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The Pocket Ellen G. White Dictionary

POCKET

DICTIONARY

for Understanding Adventism

MICHAEL W. CAMPBELL



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Dedication

This book is dedicated to Norman L. Gulley,
teacher, mentor, bibliophile, and friend.

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Preface

This book came about as a follow-up to my earlier volume, coauthored with Jud Lake, titled *The Pocket Ellen G. White Dictionary*. That book's goal was to produce a basic resource that would challenge people to understand Ellen White's writings better, particularly now that a century has intervened since her death. The positive reception of that book led me to think that a companion resource about Adventist beliefs and lifestyle would be helpful.

At a recent academic conference that included both Seventh-day Adventist and non-Seventh-day Adventist scholars, I was particularly intrigued by one academic, not from our tradition, who wrote to me in advance about how excited he was to have this opportunity to learn about Adventism. After the conference was over, he expressed frustration and disappointment at being an outsider because most of the scholars used insider language; thus, he was more confused and understood less about what Adventists believe than he did before the conference. This tendency to use insider language, which makes sense for the initiated, can be a barrier to our witness at times, especially for those who are curious. More recently, I have had the privilege to assemble a team to work on the forthcoming *Oxford Handbook of Seventh-day Adventism*. Working with a variety of scholars, we were tasked with finding people who had a track record of being able to explain concepts to those who may not be familiar with Seventh-day Adventism.

Adventists are not the only ones who struggle with the challenge of using insider language. Linguistic specialists recognize the problem of insider language as a sociological phenomenon. But the

purpose of this book is to help break down those barriers. It is my desire to create a helpful resource for the new believer, yet have it contain enough depth so that the lifelong Adventist will also find value in it. This particular “pocket dictionary” serves a valuable purpose by focusing on both Adventist theology and lifestyle. Its list of words and expressions is not intended to be exhaustive, so I have limited the list to approximately five hundred words. They tend to focus on a North American context; however, I have tried to be sensitive to the fact that Seventh-day Adventism is a global family (only 6 percent of the membership of the world church resides in the North American Division). For this reason, I have also included a diversity of terms that represent a wide variety of cultures, paying particular attention to the African American and Latino communities.

Many thanks to my friends who have made suggestions from around the globe. Each person has enriched this project, although it is impossible to remember every person who has done so. Among those that stand out is Hyveth Williams, who, early on, gave me a smaller list of about fifty words that she shares when she studies with new believers. Special thanks to John W. Reeve, John C. Peckham, and A. Rahel Wells for their expertise that strengthened the manuscript. Others participated in several social media forums: Benjamin Baker, Keith Clouten, Bill Cork, Andrew Gradzikiewicz, Blake Jones, Adam Kis, Jud Lake, Matthew J. Lucio, Ethan J. Muse, Jay and Kendra Perry, Ovidiu Radulescu, Graeme Sharrock, Tom Shepherd, Arthur Shoemaker, Carmen Seibold, Mike Sims, Sheryl Stull, Mike Tucker, Efraín Velázquez, and Jim and Laura Wibberding. I am particularly thankful for the careful editorial eye and constructive comments of Daniela Pusic, who strengthened the manuscript. I am also grateful to my colleagues at Southwestern Adventist University, especially those who have been active in our faculty book club; between more introspective conversations about books, we have lingered to discuss Adventist lingo. I would like to particularly express appreciation to Tony Zbaraschuk, Elizabeth and Kip Bowser, Buster Swoopes Jr., and Ryan Loga. A word of thanks is due to those at Pacific Press®, especially Scott Cady, Miguel Valdivia, and Dan Ross, for their editorial support and guidance. Clifford Goldstein’s keen

editorial pen further strengthened the manuscript. While their expertise is deeply appreciated for improving this manuscript, any shortcomings are my responsibility. Last but certainly not least, I want to express a word of gratitude to my wife, Heidi, and to my children, Emma and David, who have provided encouragement along the journey. Without their love and support, this book would not have been possible.

Entries

abortion. The intentional termination of an unborn child. Seventh-day Adventists have a strong stance that values life, but they also acknowledge that there are rare cases where abortion may be used as a last resort (e.g., to save the life of the mother). On October 16, 2019, the Executive Committee of the *General Conference voted a statement affirming a pro-life stance for the denomination.

academy. Within Seventh-day Adventism, an *academy* is a denominational high school. Some academies are day schools; others, called boarding academies, offer food and lodging on campus.

accreditation. Seventh-day Adventist schools are required to be accredited by the Adventist Accrediting Association and may also be accredited by other independent or governmental accrediting associations.

Advent. Literally meaning “coming” or “arrival,” within Adventism, this term generally refers to the *second advent of Christ to the earth.

Advent movement. A reference to the rise and development of the Seventh-day Adventist Church, specifically as a distinct prophetic movement called by God with a specific purpose—to share the *three angels’ messages.

Advent Review. The *Advent Review* was a publication started by *James White in 1850 to inspire confidence in God’s prophetic leading through the *Millerite movement. This publication merged with the *Present Truth* to become the *Second Advent Review and Sabbath Herald* (often shortened to **Review and Herald*).

Adventist Book Center (ABC). A Christian bookstore containing primarily Seventh-day Adventist books as well as health foods, including *vegetarian meat substitutes and other products.

Adventist Development and Relief Agency (ADRA). A humanitarian agency operated by the Seventh-day Adventist Church for the purpose of providing development and disaster relief to individuals and communities throughout the world. The agency was founded in 1956 and is headquartered at the *General Conference offices in Silver Spring, Maryland.

Adventist Review. The main publication of the Seventh-day Adventist Church. Originally called the *Second Advent Review and Sabbath Herald* (often shortened to **Review and Herald*) and later to the *Adventist Review*, it remains the primary organ for disseminating news and inspiration within the denomination.

Adventist Today. An independent journal that was started in 1993 by Adventist scholars. It has an online presence and produces a quarterly print publication. It often takes controversial stances that do not necessarily reflect the official stance of the denomination.

Adventist World. Launched in 2005, this magazine is the official monthly publication of the Seventh-day Adventist Church. It remains closely affiliated with the **Adventist Review* (a weekly publication) and is managed by the same editorial staff.

Adventist World Radio (AWR). An international Christian broadcast ministry owned and operated by the Seventh-day Adventist Church. AWR first began to broadcast from a rented shortwave radio station in Portugal. As of 2019, AWR provides coverage across Europe, Asia, Africa, and parts of the Americas in more than one hundred languages via AWR's Guam broadcast station and leased transmitters in various locations. It also includes more than seven hundred local AM and FM stations that carry AWR programming and has podcast media in more than one hundred languages.

Adventist Youth (AY). A department of the local church that focuses on youth ministry, typically led by young people who engage with other young people. AY typically organizes activities within the local congregation, often on Sabbath, but at other times as well. The term is still used in some parts of the world, but in North America, it tends to be passé.

Adventurer(s). A denominational ministry that has club chapters in the local church. The Adventurer Club is open to children from four to nine years old (preschool through grade 4) who agree to keep the Adventurer pledge and law. In 2016, the Adventurer Club expanded from the original four levels (first through fourth grade) to six (including preschool and kindergarten).

amillennialism. The belief that the thousand-year period mentioned in Revelation 20 does not represent a literal period of time between Christ's first and second comings. *See also* millennium/millennialism.

Anabaptist. Arising out of the *Protestant Reformation, this movement, which was radical in its time, advocated that *baptism should be the immersion of adults after they have accepted Christ, as opposed to the sprinkling of infants. The Anabaptists were harshly persecuted and, in many cases, killed by other *Protestants because of their views and lifestyle. They were known for their rejection of oath taking, refusing *military service, and avoiding government involvement. They also held progressive-for-the-time views on the separation of church and state. Though not directly descended from the Anabaptists, Seventh-day Adventists can trace some of their teachings back to them.

analogy of faith (*analogia fidei*). A principle of interpretation asserting that clearer passages of *Scripture should be used to interpret those texts deemed more obscure or difficult. This essential unity of Scripture is a concept that Adventists accept.

anathema. A formal declaration of the Roman *Catholic Church, by either the pope or a church council, of *heresy.

Andrews, John Nevins (1829–1883). An Adventist pioneer, *minister, author, and missionary. As a young boy, he accepted the *Millerite message in February 1843; in 1845, he accepted the seventh-day Sabbath. In 1850, he became an itinerant minister and was *ordained in 1853. In 1856, he married Angeline Stevens (1824–1872), and they had two children: Charles (b. 1857) and Mary (b. 1861). Andrews wrote the first edition of *History of the Sabbath and the First Day of the Week*. In 1864, Andrews represented the denomination in an attempt to secure noncombatant status for church members during the American Civil War. He later was elected as the third president of the *General Conference and became the editor of the **Review and Herald* (1869–1870). After Angeline died of a stroke in 1872, the family accepted a call to Europe to become the first official missionaries of the Seventh-day Adventist Church. Here they began the French periodical *Les Signes des Temps* in 1876. Tragically, Andrews’s daughter Mary died of tuberculosis in 1878—a disease that later killed him too. Andrews is buried in Basel, Switzerland.

Andrews Study Bible. A study Bible prepared by Adventist thought leaders and scholars, which is available in either the New King James Version or New International Version. The Andrews Study Bible is published by Andrews University Press and includes twelve thousand study notes, as well as a reference system, maps, charts, and a basic concordance.

