

# MINISTRY

A MAGAZINE FOR CLERGY



OCTOBER 1980

Special  
Sanctuary  
Issue

# CHRIST AND HIS HIGH PRIESTLY MINISTRY

---

Editorial Perspectives/4

---

The Glacier View Documents/16

---

The Nature of Prophecy/28

---

The Cleansing of the Sanctuary in the Old Testament/33

---

The Cleansing of the Sanctuary in the New Testament/47

---

The Role of E. G. White in Doctrinal Matters/53

---

Methodology/60

---

WHY THIS SPECIAL ISSUE?/2

PARMENTER-FORD CORRESPONDENCE/10

APPRAISAL OF CORRESPONDENCE/12

EVENTS SINCE GLACIER VIEW/14

---

# Why this special issue?

This double-size issue of *MINISTRY* seeks to take you into the recent conferences between Dr. Desmond Ford and representatives chosen by the church. At issue over the past ten months have been positions attributed to Dr. Ford on Daniel 8:14, the day of atonement, and the investigative judgment.

What *are* Dr. Ford's views? How *has* the church related to them and, of equal importance, we believe, dealt with Dr. Ford?

We recognize that some readers may feel the contents of this special *MINISTRY* will only add fuel to the controversy and thus accelerate divisiveness. We have concluded, however, that someone must address the tapes, articles, brochures, magazines, and other media that are raising questions and, in some instances, doubts concerning both Dr. Ford's views and the church's response to them. At

the least we hope to lay to rest a substantial number of rumors, falsehoods, and exaggerated reports in circulation; and we would be happy if our candid and reasonably complete digest of the facts should prove helpful and unifying.

Fortunately, *MINISTRY* editor J. R. Spangler is fully conversant with not only the historical facts of the controversy and the conferences but with the theological questions raised, et cetera. He was on the fourteen-member guidance committee that met with Dr. Ford for nearly fifty hours of consultation, a delegate to the Glacier View Sanctuary Review Committee, chairman of the six-man subcommittee that drafted the ten-point document, and finally one of the nine individuals who met with Dr. Ford on Friday afternoon, August 15. As head of the General Conference Ministerial Association and a personal friend of Dr. Ford's, he brings both objectivity and compassion to the coverage of events. (See his editorial on page 4 for an overview of the issues.)

The preponderance of materials circulating on these issues seems to support views and concepts quite different from our established position. *MINISTRY* has purposely refrained from printing its perspective until after the final meeting at Glacier View Camp, Colorado, on August 15.

It is our earnest hope that the Biblical answers supporting our doctrinal position will be useful to every reader. In this age of intellectual inquiry, when almost any thesis can gain an attentive hearing in the church in the spirit of "open investigation" and "academic freedom," it seems somewhat ironic that attempts

by the church to respond to positions that seem to undermine its position are so often characterized as reactionary.

In view of this, we have tried to present our material in the most objective way possible. Yet we are the first to admit that total objectivity is an unobtainable goal. Whether ignorant or learned, finite man is biased. As long as we "see through a glass, darkly," man will ever have the problem of being absolutely accurate.

Let it be clearly understood that what we have printed in the question-and-answer section is not to be taken as the official view of the church on the sanctuary doctrine. We have only one official view, the Statement of Fundamental Beliefs voted at our April, 1980, General Conference session. Even "Christ in the Heavenly Sanctuary," adopted at the Glacier View meeting, is not the official view of the church other than that portion taken from our Fundamental Beliefs.

It is our conviction that regardless of how or by whom this topic has come under such wide discussion, it has all been in the providence of God. If for no other reason, all the time, energy, and money expended during the past few months has been worth it if it will renew our interests and belief in the grand doctrines that impelled our pioneers to go forth to the world with the urgent cry "Behold, the bridegroom cometh."

If we as ministers are led to a more diligent study and a more dynamic preaching of Christ's ministry in the heavenly sanctuary, perhaps it will hasten the return of our great High Priest, Jesus Christ, the Son of God.

**Editor:**

J. Robert Spangler

**Executive Editors:**

Orley M. Berg  
B. Russell Holt  
Warren H. Johns  
Shirley Weich

**Associate Editors:**

Raoul Dederen  
J. Wayne McFarland, M.D.  
Leo R. Van Dolson

**Editorial Associate and  
Field Representative**

W. B. Quigley

**Editors-at-large:**

Herald Habenicht, M.D.  
Mervyn Hardinge, M.D.  
William C. Scales, Jr.  
Arturo E. Schmidt

**Assistant Editor:**

Marta Hilliard

**Editorial Secretary:**

Dorothy Montgomery

**Art Director:**

Byron Steele

**Design and Layout:**

Helcio Deslandes  
Alan Forquer

**Circulation Manager:**

Robert Smith

**Special Contributors:**

Robert H. Brown, Science and Religion  
J. Lynn Martell, Shop Talk  
Lawrence T. Geraty, Biblical Archeology  
Roland R. Hegstad, World View

**International Correspondents:**

Afro-Mideast, \_\_\_\_\_  
Australasian, A. N. Duffy  
Euro-Africa, \_\_\_\_\_  
Far Eastern, James H. Zachary  
Inter-American, Carlos  
Aeschlimann  
New Africa, Sam Appave  
N. Europe-W. Africa, David E.  
Lawson  
South American, Daniel Belvedere  
Southern Asia, D. R. Watts  
Trans-Africa, D. W. B. Chalale

*MINISTRY* (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1980 is printed monthly by the Review and Herald Publishing Association, 6856 Eastern Avenue, N.W., Washington, D.C. 20012. U.S.A. Subscription price, US\$12.50 a year, single-copy price, US\$1.25. Price may vary where national currencies are different. For each subscription going to a foreign country or Canada, add US\$1.75 postage. *MINISTRY* is a member of the Associated Church Press and is indexed in the *Seventh-day Adventist Periodical Index*. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW, Washington, D.C. 20012.

Unsolicited manuscripts are welcomed and will be returned only if accompanied by a stamped self-addressed envelope. Vol. 53, No. 10

---

# A letter from the president

To all my fellow ministers in service  
to our Lord Jesus Christ throughout the world field.

Dear Fellow Worker:

Greetings! I appreciate the opportunity *MINISTRY* has afforded me to communicate with you and our vast force of workers throughout the world field regarding a subject that is on the minds of many just now. I would urge you to read very carefully this entire October issue of *MINISTRY*, even though some of the material it contains will be found to be heavier than usual.

You are aware of the very serious and significant meetings that were held August 10 through 15 at Glacier View Camp, Colorado, at which more than one hundred of our church's thought leaders gathered. The purpose of the meetings was to consider proposals of Dr. Desmond Ford on the subject of the sanctuary and the investigative judgment, and also the role of Ellen G. White in the Seventh-day Adventist Church. In recent years Dr. Ford has developed a prophetic interpretation that differs considerably from the traditional positions held by our church on this subject. Because of an expressed concern on the part of many, and questions from the field, Dr. Ford was invited to come to Washington and labor for six months to formulate his doctrinal positions, preparatory to a careful review of his challenge to certain historic doctrinal positions of the church. His finished document, consisting of almost 1,000 pages, plus papers from others of our theologians and scholars, provided the basis for our study at the Glacier View meeting.

Those who were at the meeting clearly felt the Lord was with us. In the daily small-group discussions and then later in the plenary sessions, the Holy Spirit was present as a real guide and helper bringing conviction and unity. There was evidence of kindness, tolerance, courtesy, and patience on the part of every participant, and a recognition that each needed, and could benefit from, the others. The consensus, the agreement, and the harmony evidenced on the part of Biblical scholars and administrators alike was extremely encouraging and reassuring. It was also an occasion that, in my judgment, resulted in great stability for this church! Please know that "we have not followed cunningly devised fables"! As gold grows more pure in the refiner's fire, so it was evidenced that our distinctive beliefs surrounding the 1844 event and the investigative judgment became more and more Biblically secure, not less so. Adventism, my fellow minister, has not been shaken! It is not now being shaken! The solemn and incisive truths that have for many years formed the basis of our evangelistic preaching and have constituted the call of this movement to honest hearts everywhere, resulting in thousands responding to the call of Christ to get ready for His coming, have not changed! They have only been confirmed! They are as a house "founded upon a rock" and will guide us through to the kingdom. In spite of this positive statement I must appeal and urge that there be continued personal Bible study of these great themes, as well as diligent research and exegesis

carried on under the inspiration of the Holy Spirit by our Adventist scholars.

On the last day of the meeting it seemed that the whole doctrinal picture that we had been considering came together. I am happy to report that the "Fundamental Beliefs" that we reaffirmed during the recent 1980 General Conference session in Dallas stand exactly as we voted them. They constitute the message of God's worldwide prophetic movement.

This meeting has now become history. Let us all look to the future. Without question the biggest event in the future is the coming of Jesus. Let us, my fellow workers, set our minds and our hearts to do our part in the finishing of the work of God on earth. As we do so, we must pray for greater evangelistic zeal and the wisdom to place priority on the work of soul winning. More than ever before, we need the Holy Spirit's power and the selfless spirit of Christ. The Lord is ready. Are we? All heaven waits for us to move forward. God's promises are His enablers. May His blessings be with you in your important ministry for others.

With kind regards, I am  
Sincerely your brother,



Neal C. Wilson,  
President, General Conference of  
Seventh-day Adventists

---

# Editorial perspectives

## Personal glimpses into the background and results of the Glacier View Sanctuary Review Committee

This is the most difficult writing assignment I've ever had. Why? Because Dr. Desmond Ford and I have been close friends for the past fourteen years since we first met at an Andrews Seminary Extension School on the Avondale College campus in Australia in December of 1965. For two months we spent hours together almost on a daily basis. As I recall, most of our discussions centered upon improving our skills as ministers through the study of the Scriptures and wide reading. A second major topic of our discussions was related to health-reform principles. I give credit to Des (his friends know him as Des) for impressing my conscience with deeper and broader concepts of healthful living. Practicing them reduced me rather drastically! By cutting my calorie intake and adding exercises, I lost some forty pounds in two months and never felt better in my life. It was difficult, if not impossible, to talk with Des sitting down! Rather, we talked while we walked. I'll never forget those precious hours we spent together.

Since that time we have corresponded frequently, and on several occasions have had opportunity to be together again. I will ever be indebted to him for starting me in the direction of the more abundant life. This is not to say that I have always "kept the faith" in practice of proper health habits, but something happened to me during my visit with him in Australia that has repeatedly retrieved me from failure and brought me again and again to the practice of true health principles.

Des has been a tremendous influence on me in another area. I refer to insights on the righteousness-by-faith doctrine. During the past several years we have been together on a number of occasions and have discussed this sublime subject at great length. I ought to make it clear that I am not in full agreement with Des on some positions in this area, nor on certain methods of presentation that I feel are extreme. Yet, through his influence and that of others, I have come to the unalterable conviction that the Advent Movement needs to place greater emphasis on the great theme of justification by faith alone through the merits of our Saviour, Jesus Christ. This is not to say that we should minimize sanctification, but rather that we need to elevate the truth of justification to its rightful place. If this is done in a properly balanced way, the result will be the raising, not lowering, of standards. If justification by faith is the third angel's message in verity, then it is our duty and privilege to preach it more forcefully than ever before. In this conviction and understanding, Des has been a genuine blessing to me.

I could wish above everything else that what I have just written could be the conclusion of my editorial rather than its introduction. But recent happenings force me to set forth a few historical points, as I understand them, outlining Des's problems with the church regarding his particular theological views on the sanctuary and related doctrines.

The controversy started at an Adventist Forum meeting on the Pacific Union

College campus, October 27, 1979. (Dr. Ford was on loan to the college from the Australasian Division and Avondale College, where he had been head of the theology department.) Although at first reluctant to do so, Dr. Ford allowed Forum leaders to persuade him to speak on his beliefs concerning the investigative judgment in the heavenly sanctuary and how they differed from commonly accepted Adventist positions.

The meeting has had far wider repercussions in the Adventist world than could have been foreseen by those involved. Dr. Ford explained that his variant viewpoint could be traced back about thirty-five years, to the time when he was still an Anglican. He was interested in Adventist teachings and had begun reading the writings of Ellen White. At the same time he was studying the book of Hebrews.

Said Dr. Ford to the Forum audience: "And as I was reading Hebrews 9 that day I said, 'That's strange, this is different to what the Adventists are saying. There is a problem here.'" He admits that the problem was not solved to his satisfaction by the time he was baptized and has not been since.

Just why Dr. Ford chose the October 27 Forum to bring his private views on this issue to the attention of the Adventist public is not clear, although he has stated on several occasions that a reason for his public presentation of his beliefs was to counteract the work of Verdict Publications, a dissident organization that not only has energetically promoted Ford's tapes and materials but has views

strikingly similar to those of Ford on the sanctuary doctrine. I must make it clear that Des consistently denies any collusion with this group. Personally (and I speak for myself only), this denial puzzles me. In the first place, how could his presentation on October 27 be intended to answer the attack this group was making on the church when their views are seemingly so compatible? Second, why has Dr. Ford consistently refused to disassociate himself clearly from this group by simply refusing them permission to circulate his materials?

Whatever the reasons, Des launched a three-pronged attack on the Adventist "landmark" doctrine of the sanctuary by challenging:

1. The validity of the year-day principle in understanding time prophecies.
2. The teaching that in the context of Daniel 8:14 it is the sins of the saints that have defiled the sanctuary and that necessitate its cleansing.
3. The translation of the Hebrew word *nišdaq* in Daniel 8:14 as "cleansed."

Dr. Ford's major thesis, however, was that the Day of Atonement is tied so closely to Hebrews 9 and 10, that when these chapters seem to speak of Christ's appearing in the presence of God in the Most Holy Place at His ascension in A.D. 31, it clearly points to the beginning of the antitypical day of atonement—an event that does not involve a work of investigative judgment. Indeed, according to Dr. Ford, there is no investigative judgment beginning in 1844 as Adventists and the writings of Ellen G. White have always held. What happened in 1844, according to his view, was the raising up of the Adventist people to proclaim the gospel in its fullness so that all who hear will be judged by their response to that gospel message. The traditional Adventist understanding of 1844, with its change of ministry by Christ from the holy place to the Most Holy Place of the heavenly sanctuary, Dr. Ford characterizes as a doctrine based on shifting geography or a movable throne of God.

To back up his position, he quoted some Ellen White references that in his view clearly teach that Christ went "straight into the Most Holy Place" at His ascension. When these quotations were later subjected to careful study, it was felt by some that he had used them out of context and in contradiction to Ellen White's forthright position as

found in such extended passages as *The Great Controversy*, pages 409-432. If Dr. Ford had used these statements to indicate only our free access to the Father through Christ at His ascension, there would be no problem. But to use these references to deny Ellen White's own clear position on 1844 and the beginning of a second phase of Christ's high-priestly ministry is to take them out of context.

In his PUC presentation Des noted that beginning in the 1950's he had said as much about these ideas as he could and had published a few articles that touched on this problem. But he knew, he said, that "if I was very frank it would never be published."

Although the applause given Dr. Ford at the conclusion of his Forum presentation indicated general acceptance and appreciation of his remarks by that particular audience, his open challenge to the church's longstanding interpretation of Daniel 8:14 and the investigative judgment, as well as the implications of his view for the role and teachings of Ellen White, created a stir in Adventist circles. As the furor grew, Dr. Jack Cassell, Pacific Union College president, and Dr. Gordon Madgwick, the academic dean, counseled with denominational leaders in Washington, D.C., on November 28, 1979, at a meeting initiated by the leadership of the Pacific Union Conference and the Pacific Union College administration, not by the General Conference. This consultation with denominational leaders resulted in Dr. Ford's receiving a leave of absence from his teaching responsibilities at PUC in order to research and write his views for presentation to a study committee to be set up by the General Conference.

On December 20, 1979, the *Adventist Review* published the announcement that Dr. Ford was to be given a six-month leave of absence to do research for a position paper on the sanctuary doctrine. The plan included the presentation of his views to a broad-based committee of Bible scholars, teachers, and denominational leaders who would meet with Dr. Ford periodically to see whether perhaps some Biblical evidence had been overlooked that would require attention by the denomination.

Dr. Ford and his wife, Gill (later joined by their son Luke), moved to Washington, where the General Conference put an office at his disposal, along with such facilities as the White Estate, the Archives, and secretarial help. During the first six months of 1980 he pro-

duced a six-chapter document of nearly 1,000 pages, including appendixes.

Dr. Richard Hammill, a vice-president of the General Conference, chaired a special fourteen-member guiding committee set up to meet with Dr. Ford and discuss the various chapters of his manuscript as it was being prepared. The majority of those on the committee were scholars in Biblical studies and theology. This committee met three times—April 4-6, at General Conference headquarters in Washington, D.C.; May 29 and 30; and June 15 and 16, at Andrews University. The function of this committee was strictly advisory. No vote or consensus was taken. As a member of this fourteen-member committee, I can testify to the Christian atmosphere and the open, frank spirit that encouraged free discussion on the various points. It was a most unrestricted committee, with each member speaking frankly and sharing his personal feelings on all points of doctrine under discussion. Dr. Hammill presided with a rare combination of dignity and humility. His quiet, calm spirit influenced us in a very positive and effective way. Even though on the part of some there were certain disagreements with Dr. Ford's positions (as well as disagreements at times among committee members themselves), there was an ever-present feeling of fellowship and love. Earnest prayers seeking God's direct guidance through the influence of His Holy Spirit preceded each session.

Attempts were made to guide Dr. Ford in his exegesis, use of sources, and conclusions. Dr. Hammill requested committee members to supply written responses to each section of the manuscript. Thus, besides the verbal responses during the meetings, there were those who offered their critiques in writing prior to each session. As Dr. Ford wrote the final draft of his document, we hoped he would take into consideration at least some of the suggestions offered. But when the final manuscript came out, it was a definite disappointment to find that there was no apparent change in any theological position. In other words, after meeting with Des for approximately fifty hours, during which time numerous suggestions both spoken and written were shared with him, the committee was unable to find any evidence that he had accepted a single suggestion. In fact, in some instances, instead of accepting suggested changes, Des added extra pages to his document to give additional arguments for his original position. Frankly, this attitude mystified

more than one of the committee members. In all honesty I must state that Des's unchangeable and inflexible stand on every position, major or minor, seemed to give the impression of an attitude of inerrancy. This is especially true when I consider the way suggestions were made to him. No attack, no argumentation, no arm twisting, and no coercion occurred to motivate one to become stubborn and unyielding. Because of my friendship with Des, and because of my background as an evangelist, I probably came across as the most vocal in the committee session in terms of attempting to reason with him personally. But my scholarly brethren on the committee used such tact and academic expertise in pointing out suggested changes, that I felt Des would surely yield at least in certain rather insignificant points. But alas, nothing was yielded.

Following the three meetings of the guidance committee with Dr. Ford, materials were sent to a large committee of 125 individuals who had been appointed previously to review the final draft of his document. In preparation for the meeting of this committee, copies of Dr. Ford's document of almost 1,000 pages, as well as other materials relating to questions he had raised, were mailed to each member about the first of July. All committee members were urged to give ample and careful study of each document.

The committee met August 10-15 at the Colorado Conference's Glacier View Youth Camp nestled 9,000 feet high in the Rockies. In his opening address on

Sunday evening, August 10, Neal C. Wilson, president of the General Conference, gave a cordial welcome to all delegates. He observed that in spite of a large attendance with representatives from all parts of the globe, some restrictions had to be placed on invitations to attend this historic committee meeting. He pointed out that some members were unable to attend for sickness or other reasons (of the 125 who were appointed to serve, 114 attended). Pastor Wilson pointed out that many faithful church members were fasting and praying for God's guidance during this special meeting. In introducing the work of the committee he remarked that we in attendance should examine ourselves and ask for a special outpouring of the Holy Spirit. He spoke of the fact that there were some who felt that the meeting was unnecessary and others who felt it was dangerous for the church to enter into such a discussion. He also stated that never had a comparable meeting been held in the history of the church; prior doctrinal challenges had been handled through smaller study groups.

The president outlined in some detail the background of the situation that was now culminating in the Glacier View Sanctuary Review meeting. He reported on the formation of a small guiding committee of fourteen individuals to assist Dr. Ford in his research and called on Dr. Richard Hammill to give a report. Dr. Hammill reported that the guiding committee was formed, not to force its views on Dr. Ford, but to provide for an exchange of ideas and to help Dr. Ford by pointing out areas in his document

that it felt needed changing. He made it clear that Dr. Ford's manuscript is his work and does not necessarily reflect the guiding committee's views. He also stated that there were areas in Dr. Ford's manuscript that needed continuing study. Dr. Hammill testified to the fact that he had long been aware of certain problems in the areas under consideration. Some he had studied through to his satisfaction; on others he was willing to wait for more light. "It is not a light matter," he declared, "to deal with basic doctrines of the church."

The president then extended a welcome to Dr. Ford and his wife, Gill, who was present. He also declared that Dr. Ford was not on trial, but that *his ideas* were. He also made it clear that Dr. Ford was not a member of the committee. The president stated that it was his wish that the group would reach decisions on certain issues. This was not intended to be an open-ended meeting. He wanted to know what was central and what was peripheral. He then stated, "I want you to be honest and say what you think. You have immunity in this meeting! I urge you to be responsible individuals, since some of you will be quoted or misquoted. I also want to make it clear that the church is not searching for a position and that the church is not on trial. The burden of proof is for others to prove that we are wrong. Theologians are partners with us. They alone do not make the church's decisions in the area of doctrine and theology." He also pointed out that articles appearing in the *Adventist Review* prior to the meeting did not constitute a calculated strategy. The

## Questions studied and answered by the Sanctuary Review Committee

Monday, August 11, 1980

### The Nature of Prophecy

A. Could all of the Old Testament prophecies have been fulfilled within the time of the covenant with Israel, i.e., by the time of the first advent of Christ? If so, what effect does this have on our interpretation of the time prophecies of Daniel?

B. Does the Old Testament set forth the two advents of Christ separated by an interim of many years?

C. Is the New Testament church predicted or acknowledged in the Old Tes-

tament?

D. Does the New Testament indicate the likelihood of a first-century return of Christ?

E. Is the year-day principle a Biblical teaching?

F. Do the time prophecies of Daniel contain conditional elements or are they exclusively unconditional?

G. To what extent do the prophecies of Daniel permit application to multiple situations or fulfillments?

Tuesday, August 12

### The Cleansing of the Sanctuary and the Investigative Judgment—1

A. What are the implications of the linguistic and contextual factors of Daniel 8?

1. What is the meaning of *nišdaq*?

2. What is the relation of *nišdaq* to the context of Daniel 8?

3. Can *nišdaq* be applied to the services of the Day of Atonement and to the cleansing of the heavenly sanctuary beginning in 1844?

B. What relationships are there between Daniel 8 and Daniel 7 and 9?

C. What are the interrelationships of Daniel 8 with Leviticus 16 and Hebrews 8 and 9?

D. Where does the Bible teach that in the services of the Hebrew sanctuary the offering of a sacrificial animal with confession of sin transferred sin to the sanctuary and defiled it?

Wednesday, August 13

### The Cleansing of the Sanctuary and the Investigative Judgment—2

Review editors did what was expected of them by leadership. "We would expect articles that would uphold the position the church holds. We do not expect the *Adventist Review* to give equal time to positions opposed to the beliefs of the church, or to new light until it has been cleared by other groups."

He included in his remarks a brief background of the Daniel Committee, which had been appointed by the General Conference back in 1961. Surviving members of that committee had been invited to attend the present review committee. A report of the Daniel Committee had been given to the General Conference officers in 1966 and placed in a confidential file. Pastor Wilson stated that he had read this report himself for the first time eight months ago. He pointed out that although some had questioned why the report was not made available, it had been felt best not to do so because it was not a unanimous report and therefore to release it would not be in the interest of unity. Thus the problems it dealt with continued to fester. Certain ideas from the 1961 committee had spread and been discussed, creating a rather unhealthy situation. The president pointed out, in contrast, that the document distributed to the review committee had been widely circulated, with pirated copies being offered for sale even though it was intended for the study of the committee only.

The president next stated that the role and authority of Ellen G. White in doctrinal matters is really one of the basic problems we face—a critical point. He noted that one of the union papers con-

tained an interview with an Adventist theologian who stated, "The big issue of the '80's is the role of the Spirit of Prophecy in the church." Pastor Wilson suggested that perhaps the committee should reorder the subjects that it would be discussing and move the items regarding Ellen G. White earlier in the week. In his concluding remarks, Pastor Wilson reassured the minds of the committee members with the promise of God's guidance in Psalm 32:8: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."

On Sunday evening a questionnaire of twenty-one multiple-choice questions related to the subjects under discussion was distributed to help leadership know where the group stood on the various points. The same questionnaire was given again on Thursday to ascertain whether any shift had taken place in the thinking of the delegates. Not every question showed the same progression, but in general a pattern emerged that strongly endorsed the church's fundamental beliefs regarding Christ's ministry in the heavenly sanctuary and the gift of prophecy in the church. At the end of the week there was a shift in the general direction of an even stronger support for our fundamental beliefs. Two factors make a precise comparison impossible: the respondent group was not identical, because of a few late arrivals and early departures; and some respondents to the first survey failed to notice the fifth page of questions. However, it is fair to state that the surveys gave a general idea of the review com-

mittee's attitude toward the doctrinal positions being discussed.

From Monday through Thursday the daily format was the same. The committee divided into seven groups of approximately sixteen members each, each designed to contain a cross section of church workers. A sprinkling of scholars, teachers, pastors, administrators, and others were in each study group. Work began at 8:30 A.M. and continued until noon. For three and a half hours, delegates together studied the Bible, prayed, asked questions, and suggested answers. The study questions were in four areas: The Nature of Prophecy; The Cleansing of the Sanctuary and the Investigative Judgment in the Old Testament; The Cleansing of the Sanctuary and the Investigative Judgment in the New Testament; and The Role of the Ellen G. White Writings in Doctrinal Matters. All groups studied and answered the same questions each day. (See below for a complete list of topics and questions.) Each group selected a secretary who recorded the consensus reached on each question.

These morning study sessions were precious and outstanding, setting the tone for the day. The uninhibited discussion, the praying together, and the fellowship were both delightful and impressive. Many expressed the earnest hope that this format be followed in future Bible conferences and that such Bible conferences be conducted on a regular basis. The secretaries of the morning study groups read their reports in the afternoon plenary sessions. There was remarkable unanimity, and one

A. What is the meaning of "within the veil" of Hebrews 6:19, 20, and 10:19, 20?

B. Does the book of Hebrews teach that there are two phases of Christ's ministry in the heavenly sanctuary?

C. What is the meaning of Hebrews 9:23?

D. Is there support in the book of Revelation for our teaching on the investigative judgment?

E. What is the meaning of "judgment" in Revelation 14:7?

B. Is the authority of Ellen G. White sufficient to establish a doctrine of the church if there is not explicit Biblical support for it?

C. What did Ellen G. White mean when she said that her writings were a "lesser light" to the Bible (*Review and Herald*, Jan. 20, 1903)? Do her admonitions that the testimonies "should not be carried to the front," that all are to "prove their positions from the Scriptures" (*Evangelism*, p. 256), and "The Spirit was not given—nor can It ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the word of God is the standard by which all teaching and experience must be tested" (*The Great Controversy*, p. vii) mean that her writings are "pastoral" in nature and are to be used mainly for spiritual guid-

ance and upbuilding, and as divinely given direction for the conduct of the work of the church?

