds by which men will be judged include their keeping the commandments and character development through personal relationship with Christ, and the light given to them includes God's law, the Bible, and man's conscience.

She believes that there are three phases in the final judgment. She thinks that the investigative judgment before the Second Advent is for all the professed believers, and there will be judgment for all the wicked unsaved, including Satan, in heaven during the millennium. She also holds that the final executive judgment for Satan and all the wicked will be on the earth after the millennium.

White sees that before the final destruction by fire, Satan and all the wicked will recognize God's justice and mercy in public. After the final judgment, all the redeemed will enjoy a new earth as their eternal abode with their King.

The Kingdom of Glory: God's Kingdom after the Second Advent

White calls the Kingdom of God after the Second Advent the Kingdom of Glory. The Kingdom of Glory is a real kingdom in which God, as a sovereign Ruler, rules in person. She describes the Kingdom of Glory as a real place where there is no weariness and no night for rest, no death, no pain and no sorrow, no tempter and no rebellion, and she depicts the heaven of commandment-keepers as a school which has a harmonious social life with ever-increasing knowledge, love, reverence, and happiness. It will include life in the garden and field. In the eternal abode of the obedient, the redeemed will be a united and happy family with the reward which is the joy that they will share with their Redeemer, and the greater power and wider privilege of working with Christ.

White holds that the judgment of the wicked takes place during the millennium between the first and the second resurrection and, at the end of the millennium, Christ will return to the earth again with the host of redeemed and angels to do the execution of the judgment. And then, the new earth will be the home of the redeemed forever.

White affirms that there will be no more conflict in the Kingdom of Glory. She also holds that the whole universe, including the earth anew, will be the territory of the Kingdom of Glory.

White holds that the Kingdom of Glory should be established for accomplishing God's original purpose in creation, which includes His plan for the redeemed to take this earth as their eternal abode, and His desire of the service of love as a reflection of His character from all His creatures. She summarizes it and states,

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all

things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.⁵⁴¹

Concerning the qualification for entrance into the Kingdom of Glory, White emphasizes the need of foretasting of the Kingdom of Glory in the Kingdom of Grace. In other words, those who will inherit the Kingdom of Glory are those who have experienced the Kingdom of Grace in the present life.

⁵⁴¹White, *Great Controversy*, 678.

CHAPTER V

THE KINGDOM OF GOD IN THE WRITINGS OF G. E. LADD AND E. G. WHITE: AN ANALYTICAL COMPARISON AND CONCLUSIONS

The views of Ladd and White have been examined with respect to their understandings of the Kingdom of God. Their respective views have been analyzed in order to be compared as the basic framework of their theology.

The purpose of this section is twofold: first, to compare and analyze Ladd and White's concepts of the Kingdom of God. In other words, this section will examine on which points they stand in agreement or in disagreement, and if they differ in some points, why they differ upon those issues, although they hold other points in common. Second, the goal of this study is to provide useful theological insights for framing a systematic theology of the Kingdom of God through the complementary nature of the two authors' concepts.

This chapter, then, consists of four major sections: the first part provides a brief sketch of historical and theological backgrounds of Ladd and White, the second part classifies the basic framework of both writers' concepts of the Kingdom of God as criteria for comparison, the third part compares both authors' views on specific concepts of their understanding of the Kingdom of God, and the fourth part evaluates their contributions to understanding the Kingdom of God.

Historical and Theological Backgrounds of Ladd and White

Historical Backgrounds

While White was born in the 19th century during the Second Great Awakening Movement, Ladd was born in the beginning of the 20th century under the influence of dispensationalism. Concerning their educational backgrounds, Ladd had opportunities for regular schooling from elementary through the doctoral program, which professionally equipped him as a theologian, while White had limited formal schooling due to poor health after her accident.

Theological Backgrounds

Both Ladd and White were influenced by their theological backgrounds. Ladd was born in a committed Christian family who did not have strong denominational ties, while White was born in a Methodist family and raised under the influences of the Protestant Reformation, Wesleyanism, and the Millerite Movement. Ladd had Bultmann as the focus of his theological appreciation and critique, and had Cullmann as a supporter for his theological understanding, while White found no specific dialogue partner in different concepts, but experienced confirming visions from God. In White's case, her personal study of the Bible, religious books and journals, and her prophetic visions mainly constituted the soil in which her theological roots are imbedded. They both followed and supported pre-millennial eschatological viewpoints, which were different from dispensational pre-millennialism. They both tried to find the true meaning of the Bible through their own biblical exegesis. They both also saw that salvation history consists of the redemptive acts of God, and that human reason or the scientific historical

method has its limitations in understanding God's word. They both communicated their beliefs to the Christian world through their writings.

Ladd and White were totally different in their historical and theological backgrounds. Regardless of their historical and theological background, they were both honest and earnest students of the Bible.

Criteria for Comparison

In this section, some criteria are selected for comparison of both writers' views on the Kingdom of God, mainly through grouping of the expressions that they employ repeatedly for their key concepts. After the comparison of the terms used by both authors for the Kingdom of God, their basic frameworks underlying their specific concepts on the theme will be contrasted.

Meaning of the Kingdom

The word, 'kingdom,' is used by both Ladd and White to describe God's sovereignty and reign. Ladd explicitly explains the meaning of the term through his exegesis of the words *malkuth* and *basileia*, while White implies the meaning through explanatory descriptions of the Kingdom of God. They, however, hold the meaning of the "kingdom" in common. For both of them, "kingdom" is both reign and realm. Both see that even though the primary aspect of "kingdom" is reign, realm, which is the secondary aspect of "kingdom," cannot be ignored, since there is no reign without the realm.¹ With

¹See the sections, "The Meaning of the Term 'Kingdom,'" in chapters 3 and 4 for Ladd and White's understandings of the term 'Kingdom.'

these two inseparable aspects in mind, they understand the two aspects of the Kingdom of God accordingly. In other words, both of them present the Kingdom of God not only as God's reign, but also as a realm in which God's reign may be experienced.² They both know that there are two aspects of God's realms, which are spiritual and physical. They hold that God's realm in the present Kingdom is only spiritual, but it will be finally physical as well as spiritual when Christ's Second Coming occurs.

While Ladd emphasizes the two meanings (reign and realm) of the Kingdom of God,³ White seems to classify those two aspects (reign and realm) into four elements, ruler (God as the King of the universe), rules (God's laws made to govern the subjects of the Kingdom), subjects (those who obey the laws of the Kingdom in the universe) and territory (physically any place where the laws of the Kingdom are truthfully obeyed, and spiritually, those who reveal the King and His character in their lives).⁴ This underlines the crucial issue that the Kingdom of God is to solve, which is the rules of the Kingdom. In other words, White's attention seems to be focused on whether or not the rules of God are exercised. If this is the case, White seems to emphasize God's laws more than Ladd does.⁵

²Ladd, *The Gospel of the Kingdom*, 22.

³For this, see "The Kingdom of God: Reign or Realm?" in chapter 3.

⁴For this, see "What Is the Kingdom of God?" in chapter 4.

⁵Even though Ladd sees that "God's rule could always and everywhere be known through the Law" (Ladd, *A Theology of the New Testament*, 81), he does not seem to emphasize the need to keep God's law in practical life as White does.

Both Ladd and White consider the Kingdom of Heaven the Kingdom of God, not of humanity,⁶ where every aspect of the Kingdom is derived from the character and action of God who is the King and governs the Kingdom, and where humanity, through doing His will, serves Him as His subjects.

Conflict between the Kingdom of God and the kingdom of Satan

The idea that there is an antagonistic power against the Kingdom of God is upheld by both Ladd and White.⁷ They both call it the kingdom of Satan which has Satan as its ruler and a host of inferior evil spirits called demons and ungodly men worshipping Satan as its subjects. Both of them identify Satan as an evil superhuman personality,⁸ the god of this age, the ruler of this world and the deceiver of the whole world.

While Ladd and White have similar views on what Satan and his kingdom do, they differ more in degree, rather than in substance on the origin of Satan and his kingdom. Both of them hold in common that Satan, playing the role of adversary, and his kingdom, frustrate the work of God and oppose the redemptive purpose of God.

Ladd does not give a specific explanation of Satan's origination, viz, why he became God's adversary. His approach to the identity of Satan is through Satan's role or function as the enemy of God and His people *mainly* in the New Testament sources and apocalyptic literatures, not in the Old Testament sources. By contrast, White provides a

⁶See Ladd, *A Theology of the New Testament*, 81, and White, *Desire of Ages*, 506; idem, *Early Writings*, 16.

⁷For Ladd's view on the kingdom of Satan, see "The Kingdom of Satan" in chapter 3 and for White's view, see "The Original Kingdom of God: God's Kingdom before the Fall" in chapter 4.

⁸Ladd, *The Gospel of the Kingdom*, 30; White, *Christ Triumphant*, 17.

thorough explanation about the identity of Satan and a detailed background of the kingdom of Satan from her comprehensive and balanced use of biblical sources in both the Old and New Testaments. Her insights are based on the Scriptures amplified with details received through her visions. White describes Satan as the first of the covering cherubs,⁹ named Lucifer, who stood highest in power and glory among the inhabitants of heaven, next to Christ who is the Word and the only begotten of God. White goes on to say that Lucifer was not content with his position, coveted the glory with which God the Father had invested His Son, and disputed the supremacy of God and the Son of God.

Conflict between the Kingdom of God and the kingdom of Satan is upheld by both Ladd and White.¹⁰ They have a similar view that controversy between two opposite spiritual powers with opposite principles, provides the background for the mission of Jesus. White notes briefly the following opposite principles: while self-seeking in which sin originated¹¹ is the main principle of Satan's kingdom, self-giving love is "the great principle which is the law of life for the universe."¹² She also points out that the principles of God's Kingdom are spiritual in nature, without employing brute force, compulsion, oppression, preference or supremacy. Both hold that this conflict between two opposite kingdoms will continue until the power of Satan is completely destroyed.

⁹See "The Rise of the Kingdom of Satan against the Kingdom of God" in chapter 4.

¹⁰See "Conflict between the Kingdom of God and the Kingdom of Satan" in chapter 3 for Ladd's view and "The Rise of the Kingdom of Satan against the Kingdom of God" in chapter 4 for White's view of the conflict.

¹¹White, *Desire of Ages*, 21.

¹²Ibid.

Terms Used for the Kingdom of God

For both writers, various expressions are employed for describing the Kingdom of God. Most commonly used terms regarding the Kingdom of God are ‘the Kingdom of God’ and ‘the Kingdom of Heaven,’¹³ which are obviously interchangeable and often equivalent with ‘eternal life’ or ‘salvation.’¹⁴ ‘The Kingdom of Christ’ and ‘the Kingdom of the Son of man’ are also used for the Kingdom of God, and they both think that there is no virtual distinction between them. However, if any distinction is to be made between the Kingdom of God and the Kingdom of Christ, Ladd believes there is a difference of the period of time, which means that the Kingdom of Christ lasts from Christ’s coming in the flesh until the end of His millennial reign,¹⁵ while White treats those two expressions as identical.

Classification of the Kingdom of God

Ladd and White hold in common that there are dual aspects of the Kingdom of God, present and future, but they differ in classifying those two aspects of the Kingdom of God.¹⁶ Ladd divides the Kingdom of God into two phases, present and future. He calls

¹³See “Kingdom of God and Kingdom of Heaven” in chapter 3 and “Terms Used for the Kingdom of Grace” and “Terms Used for the Kingdom of Glory” in chapter 4.

¹⁴Ladd, *The Gospel of the Kingdom*, 33; White, *Acts of the Apostles*, 17.

¹⁵See “The Kingdom of the Son of man” in chapter 3. See also Ladd, *The Gospel of the Kingdom*, 115. He states, “the Kingdom of Christ includes the period from His coming in the flesh until the end of His millennial reign ‘when he delivers the kingdom to God the Father’ (1 Cor. 15:24).”

¹⁶For Ladd’s view, see “Dual Aspects of the Kingdom of God” in chapter 3, and for White’s, see “The Kingdom of Grace: God’s Kingdom between the Fall and the Second Advent,” and “The Kingdom of Glory: God’s Kingdom after the Second Advent” in chapter 4.

them “the Kingdom of God in This Age,” and “the Kingdom of God in The Age to Come.” Similarly, White divides the Kingdom of God into two phases, the Kingdom of Grace, and the Kingdom of Glory, yet those two phases, in fact, have three stages: the original Kingdom of God (the Kingdom of God before the Fall), the Kingdom of Grace (the Kingdom of God between the Fall and the Second Advent), and the Kingdom of Glory (the Kingdom of God after the Second Advent). In this section, the two authors’ views on the dual aspects of the Kingdom of God are compared.

The Present Kingdom

Ladd understands that the Kingdom of God as the present sphere of God’s rule is invisible.¹⁷ In the same way, White sees the Kingdom of God as spiritual.¹⁸

Time of establishment

While Ladd keeps silent on the Kingdom of God before Christ’s first advent, White traces the existence of the Kingdom of God to the time before the Fall.¹⁹ She holds that God has an eternal Kingdom and is the Sovereign of the universe from eternity in the past to eternity in the future. Before the first of the covering cherubs, Lucifer, began to desire self-exaltation, there was perfect harmony throughout the Kingdom of God with voluntary service of love under the great principles of righteousness, from all the created beings.

¹⁷Ladd, *A Theology of the New Testament*, 112.

¹⁸White, *Fundamentals of Christian Education*, 177.

¹⁹See “Description of the Original Kingdom of God before the Fall” in chapter 4.

White notes that in his rebellion, Lucifer won other angels through deceptive reasoning, and attacked God's law, which is the transcript of His character, to become free from the control of God who is the source and sustainer of life. After Lucifer with his followers came to this earth, he made it his kingdom by making the first human beings disobey God, the King. As soon as Adam and Eve fell, Lucifer, who had become Satan, called himself the ruler of this world and declared this world his dominion.

Both Ladd and White view that in the present Kingdom, we may experience the powers of the future Kingdom,²⁰ but whereas Ladd sees that the Kingdom of God was present in the life and mission of Jesus,²¹ White holds that the Kingdom was instituted immediately after the Fall²² with the covenant of grace despite the fact that the Kingdom of Grace could not be established until the death of Christ²³ which ratified the covenant of grace.²⁴ She points out that even before the establishment of the Kingdom of Grace, the Kingdom of Grace was instituted for men to become the subjects of the Kingdom of Grace through faith.²⁵ It seems that Ladd misses the fact that the invasion of God's Kingdom can be found in the Old Testament. According to him, "the Kingdom of God

²⁰For Ladd's view, see "The Kingdom Is Today" in chapter 3, and for White's view, see "Purposes of the Establishment of the Kingdom of Grace" in chapter 4.

²¹Ladd, *The Presence of the Future*, 149-217.

²²White, *Desire of Ages*, 348. She states, "The kingdom of grace was *instituted* immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, man could become its subjects, yet it was not actually *established* until the death of Christ." Emphasis mine.

²³*Ibid.*

²⁴White, *Patriarchs and Prophets*, 371.

²⁵White, *Desire of Ages*, 348.

has invaded this evil Age that men may know something of its blessings even while the evil Age goes on.”²⁶ He thinks that it happened in the life and mission of Christ in the New Testament. But all the promises of His coming and mission were given to human beings through direct prophecies and the sacrificial system. In fact, the promise of the Savior and the sacrificial system were given right after the Fall. If these were not effective at all, why did God have to give them to His people? The promises of the Kingdom of God were given for those who hold and enjoy them through faith in Christ.

Ladd believes that the Kingdom of God was present through the mission accomplished by Christ as a dynamic power (casting out of demons and healing miracles, and the teaching of Jesus), as the divine activity (the seeking, inviting, fatherly, and judging God, with supernatural deeds), and as the new age of salvation (a gift of salvation, forgiveness, and righteousness). Especially casting out of demons (exorcism) is the most apparent evidence of the invasion of the Kingdom of God.²⁷ For him, the victory of the Kingdom of God over the kingdom of Satan through the life and mission of Jesus was a preliminary but a decisive defeat. He describes the victory of the Kingdom of God over the kingdom of Satan through the victories occurring in three different stages: (1) the mission of Christ, (2) the Second Coming of Christ, and (3) the Third Coming of Christ at the end of the Millennium.²⁸ He insists that the Kingdom of God defeats three enemies (Satan, sin and death) in each stage, and that those three enemies were defeated in the mission of Christ already. He holds that we may even now enjoy the powers of The Age

²⁶Ladd, *The Gospel of the Kingdom*, 42.

²⁷Ladd, *The Presence of the Future*, 151.

²⁸Ladd, *The Gospel of the Kingdom*, 43. See also “Three Stages of the Kingdom’s Coming” for detailed description of Ladd’s view in chapter 3.

to Come available through this initial defeat of Satan, but not in the fullness of God's blessings until Christ comes to finish the good work, which Ladd calls the gospel of the Kingdom.

Ladd's concept of three stages of the triumph of the Kingdom of God provides a good paradigm in understanding how the Kingdom of God attacks the kingdom of Satan. His view of the triumph in three stages, however, is not clear enough to accept it as thorough and consistent. He divides the defeats of Satan (the initial defeat at the Cross, the second at the beginning of the millennium, and the final one at the end of the millennium) and death (the first defeat through the resurrection of Christ, the second through the resurrection of the righteous at the Second Coming, and the final through the destruction of death after the millennium) into three stages but the defeat of sin, one of the three enemies, is not clearly classified into three stages.²⁹ If Satan, sin, and death, as great enemies of the Kingdom of God, were closely related one to another, there should be thorough and consistent defeats in each stage. However, it seems that Ladd does not have a clear understanding of how the defeat of sin is made in each stage, because he does not have a clear solution to sinless life during the millennium. According to his paradigm, there should be a defeat of sin during the millennium, but his view of the millennium on the earth does not give a clear picture of sinless life. Even though his paradigm has some weak points, it is noteworthy for him to understand that the present

²⁹If the defeats of sin have to be classified in each stage, those defeats would be related to the sinless life. If that is the case, three defeats could be found in (1) the sinless life of Jesus Christ, (2) the sinless lives of the righteous at the Second Advent of Christ, and (3) the destruction of the sinful creatures (Satan, evil angels, the wicked people and corrupted creatures after the millennium). See also "The Defeat of Sin" in chapter 3 for more detailed description of the issue.

Kingdom was established in the life and mission of Christ and that we can enjoy the Kingdom of Glory here and now, though not fully yet.

In contrast, White contends that all the issues in the conflict that existed in the original Kingdom of God before the Fall are again present in the Kingdom of Grace, in more vivid and explicit forms. The purpose of Satan is to usurp the worship from God, and for this, Satan attacks the law and the character of God, and claims that his authority is supreme in this world. White especially emphasizes Satan's great deception of changing the law of God, resulting in the exaltation of Sunday in the place of the Sabbath of the fourth commandment.³⁰ For her, Satan made the Sabbath the target of his special attack because the observance of the Sabbath reminds humanity of God as Creator, and His Creatorship deserves our worship.³¹

For White, the Kingdom of Grace can be present wherever and whenever there are subjects of the Kingdom who do God's will, obey His law, and follow His principles, showing His righteousness, through faith, even under Satan's control. The Kingdom of Grace was instituted and established to provide a grace period (probationary time) for men to prepare for eternity, to give opportunities to enjoy the blessings of the Kingdom of Glory in the Kingdom of Grace, to have men work for the winning of souls to Christ, and to provide all the evidences which refute all the charges of Satan on the character, law and government of God. The Kingdom of Grace was instituted immediately after the Fall, was established at the Cross, and will continue until the Second Coming of Christ.

³⁰White, *Prophets and Kings*, 183-184.

³¹For a detailed discussion of the issue, see "God's Law" in chapter 4.

While Ladd tends to prove that the Kingdom of God has invaded this evil Age through the three realities found in the life and mission of Jesus, White seems to show that the Kingdom of Grace has the repetitive issues of conflict in the big picture of the great controversy between the Kingdom of God and the kingdom of Satan. That is why exorcism is underlined as a unique element in Ladd's understanding of the invasion of the Kingdom of God in the life and mission of Jesus, but not in White's. While Ladd provides several paradigms for understanding of the Kingdom of God, such as the defeats of the enemies in three stages, and three realities of Christ's mission, White does not give enough attention to those aspects, since she seems to stress the issues of the great controversy in progress.