Andrews University. Founded as Battle Creek College in *Battle Creek, Michigan, in 1874, the school was later relocated to Berrien Springs, Michigan, and renamed Emmanuel Missionary College. In 1960, it was combined with the Seventh-day Adventist Theological Seminary and renamed after the scholar and pioneer *J. N. Andrews. To this day, the Andrews University Seventh-day Adventist Theological Seminary continues to train *pastors and teachers.

angel(s). The term in both Hebrew and Greek indicates the idea of a messenger for God. Early Adventists regarded angelic beings as real and believed that it is possible to “entertain angels unawares” (Hebrews 13:2). Ellen G. White frequently recorded

encountering angels during her prophetic dreams and visions and pointed out the important roles that they have played throughout sacred history.

anointing of the sick. From the *Advent movement's earliest beginnings, *Sabbatarian Adventists have followed the biblical practice of anointing the sick with oil (James 5:14). This practice has, at times, resulted in remarkable healings; however, Seventh-day Adventists believe strongly in receiving professional medical help as needed.

anthropology. The scientific study of humans and their development and behavior. From a Christian theological context, it is the study of human nature and the relationship between humans and God. Adventists adhere to *trichotomism, which emphasizes the connection between the body, *soul, and *spirit. For Adventists, a proper understanding of humanity's nature, especially its inherent sinfulness, is central to Adventism's theology of the *cross and the *atonement.

anthropomorphism/anthropomorphic language. The attribution of human characteristics to anything, from objects to God. Some examples include describing God as having hands or eyes or referring to God as "Father."

antichrist. The term *antichrist* only appears in 1 and 2 John in both singular and plural forms. Adventists equate this antichrist with the "man of sin . . . , who opposes and exalts himself above . . . God" (2 Thessalonians 2:3, 4, NKJV) and with the little horn of Daniel 7 and 8, which "shall intend to change times and law" (Daniel 7:25, NKJV). Though the term *antichrist* is often used broadly, Seventh-day Adventists apply it to the papacy, which sought to "change times and laws." This attempt was specifically made manifest in its "replacement" of Sunday for the biblical Sabbath—an act that represents one of the ways that it exalted itself above God.

antinomianism. Any view that rejects the need to adhere to the

law. In Christianity, antinomianism claims that Christians are no longer obligated to follow the Ten Commandments. Seventh-day Adventists reject antinomianism. Instead, they view God's *law as a perpetual expression of His divine character, which means that it has and will exist throughout eternity and that God's people are obligated to follow it even now, not as a way to obtain *salvation but as an expression of the salvation that they already have (Romans 8:1).

Apocalypse. A reference either to the *book of Revelation or to the final events that take place near or at the time of the end of the world when Jesus Christ returns. Seventh-day Adventists hold the book of Revelation in high regard—as they do all *Scripture—and believe it contains critical *present truth for our times.

apocalyptic literature. Any literature that describes end-time events.

Apocrypha. Though the word *Apocrypha* originally meant “hidden” or “concealed,” it eventually came to refer to the religious books considered of inferior quality to the Old and New Testaments. Thus, the term *Apocrypha* was used in contrast to the word *canonical*. Most *Protestants and Jews accept the fifteen apocryphal books as having some religious value, but they are not deemed canonical and, especially for Protestants, are *not* a source of authority in any way. At the *Council of Trent (1545–1563), Roman *Catholics made these books canonical. Early *Sabbatarian Adventists, including Ellen G. White, referenced these apocryphal books.

apologetics. Any explanation given by those inside a group or organization to explain and promote a better understanding of the group to those outside it. In the Christian context, *apologetics* are well-reasoned arguments or writings used to justify the Christian *faith. Within Seventh-day Adventism, Adventist apologetics indicates those arguments or reasons used to support Adventist beliefs and lifestyle practices.

apostasy. The abandonment or renunciation of one's *faith. The term originally comes from the Greek word *apostasia*, meaning "defection," "departure," "revolt," or "rebellion." The Bible warns against apostasy (Hebrews 3:12–14), especially during the latter days (1 Timothy 4:1). The history of Christianity includes examples of those who have fallen into apostasy.

apostate Protestantism. A reference within Adventism to those *Protestants who choose to ally with the apostate Roman *Catholic Church to undermine God's *law (GC 445, 446). Such forces are described collectively as *Babylon.

apostle/apostolicity. *Apostle* is from a Greek word that means "sent forth" (verb) or "envoy" or "messenger" (noun). An apostle is typically identified as one of the twelve *disciples of Jesus Christ or any important early Christian teacher, such as the apostle Paul, who described himself as being "called to be an apostle" (1 Corinthians 1:1), which meant that he believed he had been sent on a mission. The term *apostolicity* refers to a belief or practice that hearkens back to the early Christian church.

appropriation. Within theological contexts, *appropriation* is the idea that "a feature belonging to the nature of God, common to all three persons, is specially ascribed to one of the divine persons" (Gilles Emery, *The Trinitarian Theology of Saint Thomas Aquinas*, trans. Francesca Aran Murphy [New York: Oxford University Press, 2010], 312). It consists of attributing certain names, qualities, or operations to One of the Persons (but not to the exclusion of the Others).

Arianism. A term linked to Arius (ca. AD 250–AD 336), who denied the eternal existence of Jesus Christ and, therefore, His full deity. Arius's views were deemed unorthodox. Though some early Adventist leaders assumed a form of Arianism, Ellen G. White and other Adventist thought leaders guided the church away from an Arian understanding during the 1890s, and the church embraced the full and eternal deity of Jesus Christ. This belief paved the way for the denomination to clarify its own understanding of the

*Trinity during the twentieth century and incorporate the Trinity as a *fundamental belief.

Arminianism/Arminian. A branch of *Protestant belief based on the teachings of the Dutch Reformed theologian Jacobus Arminius (1560–1609). Arminianism recognizes the *fall of Adam as the cause of human sinfulness. Human beings also have the ability to choose between good and evil. Seventh-day Adventists have adopted, basically, a view of Arminianism as interpreted and taught by *John Wesley. This means that Adventists believe people must choose for themselves whether to follow Christ, whereas *Calvinism teaches that God predestines those who are saved and those who are lost.

ascension. The ascension of Jesus Christ describes Christ's departure from this earth to the presence of God (Acts 1:9–11). Seventh-day Adventists point to this as the beginning of Christ's ministry in the first apartment of the heavenly *sanctuary.

asceticism. This term refers to the denial of physical or psychological desires in the hope of attaining a spiritual ideal or goal. Within Christianity, *asceticism* refers to a lifestyle characterized by abstinence from sensual pleasures, often taken to radical extremes. Though Seventh-day Adventists believe in Paul's biblical admonition not to "let sin reign in your mortal body, that you should obey it in its lusts" (Romans 6:12, NKJV), they also understand that God created us as physical beings and has given us physical pleasures that can be enjoyed within the parameters that God has set within His Word.

assurance of salvation. The inward witness of the *Holy Spirit that a person has present *salvation in Christ (Romans 8:16; Galatians 4:6). Though it is possible to have salvation without assurance (Romans 2:11–16) or false assurance without salvation (Matthew 7:21–23), a genuine biblical assurance is essential to the Christian life (Romans 8:38, 39). An experience in salvation does not exclude the possibility of falling from *grace, but Jesus also will do whatever is necessary to save us and will do so unless we

purposely turn away from Him (Romans 5:10, 19, 20).

Athanasius (ca. AD 296/298–AD 373). Athanasius served as a *deacon and assistant to Alexander, the bishop of Alexandria, during the First *Council of Nicaea (AD 325), which addressed the nature of Christ's divinity. Three years later, he succeeded Alexander as the bishop of Alexandria. Athanasius's thirty-ninth Festal Letter, which identified the twenty-seven books of the New Testament, was an important step in the recognition of the biblical *canon. He is also considered one of the four doctors of the Eastern Church.

atheism. Disbelief or lack of belief in the existence of God or a deity of any kind.

atonement. *Atonement* (at-one-ment)—the central message of the Bible—is the process whereby God reconciles human beings, after *the Fall and entrance of *sin, into a right relationship with Him. There are three major theories about the atonement: (1) moral exemplar, (2) *ransom theory, and (3) satisfaction/punishment. Though Adventist theologians (including Ellen G. White) have utilized the ideas and language from the first two positions to describe the process of *salvation, the last one—satisfaction/punishment—forms the core of the Seventh-day Adventist theology of atonement. This belief teaches that Christ, as our Substitute, satisfied the claims of the *law on our behalf, having been punished for our sins so that we do not have to face that punishment ourselves. Also central to the Adventist theology of atonement is the ministry of Jesus Christ in the heavenly *sanctuary (Hebrews 8:1, 2), where He applies the merits of His completed work on the *cross on our behalf as well.

attribute(s) of God. God is unlike human beings in ways that are so different that there is nothing to which we can compare Him (Isaiah 40:25), even though humans are encouraged to emulate some of His attributes, such as His *love (1 John 3:16; 4:7). Theologians generally list at least three major incommunicable attributes that distinguish God from humans: (1) **omnipotence*, meaning God is all powerful; (2) **omniscience*, meaning God is all knowing; and (3) **omnipresence*, meaning God is all present.

authority of Scripture/authority of the Bible. The Bible asserts its divine *inspiration and authority as God's Word (2 Timothy 3:16, 17; 2 Peter 1:20, 21). Though God speaks through nature (*general revelation), Scripture is the result of *special revelation. The Bible is authoritative because it is directly inspired by God and, consequently, must stand as the ultimate and final arbiter of belief and practice for Christians. It is therefore a guidebook for living in a right relationship with Him and with other human beings. During the *Protestant Reformation, *Martin Luther made the authority of *Scripture over human *tradition or even the authority of the church his rallying cry. He summarized this into the principle of **sola scriptura* (Scripture alone). Seventh-day Adventists, including Ellen G. White, have consistently asserted the principle of *sola scriptura*. For Ellen White's part, she believed that her writings were a "lesser light to lead men and women to the greater light" of the Bible (3SM 30).