D. Does the Ellen G. White statement "... there is need of a return to the great Protestant principle—the Bible, and the Bible only, as the rule of faith and duty" (*The Great Controversy*, pp. 204, 205) indicate that we should at this present meeting make our decisions on the doctrinal questions that have been raised only on the basis of explicit and agreed-on teaching of the Bible?

E. Is the Ellen G. White hermeneutic relative to the investigative judgment still valid? Was her exegesis of the parable of the ten virgins in *The Great Controversy*, pages 393, 394, 400-403, a proper basis for supporting a Biblical doctrine?

Thursday, August 14

#### **The Role of the Ellen G. White Writings in Doctrinal Matters**

A. What is the authority of the writings of Ellen G. White in the interpretation of the Bible?

could not help sensing that the Holy Spirit was leading in our conclusions.

Leadership made a serious attempt to divorce the issues from a personality. For this reason the original format of the meetings did not include time for Dr. Ford to speak. Objectivity was a stated goal. However, a few delegates requested leadership to give Dr. Ford time to answer questions from the floor. They felt that if he were not permitted to defend his work personally, some church members and leaders might misunderstand.

For this reason, and because a number of the members of the Sanctuary Review Committee had not previously had the opportunity to meet or hear Dr. Ford personally, an hour or more was set aside at the end of the Tuesday, Wednesday, and Thursday plenary sessions for Dr. Ford to clarify his views and answer questions. (Inaccurate rumors inevitably began flying immediately following the Glacier View meeting, and continue to circulate. An example is the letter one organization sent to its mailing list stating that the General Conference president refused requests by delegates that Dr. Ford be permitted to speak to the group, and he was permitted to do so only when the issue was raised on the floor of the conference and an affirmative vote was taken! This report is pure fabrication; no such vote was taken; the issue never reached the floor because provision was promptly made for Dr. Ford to speak following the suggestion by several committee members. This same letter also inaccurately reported an "impassioned presentation" by Pastor R. H. Pierson. The fact is that Pastor Pierson, being unable to attend the meeting, was not even present!)

Perhaps the most poignant moments during the entire session were these occasions when Dr. Ford fielded questions. Some delegates made public, emotional appeals for him to yield some of his doctrinal positions. Others made forthright challenges to his theology. However, all participants maintained a spirit of Christian composure and calm, in spite of reports to the contrary. Nevertheless, some felt that it might have been better if the original plan of dealing exclusively with Dr. Ford's document had been followed.

At the evening sessions various papers were presented, followed in some cases by discussion. The topics covered during these sessions were as follows: (a) Monday evening—"Daniel and the Judgment," by Dr. William Shea; (b) Tues-

day evening—"Theological Implications," by Dr. Fritz Guy; (c) Wednesday evening—"Pioneers, Pantheists, and Progressives: A. F. Bal-lenger and Divergent Paths to the Sanctuary," by Bert Haloviak, and a synopsis of doctoral research studies by Roy Adams; (d) Thursday evening—no formal meeting.

During the week certain smaller committees were also put into operation. (See page 24 for a listing.) First, a small committee synthesized all seven of the reports given by the secretaries of the morning study. Its work produced the consensus statement "Christ in the Heavenly Sanctuary" (see page 16). Another small committee prepared the statement "The Role of the Ellen G. White Writings in Doctrinal Matters" (see page 19). Finally, a third committee prepared a statement dealing with some major points of difference between Dr. Ford's position as stated in his document and the church's position as found in the statement of "Fundamental Beliefs" voted at Dallas and expanded by the consensus statement. This document came to be referred to as the Ten-Point Document (see page 20). A twenty-eight member screening committee examined, discussed, and approved documents prepared by the smaller committees.

On Friday morning, August 15, the plenary session met to consider the consensus statement "Christ in the Heavenly Sanctuary" and the statement "The Role of the Ellen G. White Writings in Doctrinal Matters." Both papers were distributed, read, discussed, and approved by the entire committee. The Ten-Point Document outlining major differences between the church's position and that of Dr. Ford was read to the plenary session, but it was neither distributed nor voted on. Leadership wanted to give Dr. Ford an opportunity to read this document to make certain his views were rightly represented before it was duplicated and circulated.

In concluding this part of the report, I can only say that this week of meetings was for me one of tremendously mixed emotions, a strong mingling of joys and sorrows. Both the low and the high notes of our emotional keyboards were played daily. The magnificent mountain environment brought inspiration. The Christian fellowship brought enjoyment. The deepest concern, of course, was for Des and his family. Every prayer group I participated in included special pleas to our heavenly Father to send His Spirit in to unify all of us in these crucial areas of

doctrinal belief. The Sanctuary Review Committee ended its work shortly after noon on Friday, August 15. Only Heaven knows the deepest thoughts and desires of those who boarded home-bound planes that peaceful preparation day.

At 4:00 P.M. on Friday, August 15, after the Sanctuary Review Committee had officially ended its work, a group of nine individuals held an informal meeting with Dr. Ford and his wife. No tape recording was made of this meeting, but I made copious notes that along with other input from committee members form the basis of these remarks. Neal Wilson, president of the General Conference, chaired the meeting. Others present were: Ralph Thompson, General Conference secretary; Francis Wernick, General Conference vice-president; C. E. Bradford, vice-president of the General Conference for North America; Keith Parmenter, president of the Australasian Division; Charles Hirsch, General Conference Education Department director; Duncan Eva, retired General Conference vice-president on special assignment for the president; A. N. Duffy, Australasian Division Ministerial Association secretary; and J. R. Spangler, General Conference Ministerial Association secretary.

Mrs. Ford was not present for the beginning of the meeting; however, she came in later. Pastor Wilson opened the meeting, which lasted a little more than three hours, by stating that he felt bad about having such a meeting. He stated kindly that it was impossible for the church to agree with a number of the doctrinal points advocated by Dr. Ford in his document. He referred to the fact that the Sabbath was to begin in a few hours, and expressed the hope that reflection on this coming day of rest would enable Dr. Ford to reach some conclusions that would be helpful to the church.

Following an earnest prayer by Dr. Charles Hirsch, Pastor Wilson outlined three major problem areas: (1) attitude; (2) judgment; and (3) theology.

Regarding attitude, he pointed out to Dr. Ford that it was difficult for the church to help him unless there was a willingness on his part to accept counsel. If he considers himself to be the final authority, ever the teacher and never the learner, the problem is aggravated, and the church finds it extremely difficult not only to deal with him but to understand him. He then mentioned Dr. Ford's



charisma and how this quality causes people to rally about him regardless of the rightness or wrongness of his doctrinal positions. He referred to his influence on young people, which could cause them to feel that he was the sole person who could lead the church out of what some see as a theological morass.

Turning to the second point, that of judgment, Pastor Wilson referred to Dr. Ford's many gifts—his seemingly photographic memory and his ability to communicate readily. With such gifts he has been of great help to the church, but he could have been of much greater help had he always exercised more careful judgment. It is easy to make statements, he told Dr. Ford, set things in motion, and then step back and claim there is nothing that can be done. As a result of such action resulting from poor judgment, a crisis has been produced in the lives of certain individuals.

Regarding theology, the third point, he gave Dr. Ford the background of the small committee and its work on the Ten-Point Document dealing with the major differences between Ford's position and that of the church. He told Ford that the church wanted to be fair by showing him this document prior to its publication to make sure his positions were correctly represented. The chairman expressed to Dr. Ford the hope that after reading this document he would admit that his positions were tentative.

He then handed the Ten-Point Document to Dr. Ford, who, after reading it, stated that with the exception of points one and four, it was a fair presentation of his position. It is understandable why Dr. Ford objected to number one, since it questioned his methodology in the use of references and sources. See pages 60 to 63 for several examples substantiating this criticism as illustrated by Dr. Ford's use of Ellen White sources.

Dr. Ford also took mild exception to point number 4 as an incomplete reflection of his views. He was asked to supplement this statement, which he did. After incorporating his suggestions on this point the next week, I read the statement to him on the telephone back in Washington and asked whether it now rightly represented his views. He expressed satisfaction with the point as amended and said that the document as a whole was a very fair and representative statement of his position, but that, of course, he still had a question about the first point.

Several members of the informal group meeting with Dr. Ford Friday af-

ternoon questioned him regarding his position on the role of Ellen G. White in interpreting Scripture in the area of the sanctuary. Dr. Ford replied, in effect, that the statement of "Fundamental Beliefs" voted by the church at Dallas showed a very definite shift away from Ellen White's interpretation in the area of the sanctuary. He declared that the statement on the sanctuary voted at Dallas says nothing about two apartments in the heavenly sanctuary. He professed to be able to feel very comfortable preaching under the umbrella of the consensus paper just voted at Glacier View. In his opinion that paper showed a definite shift away from Ellen White's interpretations of the sanctuary. He said that the church had moved considerably from its past position toward his direction, and that in a few years the church will eventually come to see things as he does.

Another member of the group asked him whether he was aware that quite a number of young workers who were trained by him at Avondale College in Australia say that if Dr. Ford leaves the Adventist Church, they too will leave. Des replied that he was aware of this and that he had no plans to leave the Adventist Church. Both he and his wife, he said, were aware of this feeling among some younger workers and that this made them sad. He stated several times that he would be willing to write a statement for the *Adventist Review* and the *Australasian Record* urging such workers not to leave the church.

Several appeals were made to Dr. Ford along the following lines—"Please come with us, Des. For the sake of the church and its people and for your own sake. Your ministry is of great value to the church."

At one point, Pastor Parmenter, president of the Australasian Division, gave a tentative outline of the procedures he was suggesting to the division for the handling of the situation. He read to Des and the group a handwritten letter containing four propositions for his consideration and response. This letter was eventually put into typewritten form and given to Des.

Following the reading of the letter, strong appeals were made by both Pastors Parmenter and Wilson urging Des to pray about the matter, to think it through carefully, and not to be hasty in answering. They advised him to take all the time he needed. Des, however, responded immediately that he must be true to his conscience. He could not lie. He and his

wife did not need any time to think over their response to the letter that was just read to them, he said. They had already talked over the matter. He felt we had made it easy for him to answer, he said, but he could not conscientiously agree to the requests made in the letter. Again he expressed his regret and sorrow for the trouble he had brought to leadership. He ventured the opinion that the relationship between himself and the church was not greatly sundered and declared he would do what he could to prevent rupture. He stated that he understood what had been written but that he could not accept the conditions set forth.

Pastor Wilson asked, "How far can you go?"

Des replied that he believed he could still be a blessing to the church, but that he could never be a blessing if he went against his conscience. He expressed again his sorrow for the trouble he had caused, and reaffirmed his willingness to write an article stating so for the *Adventist Review*. He stated further that the brethren had done the right thing, and that he didn't blame them for what they were doing.

Dr. Ford was then asked whether his doctrinal positions were more than tentative, to which he responded that the brethren had made tremendous progress in the past few days and that the church's position was closer to his than it had ever been before. He expressed the thought that if we have come this far in four days, imagine how far the church will go in four years in changing its position.

Mrs. Ford was present during the latter part of the meeting and was given opportunity to speak. She expressed her feelings concerning the entire situation and referred to both positive and negative aspects of the treatment they had received by the church and by individuals. She defended her husband's theological positions and his loyalty to the church. She spoke of malicious opposition, as well as friendliness and help.

The meeting concluded with Pastor Parmenter restating several of the propositions in his letter that Des would need to consider and respond to. Des replied that he realized leadership must take a stand and that regardless of the outcome he would neither be bitter nor complain. Many of the group appealed to Des not to make a decision that evening. The appeals almost constituted pressure on the Fords to hold in abeyance any decision at that moment. They finally requested the group to cease their urging

---

for a delay in a decision. They had made a decision.

It is most unfortunate that rumors have circulated that the brethren asked for Dr. Ford's credentials during this meeting. The exact opposite was true! He was urged *not* to make any decision, but to pray earnestly about the matter and take time to think things through. No deadlines were set. No credentials were asked for. No statement was submitted to him for signing.

A certain indescribable sadness hung over this meeting. All present exhibited the spirit of Christ in their comments. A quiet, conversational tone pervaded the words of all who spoke. A spirit of sympathy, as well as concern, could be almost physically felt. In closing, as we stood around the tables in the form of a square and a benediction was offered, minds undoubtedly probed the future (as mine did) to that day when the secrets of men's hearts will be revealed before the

King of kings. Decisions were made that day, perhaps decisions that only reconfirmed previous ones, but decisions nevertheless that will reach far beyond tomorrow, far beyond the months and years to come, to that time we call eternity.

As we quietly shook hands with the Fords, more than one pair of eyes needed wiping—and that statement included my eyes.

J.R.S.

---

# Parmenter-Ford correspondence

148' Fox Valley Road  
Wahroonga, N.W.S., Australia  
August 15, 1980

Dear Des,

It gives me no pleasure to address this letter to you. In fact I am deeply grieved to think that you as a personal friend of mine over many years should find yourself in your present position. I do have a responsibility, however, which I'm sure you recognize, to place certain matters before you, so that I can convey your response to the Avondale Board and Division Committee.

Since your lecture to the Forum at PUC in October, 1979, in which it was considered you took issue with certain fundamental beliefs of the church, you have been given more than six months to prepare a carefully documented statement of your present doctrinal position. This manuscript in which you deal with vital areas of the sanctuary truth, the role of Ellen White, and related areas has now been completed. You, of course, are aware that a specially appointed committee of 120 people representing Bible scholars, educators, pastors, administrators, and representatives from the world church met at Glacier View Camp in Colorado August 10-15, 1980, to study and evaluate your doctrinal position as revealed in the above document. At this meeting you were given opportunity to make statements and respond to questions.

You are now aware that the above committee has reached a consensus expressing confidence in the "Fundamental Beliefs" held by the Seventh-day

Adventist Church, believing that they can be adequately supported by the Bible and the Spirit of Prophecy. The same committee, however, finds your manuscript presenting several positions that are at variance with the presently held fundamental doctrines of the church. It would seem to us that you are still challenging the pillars of our faith particularly in the area of the doctrine of the sanctuary and the role of the Spirit of Prophecy.

Our real concern now is to know whether you feel you could be in error in some of these problem areas, and whether you are willing to yield to the judgment and counsel of your brethren and hold in suspense your particular views which are at variance with the established "Fundamental Beliefs" of the church as indicated in the attached document. What we really need to know, Des, is there any shift in your position? Are you willing to state clearly and precisely in written form:

1. That you are willing to acknowledge that there are several points in your present position on the doctrine of the sanctuary and related areas and the role of Ellen White that are out of harmony with the "Fundamental Beliefs" of the church—as indicated in the attached paper—and that in counsel with your brethren you are prepared to suspend these views in harmony with Spirit of Prophecy counsel and make a public statement to this effect?

2. That from henceforth your teaching and preaching will be in harmony with the "Fundamental Beliefs" of the church as voted in session at Dallas in April, 1980?

3. That because your special views on the sanctuary doctrine and related areas are so widely known you will indicate your willingness to acknowledge publicly that your PUC lecture and recent manuscript do present some areas of doctrine that are out of harmony with the pillars of our faith, and these will be held in abeyance and not discussed unless at some time in the future they might be found compatible with the positions and beliefs of the Seventh-day Adventist Church?

4. That you are prepared to cooperate with the church by pen, voice, and influence to restore confidence in the "Fundamental Beliefs" of the church with a desire to restore unity in Christ and His church? That to this end you will endeavor as a minister of the Seventh-day Adventist Church to do what you can to protect the fundamental beliefs of the church from internal and external attack and develop an atmosphere of unity, of faith, doctrine, and practice?

Des, I know you are a man of integrity. There is no desire on my part to force or coerce you to go against your conscience. I believe in religious freedom. However, while you are being supported by the tithe of the Seventh-day Adventist Church, we do not believe it is too much to ask for an indication from you that you will henceforth uphold and teach, preach, and write in harmony with the fundamental beliefs which represent the pillars of our faith.

Our great desire is to see you preserved for the ministry. But for us to help you, there must be some cooperation on your part. We earnestly pray that you will be able in all good conscience to find it in your heart to respond to this letter positively. We await your reply with real concern for you, and deep love as your friend and brother in Christ.

Yours very sincerely,  
K. S. Parmenter, *President*  
*Australasian Division*

Pastor K. S. Parmenter, President  
Australasian Division of SDA  
Wahroonga, N.S.W., Australia  
August 26, 1980

Dear Brother Parmenter,

I deeply appreciate your letter of August 15 and the graciousness with which it softens certain conditions verbally expressed by you on August 15. In harmony with that spirit I wish to do all I can in good conscience to support the church I love and for which I have labored these thirty years.

I sincerely regret the sorrow I have brought to many by acceding to the request of my fellow teachers at PUC in speaking on the topic of their choice in their Forum of October 27, 1979. I realize that both that address and my sanctuary manuscript conflict with our "Fundamental Beliefs" statement on Daniel 8:14 as commonly understood.

May I state clearly, however, that I am now, and always have been, in the fullest harmony with the main doctrinal positions of our church set forth in the "Statement of Fundamental Beliefs" as voted in Dallas in April this year. The differences to which you refer relate to accepted sanctuary views in contrast with my sanctuary manuscript and October 27 presentation. Here, indeed, there is a clear divergence of understanding.

I appreciate more than words can express the tremendous effort the church has made to establish a unity in our understanding of the sanctuary message entrusted to us by God. The Glacier View meetings were marked by earnestness and sweet Christian fellowship. I am greatly encouraged by the consensus statement, "Christ in the Heavenly Sanctuary," and the honest, frank acknowledgments it makes. In harmony with its essence, as I understand it, I can gladly teach and preach such to the same extent as the majority of my fellow teachers present at Glacier View.

I take this opportunity to declare that I have pledged myself to seek and to foster, to defend and to preserve that unity in the church for which Christ prayed so earnestly. As I have always sought to recognize the human weaknesses to which I, with all others, am subject, I admit that in the solutions I have offered to our sanctuary problems I could be wrong. I therefore accept the counsel of my brethren and God's messenger (to which counsel I earnestly wish to respond positively) to keep to myself the views that have brought perplexity. As

the brethren continue to study, I will refrain from teaching and preaching on the sanctuary in any area that might bring confusion and misunderstanding.

I have confidence in the leadership of the church and wish to give my brethren loyal and intelligent support. I greatly appreciate the spirit of openness so manifest at Glacier View and our resolve to continue the study so well begun there. I love this church and wish to see it fulfill the great purpose for which a divine providence brought it into existence.

If this letter is used in a public way it should be used in full, or not at all, in order to make two points clear to all. First, I am set for the defense of the body of Christ, and I am willing to do all I can to support it in good conscience and to refrain from causing it any hurt whatsoever. Secondly, I cannot compromise in my understanding of the doctrinal issues. Inasmuch as the *Adventist Review* has now published to the church and the world acknowledgments of the accuracy of certain key points of my sanctuary MS (see postscript), to withdraw such would be to repudiate the consensus statement and bring confusion confounded. May the Lord bless and guide us as we strive unitedly for the blessing of His people.

With warmest personal regards,  
Sincerely your brother in Christ,  
Desmond Ford

September 1, 1980

Dear Brother Parmenter,

There were two items to which I should have made reference in last week's letter—one, my relationship to the Spirit of Prophecy, and the other—supposed collusion with those critical of the church.

I believe that E. G. White was entrusted with the gift of prophecy, a special messenger to this people. My sanctuary MS 602-641 summarizes this conviction. See particularly from 631 onwards, which is a polemic against those who wish to reject E. G. White. However, from 1887 to the present, our official statements regarding the nature of her inspiration deny inerrancy and I fully agree with my brethren on that matter. As an inspired leader she has and does teach the flock, but never are her writings to be made the sole basis of

P.S. The key points referred to from above, which for the first time have now appeared in our own press, include the following:

1. It is the little horn, and not the sins of the saints, which defiles the sanctuary.
2. The cleansing of Daniel 8:14 has to do with restoring the damage done not by the saints but by the little horn.
3. The meaning of the key verb in Daniel 8:14 is not basically "cleanse," but justify, vindicate, restore.
4. There is no obvious verbal link between Daniel 8 and Leviticus 16.
5. The year-day principle is not explicit in Scripture.
6. Hebrews 9 does draw on the Day of Atonement to illustrate that which Christ did by His sacrifice.
7. "Within the veil" applies to the second veil, not the first, and points to access to the Most Holy Place.
8. Hebrews does not teach a two-apartment ministry (or two phases).
9. Christ, not the Father, is the great Judge in the final judgment.
10. We should not speak of our Lord's heavenly ministry in terms of apartments.
11. The N.T. viewed the second advent as imminent in its day.
12. Sacrificial blood purifies rather than defiles.

doctrine. This she affirmed repeatedly, and I gladly concur.

On the other matter, neither I nor my wife have any relationship with critics of this church, which would be disloyalty to the body of Christ. Despite accusations, we have never been a channel of "in-house" matters to such. We are well aware that much GC committee material is "leaked" to the outside, but it has not been through us. The limit of my sharing of information with any "outside" has been the statement that the task on which I was working was not a novel one, but one engaged upon by other men well known to us such as W. W. Prescott and L. E. Froom. In view of the materials circulated by Walter Rea on Prescott and certain nontraditional presentations to be found in Froom—such information was hardly top-secret.

With warmest of regards,  
Sincerely your brother,  
Desmond Ford

---

# Appraisal of Parmenter-Ford correspondence

---

Dr. Ford's replies to the questions asked in Pastor Parmenter's August 15 letter to him can be analyzed by the reader (see p. 10). However, some major observations, particularly of the twelve points Dr. Ford makes as a postscript to his first reply, seem in order.

Dr. Ford's letter is not a clear, concise answer to the questions asked by Pastor Parmenter. It contains qualified answers, ambiguities, and reservations that could very easily become the basis of conflict in the future.

In his response he initially admits that he could be wrong in his proposed solutions to the so-called "sanctuary problem" and he is willing to be silent on the disputed areas. As to his views regarding the role of Ellen White, he does not feel that they are out of harmony with the Dallas statement of "Fundamental Beliefs." When asked to preach and teach in harmony with the church's fundamental beliefs, he answers only that he can affirm the consensus statement "Christ in the Heavenly Sanctuary," which is not the official statement of the church's "Fundamental Beliefs." The official position he can proclaim only in "essence" as he *understands it to the same extent as the majority of his fellow teachers at Glacier View.*

To assert agreement in essence, however, leaves a very large loophole indeed. Any reader who has tried to collect a debt from someone who says, "I agree, in principle (or in essence), that I owe you the money," knows that a following "but" will make collection of the alleged debt highly unlikely. The question is, How far can one go in subscribing "in essence" to any scriptural concept of doctrinal position? Is it sufficient to say that we agree to a particular point "in essence"? The Christian progressive Creationist can accept the Creation account of Genesis "in essence." He believes that God brought material into existence, but that the evolutionary

process, through eons of time, produced what Seventh-day Adventist Creationists believe happened in six literal days. Any Christian would subscribe to the doctrine of baptism "in essence." But certainly all Christians would not subscribe to adult baptism by immersion as the only proper mode. Christians with widely divergent practices can agree "in essence." After having caused the church to expend scores of thousands of dollars in meeting his views, not to mention the thousands of man-hours spent, and after having caused confusion to many of his students and other listeners, Dr. Ford surely owes his brethren something more than a nebulous statement of agreement "in essence" . . . "as I understand it." What has been at issue is precisely the views Dr. Ford has advanced of his understanding of the "essence" of the sanctuary doctrine and the place of Ellen White in reinforcing doctrine.

Further, it is not enough to assert fidelity to the "same extent" as "the majority of my fellow teachers at Glacier View." Dr. Ford's fellow teachers at Glacier View, whatever the personal questions of some, have not created a problem for the church through public espousal of their views. Nor are his fellow teachers on record as supporting anything other than the document voted by the conference, a document that is based on, and includes, the church's historic statement of belief in the very points he challenges. His colleagues at Glacier View, whatever their sympathies and understandings of Daniel 8:14, clearly recognized that Dr. Ford's views are not in harmony with the church's official position as voted at Dallas.

What, then, of his assertion that the Glacier View consensus statement acknowledges the accuracy of his manuscript's main points, and that to repudiate the manuscript would be to repudiate the views of the consensus statement?

Fortunately, on this matter Dr. Ford has not relied on "in essence" ambiguities. As a postscript to his August 26, 1980, letter to Pastor Parmenter, he enumerates "twelve key points" of agreement between his manuscript and the consensus statement (see below). In fact, however, the "agreement" appears to exist only in Dr. Ford's perception, as we shall see.

Evaluation of the "twelve key points":

1. **"It is the little horn, and not the sins of the saints, which defiles the sanctuary."**

This view of Dr. Ford is not supported by the consensus statement ("Christ in the Heavenly Sanctuary," Section IV). There it is asserted that (1) "we believe that our historic interpretation of Daniel 8:14 is valid" (the heavenly sanctuary is to be cleansed *from the sins of the professed people of God*); (2) "the work of divine judgment that issues from the heavenly sanctuary has two aspects: One centers in God's people on earth; the other involves the whole universe"; (3) Daniel 8:14 and Leviticus 16 are related by "their parallel ideas of rectifying the sanctuary from the effects of sin"; (4) Daniel 8:14 "denotes the reversal of the evil, caused by the power symbolized by the 'little horn,'" which "casts down the place of the sanctuary (Dan. 8:11) and thus occasions the need for its restoration or purification." And because the "little horn" power is on earth and the sanctuary is in heaven, Adventists have understood that the conflict has cosmic as well as historical significance. As the consensus statement asserts, "We may see how the restoration of the heavenly sanctuary corresponds to—and is a reversal of—the earthly activity of the 'little horn.'"

The consensus statement therefore upholds the historic position of the Seventh-day Adventist Church on Daniel 8:14, while at the same time focusing on the restoration of the heavenly sanctuary

from the attacks of the little horn. Because this little-horn power is an apostate Christian power, it is also under scrutiny during the cleansing of the sanctuary. It is therefore incorrect to conclude that "it is the little horn, and not the sins of the saints, which defiles the sanctuary." In fact, the consensus statement does not specifically deal with the defilement of the sanctuary. In no way does the statement exclude defilement of the sanctuary by the sins of God's professed people.

2. **"The cleansing of Dan. 8:14 has to do with restoring the damage done not by the saints but by the little horn."**

This view is contrary to Section IV of "Christ in the Heavenly Sanctuary." Although the consensus statement refers in several instances to the activity of the little horn in relation to the restoration of the heavenly sanctuary, the validity of the church's position on Daniel 8:14 is affirmed. The view on the activities of the little horn and the church's position are not mutually exclusive but complement each other. Keep in mind that (1) the little horn is an apostate Christian entity, and that (2) God's actions in the sanctuary include all His professed people.

3. **"The meaning of the key verb in Dan. 8:14 is not basically 'cleanse,' but justify, vindicate, restore."**

Says the consensus statement (Section IV): "The Hebrew word here is *nišdaq*, which has a broad range of possible meanings. Its basic idea is 'make right,' 'justify,' 'vindicate,' or 'restore'; but 'purify' and 'cleanse' may be included within its conceptual range." The statement, therefore, acknowledges "cleanse" to be an accepted meaning. One cannot be dogmatic as to its meaning, because the Hebrew passive form of the verb is not found elsewhere in Scripture. The additional meanings suggested above are simply derived from *šadaq*, the root of the verb used in Daniel 8:14.