One of the most important understandings of the Kingdom of Grace for White is regarding Christ's mediatorial ministry, which is related to His post-resurrection ministry in heaven.³² Like White, Ladd holds that Christ is working as our mediator in the heavenly sanctuary, since Christ ascended to heaven after His resurrection.³³ But he misses Christ's High Priestly ministry related to 'the Day of Atonement.'³⁴ He does not seem to understand the typological significance of the sanctuary and its contribution to the understanding of Christ's high priestly ministry. In contrast, White understands that there is something—an event corresponding to 'the Day of Atonement'—going on in the heavenly sanctuary in reality. She claims that even though the death of Christ confirms the Kingdom instituted after the Fall and guarantees the restoration of the Kingdom lost

³²White, *Selected Messages*, 1:247. See also "Mediatorial Kingdom" in chapter 4.

³³See "The Mediatorial Work of Christ as Our High Priest in Heaven" in chapter 3.

³⁴Ladd, *A Theology of the New Testament*, 580.

by Adam, it is not done yet. It has still more to do with Christ's post-resurrection ministry. For her, Christ, fully qualified as High Priest through His incarnation, sinless life, and sacrificial death, is carrying forward His mediatorial work in the heavenly sanctuary.³⁵ Jesus is pleading on behalf of the subjects of His grace. She notes that when His mediatorial work is completed, He will come again in power and great glory.

Nature of the present kingdom

Both Ladd and White note that the nature of the present kingdom was mysterious to the hearers of Jesus' teaching, and their concepts of the biblical idea of the word 'mystery' are very similar to each other.³⁶ Ladd defines the mystery as something which has been kept secret through times eternal but is now disclosed, or a new disclosure of the divine purpose which had not been revealed to the Old Testament saints. White also understands it as something that could be comprehended by the human mind when enlightened by the Spirit of God, when one has an honest and humble heart and longs to know the truth. Ladd thinks that the revealed secret was understood by only a few who believe, but the new truth was that the Kingdom foreseen by Daniel has indeed entered the world, but in a form not expected, so as to work secretly, within and among men, which he calls "fulfillment without consummation."³⁷ In a similar way, White states that the Kingdom of God did not come as expected by the people of Christ's time, and even

³⁵White, *Christ Triumphant*, 360.

³⁶For Ladd's, see "The Mystery of the Kingdom" in chapter 3, and for White's see "Mystery of the Kingdom of Grace" in chapter 4.

³⁷Ladd, *A Theology of the New Testament*, 93.

though they had the services designed for pointing forward to the One to come, the Jews had lost sight of the antitype.

For Ladd, the Kingdom of God has now come to work among men but in an utterly unexpected way, in two different stages, quietly, unobtrusively, secretly, not now destroying human rule, not now abolishing sin from the earth. White points out in a similar way that the Kingdom of Christ is a spiritual Kingdom in its nature and has to be established in men's hearts through the implanting of Christ's nature. Since it is a spiritual kingdom, it comes, rather, through the inward working of His Spirit, the fellowship of the soul with Him who is its life, not through brute force to compel the conscience, lordly suppression, and compulsion of manner.

With some minor disagreements on the parables,³⁸ both Ladd and White think that the Kingdom of God came genuinely, in Christ, as a fulfillment of the prophecies in the Old Testament, yet not as expected. Rather, it came secretly, silently, steadily by the implanting of a new principle, love, in the hearts of men with the option to refuse.

³⁸For example, in dealing with the parable of the tares, Ladd focuses on the fact that the Kingdom has already come in a mysterious way in the world, without uprooting it, and the wicked and the righteous must live together in a mixed society until the coming of the Son of Man (Ladd, *The Gospel of the Kingdom*, 57-58), while White gives attention to the fact that the teaching of this parable is illustrated in God's own dealing with men and angels, through God's long endurance with Satan when Satan became a deceiver in the Kingdom of God before the Fall (White, *Christ's Object Lessons*, 72). Two different approaches of two authors show that Ladd comprehends this parable from his concept of the Kingdom of God, and that White understands this parable from her concept of the great controversy which sees the conflicts in this present Kingdom as a reflection and continuation of the great controversy started in heaven.

In dealing with the parables in Mark 4 and Matt 13, Ladd seems to oversimplify their meanings, focusing on the fulfillment of the prophecies in the Old Testament in an unexpected way (the mystery of the Kingdom), while White points out other elements involved in the parables, in addition to Ladd's understanding of the Kingdom's coming in an unexpected way.

White holds that converted sinners become fit for the Kingdom of Glory in the Kingdom of Grace through studying and obeying the Word of God and sacrificing themselves without reserve to receive Christ. She understands that some parables teach that there is no time when all the wicked will turn to God and that there is no probation and preaching of the gospel after the investigative judgment, the end of the Kingdom of Grace, before the Second Coming of Christ. She insists that the Kingdom of Grace is to be established by sharing the blessings with others by the depositaries of sacred truth.

Both acknowledge that some parables of Jesus teach about God's character and His expectations from those who want to enter the future Kingdom of God. God's people should share what they receive, such as truth, blessings, forgiveness and so on. They have Christian service to do using their talents for others in this present Kingdom (the Kingdom of Grace) before they enter the future Kingdom of God (the Kingdom of Glory). In dealing with the parables, White seems to emphasize the preparation, especially character development through the fellowship of the Spirit, for the Kingdom of God more than Ladd. She stresses the fact that men decide their eternal destiny in this life's probationary time in the Kingdom of Grace and that there will be no more chance left after the end of probation.

The Future Kingdom

Both Ladd and White understand that there will be the future Kingdom of God (the Kingdom of Glory) after the present Kingdom (the Kingdom of Grace). They hold the nature of the future Kingdom of God in common, yet differ in understanding the time of its establishment and some issues related to it.

Time of establishment

Ladd holds that the future Kingdom of God, which he calls the Age to Come, will begin after the millennium,³⁹ not with the Second Coming of Christ.⁴⁰ He thinks that the Age to Come does not come until all the enemies of the Kingdom of God are destroyed. In other words, when Satan, sin and death are destroyed,⁴¹ the Age to Come will come. Then, when will it be? He understands that it is after the millennium. He believes that God's rule will have destroyed Satan, sin and death after the millennium and the resurrection and death of the wicked.

There is a fact to be noted here. According to Ladd, the kingdom means, mainly, reign and, secondarily, realm. If he faithfully sticks to his basic meaning of the kingdom, then he would have a different conclusion from his concept mentioned above.

There are two different groups when the Second Coming of Christ occurs: the righteous whether resurrected or alive, and the wicked whether they may be human

³⁹See "The Kingdom Is Tomorrow" in chapter 3. See also Ladd, *The Gospel of the Kingdom*, 38.

⁴⁰Ladd, *The Gospel of the Kingdom*, 27.

⁴¹*Ibid.*, 34.

beings, or evil angels including Satan. When the salvation of the righteous will have been made, there will be the perfect reign of God over them in any place. There will not be the power of Satan any longer for them. There will no longer be death and sin for them. In that context, at least for the redeemed, the Kingdom of Glory begins with the Second Coming of Christ, regardless of whether there will be final death for the wicked.

White, in contrast to Ladd, accepts the Second Advent of Christ as the beginning of the Kingdom of Glory.⁴² She understands that the establishment of the Kingdom of Glory is deeply connected to Christ's mediatorial work for those who will be saved. When His work as a mediator ends, the Kingdom of Glory will be given to Christ and His people. His Second Coming is for the righteous whether resurrected or alive and He will take them to heaven. On the basis of Rev 20, White believes that after the millennium, Christ returns to the earth again with the host of the redeemed and a retinue of angels to do the execution of the final judgment. Finishing the judgment for the wicked human beings and evil angels including Satan, He will make this earth new to be the home of the redeemed forever.

Nature of the future kingdom

Ladd and White both use the term "the Kingdom of Glory" to designate the future Kingdom of God,⁴³ and expect the apocalyptic consummation of the Kingdom of

⁴²See "Time of Establishment of the Kingdom of Glory" in chapter 4.

⁴³For Ladd's use of it, see Ladd, *The Gospel of the Kingdom*, 51. For White's, see White, *Great Controversy*, 347.

God as a real Kingdom in which God, as a sovereign Ruler, rules in person, on earth in the future. While both authors derive their views from Scripture, White's description of the Kingdom of God in the future provides more detailed information through her comprehensive and balanced use of biblical sources in both the Old and New Testaments, and her visions.

Comparative Views on Specific Concepts

The Kingdom of God as the Presence of the Future

The concept of the Kingdom of God as the presence of the future is upheld by both Ladd and White.⁴⁴ They both hold that the Kingdom of God has a dynamic tension between its future and present aspects. The dynamic tension means that the Kingdom of God has already come in the life and mission of Christ in fulfillment of the prophetic hope but it will yet come in eschatological consummation in the future.

Ladd holds that the future Kingdom of God can be experienced in This Age, but not fully, through the mission and life of Christ. In a similar way, White holds that we can become the subjects of the Kingdom of God through faith even while living in this world under Satan's control.

For both of them, the Kingdom of Glory is still in the future, but it can be tasted even in the present through what Christ already accomplished. Though not yet perfect, it can still be experienced wherever the reign of God as the King is present. It will go on until the perfect manifestation of God's reign and the realm of completed redemptive blessing come true.

⁴⁴For Ladd's view, see "Kingdom as Future and Present" in chapter 3, and for White's view, see "Purposes of the Establishment of the Kingdom of Grace" in chapter 4.

The Kingdom and the Church

Ladd and White have a similar view of the relationship between the Kingdom and the church.⁴⁵ For both of them, the church is not the Kingdom, but the agency of the Kingdom. Ladd and White contend that the Kingdom of God creates the church, but they differ in identifying the church.

While Ladd sees that the church is but the result of the coming of God's Kingdom into the world by the mission of Jesus Christ,⁴⁶ White holds that God had His church walk with Him as the agency of the Kingdom of God in every age, even before Jesus came to this earth. In other words, Ladd sees the beginning of the church in the New Testament era despite his recognition of the continuity between Israel and the church in the soteriological aspects,⁴⁷ but White sees its beginning in the Old Testament era. In that case, Ladd identifies the church as separated from Israel, while White understands Israel in terms of the church.

They both hold that the church witnesses to the Kingdom of God, and is the instrument of the Kingdom. Both of them also view that the church, as the custodian of the Kingdom, has the authority to open or close its doors to the world, and that the church is the keeper of the law of God.

⁴⁵For Ladd's view, see "The Kingdom and the Church" in chapter 3, and for White's, see "The Kingdom of God and the Church" in chapter 4.

⁴⁶Ladd, *A Theology of New Testament*, 113.

⁴⁷Ladd, "Israel and the Church," 207-208.

Israel and the Church

Ladd and White see inseparable connections between Israel and the Church as agencies of the Kingdom of God.⁴⁸ There are, however, significant differences in their interpretations of the relationship between Israel and the Church.

They hold in common that the Church has taken the place of Israel as God's agency of the Kingdom and must be called spiritual Israel. Both, explicitly or implicitly, reject dispensational theology that makes a clear distinction between the church and Israel.⁴⁹ They also hold that the New Testament applies the Old Testament promises made to literal Israel to the Church, and that the system of animal sacrifices in the Old Testament forever passed away when the antitype, Christ, came as the complete and perfect offering. Because neither Ladd nor White keep Israel and the Church distinct throughout God's program, they can be considered as nondispensationalists.⁵⁰ Ladd does not follow covenant theology,⁵¹ but his view is "similar to covenant theology which regards the whole purpose of God as essentially soteriological and concerned with

⁴⁸See "Israel and the Church" in chapters 3 and 4 for both writers' views.

⁴⁹For dispensational view of the relationship between the church and Israel, see Ryrie, *Dispensationalism Today*, 140, 154.

⁵⁰Ladd, "Historic Premillennialism," 20.

⁵¹According to Ladd, "covenant theology tends to make a complete identification between Israel and the church, to call Israel the church in the Old Testament, to see the New Testament church as spiritual Israel, and to think that God is now through with Israel as a people because His purposes for Israel are now reinterpreted in spiritual terms to the church" (George Eldon Ladd, "The Rapture Question: When Will Christ Come Again?" *Eternity* [May 1957]: 45). According to Ladd's understanding of covenant theology, White's view can be classified as that of covenant theology at least in regard to the relationship between Israel and the church. For his own position on this subject, Ladd reveals himself neither as holding a dispensationalist view, nor as adhering to covenant theology, but rather introduces himself as one who follows a third option that "finds a single divine redemptive purpose which is to be carried out in both Israel and the church"

the unfolding of the plan of salvation.”⁵² John F. Walvoord’s critique can be also applied to White. Both Ladd and White hold that “the church begins in the Old Testament and embraces Israel as well as New Testament saints,”⁵³ to be seen in their understanding of the soteriological aspect of the church. But they differ in their understanding of the true position of literal Israel in redemption history.

Ladd mentions Israel’s conversion⁵⁴ in connection with the millennium as a part of futuristic fulfillments before the Kingdom of God is finally established, while White does not see Israel’s conversion as a nation before the Second Coming of Christ.

(ibid.). Ladd “does not believe Israel in the Old Testament is to be identified with the New Testament church. While there is one people of God, the church, strictly speaking, is a ‘dispensational’ truth and came into existence at Pentecost. However, Israel and the church constitute the one people of God” (ibid.). He holds that “God’s redemptive purpose for the church is to be extended to Israel and Israel’s future salvation is to be in redemptive and soteriological terms” (ibid., 47).

⁵²John F. Walvoord, Review of *Crucial Questions about the Kingdom of God*, 2.

⁵³Ibid. Walvoord comments that “This view conceives the purpose of God in the different dispensations as essentially one, or aspects of the same unity” (ibid.). This is indeed White’s view. She states, “That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church. . . . (White, *Prophets and Kings*, 713). Regarding White’s understanding of the relationship between national Israel and the church, Brinsmead comments, “This concept of Israel and the church is not new. It is really the view of orthodox Protestantism, going back to the Reformers, Augustine, and to the church Fathers” (Brinsmead, *The Theology of Ellen G. White and an Evangelical Reflection*, 156).

This understanding of the relationship between national Israel and the church as inseparably related is definitely different from a dispensational view which makes a sharp distinction between Israel and the church (Millard J. Erickson, *A Basic Guide to Eschatology* [Grand Rapids, MI: Baker, 1977], 115.). Charles Ryrie calls the ecclesiology based on such a sharp distinction between Israel and the church in dispensationalism “the touchstone of dispensationalism” (Charles Ryrie, *Dispensationalism Today*, 132).

⁵⁴Millard J. Erickson summarizes Ladd’s view on the relationship between national Israel and the church, stating, “Nonetheless, he [Ladd] believes that literal or national Israel is yet to be saved. He bases this primarily upon Romans 11:15-16. In the future Israel will turn to Christ and be saved. Not every single Israelite will be converted, but the nation as a whole will be. Through the agency of Israel, God will bless the whole

She stresses, rather, that there will be conversion experiences of individual Jews who accept Christ as their personal Savior. Ladd believes that Paul's futuristic passage in Rom 11 concerning the salvation of Israel refers to literal Israel,⁵⁵ while White sees the fulfillment of the salvation of literal Israel in the individual conversions of the Jews and their participation in preaching the gospel before the Second Advent of Christ.

Ladd strongly believes in a coming millennium of Christ's rule on earth in history, and the conversion of national Israel is to occur, based on Rom 11:26 ("And so all Israel will be saved"), before the future Kingdom comes.⁵⁶ His understanding of Rom 11:26, however, does not seem to be contextually logical, since he does not seem to give enough attention to the historical and literary context.

world, and presumably this will occur during the millennium" (Erickson, *A Basic Guide to Eschatology*, 103).

⁵⁵Commenting on Ladd's view of the millennium, Boettner claims, "The assumption of modern premillennialism that God still has a special purpose to be served by the Jewish people as a nation proceeds on the false notion that they are in themselves a people divinely favored above all others in the world, that they are to be blessed for their own sake because they are Jews—and all this in spite of being the most bitter enemies of the church for the last two thousand years. Originally there was reason for the selection of a particular people. God's plan of salvation for a lost world was that he would provide a redeemer through whose life and death redemption would be worked out. . . . Until the work of redemption was accomplished that nation would be kept separate from all the other nations which were completely given over to heathenism" (Boettner, "A Postmillennial Response," 52). Boettner goes on to say, "But now that the Messiah has come and God's revelation to mankind has been completed, written in a book and made available to the people of all nations with nothing more to be added, there is no further need for a separate people or nation to serve that purpose" (ibid., 52-53).

⁵⁶Herman A. Hoyt, a dispensational premillennialist, correctly points out Ladd's weakness and states that to escape the indictment that his interpretation sounds like amillennialism, "he finds it necessary to shift from spiritualization to literalism in interpreting such passages as Romans 11 where the church is clearly distinguished from Israel." For this, see Hoyt, "A Dispensational Premillennial Response," 43.

Carefully scrutinized in the historical and literary context, there was an emerging hostility between Gentiles (wild olive branches) and the Jews (one cultivated olive tree).⁵⁷ To recall the original purpose of Israel's election and to reveal the divine mystery in relation to Israel, Paul had to give a symbolic portrayal of an engrafting of wild olive branches (Gentiles) and one cultivated olive tree (Israel). In so doing, Paul warned the Jews and Gentiles not to boast to each other about some alleged prerogative and taught the core gospel—justification by grace through faith—to all the believers, whether they were Jews or Gentiles. Paul wanted to recapture God's original purpose of Israel's election for all nations' sake. The mystery concerning natural Israel that Paul tried to teach was the interdependence of Israel and the church as 'the church of Christ' salvation of all Israel.⁵⁸

Contrary to Ladd's views, White believes that there is no more chance left for the salvation of literal Israel as a nation during the millennium, since there will be no human beings alive on this earth until the return of Christ with the angels and the redeemed for the final judgment at the end of the millennium. White understands that no more probationary time will be given after the Second Coming of Christ for the Jews or the Gentiles.

Negatively, Ladd's position suffered from one major defect in that he tries to bridge the logic or biblical foundations of the two extremes (covenantal theology and

⁵⁷For the historical and literary context of Rom 11, see W. D. Davies, "Paul and the People of Israel," *New Testament Studies* 24 (1978): 4-39. Davies writes, "We have already suggested that in Romans ix-xi Paul faced an emerging hostile attitude among Gentile Christians toward Jewish Christians and Jews; that is, he faced anti-Judaism. This attitude he rejected" (ibid., 29).

⁵⁸For a similar view, see Hans K. LaRondelle, "Is the Church Spiritual Israel?" 18-19.

dispensationalism), by failing to show that the Church permanently displaced literal Israel (as a nation) as the agency of God's purposes.⁵⁹ In other words, Ladd does not focus on Israel's true identity in her mission for God's redemptive work, in spite of his acknowledgment of Israel as God's chosen instrument to bring salvation to the world, and rather focuses on the mere fact of their election by God. Ladd, while advocating that the Church is spiritual Israel,⁶⁰ always treats literal Israel as special, even though they lost their privilege as a chosen people, since they failed to carry out their duty. White, on the other hand, underscores the fact that Israel lost their status as a chosen nation because of their rejections of the Messiah and their mission as His representatives to the world. In other words, when Israel loses the privilege as God's chosen people because of her failure in the mission given by God, Israel ceases to be God's special people and becomes like any Gentile nation.

To sum up the differences in the beliefs of Ladd and White, I believe that their differences are most evident when it comes to their understanding of the relationship between the Church and Israel, especially in regard to the special treatment of Israel as a people. Because of this difference, they have a different understanding of the Second Coming of Christ and the millennium. White limits the privilege of Israel according to her performance of the duty assigned to her as God's chosen instrument to bring salvation

⁵⁹Cecil Ray Taylor, 74.

⁶⁰Ladd is not entirely clear as whether he would accept the church as the spiritual and true Israel, as Taylor criticizes. Concerning Ladd's understanding of the relationship between the church and Israel as expressed in *The Last Things*, 22-23, Taylor states, "He [Ladd] found it all too easy to move from affirming that spiritual Israel (here taken as the redeemed from among the nation) was in the church to affirming that the whole church is spiritual Israel. His conclusion that "the church is the new Israel, the true Israel, the spiritual Israel" overreached the facts, for he could not prove this logically nor biblically (Cecil Ray Taylor, 74. Emphasis his).

to the world. Ladd, by contrast, always denotes Israel as a special people to the end. In so doing, he proves himself not free from the dispensational interpretation of Israel and the Church.