Babylon. The capital of the Babylonian Empire during the middle of the first millennium BC. Babylon played a large role in the Old Testament as the nation that destroyed the temple in Jerusalem in 586 BC and took many Jews captive. It has also become a metaphor for religious *apostasy and appears in the *book of Revelation as a symbol of corrupt powers that lead people astray.

badventist. A sarcastic expression for someone who self-identifies as Adventist but may deviate from generally accepted theological or lifestyle practices or may oppose decisions made by church leadership.

baptism. A visible demonstration of the inward acceptance of Jesus Christ as one's Lord and Savior. Seventh-day Adventists follow the practice of immersion by any person who has come of age (rather than infant baptism), citing the example of Christ's own baptism (Matthew 3:13–17). It is the first step of *discipleship (Acts 8:26–39). As a person is submerged and then brought forth out of the water, this ritual symbolizes the *death, burial, and *resurrection of Jesus Christ. The cleansing through water serves as a reminder of the cleansing that takes place and is made

possible through the blood of Jesus Christ.

baptismal vows. Baptismal vows are a list of questions that indicate one's commitment to the beliefs and practices of the Seventh-day Adventist Church, as attested by the person being baptized. In some instances, an Adventist *minister may use the abbreviated list of thirteen affirmations at *baptism, rather than reciting all 28 *fundamental beliefs, and ask the person whether she or he accepts them. *See the chapter entitled "Getting Ready for Baptism."*

Bates, Joseph (1792–1872). Sea captain, *temperance advocate, theologian, and cofounder (with James and Ellen White) of the Seventh-day Adventist Church. Around the age of fifteen, Bates signed on as a cabin boy on a merchant ship. In 1810, he was forced into the British navy and later was a British prisoner during the War of 1812. He eventually became a sea captain and experienced conversion. In 1827, he joined the Christian Connexion and became an abolitionist. In 1839, he accepted the teachings of *William Miller and later experienced the *Great Disappointment. Afterward, he had difficulty in making sense of this disappointment. In the spring of 1845, he accepted the seventh-day Sabbath through the writings of Thomas M. Preble. He eventually shared his views about the Sabbath with James and Ellen White. He wrote his book *The Seventh Day Sabbath, a Perpetual Sign* in 1846. Early on, Bates accepted that Ellen White had the gift of *prophecy. In 1847, he expanded *The Seventh Day Sabbath, a Perpetual Sign* to include a connection with the *sanctuary as part of the larger *great controversy theological theme from Revelation 12:17 and Revelation 14. These views would be further developed during the *Sabbath and Sanctuary Conferences. Bates was especially well known for his love of the seventh-day Sabbath. He died on March 19, 1872, in Battle Creek, Michigan.

Battle Creek, Michigan. The center of activity for early *Sabbatarian Adventism from 1855 until about 1904, when the church headquarters relocated to Takoma Park, Maryland. In 1859, the city founders voted to incorporate the city as Battle Creek. Adventists were attracted by the city's low cost of real estate. The

community grew from a population of 1,064 in 1850 to 3,509 in 1860 due, in large part, to the significant number of Adventists who moved there. Neighbors described the largely Adventist section of town as “Advent Town.”

beast. *See* mark of the beast.

beast power. *See* mark of the beast.

believers’ church. The belief that one’s membership in the church, the *body of Christ, is the result of a new-birth experience (sometimes referred to as personal *conversion). The *doctrine has its origin in the *Anabaptist branch of the *Protestant Reformation.

Bible, authority of the. *See* authority of Scripture/authority of the Bible.

Bible Bowl. *See* Pathfinder Bible Experience (PBE).

Bible conferences. Any large gathering devoted to Bible study. The early *Sabbatarian Adventist pioneers met during a series of Bible conferences from 1848 to 1850 in order to establish the theological pillars of Sabbatarian Adventist theology: the Sabbath, *sanctuary, *Second Coming, *spirit of prophecy, and state of the dead. During the twentieth century, Adventists held three major Bible conferences (1919, 1952, 1974). More recently, during the past two decades, the *Biblical Research Institute (BRI) has held large Bible conferences for church leaders and scholars to discuss important theological and biblical topics. *See also* Sabbath and Sanctuary Conferences.

Biblical Research Institute (BRI). The official organization of the church for dealing with theological issues. As a result of a gathering of scholars during the 1940s and 1950s, the Biblical Research Institute became an official department of the *General Conference in 1975. Its various functions include holding *Bible conferences around the world, drafting statements on behalf of the world church, and representing the church when scholars or

leaders of other religious faiths have questions about Seventh-day Adventist beliefs.

Biblical Research Institute Committee (BRICOM). An appointed group of Adventist scholars who deliberate over biblical and theological issues. BRICOM is under the guidance of the *Biblical Research Institute (BRI).

biblical theology. A system of theology that derives its interpretation from the study of the Bible as a whole.

Bibliology. The study of the Bible as the *Word of God. It recognizes the sixty-six books of the Bible as the *canon of *Scripture. The Bible is a “lamp to my feet and a light to my path” (Psalm 119:105, NKJV).

Big Franks. A *vegetarian substitute for hot dogs that was introduced in 1966.

birth control. Adventists recognize that birth control is a very personal issue and that married couples should evaluate what is best for them in light of human sexuality and stewardship of human procreation.

blessed hope. A biblical reference (Titus 2:13) to the *second coming of Christ.

blueprint, the. A reference to Ellen G. White’s prophetic guidance for a broad philosophy of Adventist *education.

body of Christ. A reference to the Christian church; for example, the *apostle Paul states, “Now you are the body of Christ” (1 Corinthians 12:27, NIV). *See also* church.

Book and Bible House. An antiquated term for an *Adventist Book Center (ABC).

Bragg Liquid Aminos. An alternative to traditional soy sauce

made from soybeans; similar in taste to tamari. Paul Bragg (1895–1976), the creator, founded Live Food Products, Inc. Although this food is popular in Adventist circles, Bragg was not an Adventist.

Branch Davidian (a.k.a. the Branch). A religious group that originated in 1955 from a schism within the Shepherd's Rod or Davidians *offshoot from the Seventh-day Adventist Church. Branch Davidians are infamous for the 1993 siege at their Waco, Texas, compound. Branch Davidians are in no way affiliated with the Seventh-day Adventist Church; however, they often try to convert Adventist church members.

branch Sabbath School. The most common way to organize a new Seventh-day Adventist Church is by starting a branch Sabbath School, often from an established congregation. Once this *Sabbath School has reached a sufficient size, typically twenty-five members, it can then be organized into a *company.

brethren, the. A reference to church leadership, most often at the local congregational level. It can also refer to the higher echelons of church leadership, particularly to *General Conference leaders, even though the term has fallen out of favor, especially as more women have leadership roles in the church.

Brinsmead, Robert (b. 1933). A controversial Adventist *minister from Australia who came to prominence during the 1960s and 1970s. After bouncing around from one theological extreme to another, he eventually rejected the seventh-day Sabbath and many mainstream Christian teachings.

brother/sister. Terms of affection used to describe members of God's family at church. These terms were used particularly often in early nineteenth-century Adventism and continue to be used in some cultural circles.

Calvinism/Calvinist. Branch of *Protestantism named after John Calvin (1509–1564); Calvin was a French *Protestant who became

an influential church leader in the sixteenth century. Calvinist theology is known for its distinctive emphasis upon God's *foreknowledge and *predestination, which is sometimes also known as *Reformed theology*.

camp meeting. A religious gathering lasting several days, typically with a number of large tents where meetings are held (although camp meetings today may or may not use tents). Camp meetings were a distinctive feature of American *revivalism and became ubiquitous during the *Second Great Awakening. During the *Millerite revival, *Joshua V. Himes used the largest tent in America up to that time in order to hold the sizable crowds. Early Seventh-day Adventists began to hold regional camp meetings around 1867 or 1868 to conduct evangelism and *disciple church members. Ellen G. White spoke on *temperance to an estimated ten thousand people at the Groveland, Massachusetts, camp meeting in 1877. Though they exist in North American Adventism to this day, camp meetings have become much less frequent than in the past.

camporee. A gathering of *Pathfinders at the *conference (including different areas or districts), *union, and *division levels. The first Pathfinder camporee was held from October 9 to October 11, 1953, in Ashburnham, Massachusetts. Later, the first union camporee was held from April 11 to April 14, 1960, near Lone Pine, California. In August 1985, the first North American *Division Pathfinder camporee was held in Camp Hale, Colorado. The International Pathfinder Camporee occurs every five years; since 1999, the event has been held near Oshkosh, Wisconsin.

canon/canon of Scripture. The sixty-six books of the Bible that Christians believe are the *Word of God. The word *canon* comes from the Greek word *kanon* (found in Galatians 6:16), which means “rule” or a “standard.” Only those books found in the canon—the Bible—are deemed as the final rule or standard for *faith and practice, which is a position that Seventh-day Adventists accept.

canonical theology. A method of biblical study that centers divine

authority intrinsically within the biblical books. This position rejects placing authority within the community itself. Seventh-day Adventist theologian John Peckham describes a canonical approach to theology as “one that views the biblical canon as the uniquely authoritative, sufficient source of theological doctrine, adopts the biblical canon as the rule of faith, and denies the positing of any normative extracanonical interpretative authority” (*Canonical Theology* [Grand Rapids, MI: Eerdmans, 2016], 73). This view reflects what Seventh-day Adventists believe.

canvassing. The act of selling literature door-to-door, popularized as a commercial enterprise during the nineteenth century. Church leaders found canvassing to be an effective way to disseminate Adventist literature. The *colporteur work was developed early within Adventism, when George A. King proposed selling books about health and Christian beliefs, with the hope that these contacts would lead to Bible studies. Ellen G. White strongly supported the canvassing work. It was, and remains today, a form of outreach to the world.

capital punishment. The termination of a person’s life for committing a murder or other significant crime. There are three positions on capital punishment, ranging from abolitionists who want to abolish the death penalty to retentionists who favor retaining it. There is a middle position, called procedural abolition, that sees nothing wrong with the death penalty but claims that it should only be used in extreme circumstances. The Biblical Research Institute Ethics Committee (BRIEC) in 2017 issued a statement that reminded Adventists that both “violence and capital punishment have no place within the Church.”