4. **"There is no obvious verbal link between Dan. 8 and Lev. 16."**

"Christ in the Heavenly Sanctuary," Section IV, states that while there is "not a strong verbal link between this verse [Dan. 8:14] and the Day of Atonement ritual of Leviticus 16, the passages are, nevertheless, related by their parallel ideas of rectifying the sanctuary from the effects of sin." To say that there is "not a strong verbal link" is somewhat different from saying "no obvious verbal link." The consensus statement, therefore, does not deny the church's historic

position, which sees a connection between Daniel 8:14 and Leviticus 16 on the basis of the idea of "cleansing" in relation to the sanctuary. Rather, the statement emphasizes the relationship of these two passages because of "their parallelism of ideas" as expressed in the concept of the Day of Atonement ritual (Leviticus 16) and the cleansing of the sanctuary (Dan. 8:14). Leviticus 16 reveals that the rectifying of the earthly sanctuary from the effects of sins took place on the Day of Atonement, when the sanctuary was cleansed from the sins of God's professed people. On the basis of the parallelism of ideas it can be said that the cleansing of the heavenly sanctuary in Daniel 8:14 has to take place on the antitypical day of atonement, when the sanctuary is to be cleansed from the sins of God's professed people. The consensus statement, therefore, does not contradict the church's position on this point but rather affirms it.

5. **"The year-day principle is not explicit in Scripture."**

The meaning of this statement as explained in Dr. Ford's sanctuary manuscript does not find support in the consensus statement. "Christ in the Heavenly Sanctuary," Section IV, asserts that "the year-day relationship can be Biblically supported, although it is not explicitly identified as a principle of prophetic interpretation." The following Biblical evidence is mentioned to show its validity as a tool in the interpretation of Scriptures: (1) "Certain prophetic periods are not meant to be taken literally"; (2) "The Old Testament provides illustrations of a year-day interchangeability in symbolism (Gen. 29:27; Num. 14:34; Eze. 4:6; Dan. 9:24-27)"; (3) "The year-day relationship also is recognizable in the interlocking of Daniel 8 and 9"; and (4) "Additional support is found from parallel prophecies of the 1260 days-years in Daniel and Revelation (Dan. 7:25; Rev. 12:14; 13:5)."

These points are denied in Dr. Ford's sanctuary manuscript, which stresses that the year-day principle is not a Biblical datum.

6. **"Hebrews 9 does draw on the Day of Atonement to illustrate that which Christ did by His sacrifice."**

Sections II and III of "Christ in the Heavenly Sanctuary" place Hebrews 9 in a much broader perspective than the Day of Atonement:

"The book of Leviticus describes the various services of the Old Testament sanctuary. We read of the continual sacrifices, presented every morning and

evening, for the people of Israel (Lev. 6:8-13). We read also of several types of individual offerings to express confession, thanksgiving, and consecration (chaps. 1-7). And the climax of the whole system of sacrifices, the Day of Atonement, is described in detail (chap. 16).

"The book of Hebrews compares and contrasts these services with the sacrifice of Jesus Christ on Calvary (chaps. 9:1-10:22). It argues that by His once-for-all death Jesus accomplished what Israel's repeated offerings could never achieve. He is the reality symbolized by the Day of Atonement sacrifices, as by all the ancient services." It also mentions that the Old Testament sacrifices were "'imperfect'—that is, incomplete, unable to make a final end of sin (chap. 9:9). The very repetition of the sacrifices signified their inadequacy (chap. 10:1-4). In contrast, God's appointed Sacrifice accomplished what the old ones could not, and thus brought them to an end (chap. 9:13, 14)."

The consensus statement therefore shows that Hebrews 9 draws not only upon the Day of Atonement but also upon the other services of the earthly sanctuary and their sacrifices.

7. **"'Within the veil' applies to the second veil, not the first, and points to access to the Most Holy Place."**

Section III of the consensus document reads "the symbolic language of the Most Holy Place, 'within the veil,' is used to assure us of our full, direct, and free access to God." The consensus statement simply applies Hebrews 6:19, 20 to the intercessory ministry of Christ in the presence of God, not to the antitypical fulfillment of the Day of Atonement, as Dr. Ford's sanctuary manuscript does.

8. **"Hebrews does not teach a two-apartment ministry (or two phases)."**

"Christ in the Heavenly Sanctuary," Section III, states (1) "The Hebrew sanctuary itself was but a figure, a symbol of the true sanctuary"; (2) Christ's ministry has two phases, a "first phase" and a "final phase." There is, therefore, no denial of a two-apartment (phase) ministry.

9. **"Christ, not the Father, is the great Judge in the final judgment."**

Says the consensus statement, Section III: "We should be clear, however, that while Christ is Judge, He is our Intercessor." Although this statement attributes judgeship to Christ, it does not deny that God the Father also is Judge. If this were not true, what would be the need of an intercessor, which position

Christ is said to hold along with His judgeship? Note also that the statement refers to Christ as *judge*, not as “the great judge,” as Dr. Ford states.

10. “We should not speak of our Lord’s heavenly ministry in terms of apartments.”

Although the consensus statement (Section III) mentions two phases of Christ’s heavenly ministry, nothing in it denies the validity of speaking of Christ’s ministry in terms of a two-apartment heavenly sanctuary or advises that our Lord’s heavenly ministry not be spoken of in terms of apartments.

11. “The N.T. viewed the second advent as imminent in its day.”

Section II of the consensus document alludes to “the strong and wide sense of the imminent Second Advent that we find in the New Testament.” But this does not suggest that the Advent was intended to take place within the first

century A.D., nor does it support the position advocated in Dr. Ford’s sanctuary manuscript.

12. “Sacrificial blood purifies rather than defiles.”

“Christ in the Heavenly Sanctuary,” Section II, makes reference in two instances to the sacrificial significance of blood: (1) Christ as the Lamb of God and Passover lamb sacrificed for us was “God’s appointed one, whose blood is an expiation for the sins of all humanity”; (2) “We know that the blood of animals carefully selected so as to be without blemish or spot . . . was a symbol of the blood of the Son of God, who would be dying for us, purifying us of sin.” Here the cleansing function of the sacrificial blood is affirmed. These statements, however, do not deny that there is a sense in which defilement by sacrificial blood is separate and apart from the forgiven sinner.

What, then, must we conclude? Certainly that the Glacier View consensus document does not support the twelve key points of agreement Dr. Ford alleges. To withdraw his sanctuary manuscript, then, would in no way be a repudiation of the consensus statement. And certainly an examination of these twelve points highlights the necessity of having more from Dr. Ford than “in essence” ambiguities based on “his understanding” of what the “majority of his fellow teachers” agreed on at Glacier View. The arena of differences is much wider than a simple comparison between Dr. Ford’s views and the consensus statement. It must also include a comparison of his interpretations with Scripture itself and with the points established by sound principles of SDA exegesis. The ultimate question is this: How do the views of Dr. Ford measure up to the light shining from the Word of God?

# Events since Glacier View

On September 2, 1980, the General Conference President’s Executive Advisory Committee (PREXAD) carefully reviewed the current situation as it related to Dr. Desmond Ford. They considered his August 26 and September 1 letters of response to Pastor K. S. Parmenter’s letter of August 15 to him. It was the feeling of this group that on the initial reading of Dr. Ford’s replies to Pastor Parmenter’s letter it might appear that he generally complies with the requirements of the four propositions to which he was asked to respond. This group also sensed the fact that the rejection of such a letter may be judged by some as unreasonably harsh and vindictive. However, after carefully analyzing Dr. Ford’s responses and focusing on what they did *not* say as well as on what they did state, PREXAD felt his position was not sufficiently positive and was clouded by several disclaimers and the inclusion of what he terms twelve key

points. His follow-up letter of September 1, which presented additional items (dealing with the role of Ellen White as well as his relationship with those who might be carrying on activities considered subversive to the well-being of the church) omitted in his earlier response, confirmed that he was exactly where he has been on these points all along. PREXAD indicated that they realized that the gracious comments and wording of Dr. Ford’s letters made it much more difficult to reject them without being seriously misunderstood by those who do not know all the facts in the matter. The following four points summarize their assessment of Dr. Ford’s responses:

1. The lack of clear, concise, unambiguous, unqualified answers could very easily become the basis of conflict in the future, and any agreements built upon these letters would probably result in

misunderstandings and unhappy administrative relationships.

2. The Sanctuary Review Committee rejected his arguments and conclusions on the heavenly sanctuary, the investigative judgment, and the role of Ellen G. White in the church as not being sufficiently convincing to cause the church to change its distinctive beliefs in these areas, despite Dr. Ford’s postscript to his first letter affirming otherwise.

3. Although Dr. Ford has conducted himself as a Christian gentleman during the past eight months, certain negative aspects have been evident. Dr. Ford has not accepted the judgment and advice of administration, the guiding committee, or the Sanctuary Review Committee in areas considered vital to the church. Further, he seems to have failed to sense his responsibility for the effect of his speaking and his widely distributed writ-

ings and recordings, which have caused divisive controversy within the church on several continents.

4. Although Dr. Ford has pledged himself to work for the unity of the church, he has repeatedly declined to disassociate himself openly and specifically from certain activities considered to be subversive to the well-being of the church.

In light of these conclusions, PREXAD, in a spirit of deep regret, recommended to the Australasian Division that Dr. Ford be given the opportunity to withdraw voluntarily from the teaching and pastoral ministry of the Seventh-day Adventist Church, in which case his ministerial credentials would become invalid. In the event that he does not choose to do so, it was felt that, in order to be consistent with the findings and policies of the church, Dr. Ford's employing organization—the Australasian Division and Avondale College board—should relieve him of his responsibilities as a minister and teacher and withdraw his ministerial credentials.

Prior to the meeting of PREXAD on September 2, Pastor Neal Wilson met with Dr. Ford for more than an hour on the morning of August 22. During this time Pastor Wilson outlined some of the critical areas involved in his theological positions and appealed to him to consider carefully the counsel he had received from a number of individuals regarding his beliefs that are at variance with the accepted teachings of the church. In response, Dr. Ford discussed some of his views and indicated that there was no change in his position on the two crucial areas under discussion. He reaffirmed his faith in the church and expressed his feeling that he had received very kind and fair treatment during the past few months.

Dr. Ford also spoke of his new book on Revelation, indicating that when it is published it will be seen to differ in certain areas with present Seventh-day Adventist interpretations on the book of Revelation.

On the afternoon of September 4, Pastor Wilson again met with Dr. Ford in order to convey to him PREXAD's counsel to the Australasian Division based on the reaction of that group to his replies to Pastor Parmenter. Also present at this meeting was Pastor Lowell Bock, General Conference vice-president.

Point by point, the president went over with Dr. Ford the counsel being

sent to Australasia regarding his situation. Dr. Ford commented that had he been in the place administration found itself, and from their point of view, he would probably have offered the same counsel that was being given. The discussion turned to the matter of "new light" and the counsel of the Lord that such light will not contradict or negate light already given. The idea was set forth that one must submit "new light" to brethren of experience and then yield to their judgment, for there is safety in a multitude of counselors.

Pastor Wilson commented that Dr. Ford did not appear really to accept this philosophy, that he required evidence before changing an opinion, and has set up his own criteria of what is acceptable evidence—criteria that exclude the writings of Ellen G. White as being doctrinally authoritative. Pastor Wilson reasoned with Dr. Ford regarding his unwillingness to take counsel or guidance from others—even scholars who in particular areas of expertise might be considered to have a clearer understanding than he does of certain theological matters. It was pointed out to him that when one persists in having his own way and is unwilling to yield to the judgment of responsible bodies, it becomes very difficult for that individual to continue as a spiritual leader in the church.

As examples of this unwillingness to yield, Dr. Ford was reminded of the appeals made to him to modify certain matters during the preliminary study that was given to his document by the guiding committee. He had been told that his case for Antiochus Epiphanes in Daniel was weak and that it would be better to leave that point uncontested, yet he insisted on the importance of this item. His apotelesmatic principle was faulted as something that could not be sustained because it ultimately neutralized many scriptural prophecies; he was urged to see the difference between general and apocalyptic prophecies, but in these instances, too, he seemed to have ignored the advice.

The discussion turned to the matter of Ellen G. White and her role in doctrinal and theological matters. Her authority, in relation to Scripture, and the question of whether she could be considered a reliable, inspired commentary of Scripture was examined. In this area Dr. Ford set forth his viewpoint, and indicated that he cannot agree with what the church holds in this matter. Both Pastors

Wilson and Bock pleaded with him to look again at the issues, but he indicated that to change his views without evidence would be to deny his conscience. He expressed a willingness to keep silent on these things, but said that it would be impossible for him to preach or support the commonly held Adventist positions without compromising his integrity. Pastor Wilson told him that a minister cannot be silent on two such distinctive matters of doctrine and still represent the Seventh-day Adventist Church.

Dr. Ford then raised the question of others who may believe as he does on these points. Will they be asked to recant or to sign a document in order to retain their ministerial position? Pastors Wilson and Bock replied that the church has no desire whatsoever to humiliate an individual who has certain areas of doctrinal belief that trouble him and who is seeking honest answers from the church and who is willing to yield to the judgment of a multitude of counselors and brethren of experience. The church is not going to create some type of surveillance system, and, in their opinion, it never should. On the other hand, a minister who cannot conscientiously support significant doctrines of this church and who openly challenges the church, indicating that it is wrong in certain areas and always has been wrong, and who creates a divisive situation by drawing followers to himself and engaging in schismatic activities, should probably expect to be questioned to determine whether it is wise or possible for him to continue as a minister of the gospel in the Seventh-day Adventist Church. Dr. Ford seemed to accept this as a reasonable position.

In conclusion, Pastor Wilson made an earnest appeal to Dr. Ford to stay close to the Lord, and also to stay close to this church and its leaders. He reminded Dr. Ford that, almost without exception, others who have challenged the church in these very same areas have gone on to leave the church completely and often to lose all interest in spiritual things. Pastor Wilson expressed his conviction that in light of past history, if Dr. Ford came through this experience in a positive way, maintaining a strong allegiance to the church, it would be a unique exhibit of God's grace. He said that he was praying that such an exhibit would be the result in Dr. Ford's case.

Pastor Bock offered a beautiful prayer of intercession in behalf of Dr. Ford and his wife and son. Then the men parted.

# Christ in the heavenly sanctuary

The following statements on fundamental denominational teachings involving Christ and His High Priestly ministry and the role of the Ellen G. White writings in doctrinal matters were formulated and accepted by the Sanctuary Review Committee, at Glacier View Ranch, Colorado, August 10 to 15, 1980.

The doctrine of Christ our High Priest in the heavenly sanctuary brings us assurance and hope. It invested the lives of the pioneers of the Seventh-day Adventist Church with meaning; it still is a fruitful field for our contemplation and spiritual growth.

This distinctive teaching was reaffirmed in the Statement of Fundamental Beliefs adopted by the General Conference session at Dallas in April 1980. Our continuing conviction was there expressed as follows:

"There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross. He was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. In that typical service the sanctuary was cleansed with the blood of animal sacrifices, but the heavenly things are purified with the perfect sacrifice of the blood of Jesus. The investigative judgment reveals to heavenly intelligences who among the dead are asleep in Christ

and therefore, in Him, are deemed worthy to have part in the first resurrection. It also makes manifest who among the living are abiding in Christ, keeping the commandments of God and the faith of Jesus, and in Him, therefore, are ready for translation into His everlasting kingdom. This judgment vindicates the justice of God in saving those who believe in Jesus. It declares that those who have remained loyal to God shall receive the kingdom. The completion of this ministry of Christ will mark the close of human probation before the Second Advent."

The present paper is an elaboration of the Dallas statement. It sets forth the consensus of the Sanctuary Review Committee, which convened August 10-15, 1980, at Glacier View, Colorado. The committee sought to make a serious and frank appraisal of our historic positions, evaluating them in the light of criticisms and alternative interpretations that have been suggested. Such suggestions are beneficial in that they drive us to study, force us to clarify our understanding, and thereby lead us to sharper insights and a deeper appreciation of the truths that have shaped the Advent Movement.

Thus the doctrine of the sanctuary, which meant so much to early Adventists, shines on believers in our day. To see it more clearly is to see Christ more clearly; and this vision will revive Christian life and give power to our preaching and witness.

## I. The significance of the doctrine

Although the sanctuary symbolism is prominent throughout Scripture, with Christ as High Priest being the dominant idea of the book of Hebrews, Christian

thought has given relatively little attention to this subject. In the nineteenth century, however, there was a sudden flowering of interest in Christ in the heavenly sanctuary. Our pioneers brought together the ideas of Leviticus, Daniel, Hebrews, Revelation, and other scriptures in a unique theological synthesis that combined the high-priesthood of Christ with the expectation of the end of history. Christ was not merely ministering in the sanctuary above; He had entered upon the final phase of that ministry, corresponding to the Day of Atonement of Leviticus 16.

For the earliest Seventh-day Adventists this new doctrine was "the key which unlocked the mystery of the disappointment of 1844" (*The Great Controversy*, p. 423). It was the means by which these firm believers in the imminent return of Jesus could come to terms with their unfulfilled expectations. It gave them a new sense of religious identity; it filled their lives with meaning, for it "opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people."—*Ibid.* Thus they could see that although they had been mistaken, they had not been utterly deluded; they still had a mission and a message.

The belief that Christ is our High Priest in the heavenly sanctuary is not a relic from our Adventist past; it illumines all other doctrines; it brings God and His salvation "near" to us in a way that gives us "full assurance" (Heb. 10:22); it shows us that God is on our side.

In heaven above there is One who "always lives to make intercession" for us (Heb. 7:25, R.S.V.). He is Jesus, our High Priest, who "in the days of his flesh" (chap. 5:7) suffered, endured the test, and died for us. He is able to "sympathize with our weaknesses" (chap. 4:15, R.S.V.) and sends forth timely help from the throne of grace (chaps. 2:18; 4:16). So we may come boldly into the presence of God, knowing that we are accepted through the merits of our Mediator.

The doctrine of the sanctuary gives us a new view of ourselves. Humanity, despite its frailties and rebellion, is important to God and is loved supremely by Him. God has shown His regard for us by taking human nature upon Himself, and bearing it forever in the person of Christ, our heavenly High Priest. We are



the people of the Priest, the community of God that lives to worship Him and to bring forth fruit to His glory.

This doctrine also opens a new perspective on the world. We see it as part of a cosmic struggle, the "great controversy" between good and evil. The heavenly sanctuary is the divine headquarters in this warfare; it guarantees that eventually evil will be no more, and God will be all and in all (1 Cor. 15:28). His work of judgment that issues from the sanctuary results in a redeemed people and a re-created world.

## II. The sources of our understanding

While the sanctuary theme runs throughout Scripture, it is seen most clearly in Leviticus, Daniel, Hebrews, and Revelation. These four books, which attracted the attention of the first Adventists, remain the focus of our ongoing study of the sanctuary in heaven.

In terms of emphasis, these books fall into pairs. Whereas Leviticus and Hebrews are concerned primarily with the priestly functions associated with the sanctuary, Daniel and Revelation relate the divine activity in the sanctuary to the end of the world. Thus we may say that a major thrust of the first pair is intercession, while a major thrust of the second is judgment.

The book of Leviticus describes the various services of the Old Testament sanctuary. We read of the continual sacrifices, presented every morning and evening, for the people of Israel (Lev. 6:8-13). We read also of several types of individual offerings to express confession, thanksgiving, and consecration (chapters 1-7). And the climax of the whole system of sacrifices, the Day of Atonement, is described in detail (chapter 16).

The book of Hebrews compares and contrasts these services with the sacrifice of Jesus Christ on Calvary (chap. 9:1-10:22). It argues that by His once-for-all death Jesus accomplished what Israel's repeated offerings could never achieve. He is the reality symbolized by the Day of Atonement sacrifices, as by all the ancient services. Although it has been suggested that these references in Hebrews show that the eschatological Day of Atonement began at the cross, Hebrews is not in fact concerned with the question of time; it concentrates rather on the all-sufficiency of Calvary. For answers to our questions regarding the timing of events in the heavenly sanctuary, we look to the books of Daniel and Revelation. In particular the

"time prophecies" of Daniel 7 to 9 remain crucial for the Adventist understanding of the sanctuary. They point beyond the first advent of Christ to God's final work of judgment from the heavenly sanctuary.

The precise meaning of the Old Testament prophecies is a matter that calls for ongoing study. This investigation must seek to be true to the varied nature of the individual prophecies, to take account of the differing perspectives of the readers (in Old Testament, New Testament, and modern times), to discern the divine intent in the prophecies, and to maintain the tension between divine sovereignty and human freedom. Furthermore, his study must give due weight to the strong and widespread sense of the imminent Second Advent that we find in the New Testament (e.g., Rom. 13:11-12; 1 Cor. 7:29-31; Rev. 22:20).

The writings of Ellen White also contain much material dealing with Christ in the heavenly sanctuary (e.g., *The Great Controversy*, pp. 409-432, 479-491, 582-678). They highlight the significance of the events of 1844 in the divine plan, and the final events that proceed from the throne of God. These writings, however, were not the source of our pioneers' doctrine of the sanctuary; rather, they confirmed and supplemented the ideas that the early Adventists were finding in the Bible itself. Today we recognize the same relationship: the writings of Ellen White provide confirmation of our doctrine of Christ in the heavenly sanctuary and supplement our understanding of it.

In the remainder of this paper, we offer a brief explanation of this doctrine. The Biblical material on which the doctrine is based falls into two related phases. We turn to the first of these: intercession.

## III. The intercessory ministry of Christ

The Old Testament sacrificial system was given by God. It was the way of salvation by faith for those times, educating the people of God to the dreadful character of sin and pointing forward to God's way of bringing sin to an end.

But there was no efficacy in these multiplied sacrifices as such. Sin is a moral offense, not to be resolved by the slaughter of animals. "It is impossible that the blood of bulls and goats should take away sins" (Heb. 10:4, R.S.V.). In Jesus Christ alone can sin be removed. Not only is He our High Priest, He also is our Sacrifice. He is "the Lamb of God, who takes away the sin of the world" (John 1:29, R.S.V.), the Pass-

over Lamb sacrificed for us (1 Cor. 5:7), God's appointed One whose blood is an expiation for the sins of all humanity (Rom. 3:21-25).

In the light of Jesus Christ all the services of the Old Testament sanctuary find their true meaning. Now we know that the Hebrew sanctuary itself was but a figure, a symbol of the true sanctuary "which is set up not by man but by the Lord" (Heb. 8:2, R.S.V.; 9:24), a far more glorious reality than our minds can comprehend (*Patriarchs and Prophets*, p. 357). Now we know that all the Levitical priests and Aaronic high priests were but prefigurations of the One who is the great High Priest because He is in Himself both God and man (chap. 5:1-10). Now we know that the blood of animals carefully selected so as to be without blemish or spot (e.g., Lev. 1:3, 10), was a symbol of the blood of the Son of God, who would, by dying for us, purify us of sin (1 Peter 1:18-19).

This first phase of the heavenly ministry of Christ is not a passive one. As our Mediator, Jesus continually applies the benefits of His sacrifice for us. He directs the affairs of the church (Rev. 1:12-20). He sends forth the Spirit (John 16:7). He is the leader of the forces of right in the great conflict with Satan (Rev. 19:11-16). He receives the worship of heaven (chap. 5:11-14). He upholds the universe (Heb. 1:3; Rev. 3:21).

All blessings flow from the continuing efficacy of Christ's sacrifice. The book of Hebrews highlights its two great achievements: it provides unhindered access to the presence of God, and it thoroughly removes sin.

Despite the importance of the Old Testament sanctuary, it represented limited access to God. Only those born to the priesthood could enter it (Heb. 9:1-7). But in the heavenly sanctuary Christ has opened for us the door to the very presence of God; by faith we come boldly to the throne of grace (chap. 4:14-16; also 7:19; 10:19-22; 12:18-24). Thus the privileges of every Christian are greater even than those of the high priests of the Old Testament.

There is no intermediate step in our approach to God. Hebrews stresses the fact that our great High Priest is at the very right hand of God (chap. 1:3), in "heaven itself . . . in the presence of God" (chap. 9:24). The symbolic language of the Most Holy Place, "within the veil," is used to assure us of our full, direct, and free access to God (chaps. 6:19-20; 9:24-28; 10:1-4).

And now there is no need for further

offerings and sacrifices. The Old Testament sacrifices were "imperfect"—that is, incomplete, unable to make a final end of sin (chap. 9:9). The very repetition of the sacrifices signified their inadequacy (chap. 10:1-4). In contrast, God's appointed Sacrifice accomplished what the old ones could not, and thus brought them to an end (chap. 9:13-14). "Every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God" (chap. 10:11-12, R.S.V.).

So Calvary is of abiding consequence. Unlike any other event in history, it is unchanging in its power. It is eternally present, because Jesus Christ, who died for us, continues to make intercession for us in the heavenly sanctuary (chap. 7:25).

This is why the New Testament rings with confidence. With such a High Priest, with such a Sacrifice, with such intercession, we have "full assurance" (chap. 10:22). Our confidence is not in ourselves—in what we have done or what we can do—but in Him and what He has done and still does.

This assurance can never take lightly the Sacrifice that has provided it. As we by faith look to Jesus in the heavenly sanctuary—our sanctuary—and the services He there performs, we are empowered by the Spirit to live holy lives and provide an urgent witness to the world. We know that it is a fearful thing to despise the blood that has redeemed us (chaps. 6:4-6; 10:26-31; 12:15-17).

The final phase of Christ's ministry in the heavenly sanctuary is that of judgment, vindication, and cleansing. We should be clear, however, that while Christ is Judge, He is still our Intercessor. We look first at the time of the judgment and then at its nature.

#### IV. The time of the judgment

The prophetic period of 2300 days (Dan. 8:14) remains a cornerstone of the Adventist understanding of the final judgment. Although this part of our doctrine of the sanctuary is the one most frequently questioned, careful study of the criticisms in the light of the Scriptures confirms its importance and validity.

Three aspects of this prophecy, especially, have been called into question: the year-day relationship; the meaning of the word translated "cleansed" (Dan. 8:14, K.J.V.) and its connection with the Day of Atonement (Lev. 16); and the

context of the prophecy.

The year-day relationship can be Biblically supported, although it is not explicitly identified as a principle of prophetic interpretation. It seems obvious, however, that certain prophetic time periods are not meant to be taken literally (e.g., the short periods in Revelation 11:9, 11). Furthermore, the Old Testament provides illustrations of a year-day interchangeability in symbolism (Gen. 29:27; Num. 14:34; Eze. 4:6; Dan. 9:24-27). The year-day relationship also is recognizable in the interlocking of Daniel 8 and 9. Additional support is found from parallel prophecies of the 1260 days-years in Daniel and Revelation (Dan. 7:25; Rev. 12:14; 13:5). Since the prophecy of Daniel 8 is parallel to those of chapters 2, 7, and 11-12, all of which culminate in the kingdom of God at the end of history, it is proper to expect the period represented by the 2300 days to reach to the end time (Dan. 8:17). This is made possible for us by the exegetical application of the year-day relationship.