The People of the Kingdom (Requirements)

Ladd and White hold in common that the people of the Kingdom of God are those who enjoy eternal life which is a future blessing and a present reality.⁶¹ They both see that even though eternal life belongs to the Kingdom of Glory, it can still be experienced in the present by being born again. What, then, is eternal life?

For Ladd, eternal life is, first, the knowledge of God, not as merely intellectual apprehension, but as a personal relationship with God. Second, eternal life is the life of God's Spirit dwelling within us. The Spirit of God dwelling in us is transforming our characters and personalities, and will transform our bodies one day.

In a similar way, White comprehends eternal life as the right knowledge of the truth, God and Jesus Christ, and holds that through receiving and doing the will of God, eternal life can be enjoyed. She understands that eternal life is the life that one lives in the same spirit as Christ's through accepting His life as one's own, by faith and through the Spirit of God who transforms heart and character. White also sees eternal life as perfect obedience to God's law which is possible when one has a Christlike character by the power from the Spirit of God and with human effort as well.

⁶¹For Ladd's view, see "The Life and Righteousness of the Kingdom," and "The Kingdom in Biblical Ethics" in chapter 3, and for White's, see "Requirement for Entrance to the Kingdom of Grace," "The Life and Righteousness of the Kingdom of Grace," "Those Who Live in the Kingdom of Grace," and "Qualifications for Entrance into the Kingdom of Glory" in chapter 4.

Ladd and White hold that the qualification for the Kingdom of God is a present righteousness which results from God's reign in our lives. The righteousness of God's Kingdom is not only concerned with outward acts of sin, but also concerned with human hearts. It can be obtained through the love which is of God, not primarily as an emotion, but as an active principle. This love is revealed through forgiveness and the forgiveness is to be based on God's love. They view that one can experience the reign of God in the new life after the new birth, and the Holy Spirit creates this new life. They emphasize the fact that the new life can be enjoyed here and now.

From different standpoints, White stresses the solemn importance of preparation through a sanctified life for the Parousia. She argues that preparation should be the first priority in the Christian life, and that Christians should bear the fruits of their salvation, so that they could prepare themselves for the coming judgment of God. She further emphasizes that the believers are to develop Christlike characters before the close of human probation at the Parousia, since the only thing they could bring to heaven is the character they have developed, and since the justice of God demands holiness of all who would enter heaven.

Like White, Ladd emphasizes a sanctified life as the work of indispensable preparation for the Age to Come, but White seems to be more vocal about the necessity of the preparation, and more precise about the nature of the sanctified life than Ladd, because of the high standards she sets for the perfection of Christian character.

For White, a sanctified life is a life-long process through which one would secure the highest development of mind, soul, and body. She believes that the sanctified life will be evidenced by the believers' obedience to God's law, the development of men's talents,

and the perfection of Christian character. Ladd does not see the importance of God's law in relation to the sanctified life as White does.

The Second Advent and the Millennium

For both Ladd and White, the Second Advent of Christ is the blessed hope of the church, and is for completing the work of reconciliation and redemption for the salvation of man.⁶² They believe in Christ's literal, personal and visible appearance. Both Ladd and White understand that Christ's Second Coming occurs immediately after the eschatological and final fulfillment of the tribulation mentioned in Matt 24, rejecting the pretribulationists' argument of the secret rapture of the church. They also hold in common that at Christ's Second Coming, the saints' millennial reign will begin. But aside from these basic assumptions, they have different understandings on the nature, order, and other details concerning the millennium.

Unlike Ladd, White understands that the Second Advent of Christ will take place when Christ's mediatorial work ends.⁶³ In other words, she relates the Parousia to the completion of Christ's mediatorial work in the heavenly sanctuary.

White differs from Ladd by holding that at the Parousia both the living saints and the resurrected saints will be taken to heaven to reside there and will reign there as kings and priests unto God for a literal one thousand years,⁶⁴ according to the simple,

⁶²For Ladd's view, see "Tribulation and Rapture" in chapter 3, and for White's, see "The Second Advent and Judgment" in chapter 4.

⁶³White, *Acts of the Apostles*, 38-39.

⁶⁴Kenneth Newport comments that "This concept of a celestial rule of the saints is not commonly found in millennial thinking (Newport, "The Heavenly Millennium of Seventh-day Adventism," 132). See also White, *Desire of Ages*, 413.

literal, chronological interpretation of Rev 19-21;⁶⁵ while Ladd believes that the redeemed will reign with Christ on this earth during the undefined or symbolic millennium.⁶⁶ It is important to note the fact that while Ladd thinks that the righteous would reign on the earth,⁶⁷ White argues that they will live in heaven and not on the earth during the millennium.⁶⁸

Difference in their respective understandings of the millennium is from their different views on the two visions in Rev 20:1-6. While White thinks that the vision of Rev 20:1-3 points to the earth and that of Rev 20:4-6 shows a place in heaven,⁶⁹ Ladd holds that those two visions pertain to the earth together. Thus, White interprets the former as Satan's imprisonment in the sealed abyss and the latter as the millennial reign

⁶⁵The chronological approach to Rev 19-20 is seen in J. Barton Payne, *Encyclopedia of Biblical Prophecy* (New York: Harper & Row, 1973), 625. See also Mathias Rissi, *The Future of the World: An Exegetical Study of Revelation 19:11-22:15* (Naperville, IL: A. R. Allenson, 1966), 29-38, for a similar understanding of the progressive order of Rev 19 and 20.

⁶⁶Ladd, *Crucial Questions About the Kingdom of God*, 147-148.

⁶⁷Ladd, *A Commentary on the Revelation of John*, 267.

⁶⁸White, *Great Controversy*, 658. On White's understanding of the heavenly millennium Bull and Lockhart comment, "This understanding of the thousand-year reign conforms broadly to the premillennialist pattern in that the Second Advent inaugurates the millennium. But it is also partly postmillennialist insofar as Christ returns to the earth again at the end of the thousand-year period. It also appears to be unique in treating the millennium as an age outside earth's history, since no people are alive on the planet to experience the reign. Initially, this unusual view helped to resolve what was seen as the main problem with Miller's expectation of an earthly millennium. Many could not see how the wicked could be resurrected on a cleansed earth after Christ and the saints had lived in it for a thousand years. By 1845 some former Millerites were arguing that the new heaven and new earth would be established only after the millennium" (Bull and Lockhart, 56).

of the resurrected in heaven, but Ladd takes the former as the same as White's and the latter as the millennial reign of resurrected on the earth (temporal millennial reign).⁷⁰

White believes that at the Parousia, all the wicked will be destroyed and that the earth will become desolate with cataclysmic events. Satan will be confined to this desolate and uninhabited earth with none to tempt, all the wicked having been destroyed at Christ's return.⁷¹ Because Satan will be limited to this earth, he will, therefore, not have access to other worlds or find human beings on the earth to tempt. In this sense, the prophecy concerning the binding of Satan in Rev 20:1-3 will be fulfilled. During the millennium, the redeemed will participate in the judgment of the wicked. In other words, White sees the purpose of the millennium in its relation to judgment.

Ladd has an understanding of the state of Satan during the millennium similar to White's view.⁷² He thinks that Satan will be thrown into the abyss and this

⁶⁹The Bible teaches the heavenly millennium, not earthly. First, the vision of Rev 20 shows the same place as shown in Rev 4, and the place in the vision is heavenly one. Second, Jesus explicitly promised that He would come back to the earth in order to take His people to His Father's house in heaven (John 14:1-3). Third, John the apostle clearly states Jesus' promise that He would share His throne in heaven with the overcomers (Rev 3:21). John clearly draws a picture of the redeemed in heaven. The redeemed participate in God's reign on His throne. For a similar view, see LaRondelle, "The Millennium: A Revelation of God's Character," *Ministry* (January 1983): 7-8.

There are many more who think that the scenes in Rev 4 and Rev 20 show the heavenly one. For their interpretations, see John F. Walvoord, *The Revelation of Jesus Christ: A Commentary* (Chicago: Moody Press, 1966), 296; Leon Morris, *The Revelation of St. John, The Tyndale New Testament Commentaries* (Grand Rapids, MI: Eerdmans, 1973), 236 and R. H. Mounce, *The Book of Revelation, New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans, 1977), 355.

⁷⁰Ladd, *A Commentary on the Revelation of John*, 259-268.

⁷¹White, *Great Controversy*, 657.

⁷²For Ladd's view, see "The Defeat of Satan" in chapter 3, and for White's, see "Judgment during the millennium" in chapter 4.

incarceration, in which the Bible describes him as being chained, will last a thousand years until he will be released from his incarceration and go about to deceive the nations once again. He considers the Church age—the era between the Resurrection and the parousia—as the age of the Son’s hidden rule that the world does not know that Christ is reigning in victory and enthroned with His Father. Thus, he finds the meaning of the millennium in the manifestation of Christ’s glory, since he sees no other opportunity for Christ to reveal His glory to all the enemies than the millennium.⁷³ But his argument is not persuasive enough. As some amillennialists ask, should there be an earthly reign of Christ before the final judgment? Is it not better to move directly from the Second Coming of Christ to the final judgment and then face the final destinies of both the righteous and the wicked? “Even Ladd’s argument that there must be an earthly reign to demonstrate the supremacy of Christ is unpersuasive, for could not Christ’s supremacy also be demonstrated by the establishment of an eternal spiritual kingdom?”⁷⁴ There needs to be a more significant reason for the role of the millennium in the plan of salvation.

White’s view on the purpose of the millennium seems to be more persuasive than Ladd’s because of its necessity in the plan of salvation. White’s understanding of the purpose of the millennium in its relation to judgment can be easily supported by the biblical text itself. Rev 20:4 says “And I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years” (KJV). The immediate content of this reign is summed up in the same verse. It

⁷³Ladd, “The Revelation of Christ’s Glory,” 14.

⁷⁴Millard J. Erickson, *Contemporary Options in Eschatology: A Study of the Millennium* (Grand Rapids, MI: Baker, 1977), 106.

indicates judgment. In other words, verse 4 self-sufficiently proves that the reign of the saints with Christ during the millennium is for a work of judgment.⁷⁵

Though he does not mention anything about the judgment during the millennium, Ladd also sees that the millennium has something to do with the last judgment. He states that “The millennial reign of righteousness is the backdrop for the last judgment, that when the final terrible doom of the wicked is pronounced, God may be justified in his acts and his righteousness vindicated in his judgment.”⁷⁶

White emphasizes that human probation will end at the Parousia and that the beginning of the millennium will signify the end of the present world;⁷⁷ Ladd, on the

⁷⁵For a similar view, see Peter M. van Bemmelen, “The Millennium and the Judgment,” 150-158. He suggests that the divine purpose of the millennium in God’s redemptive plan can be found in its relation to judgment. He also links the millennial reign of the saints with Christ, in its relation to judgment of the world and even the fallen angels (1 Cor 6:2-3), to their priestly function which is “to offer spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet 2:5) and to “declare the wonderful deeds of him who called you out of darkness into his marvelous light” (1 Pet 2:9). In other words, the redeemed in heaven will do “the ministry of reconciliation” through participation in judgment of the wicked and even of the fallen angels (*ibid.*, 157-158).

LaRondelle also comments on this view that the purpose of this “investigation by God’s saints indicates the theological significance of the millennium: the ultimate theodicy of the Creator” (LaRondelle, “The Millennium: A Revelation of God’s Character,” 9).

⁷⁶Ladd, *A Theology of the New Testament*, 631.

⁷⁷Michel Gourgues has a similar view to White’s view of a celestial millennium. In his article, “The Thousand-Year Reign (Rev 20:1-6): Terrestrial or Celestial?” *Catholic Biblical Quarterly* 47 (October 1985): 676-681, he argues that both traditional premillennial view and amillennial views have in common that “they consider the thousand-year reign as terrestrial” (*ibid.*, 678), and “this assumption does not seem obvious” (*ibid.*). He goes on to say that there are several indications to support a celestial reign instead. For example, the “thrones” in verse 4 of Rev. 20 “refers to celestial throne(s)” (*ibid.*, 679) Another indication is that “The people reigning with Christ are identified as ‘those who had not worshiped the beast and its image and had not received its mark on their foreheads’ (v 4b)” (*ibid.*). He claims that “If this interpretation stands up, all the questions about the representation and meaning of a terrestrial reign of Christ

other hand, holds that human probation will continue until the end of the millennium.⁷⁸

He thinks that during the millennium Christ, with the redeemed, will reign, but sin and death will continue on earth, for death is not cast into the lake of fire until the end of the millennium, and some people will die during the millennium. For him, through Israel's conversion, many Gentiles will be blessed during the millennium.⁷⁹

If we accept Ladd's view, so many questions are raised. On Ladd's assumption of the temporal earthly reign of Christ with the redeemed, Loraine Boettner states,

While Ladd does not attempt any explanation, a curious situation surely does arise when Christ and the resurrected and translated saints return to earth to set up the millennial kingdom in association with men still in the flesh. That condition, semiheavenly and semiearthly, with Christ reigning—apparently—in Jerusalem, with two radically different types of people (the saints in glorified, resurrected bodies and ordinary mortals still in the flesh mingling freely throughout the world for the long and almost unending period of one thousand years) strikes me as so unreal and impossible that I wonder how anyone can take it seriously.⁸⁰

preceding the end of time can be set aside. Moreover, everything becomes coherent" (ibid., 681).

⁷⁸Ladd, "Historic Premillennialism," 28.

⁷⁹Ladd, "Israel and the Church," 210-211.

⁸⁰Boettner, "A Postmillennial Response," 49. In addition to Boettner's criticism, the following is worth consideration. God's special treatment (favoritism) toward Israel brings about conflict with His fairness, faithfulness, and justice. God rejected the Jews' claim to being the people of God based on natural ancestry. This means that Israel could no longer trust in a natural heritage because true sonship of Abraham is not an issue of race but of faith. As seen in John 8:31-47 Jesus even declared them children of the devil because of their persistent and intransigent unbelief. He also sealed their fate by saying, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (KJV, Matt 21:43). In fact, Israel's fall and setting aside was not because of God breaking the covenant, but because of God keeping the covenant. When Israel will experience a spiritual awakening, she will be grafted in again. However, the probationary time is not unlimited. If God allows one more chance to Israel in spite of their continuous unbelief, it is against God's own fairness, faithfulness and justice.

As Boettner criticized above, Ladd's assumption really sounds unbiblical and illogical to accept.

In contrast, White's understanding of the heavenly millennium is a unique and unprecedented approach in the history of biblical interpretation. One can hardly find any criticism to this approach yet. So far, her understanding is free from all the arguments given against Ladd's view of the earthly millennium.⁸¹ Her view has some weak points despite its logic and coherence. One is the fact that she does not provide a fully developed and systematized explanation of the biblical texts that she uses to support her view. In other words, her explanation lacks a thorough exegesis on the biblical texts that she uses. Some explanations are only based on her visions for which one can hardly find corresponding biblical passages.

White holds that at Christ's coming, the righteous will be changed and glorified into sinless perfection and will enter into a holy communion with God and the angels. Ladd has a similar view to White's on these points and calls the resurrected body a "spiritual body."⁸²

White maintains that, at the end of the millennium, Satan, his angels and the resurrected wicked will be destroyed and that fire from heaven will purify the earth. Then the purified earth—the new earth—will become the eternal abode for the redeemed who will descend with Christ from heaven. There, they will live a happy, sinless life forever. Like White, Ladd envisions a perfect life to be realized after the millennium, although he does not share, with White, the many details of that life that she delineates.

⁸¹Michel Gourgues, "The Thousand-Year Reign, 681.

⁸²Ladd, *The Gospel of the Kingdom*, 75.

White differs from Ladd in her emphasis that the Parousia and other eschatological events will fully vindicate God's character and His law before the whole universe. Her emphasis on this as a part of the objectives of the Parousia is in accordance with her great controversy theme and constitutes one of her unique eschatological views.

In harmony with their literal reading of the Bible, both Ladd and White hold a literal, personal return of Christ. White's writings contain more detailed accounts of the scenes of the Parousia which she attributes to her visions. These are, of course, not shared by Ladd.

She also believes that during the millennium, the righteous will take part in the judgment of Satan, evil angels, and the wicked, yet not as judges in a strict sense since Christ alone will be the Judge. God the Father has committed all judgment to Christ His Son, giving Him all the authority to execute judgment.

While White clearly describes life during the millennium, Ladd does not provide detailed information. On the conversion of Israel, he only states that "It may well be that Israel's conversion will take place in connection with the millennium. It may be that in the millennium, for the first time in human history, we will witness a truly Christian nation. However, the New Testament does not give any details of Israel's conversion and role in the millennium."⁸³ He goes on to say that "so a nondispensational eschatology simply affirms the future salvation of Israel and remains open to God's future as to the details. . . . Israel remains the elect people of God, a 'holy' people (Rom. 11:16). We cannot know how the Old Testament prophecies will be fulfilled, except to say that Israel

⁸³Ladd, "Historic Premillennialism," 28.

remains the people of God and will yet experience a divine visitation which will result in her salvation.”⁸⁴

He also believes that during the millennium, there will be death, since death will be finally destroyed after the millennium. For other detailed information on the millennium, he just insists that it is where speculation has no virtue, since “most of the New Testament writings say nothing about a millennium,”⁸⁵ without comparing the Old Testament prophecies as White does.⁸⁶

The Final Judgment

Ladd and White hold in common that before the eternal and eschatological kingdom is inaugurated, there should be a divine judgment.⁸⁷ There should be a judge and standards of judgment at God’s final judgment.

They both have the concept of a universal judgment. In other words, they think that God will judge everyone who has ever been born into the world and the appropriate reward will be given to each individual. They believe God’s judgment will be according to men’s works and relationship with Christ, based on the light they had.⁸⁸ They both think that the light that men received includes God’s law,⁸⁹ the Bible or the gospel,⁹⁰ and man’s conscience.⁹¹

⁸⁴Ladd, “Historic Premillennialism,” 28-29.

⁸⁵Ibid., 38.

⁸⁶White connects John’s apocalyptic vision of the millennium in Rev 20 with the prophetic and apocalyptic eschatologies of the Old Testaments, such as Isa 14, 24, 26, Jer 4, 23, 25 and Zech 14 (White, *Great Controversy*, 652-61), whereas Ladd holds that “a millennial doctrine cannot be based on Old Testament prophecies but should be based on the New Testament alone” (Ladd, “Historic Premillennialism,” 32).

⁸⁷See “Judgment” in chapters 3 and 4 for both writers’ views.

Despite their similarities on the judgment, they have quite different understandings of condemnation of the believers. Ladd holds that the final judgment has nothing to do with condemnation of the believers, but has something to do with their possible rewards. From his dispensationalist premise that once in grace, always in grace, he claims that believers who are not sanctified still can be saved, and that condemnation of the believers does not mean the loss of salvation, but means the loss of the “well done, good and faithful servant.”⁹² In contrast to Ladd, White thinks that condemnation of the believers in the judgment means the loss of salvation, and that salvation is not available to those who are not sanctified through obeying God’s commandments and striving for development of character⁹³ on the premises that law and grace are in harmony, and that one can be saved only through persevering faith in God’s grace.⁹⁴

⁸⁸Ladd, *A Theology of the New Testament*, 565.

⁸⁹White, *Great Controversy*, 436, 482.; Ladd, *A Theology of the New Testament*, 565.

⁹⁰White, *Great Controversy*, 661; Ladd, *A Theology of the New Testament*, 566.

⁹¹White, *Sons and Daughters of God*, 40; Ladd, *A Theology of the New Testament*, 565.

⁹²*Ibid.*, 566. For more information, see “The Life and Righteousness of the Kingdom,” and “Judgment” in chapter 3.

⁹³White, *Mind, Character, and Personality*, 1:188.

⁹⁴For more information, see “The Life and Righteousness of the Kingdom of Grace,” “Those Who Live in the Kingdom of Grace,” “Judgment,” and “Qualifications for Entrance into the Kingdom of Glory” in chapter 4.

While Ladd thinks that the final judgment is a single event after the millennium,⁹⁵ White holds that there will be three different phases of judgment before the new earth: the investigative judgment before the Second Advent, which is for all the professed believers, the judgment for all the wicked unsaved including Satan in heaven during the millennium, and the executive judgment for Satan and all the wicked on the earth after the millennium.