Cappadocian fathers. Three early church fathers originally from Cappadocia (located in modern Turkey) who were instrumental in affirming the *doctrine of the *Trinity. The Cappadocian fathers were Gregory of Nazianzus (AD 329–AD 389), Patriarch of Constantinople; Basil the Great (AD 330–AD 379), bishop of Caesarea; and Basil’s younger brother, Gregory of Nyssa (ca. AD 335–ca. AD 395), bishop of Nyssa.

catholic/Catholic(s). A transliteration of the Greek *katholikos*, meaning “throughout the whole” or “general.” Within early Christianity, this word was used to indicate the universal church; however, since the *Protestant Reformation, it usually refers to Roman Catholics. At one time, this was a very derogatory term but no longer today.

cessationism. The belief that certain spiritual gifts—for example, *prophecy, speaking in tongues, miracles, and healings—ceased occurring in the church since the apostolic age. Early *Sabbatarian Adventists rejected this idea as unbiblical, noting for instance that Joel 2:28–30 teaches that in the end time people will have dreams and visions. Seventh-day Adventists believe that Ellen G. White’s prophetic ministry, described as the “spirit of prophecy” (Revelation 19:10), is a manifestation of the spiritual gift of prophecy (1 Corinthians 14:1; Ephesians 4:11).

Chalcedonian formula. Also known as the *Chalcedonian Definition* or *Chalcedonian Creed*, the statement voted by the *Council of Chalcedon in AD 451 in response to heretical teachings about the *nature of Christ. Despite earlier debates, especially those raised by Arius, which led to the First *Council of Nicaea, there continued to be significant disputes about Christ’s divine-human nature. Eutychianism (also known as *monophysitism*) confused both Christ’s true humanity and His true deity. The Chalcedonian formula strongly affirmed that Christ’s nature was both fully human and fully divine; Seventh-day Adventists accept this position as orthodox teaching.

The Chalcedonian formula

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance . . . with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of

the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer . . . ; one and the same Christ, Son, Lord, Only-begotten, recognized IN TWO NATURES, WITHOUT CONFUSION, WITHOUT CHANGE, WITHOUT DIVISION, WITHOUT SEPARATION; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence . . . , not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the Fathers has handed down to us. (Henry Bettenson, comp. and ed., *Documents of the Christian Church*, Galaxy ed. [New York: Oxford University Press, 1947], 72, 73).

Chamberlain-Creighton, Alice Lynne “Lindy” (b. 1948) and **Michael Chamberlain** (1944–2017). A Seventh-day Adventist couple wrongfully convicted in one of Australia’s most public murder trials. Lindy was accused of killing her nine-week-old daughter, Azaria, while camping at Uluru (Ayers Rock) in 1980. They both maintained that a dingo, a wild dog, took their daughter while she was sleeping in their tent. In 1982, Lindy was convicted of murder, but after the discovery of new evidence in 1986, she was released from prison. In 1988, they both were officially exonerated, and in 1992, the Australia government paid Lindy \$1.3 million in compensation for wrongful imprisonment. The Chamberlains’ story was featured in the movie *Evil Angels* (1988; also marketed as *A Cry in the Dark*), based on John Bryson’s 1985 book by the same name, starring Meryl Streep as Lindy Chamberlain.

charismatic/charismatic movement. A movement that began within churches in the 1950s, identified with the *Pentecostal movement, which is characterized by two emphases: (1) belief in a special *baptism of the *Holy Spirit and (2) speaking in tongues (*glossolalia). The initial charismatic expansion began within traditionally mainline *Protestant churches, followed by some

Roman *Catholics (after 1967), and more recently, within the Greek Orthodox Church (post-1971). The charismatic movement has affected almost every major religious group; however, it has had little impact within the Seventh-day Adventist Church.

Christ/Christology. The study of the person, nature, and work of Jesus Christ, dealing both with His humanity and His divinity.

Christ, divine nature of. One of the two natures of the God-man, Jesus Christ (the other being His human nature). As the Son of God, the Second Person of the *Trinity, He exists eternally with the Father and the *Holy Spirit. He is coequal with Them in power and *glory and in the one divine nature, which is characterized by independence, eternity, *omnipresence, *omnipotence, *omniscience, goodness, *holiness, *justice, *love, and so on. Seventh-day Adventists believe that God is immutable in terms of His character; that is, He is always loving, faithful, and so on but is also capable of emotions. The *incarnation of Jesus did not change His deity, so He remained fully God while He also became what He had never been before—fully human as well. Ellen G. White countered early semi-Arian views about Christ being the first created being or proceeding forth from God “in the days of eternity” (Micah 5:2, NKJV, margin). Instead, Ellen White wrote that “in Christ is life, original, unborrowed, underived” and “from all eternity Christ was united with the Father” (DA 530; 1SM 228). *See also* Christ, human nature of.

Christ, human nature of. One of the two natures of the God-man, Jesus Christ (the other being His divine nature). As the divine Son of God, He became fully incarnate, in that He took on a real and fully human nature—both in material and immaterial aspects. As a human, He was a first-century Palestinian Jew who exercised His mind, emotions, passions, will, motivations, and body. In the same way as all humans, He was born; He developed physically, spiritually, relationally, and intellectually; He ate, drank, became tired, and slept; He experienced *love, joy, and righteous anger; He related to other people; and He died. Questions have been raised about whether Christ had the nature of Adam before

*the Fall or after the Fall. Ellen G. White wrote that “Jesus accepted humanity when the race had been weakened by four thousand years of *sin” and that “our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation” (DA 49, 117). Yet she also warned believers to be “exceedingly careful” in defining every detail, noting that “not for one moment was there in Him an evil propensity” (5BC 1128). Hence, this debate still exists within Adventism, with faithful Adventists on both sides of the question. *See also* Christ, divine nature of.

Christian education. Seventh-day Adventists place a high importance upon education. This is one reason why the Seventh-day Adventist Church has one of the largest private school systems in the world. One of the Seventh-day Adventist Church’s last major organizational developments was Christian education. The Adventist pioneers’ hesitance was due in large part to their conviction about Christ’s soon return. After several short-lived attempts, the first permanent Adventist school was established by a new convert, Goodloe Harper Bell, in *Battle Creek, Michigan, in 1872. Over time, Adventists began seeing Adventist *education as an essential part of the church’s *mission for discipling and training young people. Adventist education is, at its heart, about training young people to know and love Jesus Christ as their personal Savior and equipping them to be responsible citizens in preparation for the life to come.

Christocentrism. The centrality of Christ at the heart of the plan of *salvation. The plan of *redemption is more than just an intellectual idea; it is wrapped up in the person of Jesus Christ. Seventh-day Adventist theology, at its heart, is the message of “the everlasting gospel” and sharing the good news about Jesus Christ with a lost world (Revelation 14:6).

Christology. *See* Christ/Christology.

church. A local body of believers who organize into a local congregation. Typically, a new church begins as a *branch Sabbath

School and then becomes a *company. After the group reaches fifty regular members, it can be organized as a church, subject to the approval of the *conference, by an *ordained Seventh-day Adventist *pastor. The term *church* may also refer to the larger denomination or the body of Christian believers in the broadest sense.

church board. The core leadership team elected by a local church to work together to make decisions for that local church. Most churches have at least one annual business meeting in which all members in good and regular standing make major decisions (such as voting the annual budget or before embarking on a major building project). Similarly, most churches empower the local church board to meet on a more frequent basis, often monthly, in order to take care of more mundane decisions. The church board is typically chaired by the local church *pastor.

church discipline. The act of a local church in dealing with problematic members. The *Seventh-day Adventist Church Manual* provides a list of extenuating situations that may cause the leadership of a local congregation to recommend that a person face church discipline. The first step is generally *censure*, which means that a person cannot hold any position within the local congregation for a specified time period. If a person continues in the same course, the church may, in extreme situations, remove that person from membership. Only the local church can administer church discipline (the *General Conference president can, at best, lend some influence but cannot force a church to administer discipline). The purpose of all church discipline should be redemptive, with a view toward lovingly encouraging the person to change.

church organization. See organization, church.

church plant. A *church plant* is a congregation that is created with the intent of forming a new local Seventh-day Adventist church. Typically, a church plant starts out as a *company under the guidance of the local *conference, with support from other area Adventist congregations.

circumcision. The removal of the foreskin of the penis. Initially, circumcision was a sign of the Abrahamic *covenant (Genesis 17:1–14). For Jews during the intertestamental period, circumcision represented physical descent from Abraham. During the early New Testament period, a debate arose concerning whether Gentile converts must practice circumcision (Acts 15). The *apostle Paul (and others) said that it was not necessary (Galatians 5:1–5).

clean and unclean foods. A distinction made between types of animals, fish, and other creatures that should and should not be used for food. Though the demarcation existed long before the Jewish nation did (Genesis 7), a clear explanation of what foods were clean and unclean was spelled out in the books of Deuteronomy and Leviticus. Discussions about clean and unclean foods in early Seventh-day Adventism began in the 1860s and matured toward the turn of the century. Because the distinction between clean and unclean foods existed prior to the Jewish nation and even the *apostle Peter continued to claim that he had not eaten any unclean thing after Christ's *death and *resurrection (Acts 10:14), Seventh-day Adventists believe that members should not eat unclean foods.