According to many older versions of the Bible, at the end of the 2300 days the sanctuary is to be "cleansed." The Hebrew word here is *nišdaq*, which has a broad range of possible meanings. Its basic idea is "make right," "justify," "vindicate," or "restore"; but "purify" and "cleanse" may be included within its conceptual range. In Daniel 8:14 it is evident that the word denotes the reversal of the evil caused by the power symbolized by the "little horn," and hence probably should be translated "restore." While there is, therefore, not a strong verbal link between this verse and the Day of Atonement ritual of Leviticus 16, the passages are, nevertheless, related by their parallel ideas of rectifying the sanctuary from the effects of sin.

Daniel 8 presents the contextual problem of how to relate exegetically the cleansing of the sanctuary at the end of the 2300 days with the activities of the "little horn" during the 2300 days. This wicked power casts down the place of the sanctuary (Dan. 8:11) and thus occasions the need for its restoration or purification. The "little horn," however, is on earth, whereas we understand the sanctuary to be in heaven. But a careful study of Daniel 8:9-26 points to a solution of this difficulty. It becomes clear that heaven and earth are interrelated, so that the attacks of the "little horn" have a cosmic, as well as historical, significance. In this way we may see how the restoration of the heavenly sanctuary corresponds to—and is a reversal of—

the earthly activity of the "little horn." But while we believe that our historic interpretation of Daniel 8:14 is valid, we wish to encourage ongoing study of this important prophecy.

Our conviction that the end of the prophetic period of 2300 days in 1844 marks the beginning of a work of judgment in heaven is supported by the parallelism of Daniel 8 with Daniel 7, which explicitly describes such a work, and by the references to heavenly judgment in the book of Revelation (chaps. 6:10; 11:18; 14:7; 20:12-13).

Thus our study reinforces our belief that we have indeed come to the time of pre-Advent judgment, which historically we have termed the "investigative judgment." We hear again God's call to proclaim the everlasting gospel around the world because "the hour of his judgment is come" (chap. 14:6-7).

#### V. The nature of judgment

The teaching of "judgment to come" has a firm base in Scripture (Eccl. 12:14; John 16:8-11; Acts 24:25; Heb. 9:27; etc.). For the believer in Jesus Christ, the doctrine of judgment is solemn but reassuring, because the judgment is God's own intervention in the course of human history to make all things right. It is the unbeliever who finds the teaching a subject of terror.

The work of divine judgment that issues from the heavenly sanctuary has two aspects: One centers in God's people on earth; the other involves the whole universe as God brings to a successful conclusion the great struggle between good and evil.

Scripture tells us that we "must all appear before the judgment seat of Christ" (2 Cor. 5:10), and that we are to give account for even the "idle word" (Matt. 12:36). This aspect of the end-time events reveals who are God's (see *The Great Controversy*, pp. 479-491). The overarching question concerns the decision we have made with respect to Jesus, the Saviour of the world. To have accepted His death on our behalf is to have passed already from death to life, from condemnation to salvation; to have rejected Him is to be self-condemned (John 3:17-18). So this end-time judgment at the close of the 2300-day period reveals our relationship to Christ, disclosed in the totality of our decisions. It indicates the outworking of grace in our lives as we have responded to His gift of salvation; it shows that we belong to Him.

The work of judging the saints is part

of the final eradication of sin from the universe (Jer. 31:34; Dan. 12:1; Rev. 3:5; 21:27). At the close of probation, just before the final events in the history of our earth, the people of God will be confirmed in righteousness (Rev. 22:11). The divine activity from the heavenly sanctuary (chap. 15:1-8) will issue in the sequence of events that at length will purge the universe of all sin and Satan, its originator.

For the child of God, knowledge of Christ's intercession in the judgment brings assurance, not anxiety. He knows that One stands in his behalf, and that the work of judgment is in the hands of his Intercessor (John 5:22-27). In the righteousness of Christ the Christian is secure in the judgment (Rom. 8:1). Moreover, the judgment heralds the hour of transition from faith to sight, from earthly care and frustration to eternal joy and fulfillment in the presence of God.

God's judgment, however, is concerned with more than our personal salvation; it is cosmic in scope. It unmasks evil and all evil systems. It exposes hypocrisy and deceit. It restores the rule of right to the universe. Its final word is a new heaven and a new earth, in which righteousness dwells (2 Peter 3:13), one pure song of love from Creation to creation (*ibid.*, pp. 662-678).

And in this act of divine judgment, God Himself is shown to be absolutely just. The universal response to His final acts from the heavenly sanctuary is, "Great and wonderful are thy deeds, O Lord God the Almighty! Just and true are thy ways, O King of the ages!" (Rev. 15:3, R.S.V.).

### Conclusion

This doctrine of Christ in the heavenly sanctuary, this unique teaching of Seventh-day Adventists, invites earnest study on the part of every believer. Our pioneers found it by diligent searching of the Word and became motivated by it. We too must find it for ourselves and make it our own. We must come to realize that "the sanctuary in heaven is the very center of Christ's work in behalf of men," and that His ministry there "is as essential to the plan of salvation as was His death upon the cross" (*The Great Controversy*, pp. 488, 489).

As we seek to know and understand Christ in the heavenly sanctuary as fervently as did the first Adventists, we shall experience the revival and reform, the assurance and hope, that come with a clearer view of our great High Priest.

# The role of the Ellen G. White writings in doctrinal matters

The Seventh-day Adventist Church from its beginning has recognized the existence of the gifts of the Spirit as promised by our Lord for building up the body of Christ. Among these is the gift of prophecy (Eph. 4:10-13). The following statement on the gift of prophecy was adopted at the General Conference session in April, 1980, as part of the Statement of Fundamental Beliefs:

"One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth and provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested."

The Scriptures of the Old and New Testaments are divinely inspired. This canon of Scripture is the standard of faith and practice. Ellen G. White was inspired in the same sense as were the Bible prophets, but her ministry and writings were given to exalt the Bible. Ellen G. White's writings, by her own testimony, were not intended to give new doctrine, but to direct minds to the truths already revealed in Scripture (*Testimonies*, vol. 5, pp. 663-665; *Early Writings*, p. 78).

While the fundamental doctrines of the church are structured on the author-

ity of Biblical writers, expanded understanding and insight toward their full development may be found in Ellen G. White's writings. These writings also confirm Biblical truth, without in the least intending to inhibit serious research built upon sound principles of interpretation.

Recognizing that the operation of the Holy Spirit in the life and writings of Ellen G. White over a period of approximately 70 years resulted in a growth of her understanding of the Bible and God's activities in behalf of humanity, we believe that her authority transcends that of all noninspired interpreters.

We see need for a careful exposition of the Ellen G. White writings. Not all her uses of Scripture were designed to provide a strict exposition of the Biblical text. At times she employs Scripture homiletically. At other times she looses passages from their Biblical context for special applications. Again, she may use Biblical language merely for literary style. Ellen G. White's total context and situation in life, with attention to time and place, must always be taken into consideration.

We affirm that the Ellen G. White writings are significant for our day as underscored by her statement "Whether or not my life is spared, my writings will go constantly speak, and their work will go forward as long as time shall last."—*Selected Messages*, book 1, p. 55.

---

# Statement on Desmond Ford document

---

*The following working document was prepared at the Glacier View meeting by a committee of six members (including specialists in Old Testament, New Testament, and systematic theology) in order to define some of the major points of difference between Dr. Ford's positions, as set forth in his manuscript "Daniel 8:14, the Day of Atonement, and the Investigative Judgment," and the statement of "Fundamental Beliefs of Seventh-day Adventists" recently voted at the General Conference session in Dallas. The document was carefully reviewed by a twenty-eight member screening committee, approximately twenty of whom were present, as well as the committee of six. The document was read to the plenary session before it concluded its work at Friday noon; however, no vote was taken, nor were copies distributed. The committee felt that Dr. Desmond Ford should first be presented with a copy to ascertain whether the document rightly represented his views. Dr. Ford responded by stating that, with the exception of points 1 and 4, the document was a fair representation of his views as expressed in his 990-page paper. It is understandable why Dr. Ford objected to the first point. However, evidence supporting this statement appears elsewhere in this issue. Dr. Ford presented a short modifying statement regarding the fourth point, which was taken into consideration, and appropriate changes were made. Page numbers appearing in parentheses throughout the document refer to Dr. Ford's manuscript.—Editors*

---

After study of Dr. Desmond Ford's document "Daniel 8:14, the Day of Atonement, and the Investigative Judgment," the following preliminary report regarding the validity of some of the author's views is submitted:

First, we express appreciation to Dr. Ford for his many years of diligent service for the church. We recognize his talents as a teacher and preacher. His ministry has stimulated the minds of thousands of students and believers. His wealth of knowledge and personal life style have been the source of blessing for many.

We gratefully acknowledge the author's deep concern that our presentation of the sanctuary doctrine be done in such a manner as to "recommend it to the best minds of non-Adventists, as well as our own people, and be able to survive the most searching scrutiny" (p. 5).

We further acknowledge that his manuscript has encouraged a deeper and more careful examination of the Biblical foundation for our traditional view of the sanctuary doctrine. However, while we have gladly and with good intention stated some of the positive aspects of the author's ministry, we must in fairness state that some of his activities have been neither a source of strength nor in the best interests of our church.

We feel it necessary to state that we

cannot agree with certain views set forth in his document, which we regard as major aspects of his theological position on the sanctuary doctrine. These disagreements are as follows:

1. *Methodology.* We recognize the enormous amount of time and energy the author has invested in his document, which with appendixes constitutes a sizable work of nearly 1,000 pages. However, because of the size of the manuscript, with its numerous footnotes and references, which will be impressive if not coercive to many readers, we feel it imperative to make a statement on its accuracy.

After a preliminary examination of the author's use of references and sources, we find that in various instances they have either been taken out of context or used indiscriminately and thus not in harmony with the quoted writers' original intent. This is true of both secular and Spirit of Prophecy statements.

2. *The Day of Atonement in the Book of Hebrews.* In his position paper, Dr. Ford asserts emphatically that the Epistle to the Hebrews teaches that the risen Christ, by virtue of His own blood or sacrificial death, entered into the heavenly Most Holy Place at His ascension (pp. 187, 195). The cleansing of "the heavenly things" mentioned in Hebrews 9:23, he also believes, applies only to the initial New Testament period (pp. 169, 191).

The Day of Atonement sacrifice, as well as the other Levitical sacrifices and the high priest's entrance into the Most

Holy Place, finds fulfillment, according to Ford, in Christ's death and ascension into the presence of God (p. 253). Christ, then, as the high priest at God's right hand, has opened up a new access and center of worship for the people of God (p. 244).

Ford declares that he can find in Hebrews no allusion to Daniel (p. 169) or any reference to a two-phased ministry of the risen Christ (p. 163). He does affirm, however, the reality of the heavenly sanctuary (p. 240).

There is basic agreement that Christ at His ascension entered into the very presence of God, as symbolized by the earthly high priest's entrance on the Day of Atonement. There is also general acceptance that neither Daniel nor a two-phased ministry are referred to in the Epistle to the Hebrews. But we do deny that His entrance into the presence of God (1) precludes a first-apartment phase of ministry or (2) marks the beginning of the second phase of His ministry.

Ford believes that the heavenly sanctuary intercession of Christ finds a providential crisis in what he understands to be the rediscovery of the gospel through a new appreciation of sanctuary symbolism (p. 260). This rediscovery he relates to the 1844 movement and the visions of Ellen G. White (p. 260). However, Ford denies that Christ's heavenly ministry climaxes in the initiation of a judgment-intercession, beginning in 1844 (pp. 595, 261).

Ford does believe that the Day of Atonement imagery finds fulfillment in judgment—even pre-Advent judgment—in the book of Revelation (pp. 449, 650). This latter, however, is a declaration at the close of Christ's heavenly intercession just before the Second Advent; it is not a heavenly judicial process beginning in 1844 (p. 595). The proclamation that providentially began in 1844 refers, in Ford's opinion, only to the believer's present decision of faith and the future pre-Advent judgment, but not to a present judicial process in heaven (pp. 652, 260-261).

This is an unwarranted reduction of Adventist belief.

3. *The Phrase "Within the Veil" as Found in Hebrews 6:19, 20.* We acknowledge the insights in Dr. Ford's study of the letter to the Hebrews; however, we disagree with the theological implications he draws from the phrase "within the veil."

We do not believe that the phrase was intended to mean that from the time of

His ascension Christ has been engaged in a ministry equivalent to that which the Old Testament high priest performed once a year in the second apartment of the tabernacle on the Day of Atonement, to the exclusion of the daily phase of the priestly ministry. "Within the veil," we believe, was intended to convey the conviction that, since Christ's ascension, we have full, free, and direct access to the very presence of God.

The Old Testament believer had limited access to that presence by means of the high priest, who entered with fear and with limited effectiveness the Most Holy Place of the earthly tabernacle once a year. Since our Lord's ascension the believer has had full and free access to the presence of God through Christ. Through His sacrifice on the cross He has opened a new way to the presence of God so that we have continual and confident access to Him.

"Within the veil" refers to this symbolic picture of the presence of God in a first-century application of the Day of Atonement imagery rather than the antitypical fulfillment of the Old Testament type. This way of speaking in no way precludes our understanding of Christ's two-phased mediatorial ministry in the heavenly sanctuary, which the letter to the Hebrews neither teaches nor denies.

4. *Year-Day Principle.* While Dr. Ford professes a belief in the year-day principle as a useful tool of Biblical interpretation, we regret that he does not see fit to apply the principle to the time prophecies of Daniel. He operates with the presupposition that all Old Testament prophecies were to be fulfilled by the first century A.D., which prevents him from using the year-day principle.

Dr. Ford believes that the year-day tool became a providential discovery "after the Advent hope of the early church had faded away" (p. 294). But coupled with his uncertainty regarding the use of the year-day principle is his uncertainty regarding the dates for the beginning and ending of the time prophecies of Daniel (pp. 320, 321, 344).

Because Ford believes that the year-day principle was not God's original intent for Daniel's time prophecies, he believes its present use, in harmony with God's "providential" arrangement, should not be with punctiliar precision.

We believe, however, that the year-day principle is a valid hermeneutical tool and called for by the context containing the time prophecies. When the context relates to historical narrative

with literal people, literal time periods are used in Daniel 1, 3, 5, and 6. In the apocalyptic passages, when time periods accompany symbolic figures, it is natural and appropriate to expect those time periods also to be symbolic in nature. Numerous other reasons help the prophetic interpreter to distinguish between literal and symbolic time.

We further believe that all of the apocalyptic prophecies in which time elements are found have stood the pragmatic test. That is, their predicted events did occur at the intervals expected, according to the application of the year-day principle.

In reference to Daniel 8:13, 14, we believe that the context requires the use of the year-day principle, and thus a fulfillment beginning in 457 B.C. and ending in A.D. 1844.

We thus reject Dr. Ford's assertion that Daniel 8:14 "applies also to every revival of true religion where the elements of the kingdom of God, mirrored in the sanctuary by the stone tablets and the mercy seat, are proclaimed afresh, as at 1844" (p. 356).

5. *Apotelesmatic Principle.* Dr. Ford uses the apotelesmatic principle to affirm that "a prophecy fulfilled, or fulfilled in part, or unfulfilled at the appointed time, may have a later or recurring, or consummated fulfillment" (p. 485).

In short, by his usage of this hermeneutical principle, Dr. Ford is able to accept multiple reinterpretations and applications of prophetic symbols and statements. Almost a corollary to this principle is the author's borrowed axiom: "All are right in what they affirm and wrong in what they deny" (p. 505).

We reject the use of this axiom, whether explicit or implied, because with its use no positively stated assertion could ever contradict another positively stated assertion. With this guiding axiom coupled with the apotelesmatic principle, the author says that all prophetic interpretations by all four prophetic schools—preterists, historicists, futurists, and idealists—are correct (*ibid.*).

When he applies the apotelesmatic principle to Daniel 8:13, 14, we discover that the original meaning or purpose of these verses should have been fulfilled sometime after the postexilic restoration. If the Jewish nation had been faithful in proclaiming the gospel, and thus preparing the world for the Messiah, "that Messiah would have been confronted at His coming by the eschatological tyrant Antichrist ('little horn')."

Antichrist would have been successful in his initial warfare against God's people and truth for 2300 days, but then Christ would have brought him to his end, with none to help him. Having broken Antichrist 'without hand' the kingdom of the Rock of Ages would have become God's holy mountain filling the whole earth for eternity" (p. 485).

In this brief scenario, Dr. Ford has interpreted, by means of the apotelesmatic principle, Daniel 2, 7, 8, 9, and 11. He could do it only by denying the year-day principle and the historicist method of interpretation.

However, though Israel was not faithful, the "main idea" of Daniel's prophecies would yet be fulfilled "in principle" in later events (*ibid.*). Thus, the "little horn," for example, would be fulfilled in Antiochus Epiphanes, in pagan Rome, in papal Rome, and in Satan's manifestation just before and after the millennium. Each of these entities would experience judgment and be destroyed with none to help them, thus "fulfilling" "in principle" the intent of Daniel's prophecies. "These successive judgments were predicted by 'then shall the sanctuary be justified.' Every era of revival of the truths symbolized in the sanctuary may claim to be a fulfillment of Daniel 8:14" (p. 486).

Although we recognize the possibility of more than one fulfillment (when the context requires it or when a later inspired writer makes the application), we must reject Ford's usage of the apotelesmatic principle, because it lacks external control. Any principle of interpretation that permits any prophecy to mean many things is not a helpful tool.

6. *Use of Šadaq in Daniel 8:14.* The niphil use of the root *šadaq* in Daniel 8:14 is unique in the Old Testament. Though the basic meaning of the root *šadaq* is "to be right," "to justify," "to restore," the semantic range of this root includes the meaning "to cleanse." This is evident from (1) the use of *šadaq* with *taher* ("to cleanse," "to purify"; e.g., in Job 4:17) in synonymous parallelism and *zakah* ("to cleanse," "to purify"; e.g., in Job 15:14), (2) the translation of *šadaq* in several versions, and (3) the hithpael use of the root *šadaq* (the hithpael, like the niphil, is passive or reflexive) in Genesis 44:16.

Though Ford, in a number of places in his document, allows for the translation of *šadaq* in Daniel 8:14 as "to cleanse" (p. 348), he also remarks categorically in his listing of the church's assumptions for its interpretation of the sanctuary:

"That 'cleansed' is an accurate translation in Daniel 8:14. (*Though this is certainly not the case*)" (p. 290, italics ours).

While we agree with Ford that there does not appear to be an explicit verbal link between *šadaq* of Daniel 8:14 and Leviticus 16, it seems that he does not give due weight to the meaning "to cleanse" (which we consider justifiable in the context of Daniel 8:9-14) and the possibility of a relationship with Leviticus 16, particularly in the light of the common ideas between the two passages.

7. *The Relationship of Daniel 7, 8, and 9.* Dr. Ford claims that Daniel 9:24-27 (the 70-week prophecy) parallels Daniel 8:14 (the 2300-day prophecy) rather than being a segment of the 2300-day prophecy (p. 403). He further suggests that both chapters 9:24-27 and 8:14 parallel Daniel 7:9-14 (court scene in heaven) (pp. 368-376).

While the apocalyptic time prophecy of Daniel 8 basically parallels that of Daniel 7 (as well as Daniel 2), it also amplifies Daniel 7 considerably. The prophecies of Daniel 2, 7, and 8 began with either Babylon or Persia and take the reader to the end of human history (the eschaton).

However, we do not find the argument valid that Daniel 9:24-27 parallels both Daniel 7 and Daniel 8:14, since the time and subject matter of these passages differ.

8. *Antiochus Epiphanes.* Regarding the little horn of Daniel 8 and its parallelism in Daniel 11, Dr. Ford holds that "only Antiochus Epiphanes fulfilled the chief specifications of Daniel 8's little horn, and the vile person of Daniel 11. All other fulfillments, such as pagan and papal Rome, are fulfillments in principle rather than in detail" (p. 469).

As far as Rome is concerned, he affirms that "all attempts to make Rome the *first and major* fulfillment of all the specifications of the little horn ignore both the symbolism and the interpretation" (p. 383, italics his). On the contrary, we believe that while Antiochus Epiphanes bears some resemblance to the description of the little horn, pagan and papal Rome fulfill the specifications of this prophetic symbol.

9. *Saints in Judgment.* In the context of a discussion of the judgment of Daniel 7, Dr. Ford's claim that "the Son of Man judges the little horn and delivers the beast to the flames" (p. 365), his stress on the judgment of the little horn, and his contention that in Daniel 7 "unbe-

lievers, not believers, are the 'eye' of that storm (i.e., the judgment)" (p. 369) are all dubious.

Nowhere in Daniel 7 does the "Son of Man" judge either the little horn or the beast. While it is true that the little horn power, which receives punishment as its reward, is judged indirectly in Daniel 7, it also is clear that God's people, who receive the eternal kingdom after the judgment has sat, are all judged worthy of the ultimate covenant blessings. Both the apocalyptic sections of Daniel (chaps. 7:21, 22 and 12:1-3) and the historical chapters depict God's people on trial (e.g., chapter 1, where the Hebrew worthies are on trial; chapter 3, where Daniel's friends are tested; chapter 6, where Daniel is tried). The judgment reveals those who have retained their intimate covenantal relationship with God. The motif of the judgment of God's people is further supported in numerous instances within classical prophecy.

10. *The Role of Ellen White in Doctrinal Understanding.* One cannot be a Seventh-day Adventist very long and not recognize that our theology is shaped to a significant degree by the ministry of Ellen G. White. Her philosophy of history as reflected in her "great controversy theme" and her concern for the development of the whole person are but two examples of insights she has provided that have helped to illuminate the Scriptures and to foster serious Bible study within the church.

This means that Seventh-day Adventists recognize in Ellen G. White an authority in doctrine and life that is second only to that of the Scriptures. She was not, nor ever pretended to be, an expert in Biblical languages or in other technical disciplines related to Biblical interpretation. Yet, as her understanding grew under the inspiration of the Holy Spirit, she provided counsel for the church that has helped it to confirm light found in the Word of God and to avoid doctrinal errors that threatened its very existence. The Seventh-day Adventist Church holds the writings of Ellen G. White in the highest regard as a source of doctrinal understanding.

For these reasons we believe that some of Dr. Ford's statements regarding Ellen G. White's ministry to the church in doctrinal areas will be misunderstood. Some Adventists have inferred that in Dr. Ford's view Ellen White's authority does not extend to doctrinal issues. On this point the Seventh-day Adventist position is that a prophet's authority cannot justifiably be limited in this way.

# Additional study materials available

## **Biblical Research Institute**

"Critique of 1844 Re-Examined," by P. Gerard Damsteegt. 48 pages. \$1.25.  
*The Seventy Weeks of Daniel 9:24-27*, by Gerhard F. Hasel. 45 cents each; ten or more, 35 cents each.

*The Seventy Weeks of Dan. 9: An Exegetical Study*, by J. Doukhan. \$1.00  
*A Symposium of Biblical Hermeneutics*, ed. by Gordon Hyde. \$4.00.

### *Glacier View Papers:*

"Apocalyptic Prophecy: A Brief Introduction to Its Nature and Interpretation (With Special Attention to Daniel and Revelation)," by Kenneth A. Strand. 22 pages. \$1.00.

"Blood and OT Sacrifice: Cleansing and Defilement by Blood," by Gerhard F. Hasel. 24 pages. \$1.00.

"Daniel and the Judgment," by William H. Shea. 461 pages. \$6.00.

"Exegesis of Selected Passages of Hebrews 8 and 9," by A. P. Salom. 39 pages. \$1.00.

"The Ministry of Christ as High Priest in Heaven: Some Suggestions Toward a Theology of the Sanctuary," by Fritz Guy. 24 pages. \$1.00.

"Relationship of the Ellen G. White Writings to the Bible on the Sanctuary Issue," by P. Gerard Damsteegt. 51 pages. \$1.00.

Set of six Glacier View papers: \$8.00.  
*Post-Glacier View Manuscript:*

"Apotelesmatic Principle, The," by William H. Shea. 44 pages. \$1.00.

*Order from:* Biblical Research Institute, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## **Ellen G. White Estate**

"A. L. White Comments on the SDA Forum Presentation at Pacific Union College, October 27, 1979."

"At the General Conference of 1905," by Arthur L. White.

"The Integrity of the Sanctuary Truth: A Group of Ellen G. White Statements Made in 1905, 1906, and 1907 Regarding Elder A. F. Ballenger's Teachings" (MS Release # 760).

"The Investigative Judgment in the Writings of Ellen G. White," by Rob-

ert Olson.

*Cost:* \$1.25 per set (includes postage and handling).

*Order from:* Ellen G. White Estate, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## **Ministerial/Stewardship Association**

*Christ's Atoning Ministry on the Cross*, by Raoul Dederen, and *Christ's Atoning Ministry in Heaven*, by Gerhard F. Hasel (combined in single insert in January, 1978, *MINISTRY*). 35 cents each; ten or more, 25 cents each.

*Foundations of the Seventh-day Adventist Message and Mission*, by P. Gerard Damsteegt (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Company, 1977). 348 pages. \$7.95.

"Further Comments on the Methodology Used in the Desmond Ford Manuscript," a package of research papers written by several scholars. \$2.00.

*Order from:* GC Ministerial/Stewardship Assn., 6840 Eastern Avenue NW., Washington, D.C. 20012.

## **Other Sources**

*Interpreting the Book of Revelation*, by Kenneth A. Strand (Ann Arbor, Mich.: Ann Arbor Publishers, 1979). \$5.50 (includes postage).

*Perspectives in the Book of Revelation*, by Kenneth A. Strand (Ann Arbor, Mich.: Ann Arbor Publishers). Inquire regarding price.

*Order from:* Andrews University Bookstore, Andrews University, Berrien Springs, Michigan 49104.

## **SDA Publishers**

*Answers to Objections*, by Francis D. Nichol. Deluxe, \$5.95; paper, \$4.50.

*Believe His Prophets*, by D. E. Rebok. \$5.95.

*Biblical Meaning of History, The*, by Siegfried Schwantes. \$4.95.

*Christ in His Sanctuary*, by Ellen G. White. \$4.95.

*Christ of the Revelation*, by J. R. Zurcher. \$3.50.

*Cross and Its Shadow, The*, by Stephen N. Haskell. \$3.95.

*Daniel*, by Desmond Ford. \$6.96.

*Daniel and the Revelation*, by Uriah Smith. Cloth, \$3.50; paper, \$2.95.

*Ellen G. White and Her Critics*, by Francis D. Nichol. Deluxe, \$5.95; paper, \$4.50.

*In Absolute Confidence*, by William G. Johnsson. \$5.95.

*Midnight Cry, The*, by Francis D. Nichol. \$4.50.

*Movement of Destiny*, by LeRoy E. Froom. Cloth, \$9.95; paper, \$6.95.

*Origin and History of Seventh-day Adventists*, by Arthur W. Spalding. 4 vols. \$24.95.

*Our High Priest*, by Edward Heppenthal. \$6.95.

*Practical Lessons From the Experience of Israel for the Church of Today*, by F. C. Gilbert. \$3.95.

*Prophetic Faith of Our Fathers, The*, by LeRoy E. Froom. 4 vols. \$59.95.

*Ransom and Reunion*, by W. D. Frazee. \$4.50.