Their different understandings of the final judgment are caused by their different interpretations of the judgment scenes in Dan 7:9-11, 22 and in Rev 20:4. Ladd considers them as identical because of their parallel features,⁹⁶ while White differentiates them as the investigative judgment before the Second Coming of Christ (Dan 7) and the final judgment after the millennium (Rev 20).⁹⁷

For both, justification by faith and judgment according to works stand firm not only as two independent doctrines but also as inseparable bases of the judgment. In other words, they think that every one will be judged in accordance with their works and their relationship to Jesus.

⁹⁵Ladd identifies the judgment scene of Rev 20:4 with that of Dan 7:9-11, 22, because of parallel features (Ladd, *A Commentary on the Revelation of John*, 267; *A Theology of the New Testament*, 628), while White differentiates them as the investigative judgment before the millennium and the final judgment after the millennium.

⁹⁶Ladd, *A Commentary on the Revelation of John*, 267; idem, *A Theology of the New Testament*, 628

⁹⁷White, *Great Controversy*, 479-85. White does not provide a fully developed exegesis for this. She just simply notes it. This is one of the crucial weak points of her presentation. For similar views to White's, see George Gradford Caird, *The Revelation of Saint John the Divine*, *Harper's New Testament Commentaries*, 252, and Hans K. LaRondelle, "The Millennium: A Revelation of God's Character," 8.

While Ladd does not clearly state the purpose of the divine judgment, White understands that God's judgment has to do with solving all the issues in the conflict between God and Satan. She holds that God's judgment is to make His laws permanent principles of His Kingdom, to vindicate the character of God, to give a perfect answer to all the creatures who have questions on freedom independent from God and to bring His subjects back to their original positions after eliminating sin.

The Order of the Establishment of the Future Kingdom

Ladd's Understanding

Ladd holds that the Parousia will take place immediately after the great tribulation.⁹⁸ At the Parousia, there will be a rapture, not a secret rapture that the dispensationalists hold,⁹⁹ but the catching up of living believers and the transformation of the living from the level of mortal existence to immortality at the same time as the resurrection of the dead occurs. After the Parousia, there will be the conversion of Israel

⁹⁸Ladd, *The Last Things*, 66.

⁹⁹John F. Walvoord argues that the fact that Jesus did not mention the rapture indicates that "the rapture does not occur at the second coming" (Walvoord, *The Blessed Hope and the Tribulation*, 59). He rather assumes that the rapture has to be before Christ's parousia in glory. It is interesting that Ladd begins his review of Walvoord's book *The Rapture Question* by quoting a statement from Walvoord: "'The fact is that neither posttribulationism nor pretribulationism is an explicit teaching of Scripture. The Bible does not in so many words state either' (p. 148)" (George Eldon Ladd, "The Rapture Question: When Will Christ Come Again?" 8). LaRondelle comments on this and states that "Such a precarious assumption is not based on Scripture but on doctrinal considerations" (LaRondelle, "The Rapture: The Blessed Hope, Jesus and Paul," 11). LaRondelle insists that this text has to be studied "against the background of Daniel to receive the fuller picture" (ibid.).

and Christ will reign with the redeemed on the earth for a thousand years. There will still be death during the millennium on the earth.¹⁰⁰

After the millennium, there will be a divine judgment and God will judge all people according to their works and their relationship to Jesus. All the wicked raised and evil angels including Satan will be thrown into the lake of fire which is called Gehenna.¹⁰¹ Then, there will be the new earth. This earth will be the Kingdom of Glory realized in its ultimate perfection.

White's Understanding

White understands that the establishment of the Kingdom of Glory, the future kingdom, is closely connected to Christ's mediatorial work for those who will be saved. For her, Christ works now in the Most Holy Place as a High Priest in heaven and when His work as a mediator ends, the Kingdom of Glory will be given to Him. Then Christ will come to establish His Kingdom. During the final phases of His work as a mediator, the investigative judgment for all the professed believers takes place to decide who will be saved.¹⁰²

When this investigative judgment is done, and right after the great tribulation, Christ's Second Coming will occur. The first resurrection of the righteous dead and the translation of the living righteous will take place at His Parousia. All the wicked still alive will die and, with the lost of all ages, will be resurrected in the second resurrection at the end of the millennium.

¹⁰⁰Ladd, *A Theology of the New Testament*, 629.

¹⁰¹*Ibid.*, 195-196.

¹⁰²White, *Great Controversy*, 482, 485.

The redeemed will go to heaven with Christ and there spend a thousand years participating in the judgment of all the wicked unsaved including Satan and evil angels. During the millennium, the earth will be desolate so that Satan cannot tempt any human beings any longer.¹⁰³

At the end of the millennium, Christ will return to the earth again with the host of the redeemed and the holy angels to do the execution of the judgment. Before the final destruction by fire,¹⁰⁴ Satan and all the wicked will acknowledge God's justice and mercy in their condemnation.¹⁰⁵ And then, the new earth will be the home of the redeemed forever.¹⁰⁶ There will be no more conflict in the Kingdom of Glory.

The Demand of the Kingdom

Ladd and White contend that the Kingdom of God demands a response of man's will for complete submission to God's will.¹⁰⁷ The response is to be a radical, costly, resolute, irrevocable and eternal decision determining the future destiny.

¹⁰³White, *Great Controversy*, 659.

¹⁰⁴There are those who do not agree with the total destruction of the wicked in the end. For example, David W. Cloud argues that White's teaching of the annihilation of the wicked (White, *Great Controversy*, 470, 477) after the final judgment is against the Bible. He holds that "The Bible teaches that the lost must endure eternal conscious torment," and that "God's mercy does not erase His holy justice" (David W. Cloud, *Avoiding the Snare of Seventh-day Adventism* [London, Ontario: Way of Life Literature, 1984], 54-55).

¹⁰⁵White, *Great Controversy*, 669.

¹⁰⁶*Ibid.*, 674.

¹⁰⁷For Ladd's view, see "The Demand of the Kingdom" in chapter 3 and for White's, see "Demand of the Kingdom of Grace" in chapter 4.

Reflection on Ladd's and White's Contributions to Understanding the Kingdom of God

Ladd's understanding of the Kingdom of God was a result of his formally organized and established modern theological education¹⁰⁸ in addition to his personal Bible study, while that of White was from personal study of the Scriptures and other religious books and journals,¹⁰⁹ and direct revelation from God. Ladd's presentation of the theme is quite systematically organized, compared to White's descriptions which are underlying various subjects. They both, however, emphasize the fact that the Kingdom of God is the central teaching of Jesus.

The foremost pivotal point to be noted in Ladd's and White's understandings of the Kingdom of God is that the Kingdom of God has a dynamic tension between its future and present aspects. They understand that the dynamic tension means that the Kingdom of God had come already in the life and mission of Christ in fulfillment of the prophetic hope but it would yet come in eschatological consummation in the future. They hold that the Kingdom of Glory is still in the future, but it can be tasted even in the present through what Christ accomplished already. They see "fulfillment without consummation in Christ."¹¹⁰

Ladd and White differ upon many important issues, although they hold so much in common as adherents of a similar view of salvation history. Ladd traces the meaning

¹⁰⁸For this, see "Historical and Theological Backgrounds" in chapter 2.

¹⁰⁹White was certainly acquainted with religious books, journals and other books in several areas of study. For this, see "Bible Study and Prophetic Visions" in chapter 2.

¹¹⁰Ladd, *A Theology of the New Testament*, 93; White, *Thoughts From the Mount of Blessing*, 8

of the Kingdom of God only through the linguistic study of the original terms used in the Old Testament, and then, without developing it sufficiently from that background of the Old Testament, he applies it to the New Testament setting. By contrast, White deals with the Kingdom of God from the Old Testament setting, and even before the Fall in relation to its role and structure. In other words, while White elaborates her concept of the Kingdom of God from the foundation of the world in relation to its role and structure, Ladd does not give enough attention to the Old Testament, the foundation of the New Testament, but rather concentrates on the superstructure, the New Testament. This is the crucial weakness of Ladd's concept of the Kingdom of God.

For Ladd, a firmer foundation might have been Old Testament prophecy. White understands the future events related to the Kingdom of God on the basis of the Old Testament prophecies, but Ladd does not provide the Old Testament foundations for his New Testament concepts in relation to the Kingdom of God.

In a similar way, Ladd does not trace the Kingdom of God which has existed in the Old Testament era since the Fall. Unlike White, he misses the point that the invasion of God's Kingdom can be found in the Old Testament. He limits himself to finding the Kingdom of God in the life and mission of Christ. But all the promises of His coming and mission were given in the Old Testament through prophecies and a sacrificial system for those who hold and enjoy them through faith in Christ.

Ladd provides several helpful paradigms for better understanding how the Kingdom of God attacks the kingdom of Satan, even though there are some weak points. Through his systematized approach, he finds several important facts, which White misses because of her strong emphasis on the great controversy theme. For examples, his

concept of three realities of Christ's mission and his understanding of three stages of the triumph of the Kingdom of God contribute to grasp a clearer picture of the Kingdom of God at work. In contrast, White does not give systematized and condensed paradigms of the Kingdom of God. She only point out repeatedly the issues of the conflict between the Kingdom of God and the kingdom of Satan.

Ladd seems to have a burden for the concept of sinless life in the present Kingdom. He does not describe how the defeats of sin are made in each stage. It seems that it is because he does not have a clear solution to sinless life during the millennium.

Ladd's view of the millennium can be criticized due to the lack of explanation of its meaning, or its contribution to the understanding of the Kingdom of God in relation to the judgment of God which is required before the final execution of the judgment. Also, his view of the future salvation of Israel manifests a major defect in his illogical attempt to bridge the two extremes, namely covenantal theology and dispensationalism. It is a combination of two totally different views, without making up for the weak points of each understanding.

Despite those weaknesses, Ladd plays an important role in recapturing the spirit of historic premillennialism and a wholistic understanding of the dual aspects of the Kingdom of God. More than any other theologian, Ladd appears to have been responsible for the renaissance of the posttribulation premillennial alternative and the balanced view on both present and future aspects of the Kingdom of God in modern eschatological interpretations. He caused the posttribulation premillennial tendencies which were observed among the patristic writers and the dual aspects of the Kingdom of God to find acceptance in evangelicalism.

Also, Ladd's demonstration that allows both literal interpretation and biblical spiritualization brought academic respectability to an alternative hermeneutic of biblical eschatology. Not only did he know how to use the tools of modern critical scholarship, but he also won the respect of the scholarly world.

The essence of White's concept of the great controversy between Christ and Satan appears to have concurred with that of traditional premillennialists. This is understandable in light of the fact that the great controversy theme is found not only in the Bible but also in numerous Christian writings throughout the centuries.

Both Ladd and White hold that the great controversy between Christ and Satan is the central thrust in the history of mankind. Both believe that Satan is a historical, literal person and the cause of all evils, and that he will be destroyed only through Christ's Second Coming and final judgment. They consider Christ's atoning death as a death blow to Satan's scheme.

Even though they both have in common that the great controversy between the Kingdom of God and the kingdom of Satan is still going on throughout history, there is a decisive difference between them. They generally understand the Bible in the context of the great controversy, but consistency is not found in both. In White the consistent application of the theme can be found, but not in Ladd. That could be a reason why they have different concepts of the relationship between Israel and the church.

While White has a similar understanding to Ladd's on the main outline of the great controversy, she has some unique teachings in relation to the Kingdom of God.

First, her claim that the main issue of the controversy between the Kingdom of God and the kingdom of Satan is God's character and His law is unique. From this

perspective, she views the important events in sacred history—particularly Christ’s first and second comings—as the fulfillment of God’s plan to vindicate His true character and His law.

Second, White’s emphasis on the need to keep the Seventh-day Sabbath in remembrance of God as our Creator as it appeared in God’s law undergirds her claim that the Seventh-day Adventist Church, as an agency of the Kingdom of God, has a special mission to the world in the last days.

Third, her unique understanding of Christ’s mediatorial ministry in heaven shines a new light on the understanding of the Kingdom of God in relation to its typological application to the investigative judgment which is necessary for deciding who is to be saved or not before the Second Coming of Christ.

Finally, White’s writings contain unusually detailed accounts of the great controversy story—particularly the fall of Lucifer, the fall of man, and the events related to the last days—which could not be found in the Bible. White attributes these to her visions. Through these detailed accounts, she causes the Kingdom of God, both in the present and future spheres, to appear in a vivid and realistic way, which is faithful to the biblical data.

Conclusions

The concept of the Kingdom of God, a core part of biblical eschatology, has been of great significance throughout the history of Christendom because, among other things, it has shaped Christian conduct. Nevertheless, scholarly study on the Kingdom of God within the Seventh-day Adventist church has not received adequate treatment despite the fact that its denominational roots are in biblical eschatology. This study

focused on how Ellen G. White, as a cofounder of the Seventh-day Adventist Church, and George Eldon Ladd, as a representative of evangelical fundamentalists, understand the Kingdom of God to provide a clearer understanding of the Kingdom of God through the comparative study of their writings. This study also aimed to uncover the reasons why they have different concepts of the Kingdom of God and to make their respective views provide a firmer foundation of the biblical concept of the Kingdom of God.

It was very interesting to compare two figures that had very different historical and theological backgrounds on the Kingdom of God. They were born and raised in different times, in different religious atmospheres, and had different levels of education. The only common ground that they had was their serious attitudes toward the Bible and their contributions to their communities. They were diligent students of the Bible and they contributed to the growth of Christianity through their writings. That was the main reason why they were chosen for comparison.

How do they understand the Kingdom of God? Our question throughout this study has been, “How different is their understanding of the Kingdom of God while both hold that their concepts are based on the Bible?” The simple answer to that question can be that their similarities far outweigh their differences; that is, they hold much more in common than what they differ on. Despite the differences of their historical and theological backgrounds, they are found to be close to each other in several pivotal points of the concept of the Kingdom of God. Our examination clearly shows that White shares the major emphases of Ladd’s premillennialist view of the Kingdom of God. Her understanding of the Kingdom of God is certainly similar to that of Ladd. They are

supporters of the dual aspects of the Kingdom of God and believe that one may taste the future Kingdom of God in the present through faith in Christ.

A careful look at White's thought, however, reveals that she specifies many peculiar points that are missed in Ladd's picture of the Kingdom of God, and result from her comprehensive and balanced use of biblical sources in both the Old and New Testaments and her God-oriented approach, which is called the great controversy theme, the unifying principle of her theology. Ladd shows lack of this in his interpretation.

Three major conclusions have been reached in this study on the understanding of George Eldon Ladd and Ellen G. White regarding the Kingdom of God. First, one of major reasons for the theological similarities between these two figures, even though they have totally different historical and theological backgrounds, is that they interpret the Bible, holding it as its own interpreter, using a historical-biblical method, and rejecting "non-biblical philosophical presuppositions about the nature of God, history and revelation."¹¹¹

Second, one major reason for the theological differences between these two persons is that they use different approaches to interpret the Bible. This study also finds that their concepts of the Kingdom of God have been heavily influenced by their uses of biblical sources from which they collect the data for the subject. White interprets the Bible within the great controversy theme, with comprehensive uses of the whole Bible—both the Old and New Testaments—focused on restoration of God's sovereignty through revealing both His love and justice in front of His subjects in the universe. In contrast, Ladd accesses the Scriptures with a one-sided emphasis on the New Testament, his

¹¹¹Ladd, *The New Testament and Criticism*, 11.

special field of study. It seems that White is clearer than Ladd in interpreting the Bible because of her more synthetical and more comprehensive employment of both the Old and New Testaments, and the confirming visions.

Finally, the fact that there are differences in White's and Ladd's understandings of the Kingdom of God leads to the conclusion that White cannot be classified exactly as Ladd is. It is difficult for us to classify her as a historic premillennialist like Ladd, since she does not hold that there will be a temporal reign of Christ on earth for a thousand years. In addition to that, White's concept of the relationship between the Church and Israel is rather similar to that of covenant theology, which views the Church as displacing Israel as a nation in God's purpose of proclaiming the gospel of the Kingdom. In contrast to Ladd, who tries to bridge covenantal theology and dispensationalism, White holds that the Church, as spiritual Israel, is carrying on the responsibility that God assigned to literal Israel.

The above discussion of White's views compared to those of Ladd indicates her unique position in the concept of the Kingdom of God, and the difficulty of a precise classification. What we can say of White's view of the Kingdom of God, including her premillennialism, is that her understanding could provide better alternatives to Ladd's theological approach. Ladd's theological understanding and systematic approach also could become beneficial to White's weak points in systematizing her understanding of the Kingdom of God. For example, Ladd's concepts of three stages of the triumph of the Kingdom of God and of three realities found in Christ can be applied to White's understanding of the Kingdom of God. For instance, if we apply Ladd's paradigm of three realities found in the mission and life of Christ to White's understanding of the

Kingdom of Grace before Christ's First Advent, we could see a clearer picture of how the Kingdom of Grace had existed until Christ established it through His mission and life.

While White explicitly describes how the Kingdom of Grace works in the life and mission of Christ, she does not give a thorough explanation of how the Kingdom of Grace could be enjoyed by the subjects of the Kingdom from its institution right after the Fall to the First Advent of Christ. White simply states, "The first form of government over men was established by God himself, and acknowledged him as the only Sovereign. He made known his will by written commands and revelations, by messages to his chosen servants, by dreams, by signs, and wonders. He would have continued to be their king, had they been content with his paternal care."¹¹²

Even though she provides a simple description of God's reign since the Fall, it is not easy to grasp a vivid picture of how His reign could be enjoyed by His people. If, however, we apply Ladd's paradigm of three realities—a dynamic power (healing miracles), the divine activity (the seeking, inviting, fatherly, and judging God, with supernatural deeds), and the new age of salvation (a gift of salvation, forgiveness, and righteousness)—to the experiences of Israel and non-Israelite people who were the subjects of the Kingdom of God in the Old Testament times, White's view of the Kingdom of Grace, which was instituted and existed before the death of Christ, could be proved to be more logical and coherent.

Ladd's paradigm makes the healing miracles of God appearing among God's people in the Old Testament be a proof of God's reign in the Kingdom of Grace, showing His grace to His people who had faith. Ladd's understanding of the divine activity and

¹¹²Ellen G. White, "Israel Desire a King," *Signs of the Times*, July 13, 1882.

the new age of salvation can be also applied in similar ways. Through co-operation of Ladd's systematized paradigms and White's consistent God-oriented approach to the Bible, we can have a clearer and more balanced biblical understanding of the subject.

Recommendations for Further Study

In this study, we mainly focused on the theological concept of the Kingdom of God of Ladd and White. Since we limited ourselves to their respective views on this theme, both writers' applications of their understanding of the Kingdom of God to Christian involvements in world mission, social problems and social reforms were not treated. Their respective applications of their concepts of the Kingdom of God on world mission, social problems and social reforms can offer a fruitful field for additional study, since the mission of the church is definitely rooted in the understanding of the Kingdom of God.

Their respective views on the judgment and the millennium can also be a good subject for comparison. Since we focused on the Kingdom of God, their different understandings of these subjects were treated briefly. A more comprehensive study of their views on the judgment and the millennium, based on their usages of the biblical data, can bring a more balanced and clearer biblical understanding of the theme.

Another possible subject for further study is the origin of the two aspects of the Kingdom of God before the twentieth century which results in Ladd's understanding of the present and future aspects of the Kingdom of God. The origin of White's concept of two phases of the Kingdom of God, and of the usage of the terms, the Kingdom of Grace and the Kingdom of Glory, also provides a good subject for further study.

Closing this study, I recall what Ladd wrote in *Christianity Today*. He states,

Prophecy's primary purpose is to give light for our present journey, not to satisfy our curiosity. Since we do not have the full light and our knowledge is admittedly partial (I Cor. 13:12), we may not expect complete unity of interpretation among God's servants in prophetic truth . . . Therefore, humility and charity in such study is more important than perfect agreement. Furthermore, the existence of unsolved problems should be no embarrassment to any interpretation.

Nevertheless, God's Word does speak about the future, and we are justified, indeed, required to attempt to understand and to interpret the prophetic outlook of Scripture. Redemption is uniformly viewed as incomplete; and we must search Scripture to understand all about the completion of God's redemptive purpose.¹¹³

May God's grace be with those who search the Scriptures to understand the meaning of

life for which God sent His only Son to die!

