

#21 Shut Door

DF

DF 530 ⑦
L. E. From

SUMMARY ON SHUT DOOR EVIDENCE

(Two ways of coming out of original and general Shut Door position)

I. Change in Millerite Position Before and After Disappointment

1. Prior to 1840, Miller and associates looked for "close of probation" when sixth trumpet ceases and seventh trumpet begins, a little time before end of world--possibly month, six months, or year or so.
2. On October 6, 1844, Miller believed next "Lord's Day" (Oct. 13) to be the last sinners would have in probation.
3. On Dec. 4, 1844, Miller believed work done in warning sinners, with Door shut, separating saints and sinners.
4. On the contrary, Himes contends "Door still open," citing contemporary conversions as proof.
5. Albany Conference (April, 1845), followed by Boston Conference (May) declares Door still fully open for sinners.
6. Miller "Apology" (August, 1845) repudiates no more salvation for sinners' position.
7. This harmonizes with First Day Adventist repudiation of seventh month movement, and declaration that prophetic periods have not yet expired, with resultant time setting, extending from 1845, onward into the fifties.
8. For a brief time, extremists hold work for world over, probation ended (ceasing about Tisri 1 or 10), and work for Gentiles closed forever.
9. First Day Adventists call Sabbatarians "Sabbath and Shut Door" brethren, connecting the group with the visions.
10. Complain that Sabbatarians confine efforts to First Day Adventists.

Thus Shut Door Issue Divides Advent Believers

II. Transition of Sabbatarian Adventist Position in Decade Following 1844

1. "Door of Access" held closed, by circumstances, to world and church.
2. Jubilee trump sounds to Israel only; world of wilful rejectors without advocate.
3. High Priest ministers only for names borne in on breastplate--the 144,000, true Israel, the household of faith.

Note: It should be remembered that conservative estimates put entire Millerite group at 50,000, so 144,000 was a very large figure comparatively, embracing a far larger body beyond the confines of the entire body of Adventists--honest, innocent souls still in the churches and in the world. Especially is the contrast with the little body of Sabbatarians most pronounced.

4. Innocent entitled to place on breastplate--(a) those not wilfully rejecting judgment hour message, (b) innocent souls, and (c) children under age in 1844.
5. Steward gives meat to "household;" work over for the wilfully rejecting world.
6. Professed converts among First Day Adventists not conclusive evidence of an open door.
7. Exceptions to Shut Door exclusions include (a) erring "Laodiceans" (Millerites), (b) children, and (c) "7000," as in Elijah's day, who had not bowed knee to Baal.
8. Would go hundreds of miles to reach one Laodicean of the first and second message.
9. Despite Mrs. White's early personal views, her visions and testimonies never supported Shut Door, but involved vast, world-encircling work utterly beyond concepts of any Sabbatarian of the time.
10. Shut "Door of Access" superseded by "Shut Door to first apartment and Open Door to second apartment" of heavenly sanctuary.
(Never repudiated "Sabbath and Shut Door" designation).

Thus emergence from early Shut Door view by Sabbatarians harmonized with advancing sanctuary light, and maintained integrity of 2300-year prophetic period ending in 1844.

CONCLUSION

We must therefore conclude from the foregoing evidence, (1) That the Open versus Shut Door became the separating issue between the Sanctuary, Spirit of prophecy, and Sabbath accepting Adventists and the Sabbath, Spirit of prophecy, and Sabbath rejecting Adventists; (2) that the time-setting First Day Adventists soon after the Disappointment took an open door of salvation for sinners position; (3) that the Sabbatarian Adventists first held the "Door of Access" to the world was closed October 22, with Jesus our High Priest, ministering only for those whose names were borne on His breastplate into the Holy of holies; (4) that under the clarifying and expanding sanctuary light, their position was broadened to embrace certain special classes; and (5) that under this developing sanctuary light, the "door of access" was superseded by the "Closed and Open Doors" of the heavenly sanctuary, as Christ closed His ministry in the first apartment and began, in 1844, in the second; (6) that the early restrictive concept was thus gradually but steadily enlarged to embrace all mankind, as the Sabbatarian Adventists prepared to give the three-fold message to all the world. So, by 1855, the essential transition had been made, and the worldwide task of the Third Angel's Message began to be increasingly carried forward.

L. E. Fromm