*Sanctuary in Scripture and History, The*, ed. by A. V. Wallenkampf. (Forthcoming.)

*Sanctuary Service, The*, by M. L. Andreason. Deluxe, \$5.95; paper, \$4.50.

*SDA Bible Commentary, The*. 7 vols. \$138.25

*Story of Daniel the Prophet, The*, by Stephen N. Haskell. \$3.95.

*Story of the Seer of Patmos, The*, by Stephen N. Haskell. \$3.95.

*Tell It to the World*, by Mervyn Maxwell. Cloth, \$6.95; paper, \$4.95.

*Three Messages of Revelation, The*, by J. N. Andrews. \$3.95.

*Unfolding Daniel's Prophecies*, by Roy Allan Anderson. \$4.50.

*Unfolding the Revelation*, by Roy Allan Anderson. \$4.50.

*Order from:* Your local Adventist Book Center.

---

For additional copies of this special *MINISTRY* issue, send \$2 per copy to: General Conference Ministerial/Stewardship Assn., 6840 Eastern Ave., NW., Washington, D.C. 20012. Payment must accompany order.

---

# Participants and Committees

## Sanctuary Review Committee

- Roy Adams  
Th.D. Student, AU  
Inter-American Division
- A. A. Alalade  
M.Div. Student, AU  
Adv. Sem. of W. Africa
- Earl W. Amundson  
President  
Atlantic Union Conference
- R. A. Anderson  
Ret. Sec., Min. Assn.  
Member, Daniel Committee
- Neils-Erik Andreason  
Prof. of Old Testament  
Assoc. Dean, LLU
- J. J. Battistone  
Pastor  
Fletcher, N.C.
- Ivan T. Blazen  
Assoc. Prof. of NT. & Bib.  
Theol.  
SDA Theol. Sem., AU
- W. D. Blehm  
President  
Pacific Union Conference
- T. H. Blincoe  
Prof. of Theology, Dean,  
SDA Theol. Sem., AU
- L. L. Bock  
Vice-President  
General Conference
- C. E. Bradford  
Vice-President for NAD  
General Conference
- \* C. D. Brooks  
Gen. Field Sec.  
General Conference
- George W. Brown  
President  
Inter-American Division
- John C. Brunt  
Assoc. Prof. of Theology  
Walla Walla College
- L. L. Butler  
Treasurer  
General Conference
- Robert H. Carter  
President  
Lake Union Conference
- J. W. Cassell  
President  
Pacific Union College
- G. J. Christo  
President  
Southern Asia Division
- W. T. Clark  
President  
Far Eastern Division
- W. O. Coe  
President  
Columbia Union Conf.
- Richard Coffen  
Book Editor, Review &  
Herald Pub. Assn.
- Raymond Cottrell  
Ret. Book Editor, R & H  
Member, Daniel Committee
- J. J. C. Cox  
Prof. of New Testament  
SDA Theol. Sem., AU
- Gerard Damsteegt  
Pastor  
Fairfax, Va.
- R. Dean Davis  
Assoc. Prof. of Religion  
Atlantic Union College
- Raoul F. Dederen  
Prof. of Hist. Theol.  
SDA Theol. Sem., AU
- H. E. Douglass  
Book Editor  
Pacific Press Pub. Assn.
- A. N. Duffy  
Min. Secretary  
Australasian Division
- Atilio Dupertuis  
Student, AU  
Montemorelos University
- Wilson Endruveit  
Dean  
Brazil College
- W. Duncan Eva  
Ret. Vice-President  
General Conference
- Wadie Farag  
Evangelist  
Alberta Conference
- Richard Fearing  
President  
N. Pacific Union
- A. J. Ferch  
Chairman, Theol. Dept.  
Avondale College
- \*R. R. Figuhr  
Ret. President  
General Conference
- Philip Follett  
President  
N. California Conference
- John M. Fowler  
Editor, Oriental Watch-  
man Pub. House  
Southern Asia Division
- John W. Fowler  
President  
Ohio Conference
- C. O. Franz  
Ret. Secretary  
General Conference
- Erwin Gane  
Prof. of Religion  
Pacific Union College
- Lawrence T. Geraty  
Assoc. Prof. of Arch. &  
Hist. of Antiq.  
SDA Theol. Sem., AU
- A. Edwin Gibb  
Undersecretary  
General Conference
- D. P. Gullon  
Director, Sch. of Theology  
River Plate College
- Fritz Guy  
Prof. of Theology  
Assoc. Dean, SDA Theol.  
Sem., AU
- W. J. Hackett  
Ret. Vice-President  
General Conference
- \*Madelynn Haldeman  
Th.D. Student, AU  
Loma Linda University
- Bert Haloviak  
Asst. Director, General  
Conference Archives
- Richard Hammill  
Ret. Vice-President, GC  
Member, Daniel Committee
- F. E. J. Harder  
Ret. Exec. Sec.  
Bd. of Higher Ed., GC
- Leslie Hardinge  
Dean, Theol. Seminary  
Far Eastern Division
- Gerhard Hasel  
Prof. of OT. & Bib. Theol.  
Asst. Dean, SDA Theol.  
Sem., AU
- J. Heinz  
Student, AU  
Marienhoehe Seminary
- C. D. Henri  
Ret. Vice-President  
General Conference
- Edward Heppenstall  
Prof. of Theol. & Christian  
Phil., Emeritus, AU
- Charles B. Hirsch  
Director, Ed. Dept.  
General Conference
- Frank Holbrook  
Prof. of Religion  
Southern Missionary Col.
- Kenneth J. Holland  
Editor, *These Times*
- Gordon Hyde  
Assoc. Director  
Sabbath School Dept., GC
- Salim Japas  
Prof. of Theol.  
Antillian College  
Inter-American  
Division
- William G. Johnsson  
Assoc. Ed., *Adventist Re-  
view*
- \*A. S. Jorgensen  
Field Secretary  
Australasian Division
- C. D. Judd  
President  
Trans-Australian Union  
Australasian Division
- Herbert Kiesler  
Prof. of Religion  
Canadian Union College
- R. J. Kloosterhuis  
President  
New Africa Division
- H. K. LaRondelle  
Prof. of Theol.  
SDA Theol. Sem., AU
- B. E. Leach  
President  
Southwestern Union Conf.
- W. R. Leshar  
Director, Bib. Research  
Inst.  
General Conference
- Alf Lohne  
Vice-President  
General Conference
- James Londis  
Pastor, Sligo Church  
Takoma Park, Md.
- \*H. W. Lowe  
Ret. Sec. of Biblical Re-  
search Com.  
Member, Daniel Committee
- Edwin Ludescher  
President  
Euro-Africa Division
- Johannes Mager  
Student, AU  
Friedensau Seminary
- E. L. Marley  
President  
Northern Union Confer-  
ence
- A. C. McClure  
President  
Southern Union Confer-  
ence
- Merle Mills  
Director of Personnel  
General Conference
- K. J. Mittleider  
President  
Trans-Africa Division
- A. Leroy Moore  
Coord. of Native American  
Indian Affairs  
North American  
Division



William G. C. Murdoch  
Dean, Emeritus, SDA  
Theol. Sem., AU  
Member, Daniel Committee

W. L. Murrill  
Undertreasurer  
General Conference

Senzo Nagakubo  
President  
Japan Missionary College

Beatrice M. Neall  
Asst. Prof. of Religion  
Union College

\*M. S. Nigri  
Ret. Vice-President  
General Conference

R. L. Odom  
Ret. Editor, PPPA  
Member, Daniel Committee

\*Enoch Oliveira  
Vice-President  
General Conference

V. N. Olsen  
President  
Loma Linda University

R. W. Olson  
Secretary  
Ellen G. White Estate, GC

L. R. Palmer  
President  
Allegheny East Conference

K. S. Parmenter  
President  
Australasian Division

\*Oster H. Paul  
Pastor, Mt. Sinai Church  
Orlando, Fla.

Jan Paulsen  
Secretary  
N. Europe-W. Africa Div.

Elbio Pereyra  
Assoc. Secretary  
Ellen G. White Estate, GC

\*R. H. Pierson  
Ret. President  
General Conference

Jack W. Provonsha  
Prof. of Phil. of Rel. &  
Christian Ethics, LLU

\*E. S. Reile  
President  
Central Union Conference

L. L. Reile  
President  
Canadian Union Conf.

C. B. Rock  
President  
Oakwood College

Alfonso P. Roda  
President  
Philippine Union College

A. P. Salom  
Pastor, Wahroonga Church  
Australia

Joel Sarli  
Th.D. Student, AU  
Brazil College

Walter R. L. Scragg  
President  
N. Europe-W. Africa Div.

William H. Shea  
Assoc. Prof. of OT  
SDA Theol. Sem., AU

J. G. Smoot  
President  
Andrews University

J. R. Spangler  
Sec., Ministerial-Steward-  
ship Assn.  
General Conference

\*Georges Steveny  
President  
French Swiss Conf.

Kenneth A. Strand  
Prof. of Church History  
SDA Theol. Sem., AU

F. G. Thomas  
Secretary  
Afro-Mideast Division

G. Ralph Thompson  
Secretary  
General Conference

Merwin Thurber  
Ret. Book Editor, R & H  
Member, Daniel Committee

A. H. Tolhurst  
President  
N. New South Wales Conf.

M. C. Torkelsen  
Vice-President  
General Conference

K. G. Vaz  
Min. Assn. Secretary  
West Indies Union Conf.

Mario Veloso  
Dean-Elect. Theol. Sem.  
South American Division

Fred Veltman  
Prof. of Religion  
Pacific Union College

Louis Venden  
Pastor, University Church  
Loma Linda, Calif.

Kenneth L. Vine  
Dean, Div. of Religion  
Loma Linda University

Mervyn A. Warren  
Academic Dean  
Oakwood College

F. W. Wernick  
Vice-President  
General Conference

Arthur L. White  
Ret. Secretary  
Ellen G. White Estate, GC

Neal C. Wilson  
President  
General Conference

Joao Wolff  
President  
South American Division

Kenneth H. Wood  
Editor, *Adventist Review*

F. Donald Yost  
Director Archives & Statis.  
General Conference

Norman H. Young  
Prof. of Theology  
Avondale College

Robert M. Zamora  
Assoc. Prof. of Religion  
Columbia Union College

Jean Zurcher  
Secretary  
Euro-Africa Division

\*Unable to attend

---

### Steering Committee

PREXAD

---

### Guidance Committee

*(The 14 men who worked with  
Dr. Ford during the prepara-  
tion of his document.)*

Richard Hammill, Chair-  
man

W. R. Leshner, Secretary

T. H. Blincoe

J. J. C. Cox

Gerard Damsteegt

W. D. Eva

Fritz Guy

Gerhard Hasel

W. G. Johnsson

Robert Olson

J. R. Spangler

Kenneth Strand

Fred Veltman

Don Yost

---

### Response Committee

*(Consensus statement, ten-  
point document)*

J. R. Spangler, Chairman

Raoul Dederen

H. E. Douglass

A. J. Ferch

James Londis

Norman Young

### Screening Committee

G. R. Thompson, Chairman

F. E. J. Harder

J. Heinz

W. R. Leshner

Robert Olson

K. S. Parmenter

Jack Provonsha

Mario Veloso

L. D. Venden

**Chairmen, cochairmen, and  
secretaries of the seven sub-  
committees:**

(1) L. L. Bock  
Alf Lohne  
Erwin Gane

(2) C. E. Bradford  
Merle Mills  
Kenneth Strand

(3) W. Duncan Eva  
Leslie Hardinge  
Gerhard Hasel

(4) W. J. Hackett  
Edwin Ludescher

\*H. E. Douglass

L. T. Geraty

(5) Richard Hammill  
Charles B. Hirsch  
Fritz Guy

(6) M. C. Torkelsen  
J. R. Spangler

\*W. G. Johnsson

John Brunt

(7) F. W. Wernick

C. D. Henri

W. R. L. Scragg

\*Two group secretaries  
were replaced because of the  
press of other responsibilities.

---

### Drafting Committee for "Christ in the Heavenly Sanctuary"

*(Subcommittee of screening  
committee)*

W. D. Eva

Fritz Guy

W. G. Johnsson

W. R. Leshner

---

### Drafting Committee for Ellen G. White State- ment

*(Subcommittee of screening  
committee)*

F. E. J. Harder, Chairman

Gerhard Hasel, Secretary

Erwin Gane

Robert Olson

---

# Reflections on the Glacier View meeting

The Seventh-day Adventist Church can well afford to examine its pillars of faith from time to time. The experience will, without question, make them ours, as well as the pioneers'. Perhaps in this way the Holy Spirit can revitalize us all for a deeper dedication to the message we love. That was the most rewarding personal insight that came to me at the Sanctuary Review Committee meetings.

The discussion group I attended devoted 14 hours during four mornings to various topics centering on the 2300-day prophecy, the investigative judgment, the sanctuary ministry of Christ, and the role of Ellen White in the formation of church doctrine. One sensed that this was a dedicated group of Bible teachers and church administrators earnestly searching their hearts and minds to be certain about truths under question. There was no attempt to force one's views on another. Each had an opportunity to test ideas. A remarkable consensus emerged in the group as each day's topics were thoroughly canvassed. The afternoon general sessions revealed that this consensus prevailed in other groups.

The meeting was characterized by a loving concern for one another. Prayer and earnest conversations were very precious experiences. Every attempt was made to be fair to the views of Desmond Ford. Yet, it was clear that this group of church leaders regarded his views to be unsubstantiated in a number of key points, and that historic Adventist teachings on these vital doctrines are reliable and can be reasonably supported from the Scriptures. Everyone recognized, however, that there is a continuing need to study the Scriptures more deeply to understand even better God's message for our day.

Joseph G. Smoot  
*President, Andrews University*

The Sanctuary Review Committee meetings will remain one of the most significant experiences in my life. The opportunity to meet with SDA administrators and theologians gathered from

around the world in an effort to discuss the meaning and relevance of prophecy, particularly the time prophecies of Daniel, the relationships between chapters 7, 8, and 9 of Daniel, the significance of Hebrews 6-10, and the role of E. G. White was of inestimable value to me. The "immunity" granted to the participants both in the seven smaller groups and in the plenary session provided the setting for very frank and open discussions of the issues under review. It was extremely gratifying to observe that although different theological perspectives were represented in the committee, thus occasionally engendering rather vigorous discussion, the Spirit of the Lord promoted remarkable consensus statements. Personally, I learned a great deal, was immensely benefited and blessed, and hope that such discussions will convene on a regular basis in the future.

A. J. Ferch  
*Theology Department  
Avondale College*

To have been one of the approximately 115 counselors who met in Colorado August 10-15 to study the sanctuary truths and related subjects was both a challenge and an inspiration. Having attended other groups of a similar nature over many years, I can say with confidence that what happened at Glacier View was in many ways tremendous.

Basic truths had been seriously challenged, calling for deep and thorough examination. Were our pioneers correct in their understanding of prophecy and theology? Would Adventists have to change certain historic beliefs? Looking over the group, most of whose members I had known for years, I recognized that it had been chosen to provide a truly balanced, yet thoroughly exegetical, examination of every facet of the problem. The group comprised trained theologians and exegetes, editors and world administrators.

Each session was expertly chaired by the president and secretary of the General Conference, and the meeting will

doubtless go down as a truly historic one. Digging into great scriptural truths was made doubly inspiring by the calm, spiritual atmosphere that prevailed. God was with us from first to last, and this brought in a wonderful spirit of unity. I believe that, after these days of intensive theological examination, the Advent message emerged fully intact and more appealing than ever. I praise God for the truth that unites our hearts.

R. A. Anderson  
*Former General Conference  
Ministerial Association Secretary*

As my husband and I came to Glacier View, anticipation mixed with trepidation. We were aware that sensitive issues, having the potential to split the church, had been laid wide open. We approached our task with earnest prayer that the Spirit that had led this movement in the past would not forsake us now. As our committees worked together day by day, we saw a miracle of consensus take place. Varied groups, with a wide range of backgrounds and understanding, reached similar, but by no means stereotyped, conclusions.

I personally feel that I need to have greater trust in the community of believers as it works under the guidance of the Holy Spirit. What I experienced this week will affect my teaching methods. I will use authoritarian, lecture-type methods far less, and will involve my students much more in personal and group discovery of truth.

Our only sorrow—and it ran deep—was our inability to bring Dr. Ford into spiritual oneness with the group.

Beatrice Neall  
*Religion Department  
Union College*

The Sanctuary Review Committee provided an open, honest forum to study the church's historic position on the sanctuary and associated subjects. The sheer number of Seventh-day Adventist Bible scholars, New Testament and Old Testament authorities, and worldwide

church leaders gathered in one spot was historic, impressive, and thrilling. I doubt that any subject of Bible truth ever had a more careful or prayerful review.

The open discussions and freedom of expression convinced me anew that our pioneers were led to the church's position on the sanctuary through sound Bible teaching. Though none of them could claim formal theological training, by the guidance of the Holy Spirit and by their study, they were led to truth.

I have come away from the Sanctuary Review Committee thankful for the beautiful message contained in the sanctuary. The understanding of how God has handled, is handling, and will handle the sin problem gives me wonderful assurance of His love for me and confidence of forgiveness. The atonement and the 1844 judgment-hour message came into sharp focus as defended by Scripture. I thank God for this truth.

W. D. Blehm  
*President, Pacific Union Conf.*

Glacier View, to me, became a real experience in freedom—freedom to grow into a unity of faith and doctrine. This freedom to grow was a reality because there was no desire to indulge an adversary attitude by which the Holy Spirit would be unable to work in our minds while we were searching for truth in the Word of God.

I think that it was possible to attain this degree of unity in faith and doctrine only as a result of the deep concern and love, the spiritual communication of fellowship, the transforming presence of the Holy Spirit, the power of prayer that opened our minds, the personal relationship with Christ, and the total commitment to the mission of the church that we all experienced during these few days in Glacier View. I express my gratitude to God for all of this.

Mario Veloso  
*Dean Elect  
South American Division Seminary*

Never have I understood the patience and long-suffering of God as I did at the Glacier View meetings. These historic meetings were uniquely characterized by: (1) an unprecedented openness on the part of its members to discuss every conflicting opinion on every question raised with frankness, forthrightness, and fairness; (2) astonishing patience and long-suffering on the part of the chairman to listen to every opinion, interpretation, and argument presented by

any member, for or against any position that was being reviewed; (3) obvious manifestations of the power of the Holy Spirit to bring about a consensus among the participants on all vital issues by bringing hidden truths to the fore.

As nothing else has, these meetings helped me to see that: (1) God has prepared men in every crisis to defend His truth; (2) the democratic procedure, because it allows for freedom of speech, is a long, drawn-out process but that God honored it at Glacier View because it respects man's free will; (3) as anciently God sent His people prophets whom they mistreated and later His Son, whom they killed, so now He has given His church the Bible, which has not been fully comprehended, and then the *Testimonies* to help the church understand it more fully, but some are taking these *Testimonies* apart and aiming their darts at them; (4) if God's prophets are not inerrant, so much more is this so of our knowledge of history and Biblical languages. It may be the height of presumption at times to think that prophets are not inerrant but that dictionaries and history books are, or that our comprehension of history, Biblical languages, and contextual meanings is absolute and inerrant; (5) men unaided by the Spirit cannot understand God's inspired truth, which is revealed only to the meek who humbly seek Him; (6) what happened at Glacier View was permitted by God to help us dig deeper into the Bible as we have never done before, to prepare us for the day when we will have to defend the truth before kings, magistrates, and the keenest of minds; (7) some who are attacking the *Testimonies* are by so doing fulfilling the predictions of the very *Testimonies* that they attack, and confirming the divine origin of these messages; (8) the greatest among us today are not as conversant with Scriptures as were the humble founders of this message; (9) surface readers who are anchored nowhere and have put their trust in science falsely so-called will be shaken out.

Wadie Farag  
*Evangelist, Alberta*

The meeting at Glacier View called to review the sanctuary doctrine of the church in light of Dr. Desmond Ford's position paper proved to be a very meaningful experience. The opportunity for church administrators and Biblical scholars to meet together in small discussion groups as they studied this important topic not only was informative but promoted a spirit of mutual trust and

confidence. It was gratifying to witness the consensus that developed as the various group reports were presented to the full committee. A sincere desire to consider all points of view, to seek prayerfully for truth, and to continue to study this vital teaching of the church permeated the meetings. This historic meeting, I hope, has provided a model for periodic dialogue between church leaders and scholars, which should help to prevent future challenges of the type considered at Glacier View.

J. W. Cassell  
*President  
Pacific Union College*

Participating in the activities of the Sanctuary Review Committee during its recent meeting at Glacier View Camp, near Denver, August 10-15, was for me a most stimulating experience. Frequently I heard comments expressing satisfaction, appreciation, and occasionally even amazement, that the church was willing to come to grips in such an open manner with difficult theological problems.

While initially I felt it might be impossible to separate personalities from the theological issues confronting the committee, in actuality the small-group session, as well as the larger-group discussions, focused on basic Bible truths in an objective atmosphere. The personal, friendly exchange of differing viewpoints on scriptural teachings by a mix of the church's theologians, Bible scholars, pastors, and administrators encouraged and fostered mutual confidence and understanding among a vital segment of the denomination's responsible leaders.

Although differences of opinion on some points were not fully resolved, the final consensus that emerged from the meetings demonstrated the basic and overwhelming support of the group for the church's historic position on the doctrine of the sanctuary. To me, it also demonstrated the importance of ongoing dialogue among the various thought leaders of the world church in a mood of mutual trust and confidence.

The whole experience was refreshing, rewarding, and encouraging. I gained new appreciation for our careful and conscientious theologians and their concern for maintaining the doctrinal integrity of the church. I was also challenged to follow a more regular and careful program of personal Bible study.

W. T. Clark  
*President  
Far Eastern Division*

---

# Questions and answers on doctrinal issues

---

*The following series of questions and answers has been carefully prepared to give a synopsis of the positions on the sanctuary, the investigative judgment, and related issues that were taken by Dr. Ford and examined by the Sanctuary Review Committee. As far as possible, the positions have been phrased using Dr. Ford's words (or the words of authorities that he cites approvingly) as found in his manuscript "Daniel 8:14, the Day of Atonement, and the Investigative Judgment." Every effort has been made to use such excerpts accurately and in context.*

*This section is arranged to set forth first the challenge of Dr. Ford's manuscript to established Seventh-day Adventist positions in various areas. This challenge is printed in boldface type with direct quotations from Dr. Ford's manuscript enclosed in quotation marks and page references given in parentheses. A question follows in italic type which summarizes the essential issue raised by the challenge. Then a response is given. These answers are not intended to be exhaustive. They have been designed to give concise, thoughtful, and valid replies setting forth the reason for Seventh-day Adventism's understandings in these areas.*

---

## 1. THE NATURE OF PROPHECY

---

One's understanding of the nature of prophecy will inevitably determine how Bible prophecies and related issues in the book of Hebrews are interpreted. This can be especially noticed in the way Dr. Ford employs Scripture to show that, according to Hebrews, the antitypical day of atonement began in A.D. 31, not in 1844. A major assumption for a day of atonement beginning in A.D. 31 is that all Old Testament prophecies were intended to have been fulfilled in the first century A.D. A corresponding assumption is that the New Testament indicates that Christ would return within that century. On the basis of these assumptions, Dr. Ford concludes the following: (1) there had to be a first-century antitype for the Day of Atonement, not one in 1844; and (2) the time periods in Daniel and Revelation stand for literal, not prophetic, time to be fulfilled before Christ's first-century return. Thus the year-day principle is not an integral Biblical hermeneutic.

---

**1. All Old Testament prophecies, including the time prophecies of Daniel, were intended to have been fulfilled in the**

**first century A.D. "The evidence of Matt. 24:34 (Mark 13:30) makes it plain that it was no part of God's original plan for sin to endure for centuries after the cross. Prophecies such as Dan. 7:25; 8:14; Rev. 11:2; 12:16; 13:5, would have met fulfillment on a much smaller scale had the church quickly grasped the gospel and proclaimed it in its purity" (306, italicized in original).**

**Q. Is it true that all Old Testament prophecies were to be fulfilled by the first advent of Christ?**

**A.** In answering this question it should be pointed out that not all Old Testament prophetic literature is of an identical nature. There are basically two major types of prophetic literature: (1) general prophecy, represented, for example, in Isaiah, Jeremiah, Amos, et cetera; and (2) apocalyptic prophecy, such as in Daniel.

As has been widely recognized, general prophecy has a perspective that focuses primarily on the prophets' own time, although it also has wider perspec-

tives beyond its local setting, including dimensions of a cosmic scale that culminate in the great day of the Lord and a new heaven and a new earth (see Isaiah 2; 24-27; 65; 66; Zechariah 9-14). Because of these two dimensions, general prophecy may at times be seen to have an aspect of dual fulfillment or two foci—a local, contemporary one and a universal, future perspective. (This is not the same as the apotelesmatic principle, which allows for multiple fulfillments.)

Apocalyptic prophecy, in contrast, has a universal scope. It deals not so much with a local, contemporary framework of history, but rather with the major salvation-historical acts of God for the whole span of human history, the great controversy between good and evil. Thus we see in Daniel 2, 7, 8, 11, and 12 a treatment of world powers in onward succession from Daniel's time until the pre-Advent judgment and beyond to the universal establishment of God's everlasting kingdom. Furthermore, we notice that the apocalyptic prophet, while covering the span of history, focuses on end-time events. In addition, much of apocalyptic prophecy is phrased in symbolic imagery communicated by dreams and visions, yet representing historical realities.

Another important feature of apocalyptic prophecy is its horizontal, historical continuity. History is portrayed as directional, a continuum that is under God's control and moving ever closer to the glorious consummation. This perspective schematizes world history and delineates the powers that are to play a role in it. Apocalyptic emphasizes the fact that God is in control and salvation history moves according to His foreknowledge. One empire after another emerges upon the scene of action just as predicted, not only according to the prophesied pattern but also according to its duration of domination over God's people as indicated by the specific time predictions. It is this specificity in the unfolding of history that works against the application of a dual fulfillment for apocalyptic prophecy. Apocalyptic literature has an unconditionality and inevitability about it that lends to its predictions the aspect of absoluteness. God is in control of man's affairs, for He is sovereign. No matter what evil powers do, good will triumph according to God's foreknowledge. In harmony with this view, we see in Daniel the rise of specific world powers, a little-horn power with a predetermined time of supremacy

and a time period after which God would intervene in behalf of His people (see Dan. 7:25; 8:14). A careful review of these apocalyptic prophecies shows that they do *not* terminate at the first advent. At that time the fourth world empire, Rome, was in full control, and the little-horn power had not appeared on the scene, indicating that only a section of the prophecy had been fulfilled and much was yet to come. Therefore, as far as Daniel's prophecies are concerned, it was not God's plan, after He gave Daniel this prophetic preview of salvation history, that all Old Testament prophecies were destined to be fulfilled at the first advent.

There is no dual or multiple fulfillment of the world empires of Babylon, Medo-Persia, Greece, and Rome. Even if Rome is seen in Daniel 8 in its pagan and papal phases, it is still only one Rome. As the world empires have a single fulfillment, so the "little horn" of Daniel 7 has a single fulfillment in papal Rome, i.e., fallen Christendom, and the "horn coming forth from littleness" in Daniel 8 has but a single fulfillment in Rome in its two phases. Likewise the stone kingdom of Daniel 2 and the "everlasting kingdom" of Daniel 7, the inauguration of which is described in Daniel 12:1-4, has but one fulfillment as the final consummation when the old age will give way to the new age and history as it is known will cease.