¹¹³Ladd, "The Revelation of Christ's Glory," 13.

BIBLIOGRAPHY

Works by George E. Ladd

“The Acts of the Apostles.” In *The Wycliffe Bible Commentary*, edited by C. F. Pfeiffer and E. F. Harrison, 1123-1178. Chicago: Moody, 1962.

“Advent Song.” *Anglican Theological Review* 56 (October 1974): 431.

“Age.” *Baker’s Dictionary of Theology*, edited by E. F. Harrison. Grand Rapids, MI: Baker, 1960. 31-33.

“Apocalyptic.” *The New Bible Dictionary*, edited by J. D. Douglas, Grand Rapids, MI: Eerdmans, 1962. 43-44.

“Apocalyptic/Apocalypse.” *Baker’s Dictionary of Theology*, edited by E. F. Harrison. Grand Rapids, MI: Baker, 1960. 50-54.

“Apocalyptic and New Testament Theology.” In *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology*, edited by Robert Banks, 285-296. Exeter: Paternoster Press, 1974.

“Apocalyptic Literature.” *Zondervan Pictorial Bible Dictionary*, edited by Merrill C. Tenney. Grand Rapids, MI: Zondervan Publishing House, 1963. 49-50.

“Biblical Theology, History and Revelation.” *Review and Expositor* 54 (April 1957): 195-204.

The Blessed Hope. Grand Rapids, MI: Eerdmans, 1956.

“The Christian and the State.” *His* (December 1966): 2-5.

“Christology of Acts.” *Foundations* 11 (January-March 1968): 27-41.

A Commentary on the Revelation of John. Grand Rapids, MI: Eerdmans, 1972.

“Consistent or Realized Eschatology in Matthew?” *Southwestern Journal of Theology* 5 (October 1962): 55-63.

- Crucial Questions about the Kingdom of God*. Grand Rapids, MI: Eerdmans, 1952.
- “Did Paul Change His Mind about the Time of the Second Coming of Christ?” BD thesis, Gordon Divinity School, 1941.
- “Dispensational Theology.” *Christianity Today* (12 October 1959): 38-40.
- “Eschatology.” *International Standard Bible Encyclopedia*, edited by Geoffrey W. Bromiley et al. Grand Rapids, MI: Eerdmans, 1986. 2:130-143.
- “Eschatology.” *The New Bible Dictionary*, edited by J. D. Douglas. Grand Rapids, MI: Eerdmans, 1962. 386-394.
- “Eschatology and Ethics.” *Baker’s Dictionary of Christian Ethics*, edited by Carl F. H. Henry. Grand Rapids: Baker, 1973. 214-217.
- “Eschatology and the Unity of New Testament Theology.” *Expository Times* 68 (June 1957): 268-271.
- “The Eschatology of the Didache.” Ph.D. dissertation, Harvard University, 1949.
- “The Evangelical’s Dilemma: Doctrinal Purity and Visible Unity.” *Eternity* (June 1962): 7-9.
- “Faith and History.” *Bulletin of the Evangelical Theological Society* 6 (1963): 89-91.
- The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God*. Grand Rapids, MI: Eerdmans, 1959.
- “The Greatness of the Kingdom.” *Evangelical Quarterly* 32 (1960): 48-50.
- “The Hermeneutics of Prophecy.” *The Ashbury Seminarian* 22 (April 1968): 14-18.
- “He Shall Come Again.” In *Things Most Surely Believed*, edited by Clarence Roddy, 63-75. New York: Revell, 1963.
- “Historic Premillennialism.” In *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse, 17-40. Downers Grove, IL: Intervarsity, 1977.
- “An Historic Premillennial Response.” In *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse, 93-94. Downers Grove, IL: Intervarsity, 1977.
- “History and Faith.” *Foundations* 7 (January 1964): 5-14.
- “History and Theology in Biblical Exegesis.” *Interpretation* 20 (January 1966): 54-64.

- “The Holy Spirit in Galatians.” In *Current Issues in Biblical and Patristic Interpretation*, edited by G. F. Hawthorne, 211-216. Grand Rapids, MI: Eerdmans, 1975.
- I Believe in the Resurrection of Jesus*. London: Hodder and Stoughton, 1975.
- “Interim Ethics.” In *Baker’s Dictionary of Christian Ethic*, edited by Carl F. H. Henry, 232. Grand Rapids, MI: Baker, 1973.
- “Israel and the Church.” *Evangelical Quarterly* 36 (October-December 1964): 206-13.
- “Is There a Future for Israel?” *Eternity* (May 1964): 25-28, 36.
- Jesus and the Kingdom: The Eschatology of Biblical Realism*. New York: Harper & Row, 1964.
- Jesus Christ and History*. Chicago: Inter-Varsity Press, 1963.
- “Justification.” *Eternity* (July 1958): 10.
- “Kingdom of God.” *Baker’s Dictionary of Theology*, edited by E. F. Harrison. Grand Rapids, MI: Baker, 1960. 307-314.
- “Kingdom of God.” *Interpretation* 25 (January 1971): 369-70.
- “Kingdom of God.” *Journal of Biblical Literature* 81 (September 1962): 466-67.
- “The Kingdom of God.” In *Dreams, Visions and Oracles: The Layman’s Guide to Biblical Prophecy*. edited by Carl Armerding and Ward Gasque, 131-142. Grand Rapids, MI: Baker, 1977.
- “Kingdom of God (Heaven).” *Baker Encyclopedia of the Bible*, edited by Walter A. Elwell et al. Grand Rapids, MI: Baker, 1988. 1269-1278.
- “Kingdom of God.” *The International Standard Bible Encyclopedia*, edited by Geoffrey W. Bromiley et al. Grand Rapids, MI: Eerdmans, 1986. 3:23-29.
- “The Kingdom of God and the Church.” *Foundations* 4 (1961): 164-71.
- “The Kingdom of God in I Enoch.” *Bibliotheca Sacra* 110 (Winter 1953): 32-49.
- “The Kingdom of God in the Jewish Apocryphal Literature.” *Bibliotheca Sacra* 109 (Fall 1952): 318-31.
- “The Kingdom of God in the Jewish Apocryphal Literature.” *Bibliotheca Sacra* 109 (Winter 1952): 55-62.

- “The Kingdom of God in the Jewish Apocryphal Literature.” *Bibliotheca Sacra* 109 (Spring 1952): 164-74.
- “The Kingdom of God in the Jewish Apocryphal Literature.” *Bibliotheca Sacra* 110 (Winter 1953): 32-49.
- “The Kingdom of God—Reign or Realm?” *Journal of Biblical Literature* 81 (September 1962): 230-38.
- “Kingdom of God.” *Zondervan Pictorial Bible Dictionary*, edited by Merrill C. Tenney. Grand Rapids, MI: Zondervan Publishing House, 1963. 466-467.
- “The Knowledge of God: the Saving Acts of God.” In *Contemporary Evangelical Thought: Basic Christian Doctrines*, edited by Carl F. H. Henry, 7-13. New York: Holt, Rinehart and Winston, 1962.
- The Last Things: An Eschatology of Laymen*. Grand Rapids, MI: Eerdmans, 1978.
- “The Life-Setting of the Parables of the Kingdom.” *Journal of Bible and Religion* 31 (July 1963): 193-99.
- “The Lion is the Lamb.” *Eternity* (April 1965): 20.
- “The Lord’s Return.” *His* (April 1961): 9-11.
- “Matthew.” In *The Biblical Expositor*, edited by C. F. H. Henry, 23-72. Philadelphia: Holman, 1960.
- “The Modern Problem of Biblical Scholarship.” *Bethel Seminary Quarterly* 5 (1957):10-20.
- “More Light on the Synoptics.” *Christianity Today* 3 (2 March 1959): 12-16.
- The New Testament and Criticism*. Grand Rapids, MI: Eerdmans, 1967.
- “The Origin of Apocalyptic in Biblical Religion.” *Evangelical Quarterly* 30 (April-June 1958): 75-85.
- “The Parable of the Sheep and the Goats in Recent Interpretation.” In *New Dimensions in New Testament Study*, edited by R. Longenecker and Merrill G. Tenney, 191-199. Grand Rapids, MI: Zondervan Publishing House, 1974.
- The Pattern of New Testament Truth*. Grand Rapids, MI: Eerdmans, 1968.
- “Paul and the Law.” In *Soli Deo Gloria*, edited by J. M. Richards, 50-67. Richmond: John Know Press, 1968.

- “Paul’s Friends in Colossians 4:7-16.” *Review and Expositor* 70 (Fall 1973): 507-14.
- “Pondering the Parousia.” *Christian Century* 78 (13 September 1961): 1072-73.
- The Presence of the Future: The Eschatology of Biblical Realism.* Grand Rapids, MI: Eerdmans, 1974.
- “The Problem of History and Faith in Contemporary New Testament Studies.” In *Studia Evangelica*, edited by F. L. Cross, 88-100. V. Berlin: Akademie Verlag, 1968.
- “The Rapture Question: When Will Christ Come Again?” *Eternity* (May 1957): 8-10.
- “A Redactional Study of the Gospel of Mark.” *Expository Times* 92 (October 1981): 10-13.
- “The Resurrection and History.” *Dialog* 1 (Autumn 1962): 55-56.
- “The Resurrection of Jesus Christ.” In *Contemporary Evangelical Thought: Christian Faith and Modern Theology*, edited by Carl F. H. Henry, 261-284. New York: Channel Press, 1964.
- “The Revelation and Jewish Apocalyptic.” *Evangelical Quarterly* 29 (April-June 1957): 94-100.
- “Revelation and Tradition in Paul.” In *Apostolic History and the Gospel*, edited by Ralph P. Martin and W. W. Gasque, 223-230. Grand Rapids, MI: Eerdmans, 1969.
- “Revelation, History and the Bible.” *Christianity Today* 1 (8 July 1957): 5-8.
- “Revelation, History, and the Bible.” *Journal of the American Scientific Affiliation* 9 (September 1957): 15-18.
- “The Revelation of Christ’s Glory.” *Christianity Today* 2 (1 September 1958): 13-14.
- “Revelation 20 and the Millennium.” *Review and Expositor* 57 (April 1960): 167-75.
- Review of A. Guillaumont et al., eds., *The Gospel according to Thomas*. New York: Harper and Row, 1959. *Christianity Today* 4 (29 February 1960): 470-71.
- Review of Alva McClain, *The Greatness of the Kingdom*. Grand Rapids, MI: Zondervan Publishing House, 1959. “Dispensational Theology,” *Christianity Today* 4 (12 October 1959): 38-40.
- Review of Béda Rigaux, *Dieu l’a ressuscité: Exégèse et théologie biblique*. *Interpretation* 28 (July 1974): 361-62.

- Review of Edward Blair, *Jesus in the Gospel of Matthew*. Nashville: Abingdon, 1960. *Christianity Today* 5 (24 October 1960): 35-36.
- Review of G. C. Berkouwer, *The Return of Christ*. Grand Rapids, MI: Eerdmans, 1972. *Eternity* (September 1972): 54.
- Review of Herman Ridderbos, *Paul: An Outline of His Theology*. Grand Rapids, MI: Eerdmans, 1975. *Christian Scholar's Review* 6 (January 1976): 91-92.
- Review of J. Barton Payne, *The Imminent Appearing of Christ*. Grand Rapids, MI: Eerdmans, 1962. *Christianity Today* 7 (22 June 1962): 34-35.
- Review of James M. Robinson, *A New Quest of the Historical Jesus*. London: SCM, 1959. *Christianity Today* 4 (18 January 1960): 36.
- Review of John Walvoord, *Thy Kingdom Come*. Chicago: Moody Press, 1975. *Westminster Theological Journal* 28 (Winter 1976): 251-53.
- Review of Joseph Clower, *The Church in the Thought of Jesus*. Richmond, VA: John Knox Press, 1961. *Eternity* (September 1961): 50.
- Review of Paul Minear, *Commands of Christ: Authority and Implications*. Nashville: Abingdon, 1972. *Foundations* 16 (July-September 1973): 285.
- Review of Raymond Zorn, *Church and Kingdom*. Philadelphia: Presbyterian and Reformed, 1962. *Christianity Today* 8 (28 September 1962): 49.
- Review of Rudolf Schnackenburg, *The Church in the New Testament*. New York: Herder and Herder, 1965. *Journal of Biblical Literature* 85 (September 1966): 249-50.
- Review of T. W. Manson, *Ethics and the Gospel*. New York: Charles Scribner's Sons, 1960. *Christianity Today* 7 (13 October 1961): 59-60.
- "The Revival of Apocalyptic in the Churches." *Review and Expositor* 72 (Summer 1975): 263-70.
- "Righteousness in Romans." *Southwestern Journal of Theology* 19 (Fall 1976): 6-17.
- "The Role of Apocalyptic in New Testament Theology." In *Reconciliation and Hope: Festschrift for Leon Morris*, edited by Robert Banks, 285-296. Grand Rapids, MI: Eerdmans, 1974.
- "The Role of Jesus in Bultmann's Theology." *Scottish Journal of Theology* 18 (March 1965): 57-68.
- "RSV Reappraisal: New Testament." *Christianity Today* 1 (8 July 1957): 7-10.

- Rudolf Bultmann*. Chicago: Inter-Varsity Press, 1964.
- “The Saving Acts of God.” *Christianity Today* 5 (30 January 1961): 18-19.
- “The Search for Perspective.” *Interpretation* 25 (Jan. 1971): 41-62.
- “Searching for the Historical Jesus.” *Eternity* (October 1966): 17-19, 28-30.
- “The *Sitz im Leben* of the Parables of Matthew 13: the Soils.” In *Studia Evangelica* II, edited by F. L. Cross, 203-210. V. Berlin: Akademie Verlag, 1964.
- “The Theology of the Apocalypse.” *Gordon Review* 7 (1963-64): 73-86.
- A Theology of the New Testament*. Grand Rapids, MI: Eerdmans, 1974.
- “Unity and Variety in New Testament Faith.” *Christianity Today* 10 (19 November 1965): 21-24.
- “What Does Rudolf Bultmann Understand by the Acts of God?” *Bulletin of the Evangelical Society* 5 (Summer 1962): 91-97.
- “What I Want to Communicate.” *Christian Life* 22 (19 June 1960): 36-39.
- “What Is Rudolf Bultmann Trying to Do?” *Eternity* (May 1962): 26-28, 38.
- “When?” *Decision* (February 1968): 3.
- “Why?” *Decision* (October 1967): 6.
- “Why Did God Inspire the Bible?” In *Scripture, Tradition, and Interpretation*, edited by W. W. Gasque and William Sanford Lasor, 49-59. Grand Rapids, MI: Eerdmans, 1978.
- “Why Not Prophetic-Apocalyptic?” *Journal of Biblical Literature* 76 (Sept. 1957): 192-200.
- The Young Church: Acts of the Apostles*. New York: Abingdon Press, 1964.
- Ladd, George Eldon, and Donald A. Hagner. *A Theology of the New Testament*. Cambridge: Lutterworth, 1993.
- Ladd, George Eldon and Peter Toon. “Kingdom of God.” *The New International Dictionary of the Bible: Pictorial Edition*, edited by J. D. Douglas and Merrill C. Tenney. Grand Rapids, MI: Zondervan Publishing House, 1987. 568-569.

Ladd, George Eldon, and Robert G. Clouse. *The Meaning of the Millennium: Four Views*. Downers Grove, IL: InterVarsity, 1977.

Works by Ellen G. White

Acts of the Apostles. Mountain View, CA: Pacific Press, 1911.

Adventist Home: Counsels to Seventh-day Adventist Families. Washington, DC: Review and Herald, 1980.

“Ask, and It Shall Be Given You.” *Signs of the Times*, August 14, 1901.

“Beneficence.” *Review and Herald*, October 10, 1907.

“Be Zealous and Repent.” *Review and Herald*, September 4, 1883.

“Character of the Law Revealed in Christ’s Life.” *Signs of the Times*, December 12, 1895.

Child Guidance. Washington, DC: Review and Herald, 1954.

Christian Experience and Teaching of Ellen G. White. Mountain View, CA: Pacific Press, 1922.

Christian Leadership. Washington, DC: Ellen G. White Estate, Inc., 1974.

“Christian Recreation.” *Review and Herald*, May 31, 1870.

Christ’s Object Lessons. Washington, DC: Review and Herald, 1900.

“Christ’s Use of Parables.” *Signs of the Times*, October 24, 1892.

Christ Triumphant. Hagerstown, MD: Review and Herald, 1999.

“The Church of God.” *Review and Herald*, December 4, 1900.

Comprehensive Index to the Writings of Ellen G. White. 4 vols. Boise, ID: Pacific Press, 1962-1992.

Conflict and Courage. Washington, DC: Review and Herald, 1970.

Counsels for the Church. Nampa, ID: Pacific Press, 1957.

Counsels on Sabbath School Work. Washington, DC: Review and Herald, 1938.

Counsels on Stewardship. Washington, DC: Review and Herald, 1940.

Counsels to Parents, Teachers, and Students. Mountain View, CA: Pacific Press, 1913.

Counsels to Writers and Editors. Nashville, TN: Southern, 1946.

“David’s Prayer.” *Review and Herald*, December 18, 1888.

Desire of Ages. Oakland, CA: Pacific Press, 1898.

“The Divine Standard of Character.” *Review and Herald*, March 15, 1906.

Early Writings. Washington, DC: Review and Herald, 1882.

Education. Mountain View, CA: Pacific Press, 1903.

Evangelism. Washington, DC: Review and Herald, 1946.

Faith and Works. Nashville, TN: Southern, 1979.

“Faithful in That Which Is Least.” *Youth’s Instructor*, January 17, 1901.

Faith I Live By. Washington, DC: Review and Herald, 1958.

“The First Prophecy.” *Review and Herald*, July 18, 1882.

“The First Temptation.” *Youth’s Instructor*, July 1, 1897.

“For a Witness Unto All Nations.” *Review and Herald*, November 14, 1912.

Fundamentals of Christian Education. Nashville, TN: Southern, 1923.

God’s Amazing Grace. Washington, DC: Review and Herald, 1973.

“God’s Justice and Love.” *Signs of the Times*, August 27, 1902.

“God’s Plan for Proclaiming the Gospel Message.” *Southern Watchman*, August 25, 1903

Gospel Workers. Battle Creek, MI: Review and Herald Publishing, 1892.

“The Government of God.” *Review and Herald*, March 9, 1886.

Great Controversy. Mountain View, CA: Pacific Press, 1911.

“The Great Controversy.” *Review and Herald*, September 7, 1897.

“The Great Controversy and the Foundation of Our Faith.” #019154. Adventist Heritage Center, Andrews University, Berrien Springs, MI.

“The Great Standard of Righteousness.” *Review and Herald*, May 7, 1901.

“Heaven Is for Soul Winners.” *Review and Herald*, February 12, 19, 1895.

“Her Life, Christian Experience and Labors.” *Signs of the Times*, March 23, 1876.

“Holiday Gifts.” *Review and Herald*, December 26, 1882.

“Hope for the Heathen.” *Review and Herald*, June 24, 1915.

“The Incarnate Word.” *Signs of the Times*, April 4, 1906.

In Heavenly Places. Washington, DC: Review and Herald, 1967.

“Instruction to Church Members.” *Review and Herald*, April 8, 1902.

“Instruction to Ministers.” *Review and Herald*, February 18, 1909.

“Israel Desire a King.” *Signs of the Times*, July 13, 1882.

“Laborers Together with God.” *Signs of the Times*, August 26, 1897.

Last Day Events. Boise, ID: Pacific Press, 1992.

“Led by the Spirit.” *Review and Herald*, January 4, 1887.

Legacy of Light Research Edition 1.0. Silver Spring, MD: Ellen G. White Estate, 2002.
CD-Rom.

“The Lessons From the Church in the Wilderness.” *Review and Herald*, October 3, 1893.

“Lessons from the Christ-Life.” *Review and Herald*, March 12, 1901.

Life Sketches of Ellen G. White. Mountain View, CA: Pacific Press, 1915.

Lift Him Up. Hagerstown, MD: Review and Herald, 1988.

“The Lord’s Vineyard.” *Review and Herald*, July 10, 1900.

“The Love of God.” *Signs of the Times*, April 15, 1889.