Clear Word, The. A popular (and somewhat controversial) paraphrase of the Bible by Jack J. Blanco. He began this Bible as a *devotional exercise, beginning with the New Testament, and had it printed by College Press in Collegedale, Tennessee. It became so popular that Dr. Blanco expanded it to include the Old Testament. Since then, *The Clear Word* has gone through numerous printings. The author insists that readers should remember this is a paraphrase, not a Bible translation.

clergy. A formal term for a professional *minister or *pastor. Seventh-day Adventists believe in the *priesthood of all believers; thus, their clergy do not carry any special status that makes them higher or better than any other church member. Adventist clergy devote themselves to ministry, are employed through their *conference, and receive salaries. Most Adventist clergy preach regularly, although some in larger congregations with more than

one pastor may share pastoral responsibilities. Adventist clergy are paid according to denominational wages. This means that, regardless of the size of the congregation or the popularity of their preaching, all Adventist pastors are paid the same, with variations based upon cost of living. *See also* pastor(s).

cloning, reproductive. The intentional genetic replication of a specific living thing. In 1996, researchers Ian Wilmut and Keith Campbell cloned an adult sheep named Dolly after 276 failed attempts. Since 2001, scientists have been able to clone human embryos through the method of somatic cell nuclear transfer. In the case of humans, this is known as reproductive cloning. The process involves putting the nucleus of an adult donor's cell into a woman's enucleated egg. Currently, such cloning cannot be done without significant risk. Ethical questions have been raised about tampering with God's creation and the sanctity of human life. On September 27, 1998, the Seventh-day Adventist Church voted the statement "Ethical Considerations Regarding Human Cloning" (<https://www.adventist.org/articles/ethical-considerations-regarding-human-cloning/>).

colleges and universities. In the United States and Canada, there are thirteen Seventh-day Adventist institutions of higher learning: AdventHealth University, Orlando, Florida; *Andrews University, Berrien Springs, Michigan; Burman University, Lacombe, Alberta, Canada; Kettering College, Kettering, Ohio; La Sierra University, Riverside, California; Loma Linda University, Loma Linda, California; Oakwood University, Huntsville, Alabama; Pacific Union College, Angwin, California; Union College, Lincoln, Nebraska; Southern Adventist University, Collegedale, Tennessee; Southwestern Adventist University, Keene, Texas; Washington Adventist University, Takoma Park, Maryland; Walla Walla University, Walla Walla, Washington.

colporteur(s)/colporteuring. The door-to-door distribution and sale of literature. Colporteurs are also known as *literature evangelists*. George A. King was the first colporteur who sold copies of *Uriah Smith's classic *Daniel and the Revelation*. *See also* canvassing.

commission/commissioning. Formal recognition (credentialing) by the church of one's calling to gospel ministry. A teacher or *minister can be commissioned, which is similar to being *ordained. Commissioned *pastors may conduct all of the same ceremonies that their ordained counterparts can, including officiating at *Communion, *baptism, marriage, and funeral services. But there are exceptions: for example, commissioned pastors may not organize or disband a congregation or ordain local elders and deacons. *See also* ordain/ordination.

committee to nominate the nominating committee. This is a general committee elected by the church body at large to appoint a nominating committee. The report of this committee to elect the nominating committee is then presented in two readings to the church body as a whole and then voted upon. After this, the nominating committee begins its work.

Communion. *See* Lord's Supper.

company/company status. A small group of believers initially meeting together with the intent of eventually becoming organized as a *church.

compilation. A book compiled of excerpts from the writings of Ellen G. White. Some of her compilations were assembled during her lifetime and under her supervision and others after her *death. As a rule, when Adventists refer to a compilation, they are indicating one of the many books compiled after her death in 1915. Official compilations are done under the auspices of the Ellen G. *White Estate.

complementarianism. The position that men and women have complementary roles to one another, equal in nature yet different in functions and responsibilities. Such distinctions can be found in the home and the church. *Complementarianism* should be contrasted with *egalitarianism, which objects to such distinctions.

concupiscence. Strong desire, particularly strong sexual desire.

The Bible warns against “the lust of concupiscence” (1 Thessalonians 4:5). In theological terms, *concupiscence* refers to inborn, inherited tendencies or inclinations to *sin.

conditional immortality. In connection with *eschatology, *conditional immortality* is the position that God alone possesses immortality, and human beings *receive* eternal life—*immortality—only as a gift of *grace through *faith in Jesus Christ. Seventh-day Adventists reject the idea of an immortal soul, believing it to be a pagan belief that has infiltrated Christianity, and the idea that it bestows unconditional immortality on all humans. Those who reject God’s gift of immortality will, at the end of time, face “everlasting destruction” (2 Thessalonians 1:9); that is, they are destroyed completely, as opposed to burning in conscious torment forever, which is another false belief that comes out of the immortality-of-the-soul error.

conference(s) (*unit of church organization*). A *conference* is a group of churches in a geographic region, often (but not always) in a given state, province, or territory.

confession. The admission of *sin and guilt, along with the expression of belief in God’s saving *grace. Believers follow an act of sin with a sincere acknowledgment of the wrong that they have done and their guilt in having done it. Confession recognizes and embraces the forgiveness that is available only through Jesus Christ. It acknowledges the believer’s total dependence on what Jesus did on the *cross as his or her only hope of forgiveness and, ultimately, *salvation. Adventists believe in direct confession to God and reject public confession and confessionals.

Conflict of the Ages series. A prominent series of books that began with Ellen White’s 1858 *The *Great Controversy*. She would spend the rest of her life expanding and extrapolating the ideas from this first volume. At first it became a series of four volumes known as *Spiritual Gifts* (1858–1864), then as *the Spirit of Prophecy* (1870–84), and then finally as a series of five volumes (in their present form): *Patriarchs and Prophets* (1891), *The Desire of Ages* (1898), *The Great Controversy* (1911), *The Acts of the Apostles* (1911), and *Prophets*

and Kings (1917). The books are known collectively as the Conflict of the Ages series because they explain the *great controversy theme from the beginning of sin, extending across all salvation history, until sin is at last eradicated and the earth is made new.

congregationalism. In church governance, *congregationalism* is government by the local congregation, which retains complete authority. Each church is autonomous with no external leader (including a bishop or *conference president) or structure (any formal church organization), except Christ. Congregationalism is based upon two principles: (1) the autonomy of each church as independent and self-governing; and (2) democracy, where the authority in each church resides in its local members. Some of the earliest *Sabbatarian Adventist congregations tended toward congregationalism, but they ultimately moved away from such a position, noting the value of a larger church *organization in order to facilitate their *mission.

conscience(s). An internal sense of right and wrong, and the perception of moral accountability that accompanies it. God has created everyone with a conscience and expects them to follow it by doing what is right and avoiding wrong (Romans 2:12–16). When following conscience fails, a guilty conscience *convicts an individual of wrongdoing. Believers should live with clear consciences (1 Peter 3:16) and encourage freedom of conscience, so as not to bind the consciences of others beyond scriptural commands and prohibitions. Seventh-day Adventists acknowledge that the *Holy Spirit can and, indeed, does speak to our consciences; however, they also recognize that because our consciences have been corrupted by *sin, we must always make the *Word of God, not our conscience, the final authority in our actions.

conscientious objector(s). Someone who refuses to bear arms during times of war. Early *Sabbatarian Adventists wrestled with how to relate to the American Civil War, which was waging at the time that the denomination formally organized (1863). Increasing calls for troops led to forced conscription. At first, conscientious objectors could buy their way out of serving, which almost bankrupted the fledgling church. Finally, *J. N. Andrews

was commissioned to present the case of the Seventh-day Adventist Church to the United States government, which ultimately led to the formal recognition of Adventist church members as conscientious objectors. This remained the default position of the denomination through most of the twentieth century. After the Vietnam War, the Adventist stance changed. Today, Adventism is split between those who strongly support pacifism, including laying down arms, and others who actively serve in various militaries. The topic remains a complex and controversial one within Adventism. The most famous Adventist conscientious objector was Desmond Doss, a Medal of Honor recipient, whose heroics were immortalized in the 2016 film *Hacksaw Ridge*.