It is true that with God all things are possible, but His prophetic word to Daniel reveals that history would not be consummated in the everlasting kingdom within the first century A.D. It is unfruitful for us, who have had the privilege of seeing the sure fulfillment of Daniel's prophecies over the vast span of history, to develop theories regarding what could have happened but in reality did not take place.

The condition proposed above to explain why these prophecies of Daniel did not meet their supposed first-century-A.D. fulfillment is that the church did not quickly grasp the gospel and proclaim it in its purity. This is not the picture of the apostolic church conveyed by the New Testament from Acts to Revelation. If these prophecies failed to be fulfilled because the apostolic church failed to do its task, what assurance is there that the Adventist Church, or any other church, can ever meet this condition for the fulfillment of these prophecies and the return of Christ? On what scriptural basis can it be claimed that the early church did not fulfill God's expectations of it

and that this was the reason why Christ did not return in that generation?

2. "The whole weight of New Testament testimony [is] that God's ideal plan was that Jesus should have returned in the first century AD, not long after His ascension to heaven. This is clearly taught from Matthew to Revelation" (295, italicized in original).

**Q.** *Is this the unanimous testimony of the New Testament?*

**A.** Although the New Testament stresses the soon return of Christ, it also cautions against being overly optimistic about an imminent return. Paul's letter to the Thessalonians brings this point out. These believers were under the impression that the day of the Lord was imminent. To correct this erroneous impression, Paul informs them of events that had to transpire before the Second Advent could take place. As indicated in 2 Thessalonians 2, Paul tells them that before the coming of Christ, important developments in the religious world are to take place, and cautions them not to be deceived on this subject (see verse 3). Then the apostle proceeds to point out that before Christ is to come, apostasy must develop, and the power so clearly described in Daniel would emerge to make war on God's people. Until this wicked power has manifested itself, it would be in vain for them to look for the Second Coming. Paul therefore said, "That day shall not come, except there come a falling away first, and that man of sin be revealed" who would establish himself within the church "so that he as God sitteth in the temple of God, shewing himself that he is God" (verses 3, 4). Incidentally, Ellen G. White remarks on this point as follows: "Not till after the great apostasy, and the long period of reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' which is also styled 'the mystery of iniquity,' the 'son of perdition,' and 'that wicked,' represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. *The coming of Christ could not take place before that time*" (*The Great Controversy*, p. 356, italics supplied).

Paul's testimony shows that the whole weight of the New Testament does not indicate a first-century return of Christ.

3. Christ's statement "Truly, I say to you, this generation will not pass away till all these things take place" (Matt. 24:34, R.S.V.) demonstrates that "the evidence is overwhelming that Christ was saying He planned to return to that very generation He was addressing. The decisive fact is that the expression 'this generation' occurs fourteen times in the gospels, and always refers to Christ's contemporaries" (297, italicized in original).

**Q.** *Is this conclusion correct?*

**A.** Matthew 24:34 is part of Christ's last discourse, in which He responds to two different questions. The first deals with the end of Jerusalem; the second with the end of the world (see verse 3). From the structure of the sermon it has been noticed by many that Jesus did not discuss separately the destruction of Jerusalem and His personal return. It seems that in mercy to His disciples He blended the account of these two great crises. In comparing history with this discourse, one discovers certain features that apply to the Jewish nation only, others that pertain to those living at the end of time, and still others that are relevant to both classes of people.

Matthew 24:15-20 refers to the fall of Jerusalem. Verses 21 and 22 describe briefly the period between the destruction of Jerusalem and the signs of the Second Advent. Regarding this interlude E. G. White has this interesting observation: "Between these two events [the fall of Jerusalem and the Second Advent], there lay open to Christ's view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention" (*The Desire of Ages*, pp. 630, 631).

Commenting again on this period of tribulation, she said: "In a few brief utterances of awful significance" Christ "foretold the portion which the rulers of this world would mete out to the church of God" (*The Great Controversy*, p. 39).

The beginning of the tribulation can be dated from the fall of Jerusalem, and, according to Matthew 24:29, its termination occurred at the time of the signs in the sun, moon, and stars—the dark day of 1780 and the falling of the stars in 1833. This period, then, spans the time of tribulation the church suffered as a

result of the pagan and papal persecutions. From Matthew 24:32, 33 it can be concluded that these cosmic signs are special warnings designed to lead people to repentance and to serve as an encouragement to God's people. It is in this immediate context that we find the message of Matthew 24:34 that the generation living at the time of the end of this tribulation would not die before they had seen the cosmic signs in verse 29. Commenting on the Dark Day and the 1833 falling of the stars, E. G. White remarked: "Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, 'This generation shall not pass, till all these things be fulfilled.' *These signs have appeared.* Now we know of a surety that the Lord's coming is at hand" (*The Desire of Ages*, p. 632, italics supplied).

In other words, these special signs were all to occur within the lifetime of a generation. In view of the nature of Christ's Olivet discourse, there is certainly no overwhelming evidence that Christ intended to say that He would return to the generation He was addressing. On the contrary, the immediate context of Matthew 24:34 appears to relate this text to the generation living at the time when the special cosmic signs in the sun, moon, and stars were to occur.

It may be of significance to note also that among ancient and modern commentators the expression "this generation" is not necessarily understood to refer to those listening to Christ, i.e., they are not necessarily His contemporaries. Among the suggestions for the identity of the phrase "this generation" (*hē genea hautē*) are the following: (1) race or Jewish people in the sense that the Jewish race/people would not perish until Christ comes again (so Jerome, Bietenhart, N.I.V. [margin, "race"], H. Schniewind, F. Busch, H. Bietenhart, A. Meinertz, Bauer-Arndt-Gingrich); (2) "mankind in general" in the sense that the human race as such would remain until He comes again (H. Conzelmann); (3) "this type" or "this sort," namely the perverse and faithless nature of man will continue until the eschaton (W. Michaelis); (4) "disciples" or "Christians" will continue until the Second Coming (Chrysostom, Victor of Antioch, Theophylact).

**4. An intended first-century return of Christ means that the time prophecies of Daniel and Revelation "such as Dan.**

**7:25; 8:14; Rev. 11:2; 12:16; 13:5, would have met fulfillment on a much smaller scale had the church quickly grasped the gospel and proclaimed it in its purity" (306, italicized in original).**

**Q.** *Were these time prophecies capable of a first-century fulfillment?*

**A.** It should be realized that a first-century fulfillment of these apocalyptic time prophecies is possible only if the year-day principle is not an inherent, Biblical hermeneutic. How these prophecies would have been fulfilled in such a short span of time is a field requiring considerable speculation. It may be interesting, from an academic point of view, but unfruitful as far as its practical relevance is concerned. A hypothetically possible fulfillment of these prophecies in the first century is robbed of any real significance by the fact that there was no first-century return of Christ.

There is no reason why the year-day principle should not be accepted as a Biblical principle, especially when the historical fulfillment of all the above time prophecies provides ample evidence of its validity. It is in this context that the faith-inspiring function of prophecy manifests itself as the "sure word of prophecy," and "a light that shineth in a dark place" (2 Peter 1:19) until the Second Advent. (For more information on the year-day principle, see the section "The Cleansing of the Sanctuary and the Investigative Judgment in the Old Testament," number 13.)

It is, at times, alleged that Christ could not have come before A.D. 1844 if indeed the 2300-year-day prophecy were unconditional and thus reaches to A.D. 1844. The argument continues that, since Christ could have come before A.D. 1844, the 2300-year-day prophecy must be conditional. Is it true that an unconditional 2300-year-day prophecy would have prevented Christ from returning before A.D. 1844?

God in His foreknowledge (which is not to be confused with predestination) gave the 2300-year-day prophecy of Daniel 8:14 with the intent that its only fulfillment would take place in A.D. 1844, following which the heavenly sanctuary would experience the divine cleansing activity. This divine foreknowledge, communicated through prophetic-apocalyptic vision, involves advance knowledge of historical details, including definite time specifications. The book of

Daniel bears witness to the experience of God's lordship over history. In retrospect, the student of the book of Daniel discerns that history is not governed by caprice or by the powerful ambitions of rulers and nations, but by the beneficent purpose and plan of God. From the perspective of Scripture, nothing happens by chance or caprice, for God's sovereign purpose and plan is emphasized in early Old Testament prophecy: "'As I have planned, so shall it be, and as I have purposed, so shall it stand'" (Isa. 14:24, R.S.V.; cf. 5:19; 19:17; 28:29; Amos 3:7; Micah 4:12; Jer. 50:45).

In Scripture, history is the unfolding of God's plan and purpose, a movement of events foreknown and announced to His prophets through predictions. In classical prophecy the conditional aspect emerges, particularly with regard to God's purpose for ancient Israel predicated upon the covenant and Israel's willing obedience of the covenant obligations. But in apocalyptic prophecy there is no such conditionality. In contrast to classical prophecy, apocalyptic prophecy is universal in scope and cosmic in nature. It is not linked to a covenant between God and the world, and thus is not conditioned by covenant obligations.

God's foreknowledge made it possible to predict in apocalyptic prophecy the rise and fall of world empires and their historical succession in a most uncanny manner. The same applies to historical details about the work and timing of the Messiah (see Dan. 9:24-27) and the time period allotted to ancient Israel. This foreknowledge included the time period of supremacy over the saints by the anti-God little-horn power in Daniel 7:25. This foreknowledge included also the longest prophetic time period known in Scripture, the 2300-year-day prophecy of Daniel 8:14. This divine foreknowledge has nothing to do with fatalism, nor does it imply that man's will is causally determined, robbing him of the freedom of choice. It does mean, however, that God has sovereign lordship over history.

If we were to speculate that Christ could have come back to earth before A.D. 1844, it would still not follow that in such an eventuality the 2300-year-day prophecy is conditional. The reason for this is fairly simple and is stated clearly in Daniel 8:26: "'The vision of the evenings and the mornings which has been told is true; but seal up the vision, for it pertains to many days hence'" (R.S.V.). The sealing of the vision means particularly that its time element of "'the eve-

nings and the mornings,'" which is indeed "'true,'" was to be sealed in the sense that its detail of the exact time was to remain veiled until this time, which was "'many days hence'" (R.S.V.), or "'many days in the future'" (N.A.S.B.). The sealing or veiling of the time element would make it possible for Christ to come at an earlier point in history, at least on a theoretical level, without in the least rendering the 2300-year-day prophecy conditional or forcing it to refer to another time period than the one intended by God, i.e., 457 B.C. to A.D. 1844. On a theoretical and speculative level the sealing of the vision would make it possible for Christ to come before 1844 if this were in God's design. The fact that the vision was unsealed, as it were, in the late eighteenth and early nineteenth centuries, with the time element being clearly and widely perceived for the first time, allowed for other options on the part of God without rendering the 2300-year-day prophecy conditional or making it to refer to something else.

Nevertheless, it is best to move from the realm of theory and speculation to that of reality. The reality is that in God's foreknowledge the prediction of this long time period was made and that it found its only divinely designed fulfillment in the events of A.D. 1844, when a new phase of ministry involving *cleansing, restoring, setting right, and vindicating* began in the heavenly sanctuary. The year 1844 marks also the time when there is no more time prophecy to be fulfilled. Thus all human beings live now in probationary time, borrowed from God, before the glorious second advent of Christ is to be experienced by His people.

**5. "The close relationship between the prophecy of Dan. 8 and the history of God's people between 171-165 BC demonstrates that . . . prophecy has its first significance for the people to whom it was originally given. That view of prophecy which regards it as irrelevant for the original hearers or readers has long passed away in Christian scholarship" (394).**

**Q.** Do prophecies, including those of Daniel, have a primary fulfillment or application for the original hearers?

**A.** A close relationship between

Daniel 8 and the Jewish persecution under Antiochus Epiphanes (as claimed above) is incorrect and cannot be established on the basis of sound exegesis and historical data. Thus it is an invalid support for the idea that prophecy is primarily relevant to the original readership. Even if the Antiochus Epiphanes episode were intended by the prophecy, the argument (that the prophecy must be applicable primarily to the original hearers) would still fail because the original recipients of the prophecy had already passed from the scene about four centuries before the prophecy's "fulfillment" by Antiochus Epiphanes. Dr. Ford confirms this four-century gap by noting that, in spite of his application of the little horn to Antiochus Epiphanes, "this is not to deny a sixth century authorship for Daniel" (391).

Because of the different types of prophecy (see above under number 1), one should be careful of demanding that all prophecy is applicable to the original audience. This caution especially applies to the apocalyptic prophecies of Daniel and Revelation that contain prophetic parallelisms, each covering the history of the prophet's time until the end of time. The relevance of this type of prophecy to the original hearers goes only as far as their historical situation is incorporated in the prophetic symbolism. For them, the unfulfilled prophetic imagery functions simply as an assurance that God controls the affairs of man and that His triumph is certain. Because a major part of the prophecies does not apply to their contemporary situation, they can obtain no certainty as to the specific fulfillment.

Furthermore, it should be kept in mind that a portion of the book of Daniel was to be sealed, "'for it pertains to many days hence'" (Dan. 8:26, R.S.V.). "'Daniel, shut up the words, and seal the book, until the time of the end'" (12:4, R.S.V.; cf. verse 9). Thus to insist that Daniel was to be understood by its original readership is contrary to the nature of the book itself and to its plain internal statements. This concept of the sealing of the book of Daniel was generally accepted by Christian scholarship during the Reformation and post-Reformation era. Unfortunately, after the general rejection of the second advent movement in the 1840's, together with its historical approach to prophecy, the second angel's message began its proclamation, and the moral fall of Babylon became a fact, resulting in a loss of prophetic understanding among Chris-

tian scholars. The current principles of prophetic interpretation held by Christian scholarship, therefore, should not be taken as normative for Adventists, because of the scholars' conflict with the Biblical continuous-historical view of prophecy upon which the Seventh-day Adventist Church, as a prophetic movement, is based.

It is illuminating to compare E. G. White's views on these matters. Referring to Daniel and Revelation, she wrote, "These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment" (*Selected Messages*, book 2, p. 114). "Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us" (*ibid.*, book 3, p. 338). In regard to Daniel's own understanding of what he was shown, she said, "His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself" (*Prophets and Kings*, p. 547). "That part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end,' " "but since 1798 the book of Daniel has been unsealed" (*The Great Controversy*, p. 356).

6. The Seventh-day Adventist doctrine on the sanctuary and the investigative judgment in Daniel 8:14 is un-Biblical and violates the context of the text. "It seems to this writer [Ford] that the apotelesmatic principle is the very key we need to authenticate our denominational appropriation of Dan. 8:14 to our own time and work. . . . By apotelesmatic we mean dual fulfillment or more" (345, portion italicized in original). "This principle affirms that a prophecy fulfilled, or fulfilled in part, or unfulfilled at the appointed time, may have a later or recurring, or consummated fulfillment" (485).

**Q.** *How helpful is the application of the "apotelesmatic" principle to Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed"?*

**A.** The idea that prophecy may have more than one fulfillment is not new either in Adventist or non-Adventist circles. Some Old Testament prophecies have been interpreted as having a first fulfillment in the time of ancient Israel

and a later one in Christ, the church, or the new earth. What is new is the application of the apotelesmatic principle of *multiple* fulfillment to the time prophecies of Daniel and Revelation, which are classified as apocalyptic prophecy. When this principle is applied to the little horn of Daniel 8, it causes it to signify not only Rome—pagan and papal—but also Antiochus Epiphanes, as well as a final antichrist just before the Second Advent, and probably also a revived antichrist at the end of the millennium. The following statements from Dr. Ford's manuscript will show the broad spectrum of meanings attributed to Daniel 8:14 because of the employment of the apotelesmatic principle:

**"The verse [Dan. 8:14], like Dan. 2:44; 7:9-13; 12:1; and 9:24-27 is apotelesmatic in application, fitting not only the victory over the typical Antichrist, Antiochus, in 165 BC, but the great redemption of the cross, and its final application in the last judgment. . . . It applies also to every revival of true religion where the elements of the kingdom of God, mirrored in the sanctuary by the stone tablets and the mercy seat, are proclaimed afresh, as at 1844"** (356, portion italicized in original).

**"To vindicate the sanctuary means to finish the transgression, make an end of sin, bring in atonement for sin and simultaneously everlasting righteousness for all who believe—and in addition, confirm all prophecy by accomplishment including the establishment of the new temple—first the Christian church, secondly the new earth with its New Jerusalem as the throne of God and the everlasting temple"** (420).

**"Thus 1844 was intended as 'restoration'—a revival of the truths that had been trampled underfoot or that were about to be. The history of the church has consisted of a series of 'deaths' and 'resurrections'—through the eras dominated by Babylon, Medo-Persia, Greece, Rome pagan, and Rome papal. After each era of darkness came a new morning of restoration"** (422).

**"Every era of revival of the truths symbolized in the sanctuary may claim to be a fulfillment of Dan. 8:14"** (486).

The above quotations allow for about a dozen possible fulfillments of Daniel 8:14, demonstrating that this text, according to Dr. Ford's manuscript, has come to mean everything from a revival of true religion among the Israelites to the New Jerusalem of the new earth. Its meaning thus becomes so general, and can be reapplied so many times in so many ways, that it can signify almost

any good thing in the history of Israel and throughout the history of the church until the end of the millennium! The one exception that Dr. Ford excludes from the apotelesmatic application is a beginning of an investigative judgment in heaven in 1844. The imposition of such a restriction seems quite unwarranted in view of the tolerant attitude toward virtually all other possibilities.

The manuscript's stress on the application of the apotelesmatic principle to Daniel 8:14 is surprising in view of its charge that both early and current Seventh-day Adventist interpretations of this verse neglect the context of Daniel 8:11-13. It is appropriate, therefore, to ask whether the context of Daniel 8:14 is taken into account better by the usual Adventist interpretation, which limits the application of this text to events related with the beginning of the final judgment in the heavenly sanctuary, or by that broad interpretation that applies to Daniel 8:14 almost every event throughout salvation history—many of which completely neglect the specific context of the chapter. It is clear that the apotelesmatic principle has no built-in control mechanism to prevent abundant speculation, making it impractical as an exegetical tool. Many of the apotelesmatic applications, therefore, could better be designated as homiletic uses.

7. "Once the [apotelesmatic] principle is grasped we will readily understand why many excellent scholars can be listed under each separate school of interpreters—*preterism, historicism, futurism, idealism*. All are right in what they affirm and wrong in what they deny" (505).

**Q.** *What are the implications of this philosophical premise and its applications to Adventists?*

**A.** It should be pointed out that the above quotation illustrates the immense task involved in attempting to bring the major schools of prophetic interpretation together under the umbrella of the apotelesmatic principle on the basis of the maxim "All are right in what they affirm and wrong in what they deny." Such a union has never before been attempted by any commentator. It is a well-known fact that the historicist school of prophetic interpretation (which looks at prophecy as being fulfilled



through history from the time of the prophet until the Second Advent, and which is followed by Adventists) has been antagonistic to the preterist school of interpretation (which sees prophecy fulfilled in the past) and the futurist school (which sees fulfillment still in the future). The futurist school, as currently espoused in evangelical circles, stands in clear opposition to preterism. Some agreements exist between historicists and futurists, but not after futurism takes its great leap forward into the future. To attempt bringing these schools together in a harmonious apotelesmatic whole would inevitably create a number of tensions that cannot be smoothed over by an abstract principle.

The validity of the maxim undergirding the apotelesmatic principle must be

adequately supported before it can be accepted as a sound principle of Biblical exegesis. No inductive derivation or philosophical justification for this hypothesis has been advanced. The mere assertion of a maxim is no proof of its correctness, and the burden of proof is upon the one who proposes it. The apotelesmatic principle implies that in reality there is no such thing as two mutually exclusive assertions when those assertions are cast as positive propositions. Thus, in the final analysis, this means that positive propositions are true, while negative propositions are false or nonverifiable. If human language is really that meaningless it will be extremely difficult to conduct any intelligible discussion on the interpretation of prophecy.

In the application of this premise to Seventh-day Adventist prophetic interpretation, methodological inconsistencies and impossibilities become apparent. The positive assertions of the preterist and futurist schools are accepted, while historicist affirmations, such as the year-day principle being a Biblical datum, and the beginning of the investigative judgment being in 1844, are rejected in spite of the maxim that "all are right in what they affirm and wrong in what they deny." Again, there is an absence of built-in controls, which causes the application of the premise to be highly subjective, and leads to a demand that Adventists exchange their affirmations for those of scholars from preterist and futurist traditions, because they "are right in what they affirm."

## 2. THE CLEANSING OF THE SANCTUARY AND THE INVESTIGATIVE JUDGMENT IN THE OLD TESTAMENT

1. Seventh-day Adventists have assumed that "the sanctuary of Dan. 8:14 means the sanctuary in heaven. (Though the context is about the sanctuary on earth.)" (290). "Dan. 8:14 is indeed the most important verse, summing up its key themes of the sanctuary, the kingdom of God (symbolized by the sanctuary), the judgment," et cetera (356; cf. 357, 399, 400, 421).

**Q.** *What is the correct interpretation of the sanctuary in Daniel 8:14—the earthly sanctuary, the heavenly sanctuary, God, or something else?*

**A.** Understanding the meaning of the term *sanctuary* is a prerequisite for understanding the meaning of *cleansing*, just as understanding the 2300 days is to a degree a prerequisite for understanding both *cleansing* and *sanctuary*. In other words, if the 2300 days are interpreted as being literal 24-hour days, then the sanctuary and its "cleansing" will be viewed in a much different light than if

the 2300 days are interpreted as being symbolic of prophetic time. The year-day principle has been validated with an even greater number of scriptural passages, thus the interpretation of the 2300 days as years is on a firmer basis than ever before (see question 9, page 44).

The Hebrew word for "sanctuary" is *qodesh*, which has a wide range of meanings in the Old Testament, where it appears 469 times. *Qodesh* can apply to the earthly sanctuary or temple (Ex. 36:1; Lev. 4:6; Num. 3:28; 1 Chron. 22:19; 2 Chron. 30:15; Ps. 74:3; Isa. 43:28; Mal. 2:12), the heavenly sanctuary (Ps. 60:6; 68:2; 102:19; 150:1), the Holy Place (Ex. 26:33; 28:29; 39:1; 1 Kings 8:4), and the Most Holy Place (Lev. 16:2; Eze. 41:21).

Daniel 8:11, 12 uses a related word for "sanctuary," *miqdash*, which is built upon the root *qadash* as is the term *qodesh*. *Miqdash* likewise can mean the earthly sanctuary (Dan. 9:17; Ex. 25:8; Ps. 73:17), the heavenly sanctuary (Ps. 68:35; Jer. 17:12), or both the earthly and the heavenly (Ps. 96:6). Its 74 occurrences in the Old Testament also include applications to the curtain and altar

(Lev. 21:23), sacred utensils (Num. 10:21), holy gifts (Num. 18:29), and the Most Holy Place (Lev. 16:33). Notice that the application of Daniel 8:11, 12, as well as 8:14, to the sanctuary is legitimate and is within the range of scriptural usages.

If the subject of the sanctuary is opened up for New Testament usages, as well, then the range of meanings becomes even wider. It is interesting that William Miller listed seven different possibilities for the interpretation of the sanctuary of Daniel 8:14. "In his most extensive exposition of the sanctuary, published in 1842, Miller indicated that the 'sanctuary' could mean: (1) Jesus Christ (Is. 8:14; Eze. 10:16); (2) heaven (Ps. 102:19, 20:2); (3) Judah (Ps. 114:2); (4) the temple of Jerusalem (1 Chron. 22:19; Ex. 25:8); (5) the holy of holies (1 Chron. 28:10; Rev. 4:6); (6) the earth (Is. 60:13; 1 Kings 8:27; Rev. 5:10; Rev. 20:6; Mt. 6:20; Ps. 82:8; Rev. 11:15; Ps. 96:6-13); (7) the saints (1 Cor. 3:16-17; 2 Cor. 6:16; Eph. 2:21-22)" (G. Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, Grand Rapids, Eerdmans, 1977, p. 34). To these

seven views Dr. Ford would add one further: "The defiled sanctuary was a symbol of the kingdom of God—a kingdom requiring vindication" (357). If one holds to the apotelesmatic principle, then it would be legitimate to support a variety of meanings as being applicable. But since Scripture does not support the apotelesmatic principle, we must attempt to find the meaning that fits the context of Daniel 8 in its apocalyptic setting.

Let us begin by stating what the sanctuary is *not*. If our conclusion is that the 2300 days cannot be literal 24-hour days or half-days, but that the days are symbolic of prophetic time, then we are led to eliminate the following:

1. The sanctuary cannot be the tabernacle erected by Moses, because 2300 years fails to find fulfillment in any known event from the time of Moses to that of David, and 2300 years covers more than double the number of years for the existence of that tabernacle.

2. It cannot be the earthly temple, because 2300 years does not fit any known period during the Temple's long history from about 970 B.C. to A.D. 70. Consistency demands that if we recognize the 2300 days as being prophetic then also we should interpret the sanctuary as one that fits the prophetic period, that is, as being nonearthly, because the period of the 2300 years far exceeds the approximately 1,000-year history of the first and second Jewish Temple.

3. It cannot be the earth, because nothing happened at the end of 2300 years to restore the earth. Otherwise, we would already be a part of the "new heavens and new earth."

4. It cannot be Judah, because the tribe of Judah has long since ceased to exist, and never existed for 2300 years, or, for that matter, for merely 2300 literal days.

The day-year approach to this passage leaves open the possibilities that the sanctuary could symbolize one of the following: (a) the heavenly, (b) the kingdom of God, (c) the church, or (d) individual Christians. Christ could not be considered as the sanctuary, even though Christ is viewed as the head of His body, the church, because the activity involving the sanctuary does not fit Christ. This means that to understand the meaning of the "sanctuary" in Daniel 8:14 one must understand the cleansing, restoration, and vindication of the sanctuary, for they are intertwined. Christ needs neither cleansing nor restoration, so it is unlikely the term refers to

Him in any sense.

Certainly, the heavenly sanctuary, the kingdom of God, the church, and the individual Christian all need cleansing, restoration, and vindication. In deciding what is the preferred meaning for Daniel 8:14, one may consider the synonym *miqdash* in Daniel 8:11, 12, which refers to more than the sanctuary structure itself. It includes also the utensils and furniture. At times *qodesh*, the term used in 8:13, 14, can be translated as "holy things," so that the cleansing-restoration-vindication involves the heavenly sanctuary and the services performed therein. Second, we find that the same word *qodesh* appears in 9:24 in the phrase *qodesh qodeshim*, "holy of holies." Nowhere in the Old Testament is the expression "holy of holies" applied to a person. This seems to rule out any earthly high priest, as well as Christ the heavenly High Priest, as being intended here. At the end of the 70 weeks the anointing of the "holy of holies" is to take place. This precludes all the more the possibility of the earthly sanctuary being alluded to, because the earthly sanctuary had been anointed or dedicated centuries previous to this (Ex. 29).