Manuscript Releases, 21 vols. Silver Spring, MD: Ellen G. White Estate, 1981, 1987,
1990, 1993.

Maranatha: The Lord Is Coming. Washington, DC: Review and Herald, 1976.

Medical Ministry. Mountain View, CA: Pacific Press, 1963.

Mind, Character, and Personality, 2 vols. Nashville, TN: Southern, 1977.

Ministry of Healing. Mountain View, CA: Pacific Press, 1905.

My Life Today. Washington, DC: Review and Herald, 1952.

“The Need of Christ-Like Work.” *Signs of the Times*, July 4, 1900.

“A New Heart Also Will I Give You.” *The Youth’s Instructor*, September 26, 1901.

“Now Is the Time to Dedicate All to God.” *Review and Herald*, September 19, 1893.

“An Open Letter,” *Review and Herald*, 20 January 1903.

Our Father Cares. Hagerstown, MD: Review and Herald, 1991.

Our High Calling. Washington, DC: Review and Herald, 1961.

“Our Message.” *Signs of the Times*, January 25, 1910.

“Our Obligation to Improve Our Talents.” *Signs of the Times*, January 23, 1893.

Patriarchs and Prophets. Mountain View, CA: Pacific Press, 1958.

“The Plan of Salvation the Same in All Ages.” *Bible Echo*, July 15, 1893.

Prophets and Kings. Mountain View, CA: Pacific Press, 1917.

“The Restoration of Eden.” *Southern Watchman*, March 14, 1905.

“The Result of Beholding Christ,” *Review and Herald*, March 31, 1904.

“The Return of the Exiles.” *Review and Herald*, December 26, 1907.

Sanctified Life. Washington, DC: Review and Herald, 1956.

“Search the Scriptures.” *Review and Herald*, July 26, 1892.

“Search the Scriptures.” *Review and Herald*, October 9, 1883.

“Seek Those Things Which Are Above.” *Signs of the Times*, July 3, 1893.

Selected Messages from the Writings of Ellen G. White. 3 vols. Washington, DC: Review and Herald, 1958, 1980.

“Sin and Its Results.” *Review and Herald*, June 4, 1901.

A Solemn Appeal. Battle Creek, MI: Seventh-day Adventist, 1870.

Sons and Daughters of God. Washington, DC: Review and Herald, 1955.

The Spirit of Prophecy: The Great Controversy between Christ and Satan. 4 vols. Battle Creek, MI: Stream Press of the Seventh-day Adventist, 1870-1884.

Spiritual Gifts. 4 vols. Battle Creek, MI: James White, 1858-1864.

Steps to Christ. Mountain View, CA: Pacific Press, 1892.

The Story of Jesus. Nashville, TN: Southern, 1896.

“Surpassing Love revealed in His Plan.” *Signs of the Times*, December 15, 1914.

Temperance. Mountain View, CA: Pacific Press, 1949.

Testimonies for the Church. 9 vols. Mountain View, CA: Pacific Press, 1948.

Testimonies to Ministers and Gospel Workers. Mountain View, CA: Pacific Press, 1923.

That I May Know Him. Washington, DC: Review and Herald, 1964.

This Day with God. Washington, DC: Review and Herald, 1979.

“This Do, and Thou Shalt Live.” *Review and Herald*, October 10, 1899.

Thoughts from the Mount of Blessing. Mountain View, CA: Pacific Press, 1955.

To Be Like Jesus. Hagerstown, MD: Review and Herald, 2004.

“To Every Man His Work.” *Review and Herald*, June 21, 1898.

“The True Standard of Righteousness.” *Review and Herald*, August 25, 1885.

The Truth About Angels. Boise, ID: Pacific Press, 1996.

Upward Look. Washington, DC: Review and Herald, 1982.

“The Usurper’s Authority Disputed.” *Signs of the Times*, June 13, 1895.

“The Value of Bible Study.” *Review and Herald*, 17 July 1888.

“The Vision at Bethel.” *Signs of the Times*, July 31, 1884.

“Visit to the Vaudois Valleys.” *Review and Herald*, June 1, 1886.

“The Whole Duty of Man.” *Signs of the Times*, May 16, 1895.

“Ye are the Light of the World.” *Home Missionary*, July 1, 1897.

General

Allen, S. V. “‘Reign’ and ‘House’ in the Kingdom of God and the Gospels.” *New Testament Studies* 8 (1962): 215-240.

Allis, Oswald T. *Prophecy and the Church*. Philadelphia: The Presbyterian and Reformed Pub. Co., 1945.

Althaus, Paul. *The Theology of Martin Luther*. Translated by Robert C. Schultz. Philadelphia: Fortress Press, 1966.

Anderson, Eric. “Ellen White and Reformation Historians,” *Spectrum* 9 (July 1978), 23-26.

Appleby, Joyce. *Inheriting the Revolution: The First Generation of Americans*. Cambridge: Belknap Press, 2000.

Archer Jr., Gleason. L., Paul D. Feinberg, Douglas J. Moo, and Richard R. Reiter. *Three Views on the Rapture: Pre; Mid; or Post-tribulation?* Grand Rapids, MI: Zondervan Publishing House, 1984.

Augustine, Saint. *The City of God*. Translated by Marcus Dods. New York: The Modern Library, 1950.

Aune, David. Review of *A Theology of the New Testament*. *Interpretation* 29 (October 1975): 424-27.

Bahnsen, Greg. *Victory in Jesus: The Bright Hope of Postmillennialism*. Texarkana, AR: Covenant Media Press, 1999.

Balmer, Randall. *Encyclopedia of Evangelicalism*. Louisville, London: Westminster John Know Press, 2002.

Barrett, C. K. “New Testament Eschatology.” *Scottish Journal of Theology* 6 (1953): 132-155.

Barrosse, Thomas. Review of *A Commentary on the Revelation of John*. *Catholic Biblical Quarterly* 35 (January 1973): 100-101.

- Battistone, Joseph J. *The Great Controversy Theme in the Writings of Ellen G. White*. Berrien Springs, MI: J. J. Battistone, 1975.
- _____. "Ellen G. White's Central Theme." *Ministry* (October 1975), 22-23.
- Beasley-Murray, G. R. "Comments on Craig L. Blomberg's Response to the Kingdom of God in the Teaching of Jesus." *Journal of the Evangelical Theological Society* 35 (March 1992): 37-38.
- _____. "The Kingdom of God in the Teaching of Jesus." *Journal of the Evangelical Theological Society* 35 (March 1992): 19-30.
- _____. *The New Bible Commentary*. Edited by F. Davidson. Grand Rapids: Eerdmans, 1953, 1168-1195.
- Bedell, George C., Leo Sandon Jr., and Charles T. Wellborn, eds. *Religion in America*. New York: Macmillan, 1975.
- Berkhof, Louis. *The Kingdom of God*. Grand Rapids: Eerdmans, 1951.
- Bhola, Alvinus Desmond. "A Seventh-day Adventist Concept of the Kingdom of God and Its Implication for Religious Education." Ed.D. dissertation, Andrews University, 1982.
- Bible Reading for the Home Circle*. Washington, DC: Review and Herald, 1923.
- Bibza, James. "A Critical Analysis of the Publications of D. D. Fuller, G. E. Ladd, I. H. Marshall and M. C. Tenney on the Resurrection of Jesus Christ: With Special Attention to the Problem of the Locale of the Post-Resurrection Appearance." Ph.D. dissertation, Andrews University, 1990.
- Bird, Herbert S. "Another Look at Adventism." *Christianity Today* 2 (28 April 1958): 14-17.
- _____. "Reply to An Adventist." *Christianity Today* 2 (18 August 1958): 24-25.
- _____. "SDA and the Evangelicals." *Christianity Today* 2 (14 April 1958): 25-26.
- _____. *Theology of Seventh-day Adventism*. Grand Rapids, MI: Eerdmans, 1961.
- Bissell, Ronald Deane. "The Background, Formation, Development, and Presentation of Ellen White's Concept of Forgiveness from Her Childhood to 1864." Ph.D. dissertation, Andrews University, 1990.
- Blaising, Craig A. and Darrell L. Bock. *Progressive Dispensationalism*. Wheaton, IL: Scripture, 1993.

- Blanchard, H. C. *The Testimonies of Mrs. E. G. White Compared with the Bible*. Marion, IA: Advent and Sabbath Advocate, 1877.
- Blanco, Jack J. "Fundamental Beliefs: The Great Controversy." *Adventist Perspectives* 2, no. 2 (1988): 8-9.
- Bliss, Sylvester. *Memoirs of William Miller, Generally Known as a Lecturer on the Prophecies, and the Second Coming of Christ*. Boston: Joshua V. Himes, 1853.
- Blomberg, Craig L. "A Response to G. R. Beasley-Murray on the Kingdom." *Journal of the Evangelical Theological Society* 35 (March 1992): 31-36.
- Bock, Darrell. *Three Views of the Millennium and Beyond*. Grand Rapids, MI: Zondervan Publishing House Publishing, 1999.
- Boettner, Loraine. *The Millennium*. Philadelphia: The Presbyterian and Reformed Publishing, 1958.
- _____. "A Postmillennial Response." In *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse, 47-54. Downers Grove, IL: InterVarsity Press, 1977.
- Bollman, C. P. *The Kingdom of Christ: Its Nature, and Subjects, When and How Established*. Oakland, CA: Pacific Press, 1894.
- Borg, Marcus J. "Jesus and the Kingdom of God." *Christianity Century* 104 (1987): 378-380.
- Boring, M. Eugene. Review of *Jesus and the Kingdom*. *Encounter* 20 (Spring 1968): 230-32.
- Bornkamm, Heinrich. *Luther's Doctrine of the Two Kingdoms*. Translated by Karl H. Hertz. Philadelphia: Fortress, 1966.
- Bosc, Jean. *The Kingly Office of the Lord Jesus Christ*. Edinburgh: Oliver and Boyd, 1959.
- Brand, Leonard and Don S. McMahon. *The Prophet and Her Critics*. Nampa, ID: Pacific Press, 2005.
- Bright, John. *Covenant and Promise: The Prophetic Understanding of the Future in Pre-Exilic Israel*. Philadelphia: Westminster Press, 1976.
- _____. *The Kingdom of God*. Nashville, TN: Abingdon, 1953.
- Brinsmead, Robert. *1844 Re-Examined: Syllabus*. Fallbrook, CA: I.H.I., 1979.

- _____. *Judged by the Gospel: A Review of Adventism*. Fallbrook, CA: Verdict Publications, 1980.
- _____. *The Theology of Ellen G. White and an Evangelical Reflection*. Fallbrook, CA: Present Truth, 1975.
- Brooks, James A. "The Kingdom of God in the New Testament." *Southwestern Journal of Theology* 40 (Spring 1998): 21-37.
- Brown, R. E. "Pre-Christian Semitic Concept of Mystery." *Catholic Biblical Quarterly* 20 (1958): 417-443.
- Bruce, F. F. *The Epistle of Paul to the Romans*, Tyndale New Testament Commentary. Grand Rapids, MI: Eerdmans, 1971.
- _____. Review of *Crucial Questions about the Kingdom of God*. *Evangelical Quarterly* 25 (April 1953): 114-15.
- Bryant, Robert. Review of *Jesus and the Kingdom*. *United Church Herald* 8 (1 February 1965): 3.
- Bull, Malcolm. "Eschatology and Manners in Seventh-day Adventism." *Archives des Sciences Sociales des Religions* 65 (1988): 145-59.
- Bull, Malcolm, and Keith Lockhart. *Seeking a Sanctuary: Seventh-day Adventism and the American Dream*. Bloomington, IN: Indiana University Press, 2007.
- Bultmann, Rudolph. *Essays Philosophical and Theological*. New York: Macmillan, 1955.
- _____. *Existence and Faith*. Edited by Schubert M. Ogden. New York: Meridian Books, 1960.
- _____. *History and Eschatology*. New York: Charles Scribner's Sons, 1958.
- _____. *Jesus and the Word*. Translated by Louis Pettibones Smith and Ermine Hustress. New York: Scribner's Sons, 1963.
- _____. *Jesus Christ and Mythology*. New York: Charles Scribner's Sons, 1958.
- _____. *Kerygma and Myth: A Theological Debate*. Edited by H. W. Bartsch. London: S.P.C.K., 1953.

- _____. "New Testament and Mythology," In *Kerygma and Myth: A Theological Debate*, edited by Hans W. Bartsch, translated by R. H. Fuller. London: SPCK, 1957.
- _____. *New Testament and Mythology and Other Basic Writing*. Edited by Schubert M. Ogden. Philadelphia: Fortress Press, 1984.
- _____. *Theology of the New Testament*. Translated by Kenrick Grobel. New York: Charles Scribner's Sons, 1951.
- Butler, Jonathan. "The World of E. G. White and the End of the World." *Spectrum* 10 (1979): 2-13.
- Buzzard, Anthony. "The Kingdom of God in the Twentieth-Century Discussion and the Light of Scripture." *Evangelical Quarterly* 64 (April 1992): 99-115.
- Cadoux, A. T. *The Theology of Jesus*. London: Nicholson & Watson, 1940.
- Caird, George Gradford. *The Revelation of Saint John the Divine, Harper's New Testament Commentaries*. New York: Harper & Row, 1966.
- Campbell, Ted. A. *Christian Confessions: A Historical Introduction*. Louisville, Kentucky: Westminster John Know Press, 1996.
- Canright, D. M. *Life of Mrs. E. G. White, Seventh-day Adventist prophet: Her False Claims Refuted*. Cincinnati: Standard Publishing, 1919.
- _____. *Seventh-day Adventism Renounced After an Experience of Twenty-eight Years: By a Prominent Minister and Writer of that Faith*. Kalamazoo, MI: Kalamazoo Publishing, 1888.
- Carver, Henry E. *Mrs. E. G. White's Claims to Divine Inspiration Examined*. 2nd ed. Marion, IA: Advent and Sabbath Advocate, 1877.
- Carwardine, Richard J. *Evangelicals and Politics in Antebellum America*. New Haven: Yale University Press, 1993.
- Casebolt, Donald. "Ellen White, the Waldenses, and Historical Interpretation." *Spectrum* 11 (February 1981): 37-43.
- Catlin, N. M. *The Restoration of David's Throne*. Rochester, NY: Advent Harbinger and Bible Advocate Office, 1850.
- Chalee, Roy Z. "The Sabbath Crusade: 1810-1920." Ph.D. dissertation, George Washington University, 1968.

- Cloud, David W. *Avoiding the Snare of Seventh-day Adventism*. London, Ontario: Way of Life Literature, 1984.
- Clouse, Robert G., ed. *The Meaning of the Millennium: Four Views*. Downers Grove, IL: InterVarsity, 1977.
- Coon, Roger W. "1998, the Year of the Anniversaries: Four Dates Every Adventist Should Know." *Adventist Review*, December 24, 1998, 14-17.
- _____. *A Gift of Light*. Washington, DC: Review and Herald, 1973.
- Cottrell, Raymond F. "Ellen G. White's Evaluation and Use of the Bible." *A Symposium on Biblical Hermeneutics*, 143-161. Edited by Gordon M. Hyde. Washington, DC: Review and Herald, 1974.
- Cranfield, C. E. B. *The Epistle of Romans*, International Critical Commentary, 2. Edinburgh: Clarke, 1979.
- _____. *The Gospel According to St. Mark*. Cambridge: Cambridge University Press, 1959.
- _____. "Mark 13." *Scottish Journal of Theology* 6 (1953): 189-196.
- _____. "St. Mark 4:1-34." *Scottish Journal of Theology* 5 (1952): 49-66.
- Cray, Graham. "A Theology of the Kingdom." *Transformation* 5 (October 1988): 24-31.
- Cullmann, Oscar. *Christ and Time*. Translated by Floyd Filson. Philadelphia: Westminster, 1950.
- _____. *The Christology of the New Testament*. Translated by Shirley C. Guthrie and Charles A. M. Hall. Philadelphia: Westminster, 1959.
- _____. *The Early Church*. Philadelphia: Westminster, 1956.
- _____. *Immortality of the Soul or Resurrection of the Dead: the Witness of the New Testament*. New York: Macmillan, 1958.
- Dalman, G. *The Words of Jesus*. Edinburgh: T & T Clark, 1909.
- Damsteegt, P. Gerard. "Ellen White, Lifestyle, and Scripture Interpretation." *Journal of Adventist Theological Society* 7/2 (1996): 34-50.
- _____. *Foundations of the Seventh-day Adventist Message and Mission*. Grand Rapids, MI: Eerdmans, 1977.

- _____. "Relationship of Ellen G. Whittings to the Bible on the Sanctuary Issue," 1980, Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, MI.
- Danker, Frederick. Review of *The Gospel of the Kingdom*. *Concordia Theological Monthly* 31 (June 1960): 393.
- D'Aubigne, J. H. Merle. *History of the Reformation of the Sixteenth Century: from its commencement until the days of Calvin*. London: Ward, Lock, & Co., 1835.
- Davidson, Richard M. "Biblical Interpretation." In *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, 58-104. Hagerstown, MD: Review and Herald, 2000.
- Davis, John Jefferson. *The Victory of Christ's Kingdom: An Introduction to Postmillennialism*. Moscow, ID: Canon Press, 1996.
- Davies, W. D. "Paul and the People of Israel." *New Testament Studies* 24 (1978): 4-39.
- Dean, Lloyd. Review of *Jesus and the Kingdom*. *Eternity* 16 (March 1965): 44-46.
- Dederen, Raoul. "Christ: His Person and Work." In *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, 160-204. Hagerstown, MD: Review and Herald, 2000.
- "A Definition of Heaven." *Seventh-day Adventist Bible Commentary*. Edited by F. D. Nichol. Washington, DC: Review and Herald, 1953-57. 7:989.
- D'Elia, John A. "The Mediatorial Character of the New Evangelical Movement in the Life and Work of George Eldon Ladd." Th.M. thesis, Fuller Theological Seminary, 1992.
- _____. *A Place at the Table: George Eldon Ladd and the Rehabilitation of Evangelical Scholarship in America*. New York: Oxford University Press, 2008.
- Dodd, C. H. *The Coming of Christ*. Cambridge: Cambridge University Press, 1951.
- _____. *The Founder of Christianity*. New York: Macmillan, 1970.
- _____. *The Parables of the Kingdom*. London: Nisbet, 1935.
- Douglass, Herbert E. "Ellen White and Adventist Theology." *College and University Dialogue* 10, no. 1 (1998): 13-15, 19.
- _____. *The End: Unique Voice of Adventists About the Return of Jesus*. Mountain View, CA: Pacific Press, 1979.

- _____. "The Great Controversy Theme." *Perspective Digest* 5 (2000): 26-31.
- _____. "The Great Controversy Theme: What It Means to Adventists." *Ministry* 73 (December 2000): 5-7.
- _____. *Messenger of the Lord: The Prophetic Ministry of Ellen G. White*. Nampa, ID: Pacific Press, 1998.
- _____. *Perfection: The Impossible Possibility*. Nashville: Southern Publishing Association, 1975.
- Douglas, J. D., ed. *Twentieth-Century Dictionary of Christian Biography*. Grand Rapids, MI: Baker, 1995.
- Duling, Dennis C. "The Kingdom of God in the Teaching of Jesus." *Word & World* 2 (Spring 1982): 117-126.
- _____. "Kingdom of God, Kingdom of Heaven." *The Anchor Bible Dictionary*. New York: Doubleday, 1992. 4:49-69.
- Dunnett, Walter. Review of *Jesus and the Kingdom*. *Moody Monthly* 65 (March 1965): 7.
- Efird, James M. Review of *A Theology of the New Testament*. *Duke Divinity Review* 41 (Spring 1977): 38-39.
- Ellen G. White Estate, "The Truth about the White Lie." *Ministry Insert* (August 1982): 1-16.
- Elwell, Walter A. and J. D. Weaver. *Bible Interpreters of the 20th Century*. Grand Rapids, MI: Baker, 1999.
- Elwell, Walter A., ed. *Handbook of Evangelical Theologians*. Grand Rapids, MI: Baker, 1993.
- Englund, Harold. Review of *The Gospel of the Kingdom*. *Reformed Review* 13 (May 1960): 46-47.
- Epp, Eldon J. "Mediating Approaches to the Kingdom: Werner George Kümmel and George Eldon Ladd." In *The Kingdom of God in 20th-Century Interpretation*, edited by Wendell Willis, 35-52. Peabody, MA: Hendrickson, 1987.
- Erickson, Millard J. *A Basic Guide to Eschatology*. Grand Rapids, MI: Baker, 1977.
- _____. *Contemporary Options in Eschatology: A Study of the Millennium*. Grand Rapids, MI: Baker, 1977.