Constantine (ca. AD 272–AD 337). Roman emperor who legalized and even gave preferential status to Christianity. He is, at times, erroneously blamed for shifting the Christian day of *worship from Saturday to Sunday, but that process was already underway more than a century before his time. He is also mistakenly credited with pushing the *doctrine of the *Trinity at the First *Council of Nicaea, which he called and presided over. Constantine delayed *baptism until the end of his life, continuing to largely function as a pagan emperor even though he gave preferential treatment to Christians.

consubstantiation. The real presence of Christ. A theological *doctrine claiming that during the sacrament of the *Lord's Supper, the substance of the body and blood of Christ coexists with the bread and wine, which are still there as well. This view is held by some Lutherans, in contrast to the Roman *Catholic belief that the bread and wine literally become the body and blood of Jesus. Seventh-day Adventists reject both views in favor of a more Zwinglian position: the bread and wine of the Lord's Supper are symbols of Christ's body and blood.

contextualization. The adaptation of the gospel and the church to the various times and cultures in which they exist. As the church engages with various cultures, it must adjust how it presents its message and forms of *worship in order to make it more accessible

to nonmembers. Contextualization can be seen in Peter's Old Testament proclamation to his Jewish audience at *Pentecost (Acts 2:14–41) and in Paul's simple words to the peasants of Lystra (Acts 14:8–18) and his address to the Athenians (Acts 17:16–34). The path to proper contextualization is fraught with many pitfalls, most notably *syncretism, in which the church compromises key teachings in an attempt to reach others. For instance, Seventh-day Adventists believe that the adoption of Sunday for the seventh-day Sabbath was an egregious example of how the early church, in an attempt at contextualization, compromised crucial truth.

conversion. In the context of *salvation, *conversion* is what happens when a sinner fully gives his or her heart to Christ and accepts the salvation that He offers. Conversion often involves two aspects: (1) repentance or sorrow and hatred of *sin, along with a resolve to turn away from it; and (2) *faith or belief in God's provision of forgiveness and trust in Christ for salvation. Conversion is not a mere intellectual assent to the truths of the gospel. Rather, it is the experience of a human who has responded to God's call for salvation (Acts 3:19; Romans 10:17).

convict/conviction. People who experience *conversion may describe their experience as the *Holy Spirit convicting their hearts. Alternatively, during a sermon, people may sense that they need to change some aspects of their lives.

cosmological argument(s). A category of rational arguments for God's existence. Though coming in different forms, the cosmological argument is that nothing created came from itself, and thus all created existence needed to come from something that was not created by something else before it. The cosmological argument leads to the idea of an uncreated being or creator, who would be called God. Christians have used this naturalistic argument to demonstrate that only the eternally existing God depicted in *Scripture fits this category.

cosmology. The study of the origin and development of the universe.

Council of Chalcedon. The fourth general council of the early church (AD 451). This council condemned the heresies of *Arianism (denying Christ's deity), Apollinarianism (denying Christ's full humanity), Nestorianism (separating the two natures into two persons), and Eutychianism (fusing the two natures). The council accepted a continuum of *orthodoxy between Theodore who emphasized duality (one *divine and the other *human) as acceptable as well as the unity of the two natures as expressed by Cyril of Alexandria. The early church fathers recognized the profound depth and breadth of this doctrine as articulated through the orthodox *doctrine of the *hypostatic union in the one person of Jesus Christ. The Chalcedonian formula stands as the classic expression of *Christology and remains the standard orthodoxy for most Christians.

Council of Nicaea (I, II). The first and seventh general ecumenical councils of the early church (although most often a reference to the first council). The First Council of Nicaea (AD 325) condemned the *heresy of *Arianism. This council coined the term *homoousios* to affirm that the Son is the same substance as the Father. It also denied that the Son is a created being who is not eternal. The Second Council of Nicaea (AD 787) reversed the ban against the use of icons, affirming instead that such *holy images may be venerated. While Seventh-day Adventists recognized the importance of these *early church councils, Adventists (like most *Protestants) have rejected Nicaea II and its veneration of images.

Council of Trent. A series of *Catholic Church councils, held between 1545 and 1563, that were intended to respond to the *Protestant Reformation. The council met for twenty-five sessions during three periods of time (1545–1547, 1551–1552, 1562–1563). This council reaffirmed the traditional list of sixty-six biblical books but also canonized the *Apocrypha. They furthermore reaffirmed *Scripture and apostolic *tradition as equal sources of truth, thereby rejecting the *Protestant understanding of **sola scriptura*. One of the notable outcomes was a strong confirmation of the real presence of Christ through transubstantiation during the Mass, thus ratifying a decision made in 1215 at the Fourth

Lateran Council. The council pronounced as *anathema, and condemned to *hell, all those who subscribed to “erroneous” views, especially those associated with *Martin Luther and the Protestant Reformation. Adventists, as Protestants, identify many of these decisions as reasons why the Roman Catholic Church is *Babylon.

councils, early church. Historically important and highly influential assemblies of leaders from a wide representation of churches. Initially convened to articulate the church’s orthodox theological stance in light of biblical teaching, in order to address conflict, these councils often are titled *general* or *ecumenical* (in contrast to *local* or *regional*) because of the participation of a wide range of church leaders. The first seven general councils are the most important. *Protestants, including Seventh-day Adventists, generally recognize only the first four of these seven general councils as authoritative. Some Protestants accept these general councils as authoritative, but Seventh-day Adventists do not because of their concern about rigid credalism. However, even though Adventists do not accept them as authoritative, they do find value in these same early church councils because of the wisdom in how they dealt with various heresies in the past with wisdom that can be useful for the present.

Council (date)	Key doctrines formulated	Key heresies condemned
Nicaea I (AD 325)	Deity of the Son	*Arianism, *Sabellianism
Constantinople I (AD 381)	Affirmed Nicaea I; deity of the Spirit	Apollinarianism
Ephesus (AD 431)	Unity of two natures in Christ	Nestorianism
Chalcedon (AD 451)	*Hypostatic union	Eutychianism; earlier four heresies as well
Constantinople II (AD 533)	Clarified Chalcedon	Nestorianism; Origenism

Constantinople III (AD 680–AD 681)	Dyothelitism (two wills in Christ)	Monothelitism
Nicaea II (AD 787)	Affirmed veneration of icons	

covenant. In *Scripture, this is a sacred promise that comes in the form of a pact, or deal, between two individuals or entities. For example, God has made a covenant with fallen humanity. Similarly, the *Trinity made the covenant of *redemption to save humanity from *sin. Though God has made various pacts with His people through the millennia, in the New Testament, we find the ultimate expression of a covenant in the gospel of Jesus Christ, in which sinners who accept the *grace of Christ for their sins enter into what is known as the new covenant (Hebrews 9:15; 1 Corinthians 11:25).

creation. The act of God in forming the world as recorded in the first two chapters of Genesis. Adventists believe in a literal and recent six-day creation followed by the Sabbath as the origin of the seven-day week.

creation ex nihilo. The belief that God brought this universe into existence out of nothing (from the Latin *ex*, “out of,” and *nihilo*, “nothing”) instead of forming it from existing matter. According to *Scripture, God spoke everything into existence through His Word. (This is called fiat creation, from the Latin *fiat*, “let it be”; the words “God said,” are used ten times in Genesis 1.) Seventh-day Adventists believe in the concept of creation ex nihilo.

creationism. The belief that God created our world, as opposed to cold and unconscious natural processes, which is the prevailing scientific view. Christian history has been filled with various theories regarding what the Genesis account means. Seventh-day Adventists are young-earth creationists, believing that God created our world in six literal twenty-four-hour days in the recent past, rather than using long ages or billions of years as part of His creation process. As stated in the church’s *fundamental beliefs:

God “created the universe, and in a recent six-day creation the Lord made ‘the heavens and the earth, the sea, and all that is in them’ and rested on the seventh day [Exodus 20:11, NIV]. Thus He established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that together with the Sabbath constituted the same unit of time that we call a week today” (“Creation,” Seventh-day Adventist Church, accessed February 7, 2020, <https://www.adventist.org/beliefs/fundamental-beliefs/humanity/creation/>).

creed(s). A *creed* is a formal written statement of belief that summarizes a church’s understanding of the affirmations of *Scripture. It often exposes and condemns *heresy and constitutes presumptive (but not final) authority for church beliefs. Early church *councils produced a number of important creeds addressing such issues as the *Trinity, the human and divine natures of Christ, and the *Holy Spirit and church. Early *Sabbatarian Adventists rejected the notion of creeds, believing that they were a step toward *Babylon’s spirit of persecution. (They remembered that many *Millerites were cast out of their churches for their belief in the *second advent of Christ.) Throughout Adventist history, various statements of belief have been promulgated, but none have been touted as a creed. This is due in large part to concerns that the Seventh-day Adventist Church might move away from its core theological reliance on Scripture itself as well as the desire to avoid a rigid and narrow interpretation of Scripture. Even the current statement of 28 *fundamental beliefs contains a preface, which opens the way for flexibility to adapt and revise these statements as needed.

criticism (*biblical, canonical, form, redaction*). The term *biblical criticism* refers to the process of establishing the biblical text and assessing its plain meaning. *Biblical criticism* can also refer to higher criticism and the historical-critical method, which does not necessarily consider the Bible as an inspired work. (In fact, the historical-critical method evaluates the Bible the same as any other piece of literature.) Lower biblical criticism, however, utilizes some of the best of these methods while still maintaining that the

Bible is *inspired as the *Word of God. Seventh-day Adventists hold a high view of *Scripture; while they recognize the benefits of scholarly study, they do so without subscribing to any critical assumptions that negate the Bible as the divinely inspired Word of God. Adventists believe that the Word of God passes *judgment upon human thought rather than human thought passing judgment on the Word. *See also* historical-grammatical method; historical criticism/higher criticism/historical-critical method.

cross/crucifixion. A *cross* was a wooden structure used for execution during the first century AD. A cross consisted of a vertical post, which was placed in the ground and upon which the victim's legs were nailed, and a horizontal beam, upon which the wrists were nailed. Jesus was crucified and died on a cross. The *death of Christ on the cross represents (1) the *reconciliation between a *holy God and a sinful people (Ephesians 2:16); (2) the gospel message (1 Corinthians 1:18); (3) Christians who die to this world (Galatians 6:14); and (4) the daily death to self to which Christians are called (Matthew 16:24).

curriculum. Textbooks and other class resources for teachers. Seventh-day Adventist schools generally obtain curriculum materials from two sources: (1) some textbooks (Bible, reading, science, and health) are authored, published, and facilitated by the Seventh-day Adventist Church; (2) other curriculum materials are reviewed by SDA education committees and approved for use.