The context also indicates that *qodesh* cannot have been a primary reference to individual Christians or saints. Daniel 8:13 uses the noun *qadôsh* when it speaks of one "saint" (*qadôsh*) in conversation with another. Daniel 7:18, 21, 22, 25, 27 uses an Aramaic noun, *qadishim*, who are the "saints" trampled underfoot by the little horn. If Daniel wished to convey the concept that the sanctuary refers to saints, then he would have had to use the word *qadôsh* in 8:14.

Now we come to the final question: Is the sanctuary of Daniel 8:14 a reference to the heavenly sanctuary or to God's kingdom? Or could it possibly apply to both? Daniel 7 is inseparably bound up with chapter 8 and provides the backdrop for the proper understanding of the events of the succeeding chapter. If Daniel 7:9, 10 is a reference to the heavenly sanctuary or courtroom, then the sanctuary of 8:14 should be viewed in the same vein of thought. Daniel in vision is given a preview of judgment: "As I looked, thrones were placed and one that was ancient of days took his seat" (7:9).\* The Old Testament makes it crystal clear that God's throne centers within His sanctuary in heaven (2 Chron. 18:18; Ps. 11:4; 103:19; Isa. 66:1; Eze.

1:26) and that judgment always issues from the sanctuary (see response to the next question). It was also the intent at one time that the Messiah would come and set up His throne within the earthly Temple that was to be rebuilt (Eze. 43:4-7; Zech. 6:13). The thrones of Daniel 7 are set up within the innermost sanctum of the heavenly sanctuary, so that the proper context for understanding Daniel 8:14 is that of the heavenly sanctuary. On the basis of the above evidence we conclude that in Daniel 8:14 the "sanctuary" is the one in heaven and not the one on earth.

**2. Seventh-day Adventists have assumed that "cleansed" is an accurate translation [of *nišdaq*] in Dan. 8:14 (Though this is certainly not the case.)" (290). It is suggested that there is no linguistic relationship between Daniel 8:14 and Leviticus 16. The meaning of the verb in Daniel 8:14 "is not primarily 'cleanse,' but 'vindicate'" (348). In Daniel 8:14 the verbal form *nišdaq* "has no vital connection with the *taher* of ritual cleansing in Lev. 16" (349). The conclusion is that "our traditional teaching on Dan. 8:14 is indefensible" (278).**

**Q.** *Can we justify the linking together of Daniel 8:14 and Leviticus 16?*

**A.** The consensus position taken at Glacier View and printed elsewhere in this special MINISTRY issue provides answer to this question in capsule form: "The Hebrew word here is *nišdaq*, which has a broad range of possible meanings. Its basic idea is 'make right,' 'justify,' 'vindicate,' or 'restore'; but 'purify' and 'cleanse' may be included within its conceptual range. . . . While there is, therefore, not a strong verbal link between this verse and the Day of Atonement ritual of Leviticus 16, the passages are, nevertheless, related by their parallel ideas of rectifying the sanctuary from the effects of sin." This wide range of meanings is reflected in the following variations among modern translations: "restored to its rightful state" (R.S.V.), "its rights restored" (Jerusalem Bible), "'shall emerge victorious'" (N.E.B.), "'properly restored'" (N.A.S.B.), "'reconsecrated'" (N.I.V.), and "'restored'" (T.E.V.). *The New American Bible* takes exception to the trend of modern versions toward the meaning of restoration by

\* All Bible texts are quoted from the Revised Standard Version unless otherwise indicated.

translating *nišdaq* as “‘purified.’”

Although there is no explicit verbal link between Daniel 8:14 and Leviticus 16, the word *nišdaq*, which is traditionally rendered “cleansed” from the earliest translations (Greek, Latin, Syriac, and Coptic), contains this connotation as part of its meaning. A careful study of the Hebrew verbal and other forms of the root *šadaq* (from which *nišdaq* derives) reveals that certain forms are employed synonymously in poetic parallelism with *taher*, “to be clean, pure” (Job 4:17; 17:9) and *zakah*, “to be pure, clean” (Job 15:14; 25:4). This demonstrates that the meaning of “cleanse” or “purify” is part of the range of meanings for *nišdaq* in Daniel 8:14. Even though the verb *nišdaq* is not employed in Leviticus 16, and for that matter nowhere else in the Old Testament, this does not mean that there are no terminological links between Daniel 8:13, 14 and Leviticus 16. It is a striking fact that the term *qodesh*, meaning “sanctuary” in Daniel 8:14, is the very term used seven times in Leviticus 16 (2, 3, 16, 17, 20, 23, 27) with the meaning of “sanctuary” or “Holy of Holies.” Thus this key term within the context of the cleansing of the sanctuary in Leviticus 16 appears in Daniel 8:14. The same term *qodesh* is directly associated with “cleansing” in 1 Chronicles 23:28. It should also be noted that the term “transgression” (Hebrew *pesha'*) in the phrase “transgression causing horror” (“transgression that makes desolate,” R.S.V.) in Daniel 8:13 appears in Leviticus 16:16, 21. It appears that in both passages the term “transgression” functions as a comprehensive term for the sins of God’s people. Thus there is a strong terminological and conceptual linkage between Daniel 8:13, 14 and Leviticus 16, as is also noted in the above-quoted consensus document.

This terminological and conceptual connection between Daniel 8 and Leviticus 16 should not prevent us from developing three procedural steps in the study of the pre-Advent judgment in the Old Testament. These steps are the following: (1) Connect the concept of restoring the sanctuary in Daniel 8:14 with the concept of judgment in Daniel 7; (2) link the concept of judgment and sanctuary in Daniel 7 and 8 with the general concept of judgment and sanctuary in the Old Testament; and finally (3) bring together the general concept of judgment and sanctuary with the specific concept of the Day of Atonement as being an act of judgment according to Leviticus 16. Thus, on the basis of the

linkage of Daniel 8 with Daniel 7, the ground is laid for an investigation of judgment and sanctuary in the Old Testament, and then specifically Leviticus 16 and the Day of Atonement may be studied.

#### The judgment in Daniel 7 and 8

There are strong links between Daniel 7 and 8. Both chapters speak of “little horn” powers that are engaged in related activities:

a. persecuting—trampling the saints (Dan. 7:25; 8:10).

b. speaking great words—magnifying itself (Dan. 7:25; 8:10, 11).

There is a work of judgment or of vindication described in both chapters (7:10, 26; 8:14). The judgment is in favor of God’s people and indirectly (or implicitly) against the “little horn” powers. Although Daniel 7 does not provide a precise date for the judgment, verses 21, 22, 25, 26 provide a general idea as to when the judgment is to take place. The sequence presented is that the little horn makes war against the saints of God. This is followed in temporal sequence by the judgment of the Ancient of Days in behalf of the saints (verse 22), and then the latter receive the eternal kingdom. Thus the judgment in behalf of the saints takes place before the reception of the kingdom, i.e., the judgment must precede the Advent. It was also to come after the domination of the little horn for 1260 years over the saints (verses 25, 26). The time frame in Daniel 8:14 tells us precisely when the judgment was to begin. Daniel 8:14 cannot be rightly interpreted without Daniel 7 as its backdrop. The climax of Daniel 7 is the vindication of God’s people and the setting up of God’s kingdom, and the climax of Daniel 8 is the “cleansing,” restoration, et cetera, of the heavenly sanctuary.

#### Judgment in the earthly tabernacle

Time and again the Old Testament portrays the sanctuary as the place of origin for judgment. While the earlier books of the Bible emphasize more the role of the earthly sanctuary in judgment, the later books tend to emphasize more the role of the heavenly sanctuary.

In first looking at the earthly sanctuary in the context of judgment, we find that all judgments fall into two categories, favorable and unfavorable. The unfavorable judgments commence and/or finish at the earthly tabernacle. The reasons for judgment may vary as follows: direct rebellion against God, as in the case of Nadab and Abihu (Lev. 10:1-7);

indirect rebellion against God’s authority by flaunting the authority of His servants. Moses and Aaron, as in the rebellion of Korah, Dathan, and Abiram (Num. 16:1-50); the unbelief and discouragement of the whole camp at the report of the twelve spies (chap. 14:1-45); carelessness in the discipline of one’s own sons, as in the case of Eli (1 Sam. 3, 4); carelessness in regard to the ark, as in the battles with the Philistines (chap. 5:1-7:2) and in the experience of Uzzah (2 Sam 6:1-11); and pride and self-sufficiency, as in David’s numbering of Israel’s army (chap. 24:1-25). In all of these examples judgment either commenced or reached its culmination at the sanctuary.

The one example listed that may seem to be an exception is David’s numbering Israel. However, the account of the same episode given in Chronicles (1 Chron. 21:1-22:1) adds an extra dimension not found in Kings, for David proclaims that the threshing floor of Ornan, where David’s altar was constructed, was to be the future site of the Temple! The work of the angel of judgment, who destroyed 70,000 valiant men of Israel, was halted by David’s intercessory sacrifice at the future site of the Temple, just as Aaron’s act of burning incense in the golden censer halted the plague resulting from Korah, Dathan, and Abiram’s rebellion. “And Aaron returned to Moses at the entrance of the tent of meeting, when the plague was stopped” (Num. 16:50). “And David built there an altar to the Lord, and offered burnt offerings and peace offerings. . . . And the plague was averted from Israel” (2 Sam. 24:25).

The earthly sanctuary was also the locus for favorable judgments. Examples of these are judgments with regard to positions of responsibility, as in the “ordination” of the seventy elders in front of the tabernacle (Num. 11:16-30), and as in the case of Aaron’s being designated high priest by the budding of his rod (chap. 17:1-11); and a judgment with regard to inheritance, as in the example of Zelophehad’s five daughters (chap. 27:1-11). In the last example judgment took place “at the door of the tent of meeting” (verse 2). The earthly sanctuary was undoubtedly the site for judgment—judgments both commencing and culminating at the place of God’s holy presence.

#### Judgment in the heavenly sanctuary

Judgment in the Old Testament is inseparably tied to the heavenly sanctuary,

as well. In considering first the Psalms, we find the judgment scene proclaimed in these words: "The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids test, the children of men. The Lord tests the righteous and the wicked" (Ps. 11:4, 5a). The following verses then describe the rewards upon the wicked (verse 6) and upon the righteous (verse 7). Notice that the "Lord's throne" is in parallelism with "his holy temple." Psalm 76 relates in awesome tones how the judgment originates from heaven (verse 8), continues with the goal of saving the oppressed (verse 9), and results in the humiliation of princes and kings (verse 12). Psalms 102 and 103 suggest that judgment is a process of vindication on behalf of God's people, which is within the spectrum of meanings for the word *nisdaq* in Daniel 8:14. The theme of vindication is expressed as follows: "He looked down from his holy height, from heaven the Lord looked at the earth, to hear the groans of the prisoners, to set free those who were doomed to die" (Ps. 102:19, 20). And again: "The Lord works vindication and justice for all who are oppressed." "The Lord has established his throne in the heavens, and his kingdom rules over all" (Ps. 103:6, 19).

In the prophetic books, the work of judgment issuing forth from the heavenly temple is described even more graphically, as in Micah. Notice how Micah, writing in the eighth century B.C., opens his message by describing the judgment: the summons—"Hear, you peoples, all of you: hearken, O earth, and all that is in it" (1:2); the consideration of the testimony—"And let the Lord God be a witness against you, the Lord from his holy temple" (1:2b); the exodus from the halls of justice and the execution of the sentence—"For behold, the Lord is coming forth out of his place, and will come down and tread upon the high places of the earth" (1:3); and the reason for the judgment—"All this is for the transgression of Jacob and for the sins of the house of Israel" (1:5). Here is an "investigative judgment" of God's people taking place in the heavenly temple.

#### Judgment in both the heavenly and earthly temples

Many other Old Testament examples can be cited. With some it is difficult to determine whether the judgment centers in the heavenly temple or the earthly, so close is the connection between the two. Psalms 9, 50, 60, and 99, and Isaiah 18

can be interpreted as applying either to the heavenly or to the earthly temple. Malachi 3:1, 2 can also be understood in terms of the Temple built by Zerubbabel some 100 years before: "'Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. . . . For he is like a refiner's fire and like fullers' soap.'" Here judgment is closely connected with the process of purification. After the Lord Himself appears at the temple for purifying "'the sons of Levi,'" he makes the proclamation, "'Then I will draw near to you for judgment'" (Mal. 3:5). This "purifying" or cleansing phase of the judgment takes place before the destruction of the wicked, as portrayed vividly in Malachi 4:1-3.

The most complete description of the "investigative judgment" in the Old Testament outside of the book of Daniel is found in Ezekiel 1-10. Although Ezekiel's visions have some esoteric aspects that make interpretation most difficult, it is possible to obtain an overall picture of what the first ten chapters are about. In chapter 1 Ezekiel describes a vision of God being transported in his chariot to the Temple in Jerusalem in preparation for the judgment. The "stormy wind" of verse 4 is in actuality the presence of God Himself, and the key to its meaning is found in the parallel description in verse 28: "Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness round about. Such was the appearance of the likeness of the glory of the Lord." The "glory of the Lord" is none other than God Himself. In Revelation 4 and 5 John describes a vision similar to that of Ezekiel's and even employs similar terminology. Whereas the vision of Ezekiel describes Jehovah setting up His residence in the earthly Temple, that of John describes God upon His judgment throne in the heavenly temple.

The theme of judgment is taken up again by the prophet in chapters 4-7 after an interlude where Ezekiel receives his call and commission (chapters 2 and 3). In those four chapters Israel is arraigned before the divine tribunal. Judgment involved the threefold agency of fire, sword, and wind, as well as famine, wild beasts, pestilence, and bloodshed (5:1, 2, 17). Reasons for an unfavorable sentence are varied: "She has wickedly rebelled against my ordinances more than the nations, and against my statutes more than the countries round about her.

. . . Because you . . . have not walked in my statutes or kept my ordinances. . . . I will execute judgments in the midst of you in the sight of the nations. . . . Because you have defiled my sanctuary with all your detestable things and with all your abominations, therefore I will cut you down" (5:6-11).

Chapter 8 of Ezekiel introduces a new vision that is an amplification of the previous one. Ezekiel is taken in vision back to Jerusalem and specifically to the Temple, where he is horrified to discover the fourfold abuses taking place in its sacred precincts (verses 5, 7-11, 14, 16). Idolatry of the crudest sort combined with sun worship was polluting God's sanctuary. In chapter 9 the vision continues as the investigative judgment reaches its climax. The chapter opens with a picture of six executioners with their swords drawn, ready for slaughter. The execution is stayed briefly while a man, probably an angel, stands by with a writing case at his side and perhaps a pen, but not a sword, in his hand. (Such writings cases have been discovered in ancient Egypt by archeologists—they are made of wood, having a depressed circular area for ink and a slot for the pen.)

The glory of the Lord is about ready to leave the Most Holy Place of the temple, and has already moved from the cherubim to the threshold. It is about to be decided who is on the Lord's side and who is not. The angel of judgment is commanded to "'go through the city, . . . and put a mark upon the foreheads of the men who sigh and groan over all the abominations that are committed in it'" (9:4). Here is a work of separation, dividing God's people into two camps—those who practice the abominations of the heathen and those who are loyal to God and do not compromise their faith. Death is the reward of one, and life the reward of the other. Less than five years later Jerusalem was to be overrun by the Babylonians, and the doom of the faithless was to be sealed, their probation being past. The "mark" placed upon the forehead was the letter *tau*, which had special symbolic significance among the Jews, as evidenced by the Dead Sea scrolls. In the context of the judgment it can be interpreted as the "mark of the last" or "mark of the remnant," since *tau* is the last letter of the Hebrew alphabet. (Some Christian commentators have viewed this Hebrew T as the mark of the cross, which separates the true believer from the unbeliever, but this view cannot be supported from the con-

text.) Here for the first time in the Old Testament judgment passages, a work of separation between righteous and wicked takes place long before (five years in this case) the actual sentence is executed. There is a symbolic separation before the physical separation.

Chapter 10 of Ezekiel is the completion of the activity described in chapter 1. Without it chapter 1 would be incomplete. Both chapters describe the firmament above the cherubim (1:22; 10:1), the appearance of something like sapphire resembling a throne (1:26; 10:1), the whirling wheels below the cherubim (1:15 ff.; 10:2), burning coals between the cherubim (1:13; 10:2), wings sounding like the voice of the Almighty (1:24; 10:5), the appearance of the wheels like chrysolite within wheels, having gleaming eyes (1:16-18; 10:9-12), and each of the cherubim having four faces (1:5, 10; 10:14). There is a difference in the two chapters: chapter 1 describes the presence of God (called "the glory of the Lord") as coming from the north and resting in His temple (1:4, 28), while chapter 10 describes the departure of His presence from the innermost sanctuary. First, the Lord's presence left the Most Holy Place and alighted briefly like a dove at the threshold of the Temple (9:3; 10:4), and next it moved to the east gate of the Temple precincts (10:19). Finally God's presence left the Temple entirely and rested on the Mount of Olives across the Kidron Valley from the city (11:22, 23). There was no more intercession for Israel within the earthly sanctuary, and a cloud filled the inner portion of the sanctuary (10:3), just as a cloud is to fill the Most Holy Place of the heavenly sanctuary at the close of the judgment (Rev. 15:8). The investigative judgment has been completed. How sad it is when it is said of Israel, "'They have gone far from the Lord'" (Eze. 11:15), and when the Lord has to withdraw His presence far from them!

The story of the investigative judgment in Ezekiel does not end here. The last vision, comprising chapters 40-48, is dated to the tenth day of the new year (Eze. 40:1), which is the Day of Atonement. This vision describes in detail the setting up of the new temple accompanied by new services and sacrifices. It is highly significant that the prophet sees in vision the presence of God returning to His Temple from the same direction it had been last seen: "And behold, the glory of the God of Israel came from the east; and the sound of his coming was like the sound of many waters" (43:2).

Again God's presence must cross the Kidron Valley and enter through the east gate of the Temple courtyard (44:1). The Lord Himself then takes up residence in the Most Holy Place of the Temple, as described by Ezekiel: "I heard one speaking to me out of the temple; and he said to me, 'Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel for ever'" (43: 6, 7).

The return of the divine presence to the innermost precincts of the Temple is dependent upon a prior work of cleansing. After God's throne is set up at the place where the ark once was, then the Lord proclaims: "And the house of Israel shall no more defile my holy name" (verse 7). This implies that a prior work of cleansing has been accomplished—a cleansing not only of the previous temple but also of the moral pollutions of the people, "'their harlotry,'" "'their abominations,'" "'their idolatry'" (verses 7, 8, 9). The cleansing of the sanctuary in Ezekiel is the cleansing of the sins and abominations committed by God's people. The emphasis of Ezekiel 1-10 is on the work of judgment taking place from the Temple, while the emphasis of Ezekiel 40-48 is on the work of cleansing and restoration. These are presented here as two aspects of the same work.

#### **Revelation—the key to unlock Ezekiel**

The book of Revelation picks up the theme where Ezekiel leaves off, and provides the key to unlocking the meaning of its esoteric symbols. Ezekiel's pictorial prophecy of a new temple, a new priesthood, and a set of new sacrifices was never fulfilled because of the conditional nature of its prophecy and because the Jews living during the seventy years' exile failed to meet the conditions. The rebuilt Temple of Zerubbabel completed in 516/515 B.C. does not match the description of the new temple outlined by Ezekiel. If Ezekiel's day of atonement vision was apocalyptic, then the prophecy would have to be considered as nonconditional, and we would have to look for a future fulfillment. The problem is that the blood-sacrifices described therein would negate the all-sufficient sacrifice of Christ upon the cross. Therefore, the prophecy is definitely nonapocalyptic and is to be viewed as conditional.

We do find certain aspects of Ezekiel's prophecy fulfilled in Revelation, which is the only New Testament apocalyptic

book and contains only nonconditional prophecies. Although separated by nearly seven centuries, both books describe God's throne as being established in the midst of His people (Eze. 43:7; Rev. 22:3), a river issuing from the site of God's presence (Eze. 47:1; Rev. 22:1), and a tree or trees on both sides of the river, having fruit for each month and leaves for healing (Eze. 47:12; Rev. 22:2). If certain facets of Ezekiel's last vision have an eschatological application, then would it not be likely that facets of his first two visions (chapters 1-10) likewise have such an application? Then can we not say that the work of judgment and cleansing described in Ezekiel has more than local application, and can we not expect to see a wider and greater fulfillment in the last days?

Ezekiel describes the setting of a mark upon the "'foreheads of the men who sigh and groan over all the abominations that are committed'" (9:4), while John in Revelation describes a special group "'sealed . . . upon their foreheads'" (7:3). Ezekiel describes God's presence coming from the east after the work of judgment has been completed (43:2), while Revelation describes Christ and His army returning from the east at the battle of Armageddon (16:12; 19:11-16). Ezekiel's investigative judgment took place in Israel between 591 and 586 B.C., while the judgment in Revelation covers the time from the seventh trumpet (11:15) to the Second Advent (8:1; 14:14). The one is local; the other is cosmic, and the local illuminates beautifully the meaning of the cosmic.

#### **The theme of judgment in Leviticus 16**

The same elements found in the judgment and sanctuary passages we have thus far surveyed are found in the Day of Atonement passages:

1. Judgment originates from the Most Holy Place, the site of the very presence of God Himself. No other aspect of the sacrificial system is centered upon the Most Holy Place, where God's throne was established in the symbolic form of the ark.

2. Judgment involves a work of separation. On the Day of Atonement there were two vivid illustrations of this work of separation. First, there was a distinct difference made between the Lord's goat and the goat named "Azazel." Second, those who refused to apply the benefits of the atonement personally to their own lives were cut off from the rest of the camp (Lev. 23:29, 30). In what more vivid way could this work of separation

be described? Just as Nadab, Abihu, Korah, Dathan, and Abiram were cut off from the camp of Israel by the activities connected with the sanctuary, so once a year individuals who persisted in rebellion against the divine Leader were cut off from the camp. In no other of the six annual feasts is the work of separation or judgment explicitly stated, according to their detailed description in Leviticus 23. (The only other feast that involved a work of "cutting off" is the Passover, according to Numbers 9:13, perhaps because its roots are traced back to the night when the destroying angel did its work.)

3. Judgment also involves a work of restoration, a restoration that could take effect only when the alienation produced by sin could be removed sacrificially from intruding between God and His people.

4. Judgment would consume the whole camp, since "all have sinned"; thus judgment can be halted only by the hand of a mediator or by divine intervention. Just as David offered up a mediatorial sacrifice to halt the work of the destroying angel, in the same way the high priest intercedes in the inner shrine on behalf of God's sin-laden people (Lev. 16, Zech. 3). The divine judgment is accompanied with intercession, as when Aaron took the golden censer filled with fresh incense and hurried through the camp of Israel amid the tumult of Korah's rebellion. Aaron was commanded to make atonement for Israel (Num. 16:46). In the same way the high priest took the golden censer to make atonement in the Most Holy Place, where his gaze fell upon the mercy seat. Here at God's throne we find the perfect blend between justice and mercy and catch a better glimpse of God, whose "way . . . is in the sanctuary" (Ps. 77:13, K.J.V.; cf. Ps. 68:24).

**3. The cleansing of the sanctuary in Daniel 8:14 is defined by Daniel 9:24 as "the making an end of sin, and the bringing in of everlasting righteousness. It is the making of atonement—that is, the wiping away of evil. Forensically, this took place at the cross, but its consummation is the last judgment which will cleanse the universe from sin and sinners. Here is the inspired Scriptural interpretation of Dan. 8:14. It does indeed point to the Day of Atonement fulfilled at Calvary; and soon to be 'filled full' by the final judgment of God" (417).**

**Q.** *Is Daniel 9:24 the inspired interpretation of Daniel 8:14, and does it mean that the sanctuary's cleansing took place at the cross and is yet to take place at the final eradication of sin?*

**A.** An attempt to fuse together Daniel 8:14 and 9:24 as being identical provides one of the main legs of support for the idea that the antitypical day of atonement began at the cross. What we must do is determine whether there has been a fusion (or a confusion) of ideas here. If the two texts are parallel, then the two time periods must run parallel at some point. Do they begin synchronously, or does the shorter one fall in the midst of the longer? Preterists would interpret the 70 weeks as being "weeks of years" (see question No. 8 in this section); thus they are said to begin about 458 or 457 B.C. and run to the time of Christ. Preterists (and Dr. Ford) interpret the 2300 days as being literal, but they never attempt to begin them in 458 or 457 B.C., nor do they attempt to have them end with the 69th or 70th week. Generally, they apply them right in the middle, to a time period ending in 165 or 164 B.C. Because of this, it would be impossible to have the 2300 days and 70 weeks point to the same event. The sanctuary was to be restored at the end of the 2300 days, and the anointing of the Most Holy was to occur at the end of the 70 weeks. If the termination dates for these two time periods are not synchronous, then the events described in the two prophecies cannot be identical or parallel in any sense of the word.

Certainly there are basic similarities between Daniel 8 and 9 (see *The SDA Bible Commentary*, vol. 4, pp. 850, 851), but such overall similarities do not automatically prove that Daniel 9:24 is the magic key that unlocks the door to the meaning of 8:14. Six events are said to occur at the close of the seventy weeks:

1. Finishing the transgression
2. Putting an end to sin
3. Atoning for iniquity
4. Bringing in everlasting righteousness
5. Sealing both vision and prophet (or prophecy)
6. Anointing the Most Holy Place

The first three concern the removal of that which is antithetical to God and alienates the creature from his Creator. The last three have to do with the establishing of that which leads to God and

gives greater understanding of His benevolent nature. The first three abolish the evil, and the last three establish the good.

It may appear that day of atonement imagery occurs in Daniel 9:24, since the Hebrew words for "transgression," "sins," and "iniquity" all appear in Leviticus 16. Moreover, the Hebrew word translated "to make reconciliation for" (K.J.V.) and "to atone for" (R.S.V.) appears fifteen times in Leviticus 16. But these same words appear in connection with all the other sacrifices and offerings in the Levitical system, and they all find their fulfillment in the death of the One who is the precious Lamb of God. The main divergence between Daniel 9:24 and 8:14 comes at the point of the anointing the Most Holy Place, or "Holy of Holies," as it reads literally. Scripture never applies this term to a person, whether the high priest or Christ; thus it is seen here as a reference to the Most Holy Place of the sanctuary. The day of atonement passage does not contain the Hebrew word for "anoint" (*meshach*, from which the word Messiah is derived).

The anointing of the sanctuary or of the priests always occurs in connection with the consecration and dedication of the priest or of the sanctuary prior to the carrying out of the sacrificial duties and ministry (Ex. 28:41; 29:7, 29, 36; 40:9; Lev. 7:36; 8:10-12). How fitting it is that Christ anointed the heavenly sanctuary with His own blood prior to carrying out His duties as our great high priest! (Notice how Hebrews 9:21 has an allusion to the anointing of the heavenly sanctuary.) This anointing of the Most Holy Place should not be applied to the earthly sanctuary, a fact that even the preterists would not deny. Then if Daniel 9:24 is set forth as an exact parallel of 8:14, this would have to mean that 8:14 is referring to the heavenly sanctuary, not the earthly! In conclusion, there is one crucial distinction between 8:14 and 9:24: the former has in mind the vindication of the sanctuary on the Day of Atonement, while the latter focuses on the act of dedication or consecration. The former involves only the Most Holy Place, while the latter involves the whole sanctuary, as well as the priesthood.