- Feinberg, Charles L. *Millennialism: Two Major Views*. Chicago: Moody, 1980.
- _____. *Premillennialism or Amillennialism?* Wheaton, IL: Van Kampen, 1954.
- Feinberg, John S., ed. *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testament*. Westchester, IL: Crossway Books, 1988.
- Figueroa-Villarreal, Víctor. “Gustavo Gutiérrez’s Understanding of the Kingdom of God in the Light of the Second Vatican Council.” Ph.D. dissertation, Andrews University, 1999.
- Fiorenza, Elizabeth Schüssler. Review of *A Commentary on the Revelation of John*. *Theological Studies* 33 (December 1972): 760.
- Fison, J. E. Review of *Blessed Hope*. *Encounter* 18 (Winter 1957): 121.
- Ford, Desmond. *1844 The day of Atonement and the Investigative Judgment*. Casselberry, FL: Euangelion Press, 1980.
- _____. “The ‘Everlasting Gospel’ as Found in ‘The Great Controversy.’” *Australasian Record* 82 (October 10, 1977): 6-7.
- Foulkes, Francis. Review of *Jesus and the Kingdom*. *Reformed Theological Review* 25 (May-August 1966): 72-73.
- Fowler, John Mathew. “The Concept of Character Development in the Writings of Ellen G. White.” Ed.D. dissertation, Andrews University, 1977.
- Froom, LeRoy Edwin. *Prophetic Faith of Our Fathers: the Historical Development of Prophetic Interpretation*. 4 vols. Washington, DC: Review and Herald, 1946-1954.
- Fuellenbach, John. *Church: Community for the Kingdom*. Maryknoll, NY: Orbis Books, 2002.
- Fuller, Reginald H. *The Mission and Achievement of Jesus*. London: SCM, 1954.
- _____. Review of *A Theology of the New Testament*. *Anglican Theological Review* 58 (July 1976): 381-384.
- Gale, Robert. *The Urgent Voice: The Story of William Miller*. Washington, DC: Review and Herald, 1975.
- Garrett, James L. “The Kingdom of God According to Baptist Theology.” *Southwestern Journal of Theology* 40 (Spring 1998): 53-68.

- Garybill, Ron. *Historical Difficulty in The Great Controversy*. Washington, DC: Ellen G. White Estate, 1978.
- _____. "How Did Ellen White Choose and Use Historical Sources?" *Spectrum* 4 (Summer 1972): 49-53.
- General Conference of Seventh-day Adventists. *Seventh-day Adventist Church Manual*. Washington, DC: Review and Herald, 1990.
- _____. *Seventh-day Adventist Church Yearbook, 1999, 2004*. Hagerstown, MD: Review and Herald, 1999, 2004.
- _____. *Seventh-day Adventists Believe. . . .* Washington, DC: Review and Herald, 1988.
- Gentry, Kenneth. *He Shall Have Dominion: A Postmillennial Eschatology*. Tyler, TX: Institute For Christian Economics, 1992.
- _____. *This Is the Kingdom: A Study of the Postmillennial Hope*. Vallecito, CA: Chalcedon Foundation, 2003.
- George, Leonard. *Crimes of perception: An Encyclopedia of Heresies and Heretics*. New York: Paragon House, 1995.
- George, Timothy, and David S. Dockery. *Baptist Theologians*. Nashville, TN: Broadman, 1990.
- _____. *Theologians of the Baptist Tradition*. Nashville, TN: Broadman & Holman Publishers, 2001.
- Gerstner, John H. *The Theology of the Major Sects*. Grand Rapids, MI: Baker, 1960.
- Glasson, T. F. *The Second Advent: The Origin of the New Testament Doctrine*. London: Epworth, 1945.
- Golding, G. C. Review of *Jesus and the Kingdom*. *Indian Journal of Theology* 15 (April-June 1966): 81-83.
- Gordon, Paul A. "Doctrinal Development, Authority, and Ellen White." Center for Adventist Research.
- _____. *Herald of the Midnight Cry: William Miller & the 1844 Movement*. Boise, ID: Pacific Press, 1990.
- Gourgues, Michel. "The Thousand-Year Reign (Rev 20:1-6): Terrestrial or Celestial?" *Catholic Biblical Quarterly* 47 (October 1985): 676-681.

- Grant, F. C. *The Gospel of the Kingdom*. New York: Macmillan, 1940.
- Gray, Madeleine. *The Protestant Reformation: Beliefs and Practices*. Portland, OR: Sussex Academic Press, 2003.
- Grenz, Stanley. "The Deeper Significance of the Millennium Debate." *Southwestern Journal of Theology* 36 (Spring, 1994): 14-21.
- Griffin, Bruce. "Ladd, George Eldon (1911-1982)." In *Twentieth-Century Dictionary of Christian Biography*, edited by J. D. Douglas, 214. Grand Rapids, MI: Baker, 1995.
- Groh, John E. "The Kingdom of God in the History of Christianity: A Bibliographical Survey." *Church History* 43 (1974): 257-267.
- Grosboll Marshall J. *Steps to Life: Lessons and Instructions for Giving Personal Bible Studies and Group Bible Classes*. Washington, DC: Church Ministries Department, 1985.
- Guelich, Robert A, ed. *Unity and Diversity in New Testament Theology: Essays in Honor of George Eldon Ladd*. Grand Rapids, MI: Eerdmans, 1978.
- _____. Review of *A Commentary on the Revelation of John*. *Christianity Today* 16 (9 June 1972): 33-36.
- _____. Review of *A Theology of the New Testament*. *Christianity Today* 20 (23 April 1976): 39-40.
- Gulley, Norman R. *Christ Is Coming: A Christ-centered Approach to Last-day Events*. Hagerstown, MD: Review and Herald, 1998.
- Gullón, David P. "An Investigation of Dispensational Premillennialism: An Analysis and Evaluation of the Eschatology of John F. Walvoord," Ph.D. dissertation, Andrews University, 1992.
- Gundry, Robert H. *Matthew: A Commentary on His Literary and Theological Art*. Grand Rapids, MI: Eerdmans, 1982.
- Hagner, Donald A. "George Eldon Ladd." In *Bible Interpreters of the 20th Century*. edited by Walter A. Elwell and J. D. Weaver, 228-243. Grand Rapids, MI: Baker, 1999.
- Hamilton, F. E. *The Basis of Millennial Faith*. Grand Rapids, MI: Eerdmans, 1942.

- Harper, Bradley James. "The Kingdom of God in the Theology of George Eldon Ladd: A Reflection of Twentieth Century American Evangelicalism." Ph.D. dissertation, Saint Louis University, 1994.
- Hasel, Gerhard F. *New Testament Theology: Basic Issues in the Current Debate*. Grand Rapids, MI: Eerdmans, 1978.
- _____. *Old Testament Theology: Basic Issues in the Current Debate*. Grand Rapids, MI: Eerdmans, 1972.
- Hayes, John H., and Carl R. Holladay. *Biblical Exegesis: A Beginner's Handbook*. Atlanta: John Know Press, 1987.
- Heidik, Bruno. "A Survey and Critique of Some Recent Interpretations of the Kingdom of God," M.Th. thesis, Andrews University, 1963.
- Heinecken, Martin J. Review of *Crucial Questions about the Kingdom of God*. *Lutheran Quarterly* 6 (November 1954): 371.
- Henry, Carl F. H. "Reflection on the Kingdom of God." *Journal of the Evangelical Society* 35 (March 1992): 39-49.
- Hoekema, Anthony A. "Amillennialism." In *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse, 155-187. Downers Grove, IL: InterVarsity Press, 1977.
- _____. "An Amillennial Response." In *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse, 55-59. Downers Grove, IL: InterVarsity Press, 1977.
- _____. *The Bible and the Future*. Grand Rapids, MI: Eerdmans, 1979.
- _____. *The Four Major Cults*. Grand Rapids, MI: Eerdmans, 1963.
- _____. *Seventh-day Adventism*. Grand Rapids, MI: Eerdmans, 1963.
- Holbrook, Frank B. *Doctrine of Sanctuary: A Historical Survey (1845-1863)*. Silver Springs, MD: Biblical Research Institute, 1989.
- _____. "The Great Controversy." In *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, 969-1009. Hagerstown, MD: Review and Herald, 2000.
- Hong, Ban Sik. "Ladd's Treatment of the Kingdom of God in the Old and New Testament in the Light of the Reformed Standards of Faith." Th.M. thesis, Calvin Theological Seminary, 1956.

- Hoyt, Herman A. "A Dispensational Premillennial Response." In *The Meaning of the Millennium: Four Views*, edited by Robert G. Clouse, 41-46. Downers Grove, IL: InterVarsity Press, 1977.
- Hubbard, David Allan. "Biographical Sketch and Appreciation." In *Unity and Diversity in New Testament Theology: Essays in Honor of George Eldon Ladd*, edited by Robert A. Guelich, xi-xv. Grand Rapids, MI: Eerdmans, 1978.
- _____. "George Eldon Ladd: Minister, Teacher, Man of God." *Fuller Theological Seminary Bulletin* 32.3 (1982): 1.
- Hunter, Archibald M. *Interpreting the Parables*. Philadelphia: Westminster, 1960.
- Jewett, P. "Eschatology." *The Zondervan Pictorial Encyclopedia of the Bible*. Grand Rapids, MI: Zondervan Publishing House, 1975. 2: 342-358.
- John, Richard R. "Taking Sabbatarianism Seriously: The Postal System, the Sabbath and the Transformation of American Political Culture." *Journal of the Early Republic*, 10 (1990): 517-67.
- Johnson, William Stacy. "Reign of God in Theological Perspective." *Interpretation* 47 (April 1993): 127-139.
- Jones, Russell Bradley. *The Things Which Shall Be Hereafter*. Nashville: Broadman Press, 1947.
- _____. *What, When, and Where Is the Millennium?* Grand Rapids, MI: Baker, 1975.
- Johnsson, William G. "Biblical Apocalyptic." In *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, 784-814. Hagerstown, MD: Review and Herald, 2000.
- _____. "Eschatology and the Church." *Adventist Review*, November 26, 1981, 11.
- _____. *Religion in Overalls*. Nashville, TN: Southern, 1977.
- Johns, Warren H. "Ellen White: Prophet or Plagiarist?" *Ministry* 55 (June 1982): 5-12.
- _____. "Human Thoughts or Divine Truths?" *Ministry* 55 (June 1982): 16-19.
- _____. "Literary Thief or God's Messenger?" *Ministry* 55 (June 1982): 13-16.
- Kähler, Martin. *The So-called Historical Jesus and the Historic Biblical Christ*. Translated by Carl Braaten. Philadelphia: Fortress Press, 1964.

- Knight, George R. *A Search for Identity: The Development of Seventh-day Adventist Beliefs*. Hagerstown, MD: Review and Herald, 2000.
- _____. *Meeting Ellen White*. Hegerstown, MD: Review and Herald, 1996.
- _____. *Reading Ellen White*, Hegerstown, MD: Review and Herald, 1997.
- Knight, George W. Review of *Jesus and the Kingdom*. *Westminster Theological Journal* 28 (November 1965): 64-73.
- Köstenberger, Andreas J. "The Place of Mission in New Testament Theology: An Attempt to Determine the Significance of Mission within the Scope of the New Testament's Message as a Whole." *Missiology: An International Review* 27 (July 1999): 347-362.
- Krentz, Edgar. Review of *The New Testament and Criticism*. *Concordia Theological Monthly* 38 (November 1967): 668.
- Kümmel, W. G. *Promise and Fulfillment*. Translated by Dorothea M. Barton. Naperville: Allenson, 1957.
- Kuyper, A. *Chiliasm or the Doctrine of Premillennialism*. Grand Rapids: Zondervan Publishing House, 1934.
- Lake, Donald M. "The Reformation Contribution to the Interpretation of the Bible." In *Interpreting the Word of God*, edited by Samuel J. Schultz and Morris A. Inch, 178-198. Chicago: Moody Press, 1976.
- LaRondelle, Hans K. "Announcing the Fall of Babylon." *Adventist Review*, June 29, 1989, 11-13.
- _____. "Beyond Disappointment." *Adventist Review*, June 1, 1989, 8-10.
- _____. "The Drying of Euphrates." *Adventist Review*, July 13, 10-12.
- _____. "The Final Reformation." *Adventist Review*, June 22, 1989, 12-14.
- _____. "The Final Warning." *Adventist Review*, July 6, 1989, 11-13.
- _____. "For Such an Hour." *Adventist Review*, June 8, 1989, 10-12.
- _____. *How to Understand the End-Time Prophecies of the Bible*. Sarasota, FL: First Impressions, 1997.
- _____. "In the Spirit of Elijah." *Adventist Review*, June 15, 1989, 8-10.

- _____. "Israel and the Church." *Ministry* (July 1981): 12-14.
- _____. "Is the Church Spiritual Israel?" *Ministry* (September 1981): 17-19.
- _____. "Luther and the Gospel." *Ministry*, November 2000, 5-9.
- _____. "The Millennium: A Revelation of God's Character." *Ministry* (January 1983): 7-9.
- _____. "The Millennium: Its Old Testament Roots." *Ministry* (November 1982): 10-12.
- _____. "One Glorious Inheritance." *Ministry* (November 1981): 16-18.
- _____. "The One Thousand Years of Revelation 20." *Ministry* (September 1982): 12-14.
- _____. "On the Road to Righteousness." *Adventist Review*, July 20, 1989, 8-10.
- _____. "Rapture: The Blessed Hope, Jesus and Paul." *Ministry* (September 2001): 10-14.
- Lee, Jairyong. "Faith and Works in Ellen G. White's Doctrine of the Last Judgment." Th.D. dissertation, Andrews University, 1985.
- Lehmann, Richard P. "The Second Coming of Jesus." In *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, 893-926. Hagerstown, MD: Review and Herald, 2000.
- Leshner, William Richard. "Ellen G. White's Concept of Sanctification." Ph.D. dissertation, New York University, 1970.
- Lewis, A. H. *The Dark Side of the Millennium*. Grand Rapids, MI: Baker, 1980.
- Lunt, R. Review of *Jesus and the Kingdom*. *Expository Times* 27 (Spring 1966): 365-66.
- Maberly, Allan. "The Story of the Great Controversy." *Australasian Record*, 18 June 1973, 5.
- Macrae, George. Review of *Jesus and the Kingdom*. *New Blackfriars* 48 (November 1966): 106-107.
- Maddox, Robert. Review of *Jesus and the Kingdom*. *Australian Biblical Review* 15 (December 1967): 46-47.

- Malone, Kelly Scott. "The Kingdom of God and the Mission of the Church in Contemporary Evangelical Thought: George Eldon Ladd, Donald George Bloesch, and Howard Albert Snyder." Ph.D. dissertation, Southwestern Baptist Theological Seminary, 1995.
- Marrow, Stanley. Review of *Jesus and the Kingdom*. *Biblica* 47 (Fall 1966): 604-06.
- Marsden, George M. "Fundamentalism and American Evangelicalism." In *The Variety of American Evangelicalism*, edited by Donald W. Dayton and Robert K. Johnston, 22-35. Downers Grove, IL: InterVarsity Press, 1991.
- _____. *Fundamentalism and American Culture: The Shaping of Twentieth-century Evangelism: 1870-1925*. Oxford: Oxford University Press, 1980.
- Marshall-Green, Molly. "George Eldon Ladd." In *Baptist Theologians*, edited by Timothy George and David S. Dockery, 480-495. Nashville, TN: Broadman, 1990.
- Marshall, I. Howard. "Kingdom of God, of Heaven." *The Zondervan Pictorial Encyclopedia of the Bible*. Grand Rapids, MI: Zondervan Publishing House, 1975. 3:801-809.
- _____. Review of *I Believe in the Resurrection of Jesus*. *Scottish Journal of Theology* 29 (May-June 1976): 279-80.
- Mason, Clarence E. Review of *Crucial Questions about the Kingdom of God*. *Our Hope* 61 (September 1954): 189-90.
- Masselink, William. *Why Thousand Years? Or Will the Second Coming Be Premillennial?* Grand Rapids, MI: Eerdmans, 1930.
- Mathison, Keith A. *Postmillennialism: An Eschatology of Hope*. Philipsburg, NJ: P & R Publishing, 1999.
- Maxwell, C. Mervyn. "The Great Controversy Story As It Appears in the Bible." *Adventists Affirm* 12 (Summer 1998): 11-49.
- Mays, James Luther. "Language of the Reign of God." *Interpretation* 47 (April 1993): 117-126.
- McAdams, Donald. R. *Ellen G. White and the Protestant Historians: A Study of the Treatment of John Huss in Great Controversy, Chapter Six "Huss and Jerome."* Revised. Keene, TX: Southwestern Adventist College, 1977. First edition, 1974.
- _____. "Shifting Views of Inspiration: Ellen G. White Studies in the 1970s." *Spectrum* 10 (1980): 27-41.

- McDowell, Edward. "The Kingdom of God and the Day of the Son of Man." *Review and Expositor* 39 (1942): 54-65.
- McKnight, George. Review of *Jesus and the Kingdom*. *Westminster Theological Journal* 28 (Fall 1965): 64-73.
- McNiel, Glenn Alfred. "Interfacing the Theology of Church Growth with the Kingdom Theology of George Eldon Ladd." D.Min. dissertation, Fuller Theological Seminary, 1987.
- Meye, Robert. "Fond Memories of an Old Friend and Mentor." *Fuller Theological Seminary Bulletin* 32.3 (1982): 1.
- Michaels, J. Ramsey. Review of *The Gospel of the Kingdom*. *Westminster Theological Journal* 23 (January 1960): 47-50.
- Miller, William. *A Brief History of William Miller: The Great Pioneer in Adventual Faith*, Boston: Advent Christian Publication Society, 1915.
- _____. *Wm. Miller's Apology and Defence*. Boston: J. V. Himes, 1945.
- _____. *Evidence from Scripture and History of the Second Coming of Christ, about the Year 1843*. Boston: B. B. Mussey, 1840.
- _____. *The Kingdom of God*. Boston: Joshua V. Himes, 1842.
- Moffatt, James. *Theology of the Gospels*. New York: C. Scribner's Sons, 1912.
- Moltmann, Jürgen. *The Trinity and the Kingdom: The Doctrine of God*. Translated by Margaret Kohl. London: SCM, 1981.
- Moon, Jerry Allen. *W. C. White and Ellen G. White: The Relationship Between the Prophet and Her Son*. Andrews University Seminary Doctoral Dissertation Series, vol. 19. Berrien Springs, MI: Andrews University Press, 1993.
- Moore, Arthur Leroy. "Ellen G. White's Concept of Righteousness by Faith As It Relates to Contemporary SDA Issues." Ph.D. dissertation, New York University, 1980.
- Moore, Marvin. *Challenges to the Remnant*. Nampa, ID: Pacific Press, 2008.
- Moreland, J. P. "The Power of God's Kingdom and Ministry." *Ministry* (May 2009), 6-8.
- Morris, Leon. *The Revelation of St. John, The Tyndale New Testament Commentaries*. Grand Rapids, MI: Eerdmans, 1973.