Daniel, book of. An Old Testament book set against the background of the prophet Daniel in Babylonian captivity. The book of Daniel contains powerful faith-affirming prophecies that foretell world history and point to the *second coming of Christ. Daniel, together with the *book of Revelation, helps form the core of the Seventh-day Adventist understanding of *prophecy and last-day events.

Daniel's dream. A reference to King Nebuchadnezzar's dream in Daniel 2, which pointed to successive kingdoms of the earth: *Babylon (the statue's head of gold), Media-Persia (its chest and

arms of silver), Greece (its belly and thighs of bronze), Roman Empire (its legs of iron), and the divided Roman Empire (its feet a mixture of iron and baked clay). Finally, the image is destroyed by a rock made without human hands, symbolizing the *second advent of Christ. Adventists point to Daniel 7 as a parallel passage, with the beasts describing these same successive kingdoms. This dream provides powerful rational evidence not only for God's existence but for His *foreknowledge and ultimate *sovereignty.

Davenport scandal. A reference to a Ponzi scheme led by Donald J. Davenport (1913–1996), an Adventist physician from California whose financial empire crumbled after he declared bankruptcy in July 1981. This act, in turn, left more than twenty-one million dollars in unpaid debts to church entities and members. Over the course of subsequent years, much of the money was recovered, but the scandal called for greater fiscal accountability in the church.

Day of the Lord. The future climactic event encompassing Christ's *second advent, which, after the *millennium, results in a new *heaven and new earth. The Old Testament associates the day of the Lord with Israel's expectation of God's decisive intervention to rescue His people. The New Testament transforms it into the day of Christ—that is, when Jesus returns at the end of time.

day-year principle. The concept, firmly established in *Scripture, that a day in certain Bible prophecies equals a literal year. Historicist interpreters of Bible *prophecy based this principle on several examples in the Bible, including Numbers 14:34; Ezekiel 4:5, 6; and Daniel 9:24–27. During the late eighteenth and early nineteenth centuries, many Bible expositors around the world, using the day-year principle, pointed to the fulfillment of the 1,260 day-year prophecy as concluding around 1798, when the French general Berthier took Pope Pius VI captive (who subsequently died), effectively curtailing the influence of the papacy. This event was seen as a stunning realization of prophecy and more validation for the day-year principle. Seventh-day Adventists accept the day-year principle as a crucial tool for understanding prophecy and last-day events.

deacon/deaconess. These terms—from the Greek *diakonia*, “service,” or *diakonos*, “servant”—are used generically to refer to anyone who engages in service and are used specifically for a person who is recognized publicly as an officer of the local church. Deacons in the New Testament are described as those who serve. The New Testament contrasts the position of the deacon with that of the bishop or *elder. The qualifications for both men and women are described in 1 Timothy 3:8–13. Deacons are not generally responsible for leading and teaching; instead, they focus upon various serving ministries.

death. The cessation of life. Seventh-day Adventists believe in the nonimmortality of the soul, thus rejecting the influence of the Platonic dualistic distinction between body and soul, in which the soul supposedly lives on after the death of the body. When a person dies, his or her body returns to dust, awaiting *resurrection by Jesus Christ, who is the Life-Giver, at the *Second Coming. (See Luke 8:53; 1 Corinthians 15:51.) *See also* sleeping in the Lord.

Deism/Deist. A philosophy that emphasizes that God is a distant “landlord” who may have initially created the world but let it continue afterward without His involvement in the affairs of humankind. Deism leads to a rejection of divine *revelation. Starting in Europe amid the *Enlightenment, Deism became popular in America during the American Revolution through the early nineteenth century. Some early Adventists, most notably *William Miller, were Deists before they experienced a personal *conversion and repudiated their earlier Deist views.

demon(s). Demons are fallen *angels who were originally created good but followed *Satan in rebelling against God, thus losing their goodness and becoming evil. Demons actively work to tempt, deceive, lie, express false belief(s), torment, cause sickness, and at times, possess people. Described as “rulers,” “authorities,” “powers,” and “spiritual forces of evil,” demons are resisted through spiritual warfare (Ephesians 6:10–18, NIV). Jesus’ ministry was characterized by liberating people from demon possession (Matthew 8:28–34; Mark 5:1–17), and Jesus gave His *disciples

authority to cast out demons (Matthew 10:1). Paul later exorcised a fortune-teller (Acts 16:16–18).

depravity. *See* total depravity.

Desire of Ages, The. Ellen G. White's seminal work on the life of Christ. First published in 1898 by *Pacific Press® Publishing Association, the book has gone through numerous editions, including a modern paraphrase titled **Messiah*. Ellen White believed this was one of her most important books. It is the pinnacle of the five-volume *Conflict of the Ages series.

determinism. The philosophical position that for every decision and action that happens, causal conditions exist so that no other decision or action could happen in light of those conditions. Determinism, at its core, denies the possibility of human *free will. Though coming in various forms, *determinism* is a characteristic of *Calvinism, which Seventh-day Adventists—who adhere to the reality of moral free will—reject.

devotional/devotional thought. A *devotional* can refer to a short public presentation, often for a youth group or during some church activity. It can also be personal time spent with God in Bible study and prayer.

disciple(s)/discipleship. A *disciple* is a follower of Jesus, and *discipleship* is the process by which a person grows and matures as a follower of Jesus. While on Earth, Jesus appointed twelve men as His disciples, equipped them, and then empowered them with the *Holy Spirit. He commissioned them to go and make disciples of all nations (Matthew 28:19, 20). The church continues to make disciples, baptizing them and training them to make other disciples. The process of discipleship is a continuous one.

dispensationalism. A popular concept among some Christians in which world history, as revealed in the Bible, unfolds in different stages—or dispensations. Though coming in many forms and variations, some of today's erroneous teachings, such as the secret

*rapture (in which Christ secretly returns and takes some people to *heaven), reflect dispensationalist theology. While Seventh-day Adventists believe that the human understanding of God's truth progresses through the ages, they are not dispensationalists and reject much of what this view promotes, especially in regard to last-day events.

divine nature. *See* Christ, divine nature of.

divine service. A reference to the *worship service during church each week. Most Adventist congregations hold the divine service on Sabbath morning or late Sabbath afternoon, but many larger congregations have a variety of services at various times and in various styles (spanning from traditional to contemporary).

division(s) (*unit of church organization*). Divisions in the Seventh-day Adventist Church began to be established in 1918 as large regions of the world church. They are formed from *unions, which are composed of *conferences, and conferences consist of local churches. Each division serves as a regional headquarters for the *General Conference, and each division president is a vice president of the General Conference. At present, the Seventh-day Adventist Church comprises thirteen divisions.

Docetism. An ancient *heresy that denied the genuine humanity of Christ. Docetism (from the Greek *dokeo*, meaning “to appear, seem”) contends that Christ only appeared to be a man but did not truly suffer and die; instead, He was a *spirit whose appearance as a human was an illusion. *Scripture warns against this heresy (1 John 4:1–3). The early Christian church rejected this teaching as spurious, noting that Christ was born, ate, drank, suffered, and died. Adventists reject Docetism as heresy. *See also* Christ, human nature of.

doctrine. A Christian belief based upon *Scripture. Some examples include the *Trinity, the divine and human natures of Christ, and *salvation by *grace. *Doctrine* is right belief (*orthodoxy) confessed (publicly recited), lived correctly (*orthopraxy), and

taught (Latin *docere*, from which the word *doctrine* comes). Sound doctrine is associated with Christian maturity (Ephesians 4:14–16) and is a requirement for church leadership (1 Timothy 4:6). Sound doctrine reflects the teachings of Scripture, in contrast to *heresy.

domesticity, cult of. A Victorian notion that emphasized the spheres of men and women within the household. A man was to serve in the intellectual sphere; he was capable of owning land and participating in government by voting, but he was to be the protector of his wife and children. A woman was to have a refined role; her primary realm was in the home. As a wife, she cooked and took care of the needs of her husband, and as a mother, her primary responsibility was to raise her children. This position was the default understanding for most Victorians. Early Adventist pioneers, including Ellen White, avoided the extremes of either the cult of domesticity or radical women's rights. Instead, they sought a middle position that elevated the role of the woman as wife and mother but also empowered women to be active in church leadership and evangelism and to receive an education.

Donatism. A movement of rigorist churches in the fourth and fifth centuries. The central issue was the consecration of bishops by those who, during times of Roman *persecution, denied the *faith by handing over copies of Scripture, among other things. Donatus, a church leader in Carthage, adopted a hard-line stance, arguing that any sacrament administered by a compromised bishop was invalid. The church in Rome, and later Augustine, took the opposite view, contending instead that fallen leaders could be forgiven after repentance and the sacraments that these bishops had administered were effective. Adventism takes this latter view and accepts as valid the *baptism of a church member, even if the minister who officiated the service later apostatizes. Donatism and its rigorist churches were eventually condemned.