- Mounce, R. H. *The Book of Revelation, New International Commentary on the New Testament*. Grand Rapids, MI: Eerdmans, 1977.
- Müller, Richard. "Anabaptists and Believer's Baptism." *Ministry* (November 1986), 7-9.
- _____. "Anabaptists: the Reformers' Reformers." *Ministry* (July 1986), 11-13.
- _____. "Identifying the True Church." *Ministry* (September 1986), 17-19.
- _____. "Sabbatarian Anabaptists?" *Ministry* (January 1987), 15-17.
- Nam, Daegeuk. "The New Earth and the Eternal Kingdom." In *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, 947-968. Hagerstown, MD: Review and Herald, 2000.
- Neall, Ralph E. "The Nearness and the Delay of the Parousia in the Writings of Ellen G. White." Ph.D. dissertation, Andrews University, 1982.
- Nelson, Rudolph. *The Making and Unmaking of an Evangelical Mind: The Case of Edward Carnell*. New York: Cambridge University Press, 1987.
- Neuffer, Julia. "The Gathering of Israel." *Ministry Insert* (May 1971): 1-16.
- Newport, Kenneth. "The Heavenly Millennium of Seventh-day Adventism." In *Christian Millenarianism*, ed. Stephen Hunt, 131-48. Bloomington, IN: Indiana University Press, 2001.
- Nichol, F. D. *Ellen G. White and Her Critics*. Hagerstown, MD: Review and Herald, 1951.
- Niebuhr, Richard H. *The Kingdom of God in America*. Chicago: Willet Clark, 1937.
- Nix, James R. "The Great Controversy Vision." *Adventist Review*, April 12, 1990, 15.
- Noll, Mark A. *Between Faith and Criticism: Evangelicals, Scholarship, and the Bible in America*. San Francisco: Harper and Row, 1986.
- _____. *The Scandal of the Evangelical Mind*. Grand Rapids, MI: Eerdmans, 1994.
- Numbers, R. *Prophetess of Health: A Study of Ellen G. White*. New York: Harper and Row, 1976.
- O'Daly, Gerard. *Augustine's City of God: A Reader's Guide*. New York: Oxford University Press, 1999.

- Olson, Robert W. "The Significance of the Great Controversy Vision." *Adventists Affirm* 12 (Summer 1998): 50-55.
- Olsen, V. Norskow. "Her Hermeneutical Principles and Biblical Authority in Reformation and Post-reformation Eras." In *A Symposium on Biblical Hermeneutic*, edited by Gordon M. Hyde, 47-65. Washington, DC: General Conference of Seventh-day Adventists, 1974.
- _____. "The Protestant Reformers and the Ascended Lord in Heaven." *Adventist Review*, May 18, 1978. 4-5.
- Orr, James. *The Progress of Dogma*. London: Hodder & Stoughton, 1901.
- Otto, Rudolf. *The Kingdom of God and the Son of Man: A Study in the History of Religion*. London: Lutterworth Press, 1943.
- Pannenberg, Wolfhart. *Theology and the Kingdom of God*. Philadelphia: Westminster, 1969.
- Patrick, Arthur. "An Adventist and an Evangelical in Australia? The Case of Ellen White in the 1890s." *Lucas: An Evangelical History Review*, no. 12 (December 1991): 42-53.
- Paulien, Jon. *The Millennium Bug: Is This the End of the World As We Know It?* Nampa, ID: Pacific Press, 1999.
- Payne, J. Barton. *Encyclopedia of Biblical Prophecy*. New York: Harper & Row, 1973.
- Perrin, Norman. *The Kingdom of God in the Teaching of Jesus*. Philadelphia: Westminster, 1963.
- _____. Review of *Jesus and the Kingdom*. *Interpretation* 19 (April 1965): 228-29.
- Peterson, Douglas Peter. "The Concept of the Kingdom of God in the Theology of George Eldon Ladd." M.A. thesis, Seaver College, 1986.
- Pigott, Susan M. "The Kingdom of the Warrior God: The Old Testament and the Kingdom of Yahweh." *Southwestern Journal of Theology* 40 (Spring 1998): 5-20.
- Pinomaa, Lennart. *Faith Victorious*. Philadelphia: Fortress Press, 1959.
- Poehler, Rolf J. Review of *The Great Controversy As the Key to Ellen White*. *Spectrum* 14 (May 1983), 56-57.
- Rea, W. T. *The White Lie*. Turlock, CA: M & R Publications, 1982.

- Reed, H. V. *The Reign of Christ on Earth, as Revealed in the Holy Scripture*. Seneca Falls, NY: Office of the Millennial Harbinger, 1861.
- Rice, Richard. "Bible Doctrines, Part II: the Mission of the Church, Eschatology, and the Sabbath." *Journal of Adventist Education* 51 (February-March 1989):17-30.
- _____. *The Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective*. 2nd ed. Berrien Springs, MI: Andrews University Press, 1997.
- Richardson, Alan. *An Introduction to the Theology of the New Testament*. New York: Harper & Brothers, 1958.
- Richardson, Peter. *Israel in the Apostolic Church: Society for New Testament Studies Monograph Series No. 19*. Cambridge: At the University Press, 1969.
- Ridderbos, Herman N. *The Coming of the Kingdom*. Translated by H. de Jongste. Edited by Raymond O. Zorn. Philadelphia: Presbyterian Reformed, 1962.
- _____. "Kingdom of God, Kingdom of Heaven." *The Illustrated Bible Dictionary*. Edited by J. D. Douglas et al. Wheaton, IL: Tyndale House Publishers, 1980. 2:853-856.
- _____. *Paul. An Outline of His Theology*. Grand Rapids, MI: Eerdmans, 1975.
- Rissi, Mathias. *The Future of the World: An Exegetical Study of Revelation 19:11-22:15*. Naperville, IL: A. R. Allenson, 1966.
- Robertson, John J. *The White Truth*. Nampa, ID: Pacific Press, 1981.
- Robinson, Archibald. *Regnum Dei: Eight Lectures on the Kingdom of God in the History of Christian Thought*. London: Methuen, 1901.
- Robinson, W. Gordon. Review of *Jesus and the Kingdom*. *Ecumenical Review* 19 (July 1967): 335.
- Rodríguez, Angel Manuel. "The Sanctuary." In *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, 375-417. Hagerstown, MD: Review and Herald, 2000.
- Rose, Delbert. Review of *Crucial Questions about the Kingdom of God*. *Journal of Bible and Religion* 21 (July 1953): 208-09.
- Rotzlaff, Dale. *The Cultic Doctrine of Seventh-day Adventists: An Evangelical Resource, An Appeal to SDA Leadership*. Sedona, AZ: Life Assurance Ministries, 1996.

- Rowley, H. H. *The Relevance of Apocalyptic*. London: Lutterworth, 1947.
- Rusten, E. Michael. "A Critical Evaluation of Dispensational Interpretation of the Book of Revelation." Ph.D. dissertation, New York University, 1977), Part 1,
- Rutgers, William H. *Premillennialism in America*. Goes, Holland: Oosterbaan and Le Cointre, 1930.
- Ryan, Thomas J. Review of *A Theology of the New Testament*. *Catholic Biblical Quarterly* 38 (January 1976): 114-16.
- Ryrie, Chareles. *The Basis of the Premillennial Faith*. Neptune, NJ: Loizeaux Brothers, 1954.
- _____. *Dispensationalism Today*. Chicago: Moody, 1965.
- Saucy, Mark. *The Kingdom of God in the Teaching of Jesus in 20th Century Theology*. Dallas, TX: Word Publishing, 1997.
- Schweitzer, Albert. *The Mystery of the Kingdom of God*. Translated by Walter Lowrie. London: Black, 1913.
- _____. *The Quest of the Historical Jesus*. Translated by W. Montgomery. London: Black, 1913.
- Schwarz, Richard W. *Light Bearers: A History of the Seventh-day Adventist Church*. Nampa, ID: Pacific Press, 2000.
- Scott, E. F. *The Kingdom and Messiah*. Edinburgh: T. & T. Clark, 1912.
- Seitz, Oscar. Review of *Jesus and the Kingdom*. *Anglican Theological Review* 47 (April 1965): 245-46.
- Seventh-day Adventist Encyclopedia*. 1996 ed. S.v. "Kingdom of God," "White, Ellen Gould (Harmon)," "White, Ellen Gould (Harmon), Writings of."
- Shearer, Gary. Index to Bibliographies on SDA and Millerite History under "White": <http://library.puc.edu/heritage/bib-index.shtml>.
- Sheldon, William. "Ellen's Visions." *Voice of the West*, September 18, 1866, 140.
- Sheldon, William. *The Reign of Messiah: The King of the Jews, on the Throne of His Father David; Its Nature and the Time of Its Commencement*. Buchanan, MI: W.A.C.P., 1865.

- Shepherd, David H. "A Critical Analysis of 'Power Evangelism' as an Evangelistic Methodology of the Signs and Wonders Movement." Th.D. dissertation, Mid-America Baptist Theological Seminary, 1991.
- Smylie, James H. "A New Heaven and New Earth: Uses of the Millennium in American Religious History." *Interpretation* 53 (April 1999): 143-157.
- Snook, B. F. and Wm. H. Brinkerhoff. *The Visions of E. G. White, Not of God*. Cedar Rapids, IA: Cedar Valley Times Book and Job Print, 1866.
- Snowden, James H. *The Coming of the Lord: Will It Be Premillennial?* New York: Macmillan, 1919.
- Snyder, Howard. *Models of the Kingdom*. Nashville: Abingdon, 1991.
- _____. "Models of the Kingdom: Sorting out the Practical Meaning of God's Reign." *Transformation* 10 (1993):1-6.
- Spalding, Arthur W. *Origin and History of Seventh-day Adventists*. 4 vols. Washington, DC: Review and Herald, 1962.
- Spangler, J. Robert. "The Dynamics of Salvation." *Ministry* (February 1988): 22-28.
- Staples, Russell Lynn. "Adventism." In *The Variety of American Evangelicalism*, edited by Donald W. Dayton and Robert K. Johnston, 57-71. Downers Grove, IL: InterVarsity Press, 1991.
- _____. "The Wesleyan Roots of Adventist Spirituality: Concepts of Salvation: Steps to Christ and the Scripture Way of Salvation." Presented at the Annual Meeting of the *Andrews Society for Religious Studies (ASRS)*, November 17-19, 1988, Chicago, IL.
- Steiner, Stanley J. "William Miller: His Travels, Disappointments and Faith." M.A. thesis, Texas Christian University, 1970.
- Stevens, J. Adams. *The Gospel and the Kingdom*. Mountain View, CA: Pacific Press, 1949.
- Stookey, Stephen M. "Models of the Kingdom of God in Church History." *Southwestern Journal of Theology* 40 (Spring 1998): 38-52.
- Swete, H. B. *The Parables of the Kingdom*. London: Macmillan, 1921.
- Taylor, Cecil Ray. "The Relationship of Israel and the Church in Modern Posttribulation Premillennialism: A Representative Study." Ph.D. dissertation, Baylor University, Waco, Texas, 1984.

- Teesdale, William Homer. "Ellen G. White: Pioneer, Prophet." Ph.D. dissertation, University of California at Berkeley, 1932.
- Terry, Milton S. *Biblical Hermeneutics*. Grand Rapids, MI: Zondervan Publishing House, 1890.
- Throckmorton, Burton H. *The New Testament and Mythology*. London: Darton, Longman & Todd, Ltd., 1960.
- Thompson, Alden. "'The Great Controversy' Is Dated But True." *Adventist Today* 1 (September-October 1993): 14-15, 19.
- _____. "The Theology of Ellen White: The Great Controversy Story." *Adventist Review*, December 31, 1981, 12-13.
- Timm, Alberto R. "A History of Seventh-day Adventist Views on Biblical and Prophetic Inspiration (1844-2000)." *Journal of the Adventist Theological Society* 10/1-2 (1999): 486-542.
- Toon, Peter. "Eschatology." *The New International Dictionary of the Bible: Pictorial Edition*. Edited by J. D. Douglas and Merrill C. Tenney. Grand Rapids, MI: Zondervan Publishing House, 1987. 321-323.
- Torbet, R. G. *A History of the Baptists*. Valley Forge: Judson Press, 1993.
- Troeltsch, Ernst. *The Absoluteness of Christianity*. London: SCM Press, 1971.
- Tumangday, Miriam S. "Albert Bandura and Ellen G. White: A Comparative Study of Their Concepts of Behavior Modification through Modeling." Ed.D. dissertation, Andrews University, 1977.
- Turner, David L. "The Continuity of Scripture and Eschatology: Key Hermeneutical Issues." *Grace Theological Journal* 6 (1985): 275-287.
- Van Bemmelen, Peter M. "The Millennium and the Judgment." *Journal of the Adventist Theological Society* 8/1-2 (1997): 150-160.
- _____. "Revelation and the Inspiration." In *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, 22-57. Hagerstown, MD: Review and Herald, 2000.
- Vaughan, Curtis. Review of *The Gospel of the Kingdom*. *Southwestern Journal of Theology* 3 (October 1960): 85.
- Viviano, Benedict T. *The Kingdom of God in History*. Wilmington, DE: Michael Glazier, 1988.

- Von Harnack, Adolf. *What Is Christianity?* Translated by Thomas Bailey Saunders. Philadelphia: Fortress Press, 1957.
- Vos, Geerhardus. *The Pauling Theology*. Grand Rapids, MI: Eerdmans, 1953.
- Waetjen, Herman. Review of *Jesus and the Kingdom*. *Christianity Today* 9 (4 June 1965): 31-32.
- Wagner, C. Peter. *How to Have a Healing Ministry Without Making Your Church Sick!* Ventura, CA: Regal Books, 1988.
- Waggoner, J. H. *Refutation of the Doctrine Called the Age to Come: and the Promises to Israel*. 2nd ed. Battle Creek, MI: Steam Press of Seventh-day Adventist, 1892.
- Wallace, David H. Review of *The New Testament and Criticism*. *Christianity Today* 12 (13 October 1967): 32-33.
- Waltke, Bruck K. "Kingdom Promises as Spiritual." In *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testament*, edited by John S. Feinberg, 263-287. Westchester, IL: Crossway Books, 1988.
- Walvoord, John F. *The Blessed Hope and the Tribulation*. Grand Rapids, MI: Zondervan Publishing House, 1976.
- _____. "I. The Future Work of Christ: The Coming of Christ for His Church." *Bibliotheca Sacra* 123 (January 1966): 3-14.
- _____. "II. The Future Work of Christ: The Church in Heaven." *Bibliotheca Sacra* 123 (April 1966): 99-103.
- _____. "III. The Future Work of Christ: Christ's Coming to Reign." *Bibliotheca Sacra* 123 (July 1966): 195-203.
- _____. "IV. The Future Work of Christ: The Millennial Kingdom and the Eternal State." *Bibliotheca Sacra* 123 (October 1966): 291-300.
- _____. "The Kingdom of God in the Old Testament." *Bibliotheca Sacra* 139 (April 1982): 111-128.
- _____. "The Kingdom of Heaven." *Bibliotheca Sacra* 124 (July 1967): 195-205.
- _____. *The Millennial Kingdom*. Grand Rapids, MI: Zondervan Publishing House, 1974.
- _____. "The New Testament Doctrine of the Kingdom." *Bibliotheca Sacra* 139 (July 1982): 205-215.

- _____. "Posttribulationism Today: Part I." *Bibliotheca Sacra* 132 (1975): 16-24.
- _____. "Posttribulationism Today: Part II." *Bibliotheca Sacra* 132 (1975): 114-122.
- _____. "Posttribulationism Today: Part III." *Bibliotheca Sacra* 132 (1975): 208-215.
- _____. "Posttribulationism Today." *Bibliotheca Sacra* 132 (1975): 304-315.
- _____. *The Rapture Question*. Grand Rapids, MI: Zondervan Publishing House, 1979.
- _____. "The Rapture Question: When Will Christ Come Again?" *Eternity* (May 1957): 9, 42-44.
- _____. *The Revelation of Jesus Christ: A Commentary*. Chicago: Moody Press, 1966.
- _____. Review of *Blessed Hope*. *Bibliotheca Sacra* 114 (Fall 1956): 289-307.
- _____. Review of *A Commentary on the Revelation of John*. *Bibliotheca Sacra* 130 (April-June 1973): 177.
- _____. Review of *Crucial Questions about the Kingdom of God*. *Bibliotheca Sacra* 110 (Winter 1953): 1-10.
- _____. Review of *The Gospel of the Kingdom*. *Christianity Today*, 28 March 1960, 36-37.
- _____. Review of *Jesus and the Kingdom*. *Bibliotheca Sacra* 122 (January-March 1965): 74-76.
- _____. Review of *The Last Things*. *Bibliotheca Sacra* 136 (April-June 1979): 182-83.
- _____. *The Thessalonian Epistles*. Findlay, OH: Dunham, 1955.
- Ward, Cedric. "Historical Interpretation in the Writings of Ellen White." *Journal of Adventist Education* 41 (April-May 1979): 5-7, 40-42.
- Webster, Eric Claude. "The Millennium." In *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen, 927-946. Hagerstown, MD: Review and Herald, 2000.
- Weiss, Johannes. *Jesus' Proclamation of the Kingdom of God*. Translated by R. H. Hiers and D. L. Holland. Philadelphia: Fortress, 1971.
- Werner, Martin. *The Formation of Christian Dogma: An Historical Study of Its Problem*, trans. S. G. F. Brandon. London: A. & C. Black, 1957.

- Wesley, John. "Sermon XXI: Upon Our Lord's Sermon on the Mount." In *John Wesley's Fifty Three Sermons*, ed. Edward H. Sugden, 309-326. Nashville: Abingdon Press, 1983.
- Whidden, Woodrow W. "Adventist Soteriology: Wesleyan Connection." *Wesleyan Theological Journal* 30 (Spring 1995): 173-86.
- _____. *Ellen White on Salvation: A Chronological Study*. Hagerstown: Review and Herald, 1995.
- White, Arthur L. "The Certainty of Basic Doctrinal Positions." *Adventist Review*, July 26, 1984, 6-8.
- _____. *Ellen G. White: A Biography*. Washington, DC: Review and Herald, 1981-1986.
- _____. *The Ellen G. White Writings*. Washington, DC: Review and Herald, 1973.
- _____. "How Basic Doctrines Came to Adventists." *Adventist Review*, July 19, 1984, 4-6.
- _____. "Rewriting and Amplifying the Controversy Story." *Adventist Review*, July 19, 1979, 7-9.
- _____. "The Story of the Great Controversy." *Review and Herald*, August 1, 1963, 2-4.
- _____. "The Story of the Great Controversy." *Review and Herald*, August 8, 1963, 6-7.
- _____. "Variation and Frequency of the Ellen G. White Visions," 1982, Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, MI.
- _____. "Why Seventh-day Adventists Have No Creed." *Adventist Review*, July 12, 1984, 6-8.
- White, James. *Bible Adventism: or Sermon on the Coming and the Kingdom of Our Lord Jesus Christ*. Battle Creek, MI: Seventh-day Adventist, 1877.
- _____. *A Brief History of William Miller, the Great Pioneer in Adventual Faith, 2d ed.* Boston: Advent Christian Publication Society, 1910.
- _____. *Sketches of the Christian Life and Public Labors of William Miller, Gathered from His Memoir by the Late Sylvester Bliss, and from Other Sources*. Battle Creek, MI: Steam Press, 1875.

- Wilder, A. N. *Eschatology and Ethics in the Teachings of Jesus*. New York: Harper & Row, 1950.
- Williams, Michael D. *This World Is Not My Home: The Origins and Development of Dispensationalism*. Fearn, Scotland: Christian Focus Publications, 2003.
- Willis, Wendell. ed. *The Kingdom of God in 20th-Century Interpretation*. Peabody, MA: Hendrickson, 1987.
- Wimber, John. *Kingdom Come: Understanding What the Bible Says about the Reign of God*. Ann Arbor, MI: Vine Books, 1988.
- _____. *Power Evangelism*. San Francisco, CA: Harper & Row, 1986.
- Windisch, H. *The Meaning of the Sermon on the Mount*. Translated by S. M. Gilmour. Philadelphia: Westminster, 1951.
- Winslow, Guy Herbert. "Ellen Gould White and Seventh-day Adventism." Ph.D. dissertation, Clark University, 1932.
- Wolfgramm, Robert. "Charismatic Delegitimation in a Sect: Ellen White and Her Critics." M.A. thesis, Chisholm Institute of Technology, 1983.
- Woudstra, Marten H. "Israel and the Church: A Case for Continuity," *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testament*. Edited by John S. Feinberg. Westchester, IL: Crossway Books, 1988. 221-38.
- Wynkoop, Mildred Bangs. *A Theology of Love: the Dynamic of Wesleyanism*. Kansas City, MO: Bacon Hill Press of Kansas City, 1972.
- Yamagata, Masao. "Ellen G. White and American Premillennialism." Ph.D. dissertation, Pennsylvania State University, 1983.
- Zalampis, Michael. "The Relation of Eschatology to the Son of Man and the Kingdom of God." *Review and Expositor* 53 (1956): 326-331.
- Zvandasara, Nkosiyo Zhou. "The Concept of Sin in the Theologies of Ellen G. White and Leonardo Boff: A Comparative Study." Th.D. thesis, University of South Africa, 1997.