Dorcas Society. Many local congregations have a Dorcas Society or ministry to provide food and clothes for the needy people in their communities. They base this ministry on the example of Dorcas—a woman who lived in Joppa and went about helping

others (Acts 9:36–42). The term has largely been replaced by that of *Community Services*.

dress reform. A movement regarding proper dress for women. First spurred on by concerns that certain forms of dress were actually unhealthy for women (and some clothing easily caught on fire in kitchens), during the 1860s and 1870s, Adventists gradually encouraged principles of healthful dress so that Adventist women could express their individual tastes and preferences while, at the same time, dressing modestly and in a way that would not draw undo attention to themselves.

dualism. The philosophical position that reality consists of two fundamental states. Several forms of dualism exist: Moral dualism contends that two different yet equal forces—good and *evil—are eternally in conflict. Plato proposed a separation between matter and ideas, *time versus *timelessness, and so on. Later, Descartes introduced substance dualism; it argues that the mind and body are completely different substances. Dualism differs from *monism or holism, in which all reality is unified. In Christianity, dualism has contributed to problematic theology in which the body and *spirit are thought to be separate to the extent that there is supposedly an immortal *soul that leaves the physical body at *death and goes either to *heaven or *hell. Adventists reject this teaching of the *immortality of the soul. *See also* conditional immortality; idealism; monism.

drums. Ancient musical instruments that began to be used during American religious services in the late nineteenth century. Ellen G. White warned against *charismatic and fanatically extreme forms of *worship, especially those associated with the *Holy Flesh movement. Recent research has revealed that drums were one of many instruments, including the *piano, used during this false revival, suggesting that it was *how* these instruments were played rather than the instruments themselves that Ellen White was concerned about. In some cultures, particularly in some African and African American contexts, drums are utilized as part of Adventist worship services.

ecclesiology. A topic of *systematic theology that concerns the nature and structure of the church (from the Greek *ekklesia*, meaning “assembly”).

economic Trinity. The Three Persons of the *Trinity acting in Their distinct roles. (The word *economic* derives from the Greek *oikonomikos*, meaning “an ordering of activities.”) *Economic Trinity* refers to the different roles that each Person of the Trinity plays regarding *Creation, *salvation, and *sanctification. The inseparable operation of the Three means They are united in Their work. *See also* ontological Trinity.

ecumenism/ecumenical movement. From the Greek *oikoumene*, meaning “the inhabited world,” *ecumenism* is the promotion of unity among churches. Jesus prayed that His *disciples would be united (John 17:21), thus asserting that such unity is possible. During early Christianity, Christians confronted heretics who split the church. When Christendom divided between the Eastern (Orthodox) and Western (Roman *Catholic) churches, ecumenical efforts failed to heal this rupture. The *Protestant Reformation brought about even greater separation, not only between *Protestants and Rome but among Protestants themselves. Most *evangelical churches are suspicious of contemporary ecumenicalism because of its perceived doctrinal and evangelistic weaknesses and its liberal theological basis. Though Seventh-day Adventists engage at times in formal and informal dialogues with other churches, Adventism is extremely wary of the *ecumenical movement*. Bible *prophecy warns that right before Christ returns *apostate Protestantism will join forces with Catholicism and *spiritualism to oppress God’s people (GC 588), who are depicted as “those who keep the commandments of God and the faith of Jesus” (Revelation 14:12, NKJV).

education. *See* Christian education.

efficacy/efficacious. The ability to produce a desired or intended result. In Christian theology, *efficacy* most often refers to the atoning *death of Jesus Christ on the *cross, which is deemed

efficacious because it sufficiently paid the debt that the sinner owes to God and, thus, provided all that is needed for a person to have *salvation in Jesus.

egalitarianism. The position that men and women are equal to one another in nature, relationships, and roles. These equalities can be found in the home, the church, and society (or any combination of these). *Egalitarianism* differs from *complementarianism, which argues that men and women are equal in nature yet have distinct relationships and roles.

eisegesis. The act of reading into the text what one wants to read, thus placing the reader, not the text, in authority. Eisegesis is the opposite of *exegesis. All true Bible study should avoid eisegesis and give the true meaning of the text priority over what the reader wants it to say.

elder(s). An appointed leader in a local church. A small group of local church elders are elected by the local church congregation to provide leadership for the church and to work closely with the church's *pastor. The term *elder* is also used as a special designation of respect for an *ordained Seventh-day Adventist *minister.

election. In terms of the *doctrine of *salvation, *election* refers to God's purpose regarding the *redemption of humanity. *Calvinists focus especially upon divine election as unconditional, meaning that God Himself predetermines who is elect and who is not. Most Adventists, who are *Arminian, argue that election is conditional. It is based upon a person's *faith in God and perseverance throughout life; that is, though God elected all people for salvation, only those who accept His salvation and persevere in it will be saved in the end (Matthew 10:22).

Ellen G. White Writings app (EGW Writings app). The Ellen G. *White Estate provides a free app containing all of Ellen G. White's published and unpublished writings (also available on its website, <https://www.ellenwhite.org>). Ellen White's writings are available in a variety of different languages on the app too.

Ellen G. White Estate. See White Estate/Ellen G. White Estate, Inc.

empiricism. The theory that all knowledge is derived from sensory experience. This particular idea was popularized by John Locke (1632–1704) and David Hume (1711–1776) during the *Enlightenment. Though humans gain much knowledge through their senses, it is not possible to reason one’s way to God through sensory experience. While Seventh-day Adventists certainly accept empiricism, they understand its limits (especially for theological knowledge), which is why their final authority must be revealed truth—that is, Scripture.

Enlightenment, the. Various philosophical, scientific, and political movements in Europe during the seventeenth and eighteenth centuries that contributed to the rise of *modernity. Also referred to as the age of *reason, it emphasized human reason above other traditional sources of knowledge and authority, especially divine *revelation (*Scripture) and religion (the church). The Enlightenment’s political systems, naturalistic approaches to science, social upheavals, and anti-supernatural philosophies sparked a challenge to Christianity that exists to this day in different forms.

epistemology. *Epistemology*—from the Greek word *episteme*, meaning “knowledge”—is the branch of philosophy that studies the question of knowledge itself. The essential question for epistemology is, How do we know what we know? This study asks such questions as, What is knowledge? What is the difference between knowledge, belief, and opinion? What can be known? How is knowledge acquired? What constitutes justification for knowledge? Epistemology encompasses all knowledge, including issues such as the existence of God (the *ontological, *cosmological, *teleological, and *moral arguments) and how He may be known (through *revelation, *reason, mystical experience, etc.). See also ethics; metaphysics.

eschatology/eschaton. *Eschaton* refers to the *Second Coming and the end of the world. *Eschatology* refers to end-time events.

essence. Used with regard to the *Trinity. The Three Divine Persons of the *Godhead all consist of the same divine substance. At the same time, each of the Divine Persons remains distinct.

eternal generation of the Son. Scripture teaches that Jesus is both one with the Father yet distinct from the Father. The *doctrine of the eternal generation of the Son teaches that the Father continually communicates the divine *essence to the Son, without division or change, so that the Son shares an equality of nature with the Father (including all the attributes of Deity) yet is also eternally distinct from the Father. Seventh-day Adventists believe in the eternal and underived deity of Jesus and His divine essence is of Himself, not derived from the Father. *See also* eternal procession of the Holy Spirit; Trinity/Trinitarianism.

eternal procession of the Holy Spirit. A reference to the *Holy Spirit's relationship to the other persons of the *Trinity; that He is always proceeding from both the Father and the Son. It does not mean He was created by them or that His divine nature is derived from theirs, nor does it mean He is in any way inferior to the other divine persons. Seventh-day Adventists reject the belief that the Holy Spirit's origin or existence are somehow eternally dependent upon either the Father or the Son. They believe any divine interdependence as part of the Trinity in no way diminishes from His own individual or eternal personhood. *See also* eternal generation of the Son.

eternity. This *doctrine refers to the belief that God is not bound by space or time in the same way that humans are bound by space and time. He exists "before all ages, now and forevermore" (Jude 25, NIV). This does not mean that God operates outside of human history and works outside of created time. God has no beginning or end; God does, however, act within time. Jesus Christ arrived at precisely the right time (Galatians 4:4).

ethics. The discipline that studies moral matters. The word *ethics* comes from the Greek word *ethikos*, meaning "moral, character." The scope of ethics spans nature, knowledge, determination of

right principles, deciding what is right versus wrong, and a sense of moral duty.

eucharist. *See* Lord's Supper.

euthanasia. The term *euthanasia* comes from the Greek for “good death.” Patients who are seriously ill, near *death, or in great pain that cannot be relieved may request assistance to die. There are two different forms: (1) intentional intervention and (2) foregoing medical care. Adventists reject the former type, but the latter may be permissible (see the statement voted on October 9, 1992: “A Statement of Consensus on Care for the Dying,” Seventh-day Adventist Church, May 9, 2013, <https://www.adventist.org/articles/care-for-the-dying/>).

evangelical/evangelicalism. The term *evangelical* dates to the sixteenth century as another term for *Protestant*. During the eighteenth century, the term began to take on four primary characteristics: (1) evangelism, a focus on sharing the gospel; (2) crucicentrism, a focus on the *efficacy of the *death of Christ on the *cross for the individual believer; (3) conversionism, the need for each person to accept Jesus as his or her personal Savior; and (4) biblicism, a strong emphasis on the *authority of Scripture as the norm for the Christian believer's life (David W. Bebbington, *Evangelicalism in Modern Britain* [London: Unwin Hyman, 1989], 2, 3). In this classical sense of the term, Adventists consider themselves fully evangelical, even though the term has in recent decades taken on new meanings, particularly within American politics, that have nothing to do with Adventism.

evil. *Evil* is any thought, motivation, act, word, or inclination, including any natural occurrence, that is contrary to God's good plan. It is the absence or opposite of good, involving anything bad or damaging. The original creation was good. Evil began in the heart of a perfect being, *Lucifer (Ezekiel 28:15), who then brought it to the earth through Adam and Eve's disobedience. *Sin—a manifestation of evil—is the cause of all moral transgression (murder, lying, etc.) and, ultimately, all forms of natural evil (hurricanes, drought, etc.).