**4. "To vindicate the sanctuary [Dan. 8:14] means [= Dan. 9:24] to finish the transgression, make an end of sin, bring in atonement for sin and simultaneously everlasting righteousness for all who be-**

lieve—and in addition, confirm all prophecy by accomplishment including the establishment of the new temple—first the Christian church, secondly the new earth with its New Jerusalem as the throne of God and the everlasting temple” (420).

“If we grant that Gabriel was indeed given the commission to make Daniel understand the vision where else shall we look for his explanation of 8:14 apart from his words found in the later chapters and particularly in the purported explanation found in 9:24? Do we not understand the judgment day to be the complete unfolding of the atonement made on the cross making an end of sin and bringing in everlasting righteousness, fulfilling all prophetic vision and ushering in the holy reign of God whereby this earth becomes His anointed temple for eternity?” (499).

**Q.** Are the prophecies of Daniel 8 and 9 essentially equivalent, especially with regard to the events prophesied in 8:14 and 9:24?

**A.** The essential equivalence between the prophecies of Daniel 8 and 9, especially the way in which 8:14 has been equated with 9:24, is an important element in Dr. Ford’s interpretation of Daniel. It also represents a major divergence in his prophetic scheme from that which has previously been advocated by Adventist interpreters. Adventist interpreters have held that there are four major long-term prophecies in Daniel, those in chapters 2, 7, 8, and 11 and 12. Daniel 9 has been seen as a more short-term prophecy that extended only to the time of Christ as the Messiah in the first century A.D., while the more extensive outline prophecies have been seen as extending on beyond that time through the world’s history down to the time when the final kingdom of God shall be established. In contrast to this classification of the prophecies of Daniel, Ford includes that of Daniel 9:24-27 as also extending down to the establishment of the final kingdom of God on earth, along with the major outline prophecies and chapters 2, 7, 8, 11, and 12. This reclassification of the prophecy of Daniel 9:24-27 is proposed on the basis of its reapplication through the apotelesmatic principle. In this way the futurist, essentially dispensationalist, application of this prophecy to the end of earth’s history has been joined to the historicist interpretation, which has seen this time prophecy as extending from the Persian

period to the time of Jesus the Messiah in the first century A.D. The relationship of this reapplication to current dispensationalist exegesis can be seen by comparing the following citation of that view with what has been quoted above.

“Keil, Leupold, Payne, Young and others say that the seventieth week follows immediately after the sixty-ninth week. However, it is far more plausible to see the sixty-nine weeks fulfilled historically and the seventieth week as yet unfulfilled. The reasons are as follows: First, to view the six things in Dan. 9:24—to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place—as having been fulfilled in Christ’s death at the first advent is impossible. All these have reference to the nation of Israel and none of these has been fulfilled to that nation” (H. W. Hoehner, *Chronological Aspects of the Life of Christ* [Grand Rapids: Zondervan, 1977], p. 131).

Both Ford and modern dispensationalists see the seventieth week of Daniel 9 as extending to the end of time. He differs from them in that he rejects any gap between the sixty-ninth and seventieth week. In this way Ford puts the establishment of the final kingdom of God, which he and dispensationalists see at the end of the seventieth week, back in the first century A.D., where historicists have seen the seventy prophetic weeks as ending. This interpretation of Daniel 9:24-27 harmonizes with his view of Mark 13 (also Matthew 24 and Luke 21), in which he sees Jesus promising both the fall of Jerusalem and His second advent to the generation of the apostles in the first century A.D. A number of serious problems in Biblical interpretation are created by this apotelesmatic blending of both dispensationalist and historicist interpretations in Daniel 9:24-27.

First of all, there is the manner in which this proposition is presented. Parallel columns of phrases from Daniel 8 and 9 have been presented side by side to demonstrate their supposed equivalence (Ford manuscript, A-76, 77).

These columns also have been previously set out in the same way in Ford’s 1972 Manchester University thesis, *The Abomination of Desolation in Biblical Eschatology* (pp. 122, 123), and in his commentary *Daniel* (pp. 168, 169). The first problem with this approach is that the verses from which these phrases

have been taken are not in order. If one puts the phrases taken from the verses of Daniel 8 in their correct textual order, then the phrases from Daniel 9 do not follow their directly consecutive order. On the other hand, if the phrases from Daniel 9 are put in their correct textual order, then the phrases from Daniel 8 do not follow their textually consecutive order. The reason why such an interpretation is awkward is that both of these prophecies are consecutively described historical narrative types of prophecy. If these two prophecies are talking about the same thing, as they should be when they are held to be equivalent in this way, then the same events they are both talking about should occur in the same order, but they do not. Thus from the juggling that must be resorted to in order to make Daniel 8 and 9 equivalent, we already find evidence that such equivalences are dubious.

The second problem with attempting to establish the equivalence of the prophecies of Daniel 8 and 9 by placing them in parallel columns with phrases taken from the English text of the Bible is that they have never been compared in the original Hebrew language. Thus the specificity of the original language has been lost in the generalization of translation. A couple of examples of this may be pointed out. In the English translation of both Daniel 8 and 9 we find references to a “prince.” The Hebrew word that lies behind this English translation in Daniel 8 is *sar*, but it is *nagid* in Daniel 9. The significant differences involved in the distinction between these two words in Hebrew cannot be elaborated here; we can only note in passing that the translation of these two words with the same English word is misleading, especially when attempting to make any connection between the two passages.

The same can be said of the words that have been translated “sacrifice” in these two chapters. In English translation these words look like the same thing, but in Hebrew there is a considerable difference between them. In chapter 8 the word commonly translated “[continual] sacrifice” is *tamid*. This really is an adjective-adverb that modifies the word with which it has been connected in such a way as to indicate that it means “continual in occurrence.” Providing the word “sacrifice” with this word, as commonly has been done by English translators, is an interpretation on their part, since the word “sacrifice” is not in the Hebrew text. On the other hand, the Hebrew words used for “sacrifice and

offering'” in Daniel 9:27 are *zebah* and *minhah*, which mean more generally “animal sacrifices” and “food offerings.”

These two illustrations demonstrate how difficult it is to establish an equivalence between these two prophecies on the basis of the English translation. If one compares these two parallel columns of text in the original language, it can easily be seen that they demonstrate considerably more differences than are transparently evident from the inadequate and unscholarly procedure of comparing these texts in the English translation only. Such parallels must be supported from the more specific Hebrew text, and this has not been done.

The third major problem involved in attempting to establish the equivalence of Daniel 8 with Daniel 9 has to do with the interpretational difficulties involved. All six of the phrases in Daniel 9:24 must be interpreted as applying apotelesmatically to the end of time also, along with their historicist application to the first century A.D. First of all, there is the general point here that this prophecy is specifically addressed to “your people and your holy city.” To apply this to the whole human race at the end of time violates this specific context. Difficulties in detail are also involved.

The second of these six phrases refers to making atonement for evil, or sin (Hebrew: *tkapper awon*). This atonement, as historicists have held and Ford has emphasized, was accomplished once for all on the cross. Reapplying this phrase apotelesmatically, however, brings in a second atonement, which is precisely what critics have been accusing Adventists of doing and which is contrary to Ford’s concept of atonement only on the cross.

Another phrase in Daniel 9:24 that presents difficulty here is that which refers to the sealing up of prophet and vision. If this is fulfilled at the end of the age when all prophecy ceases, then this phrase is redundant and essentially meaningless, since it is self-evident from the nature of the kingdom of God established with the new heavens and the new earth that there will be no need for prophecy then; it will pass away (see 1 Cor. 13:9, 10; note that Paul does not say that it will be “sealed”). This usage also runs contrary to the usage of this word for sealing in connection with the prophecies that were given to Daniel (12:4, 9). On the other hand, if prophet and vision were to be sealed up to the Jewish nation, to whom this prophecy

was addressed when their time of probation as a nation passed, this phrase is highly significant and not a redundant statement.

A third phrase that may be selected out from Daniel 9:24 as creating special problems on the basis of any apotelesmatic application to the end of time is the reference to anointing the Holy of Holies. Historicist interpreters have applied this to the heavenly sanctuary, which was anointed in a new and special way for ministry at the time of Christ’s ascension to heaven. The dispensationalist can apply this to the reestablishment of services in a soon to be established literal Jerusalem. By denying the gap of the dispensationalists, however, Ford must find something that was intended to happen with the establishment of the kingdom of God for the potential fulfillment of this prophetic phrase. Ford finds this phrase fulfilled apotelesmatically in the establishment of God’s dwelling place among His people in the New Jerusalem, the capital of the new earth:

**“And finally the prophecy alludes to ‘the anointing of the most Holy,’ an expression that is used throughout Scripture in connection with God taking up His place among His people. The anointing of the tabernacle is a symbol of God coming to make His residence among His people, and points finally to what is described in the 21st chapter of Revelation when ‘the tabernacle of God is with men, and he will dwell with them’ (verse 3)” (501).**

It is difficult to see how this phrase has been used “throughout Scripture” as referring to God taking up His place among His people. The phrase “holy of holies” (Hebrew *godesh godashim*) is used more than forty times in the Old Testament, and it always refers to the sanctuary building or a part thereof or equipment that was put in it. It is never used of God taking up His position or place in the sanctuary. In addition there is a problem with the verb “to anoint,” since such anointing was done for the purpose of inaugurating the sanctuary for ministration in the plan of salvation. When the final kingdom of God is established, however, such ministration for salvation will already have been concluded. It is for this reason that in speaking of the New Jerusalem, Revelation 21:22 says, “And I saw no temple in the city, for its temple is the Lord God Almighty and the Lamb.”

Note also in this connection that it is essentially Daniel 9:24 that is especially made apotelesmatic from this prophecy.

Little attention is given to making any apotelesmatic applications from Daniel 9:25, 26, and only one phrase is so used from verse 27. This arbitrary selection of elements to which the apotelesmatic principle is applied calls it into question as a “principle” and also raises the question of whether there is any validity to it.

The fourth major problem that equating the prophecies of Daniel 8 and 9 creates has to do with their respective time periods. Chapter 8 has the long time period of 2300 evening-mornings or days, while chapter 9 has the short time period of seventy weeks, or 490 days. If these are both interpreted literally, then the 490 days, or the shorter prophecy, should conclude before the 2300 days, or the longer, unless they start precisely 490 days before its end.

The same can be said if both of these time periods are interpreted symbolically through the year-day principle. But Ford has interpreted the seventy units of time in Daniel 9 as “sevens of years” (see p. 331), while he retains the literal interpretation of the 2300 days, extending them from 171 to 165 B.C. (383), thus extending the shorter prophecy beyond the longer! In this he has again followed a differentiation held to by dispensationalists, since they wish to retain the Messianic application of the earlier parts of this prophecy but reject any historicist application of the year-day principle to Daniel 8 (or Daniel 7). Making such a distinction between the nature of the time units in Daniel 8 and 9 obviously is following a very arbitrary procedure, and it is linguistically unsound.

In summary, the attempt to establish the essential equivalence of the prophecies of Daniel 8 and 9, especially with regard to Daniel 8:14 and 9:24, must be deemed a failure. It is a failure because it requires a juggling of the order of the text in either one or both of these passages. It is a failure because it has been attempted only in translation and not in the original language, which demonstrates more specifically how much difference there is between these two prophecies. It is a failure because the apotelesmatic applications of some of the phrases from Daniel 9:24 that have been used for this purpose do not fit with sound exegesis of these phrases. It is a failure because of the arbitrary way in which the elements from this prophecy have been selected out for apotelesmatic applications, which shows how unsound such a procedure is. And finally, it is a failure because there is no conceivably



sound method whereby the time periods of these prophecies can be reconciled when they are equated.

Daniel 9:24-27 is not, therefore, the direct prophetic equivalent of Daniel 8:1-14. The two prophecies do run side by side through the Persian, Greek, and Roman periods of history, but the prophecy of Daniel 8 extends on beyond the point at which the seventy weeks of Daniel 9 came to an end. During the period in which these two prophecies do run side by side, Daniel 8 emphasizes more of the historical aspects of what was going on outside of Judah, while Daniel 9 emphasizes more of the historical aspects of what was to occur in the internal history of Judah. The historicist positions on the interpretation of these two prophecies, which Adventists have previously adopted, are thus seen to be sound and faithful to the text.

**5. "It is the little horn that is being investigated, not the suffering saints. The books enshrine the records of willful transgressions of Satan's followers, not the failures of the worshippers of Yahweh" (353). "The 'books' of Dan. 7:10 apparently contain the record of the evil deeds of the fourth beast and the little horn. There is nothing here whatever about the saints being scrutinized by the heavenly court" (371).**

**Q.** *Is it true that the "books" mentioned in Daniel 7:10 contain the deeds of the wicked instead of the records of the sins of God's people that come into judgment? Do the "books" or "records" that are used in the judgment process accordingly indicate that the little horn is under investigation?*

**A.** Daniel 7:10 records that in the celestial court "the books were opened." Are these "books" containing the record of the wicked or the righteous? The Old Testament refers seven times to God's book or books (Ex. 32:32; Ps. 56:8; 69:28; 139:16; Mal. 3:16; Dan. 7:10; 12:1). In every single instance in the Old Testament where "book" or "books" in heaven are mentioned they are dealing with God's people and not with the wicked. On this basis it is reasonable to suggest that the "books" that were opened in the pre-Advent judgment in Daniel 7 are likewise "books" that deal with the saints.

The mentioning of "books" in Daniel

7 within the judgment setting involving God's people (verse 22) is supplemented later in the book of Daniel, when Michael in the setting of great suffering to God's people arises to rescue "every one whose name shall be found written in the book" (12:1). Those rescued are God's saints living in the end time when the faithful are raised to everlasting life (verse 2). The judgment in which Michael delivers those "found written in the book" in Daniel 12:1-3 provides the prophet's understanding for the "books" that were opened in a judgment scene in Daniel 7:9-10. Thus there is sufficient evidence within the book of Daniel to demonstrate that the "books" opened in the heavenly judgment are records dealing with the saints. We have noted above that the entire Old Testament picture of books in heaven strongly supports this.

These "books" or "records" in heaven are under investigation in this pre-Advent, or investigative, judgment. It is clear that God's people, who receive the eternal kingdom after the judgment has sat, are all judged worthy of the ultimate judgment blessing issuing in eternal life. The investigative judgment, which involves records or books kept in heaven, reveals those who have retained their intimate covenantal relationship of God. While the wicked, that is, Satan's followers, never enter directly into the picture of judgment in Daniel 7, the positive verdict concerning the saints of God by the judgment figure in Daniel 7 indirectly involves the "little horn" power. The judgment in Daniel 7 and the books involved in it are primarily concerning the saints, God's people.

**6. Seventh-day Adventists have assumed that "Rev. 14:7 has to do with the same investigative judgment of the sins of the saints [as Dan. 8:14; 7:9-14]. (Though John never uses the word *crisis* other than in a negative sense—for unbelievers, and though the very next verse [Rev. 14:8] tells us that it is Babylon which endures the judgment, as the later chapters of Revelation also testify.)" (290).**

**Q.** *Does Revelation 14:7 refer to a judgment against Babylon rather than an investigative judgment of the saints of God?*

**A.** The question as to who are in-

involved in the last-day judgment is an important one, because it will affect the content of the teaching and preaching of Seventh-day Adventists on the subject. We believe that the Seventh-day Adventist Church has been especially entrusted with the three angels' messages; thus we would not want to be found preaching the wrong message when it comes to the first angel's message of Revelation 14:6, 7. The answer to the above question cannot be found in limiting ourselves to the book of Revelation, for, after all, Revelation has been given as the key to unlock the meaning of the sealed book of Daniel (Daniel 12:9; cf. Rev. 1:1-3; 15:1-5). The primary reference of the proclamation in Revelation 14:7, "The hour of his judgment has come," is to the judgment picture in Daniel 7:9-11 (the most significant passage on judgment in the book of Daniel) and, by extension, to the parallel passage on judgment, Daniel 8:14 (the only passage in the book of Daniel that gives the timing for the judgment). The fact should be underscored that Daniel 9:24-27 (the 70-weeks' passage) has no reference to the final judgment, for it deals with the time of probation given to Israel as a nation before the Holy City would be destroyed, as well as with the coming of the Messiah to bring righteousness.

The significance of the year 1844 as the beginning of the eschatological pre-Advent judgment is not derived solely from the 2300 days of Daniel 8:14. The book of Daniel pronounces a special blessing on those who are a part of the 1844 movement, according to our understanding of the 1335-day prophecy in Daniel 12:12 (*SDA Bible Commentary*, vol. 4, p. 881). The book of Revelation has one prophecy that finds its fulfillment at 1844, and that is the sixth trumpet. Although we have usually interpreted the sixth trumpet as ending in 1840, it may be possible to build a stronger case for its fulfillment in 1844. The sixth trumpet is said to cover a period of exactly 391 years (Rev. 9:15), and if the starting point for this prophecy is the capture of Constantinople, the capital of Turkey, by the Moslems in 1453, then the end point would be 1844. And if the use of trumpets signifies the announcement of judgments to follow (Lev. 23:23-28; Joel 2:1), then we would expect the judgment to begin at the blowing of the seventh trumpet. The seventh trumpet has as its theme the "time of the dead, that they should be judged," and indicates that this pre-Advent judgment involves the wicked ("and shouldest de-

stroy them which destroy the earth”) as well as the righteous (“that thou shouldest give reward unto thy servants the prophets, and to the saints”), according to Revelation 11:18 (K.J.V.). This is followed by the close of the judgment in the heavenly temple as indicated by the exposure of the Most Holy Place to the gaze of onlookers (verse 19).

With this general background, we can now provide the following specific answers indicating why the Seventh-day Adventist position of a pre-Advent judgment indeed involves the cases of all the righteous:

(a) According to Revelation 22:12, when the Saviour returns to earth He brings His rewards with Him; this implies a work of judgment preceding the act of giving the rewards.

(b) The result of the judgment announced in Revelation 14:7 is that there are two distinct classes of people (see verses 11, 12). The existence of these two classes is reflected in the two different harvests described in the remainder of the book—the grain harvest, which symbolizes the righteous (verses 15, 16), and the grape harvest, which symbolizes the wicked (verses 18, 19). This definitely implies a prior work of separation, or of judgment.

(c) The use of the measuring rod or reed to measure the temple *and its worshippers* at the close of the sixth trumpet (Rev. 11:1) suggests the work of judgment on the basis of Old Testament imagery (Eze. 40:3-5; cf. Isa. 28:17; Amos 7:7-9; 9:1).

(d) The judgments pronounced against “Babylon” (Rev. 14:8-11) are actually the same judgments against the woman pictured in Revelation 17 and 18, and this woman is interpreted as the apostate churches. Thus, the judgment that is proclaimed in Revelation 14:7 must include the cases of professed Christians, that is, those who have fallen from the faith.

(e) If Revelation 14 parallels Daniel 7 and 8, as we believe, then Babylon is synonymous with the “little horn.” The judgment of the little horn, like that of Babylon, must then involve the cases of the professed people of God.

(f) The work of sealing the 144,000 in Revelation 7 takes place before the Advent, and this work implies an act of judgment or separation, according to the Old Testament imagery (Eze. 9:4).

(g) The messages to the seven churches in Revelation 2 and 3 contain both a promise and a warning, and these warnings imply a work of judgment that

all Christians must face before they receive their final reward. The seriousness of the messages is accentuated when one views them against the backdrop of the sanctuary and the judgment.

Certainly, one of the major themes of the book of Revelation is that of judgment—a judgment that must involve the cases of every child of God. Another book written by John provides so beautifully the assurance needed by each of us as we must face the judgment: “If any one does sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1).

---

**7. Seventh-day Adventists demonstrate a “perilous dependence” upon the assumption that “Daniel 8:14 speaks of 2300 days. . . . Instead . . . [the original text has] the ambiguous [phrase] ‘evening-morning’ which most apply to the evening and morning burnt offerings. Thus instead of 2300 days, if these exegetes are correct, only 1150 days are in view” (287, portions italicized in the original).**

**Q.** *Are we justified in seeing 2300 days in the original text of Daniel 8:14?*

**A.** All Hebrew manuscripts of the Old Testament support the reading of “twenty-three hundred” in Daniel 8:14. Also among the ancients’ translations there is strong support for this reading. The number 2300 is substantiated from standard procedures of textual criticism. The figure “2300” is textually unassailable.

Some scholars have attempted to reinterpret the figure 2300 in order to fit the prophetic mold known as preterism. According to this school of thought the prophecies concerning the “little horn” of Daniel 8 apply to the tirades of Antiochus Epiphanes in the second century B.C. The fact that a literal 2300-day period (more than 6 1/3 years) does not match any known historical period, whether for the time of the Maccabees or any other time when the Temple was in existence, has posed a problem to this school of interpretation. To solve this problem, some preterist scholars divide this figure in half by one of two methods: (1) suggesting that an evening is half a day and morning is half a day, so 2300 half-days would figure to 1150 full days; (2) suggesting that the reference is to the evening and morning sacrifices, so that

2300 evening and morning sacrifices figure to 1150 daily rituals, or 1150 days. Most preterists follow the second method in order to whittle the 2300 days down to size.

Five major considerations, four of them linguistic and one of them historical, stand in the way of this interpretation.

(1) Literally the Hebrew reads: “evening-morning, twenty three hundred.” The paired words, “evening-morning” (*ereb boqer*), have no conjunction separating them, thus indicating unity of expression. On this basis alone it is impossible to divide the phrase up into 1150 evenings and 1150 mornings. Another example of paired words lacking the conjunction and having a numerical adjective is (1 Kings 11:3: “He [Solomon] had seven hundred wives, princesses, and three hundred concubines.” It is interesting that in the original language this text, like Daniel 8:14, has the reversed relationship between the numerals and the paired words, reading literally, “wives-princesses seven hundred.” It should not be translated, “He had three hundred fifty wives and three hundred fifty princesses,” no more than should Daniel 8:14 read, “1150 evenings and 1150 mornings.” The lack of the conjunction in 1 Kings 11:3 indicates that it should read, “He had seven hundred princess-wives.” On the other hand, the Old Testament has many examples of paired words accompanied by a numerical expression and separated by the conjunction “and” (Joshua 8:25; Judges 9:49; 16:27; 1 Sam. 22:18, 19), and in all such cases the total number consists partly of men and partly of women. For example, in Judges 16:27, the phrase “about three thousand men and women” should not be translated “three thousand men and three thousand women,” for obvious reasons.

(2) If Daniel wished to indicate the true meaning as being “1150 evenings and 1150 mornings,” then he would have done so in accordance with accepted Hebrew practice. Similarly, if a Biblical writer wished to make a distinction between the day and night periods, being parallel to morning and evening, he would state it as “forty days and forty nights” (Gen. 7:4, 12; Ex. 24:18; 34:28; Deut. 9:9, 11, 18, 25; 10:10; 1 Kings 19:8), “seven days and seven nights” (Job 2:13), or “three days and three nights” (1 Sam. 30:12; Jonah 1:17). In no case in the Old Testament is it stated without the dual repetition, as in the hypothetical examples of “three days

and nights" or "forty days and nights."

(3) If Daniel 8:14 were referring to evening and morning sacrifices and not to time periods, then it should read, "Twenty-three hundred morning-evenings" (*boqer-ereb*), instead of the way it now reads as "evenings-mornings" (*ereb boqer*). Wherever these terms are applied to the sacrificing of the lamb twice each day, the word "morning" (*boqer*) precedes the word "evening" (*ereb*) without exception (see Ex. 29:39, 41; Num. 28:4, 8; 1 Chron. 16:40; 2 Chron. 2:4; 13:11; 31:3; Ezra 3:3). If the reference were to the morning and evening burnt offerings, then the numeral 2300 should be used in a nontemporal sense, since it is dealing with events and not time periods. Each sacrifice did not last for twelve hours; thus it is impossible to obtain 1150 full days if the primary reference were to morning and evening sacrifices. Furthermore, the morning and evening sacrifice was considered a unit and was not conceived of as two separate and independent sacrifices (see Num. 28:3, 4). Thus, even if the sequence of "evening and morning" were disregarded and this phrase were a designation for the "continual burnt offering," i.e., the daily sacrifice, the figure of 2300 cannot be divided to arrive at 1150 full days. Regardless of the number of sacrifices to be offered, whether two in the daily service or more than that on festal occasions, the "continual burnt offering" is always a unit. In short, the sequence of "evenings and mornings," the unit of the double burnt offering of morning and evening sacrifice, in addition to the above considerations calls for the figure 2300 to remain undivided and for the expression "evenings and mornings" to be of a temporal rather than of a cultic nature, that is, a reference to time and not to sacrifices.

(4) The primary meaning for Daniel 8:14 is derived from Genesis 1, where it states, "And there was evening [*ereb*] and there was morning [*boqer*], one day." Notice that the correct sequence of evening preceding morning in the Hebrew day is retained likewise in Daniel 8:14, as in other passages (Lev. 24:3; Ps. 55:17). To see these as Creation days is a most natural way of viewing Daniel 8:14 in view of the fact that Scripture portrays a close connection between Creation and judgment (Isa. 44:24 ff.; Rev. 14:17). One of the recognized 19th-century Hebrew scholars, C. F. Keil, has stated it in the following way: "A Hebrew reader could not possibly under-

stand the period of time [of] 2300 evening-mornings [to be] . . . 2300 half days or 1150 whole days, because evening and morning at the creation constituted not the half but the whole day. . . . We must therefore take the words as they are, i.e., understand them of 2300 whole days" (C. F. Keil, *Biblical Commentary on the Book of Daniel*, Grand Rapids, Michigan, 1949, p. 304. Cited in Gerhard Hasel, "The 'Little Horn,' the Saints and the Sanctuary in Daniel 8," in *The Sanctuary in Scripture and History*, edited by A. V. Wallenkampf, Washington, D.C.: Review and Herald, forthcoming, p. 191.)

(5) The historical argument is that no known time period fits a literal 1150-day period during the Maccabean times. To be consistent, the preterists must view the 2300 days (or 1150 days) as being literal if the sanctuary of Daniel 8:14 is literal. It is known that Antiochus IV Epiphanes' desecration of the Jewish Temple lasted exactly three years, or 1080 days (1 Maccabees 1:54, 59; 4:52), figured on a calendar of a 360-day year. This falls seventy days short of the needed 1150 days. Even if a prophetic year of 365 days were used, it would still come short by 55 days. However, we have already ruled out the interpretation of Daniel 8:14 as being 1150 days according to the use of the linguistic tools. The conclusion is that there is no known historical period during Maccabean times into which 2300 literal days can fit, or into which half that number (3 years, 2 months, and 10 days) can likewise fit.

---

**8. Daniel 9:24-27 cannot be used as evidence for the validity of the year-day principle for "the fact remains that Dan. 9:24-27 nowhere mentions days. The Hebrew *shabuim* merely means sevens—sevens of whatever the context indicates, and here years are indicated" (323).**

**Q.** Does the Hebrew term *shabuim* (plural) in Daniel 9:24 mean "weeks of days"?

**A.** The word translated "weeks" in Daniel 9:24 appears 19 times in the Old Testament in both singular and plural forms. Because the word for week has been derived from the numeral seven, some have suggested that Daniel 9:24 should be translated as "Seventy sevens are decreed upon your people." How-

ever, the way in which the singular form is spelled in Daniel 9:24 indicates that this word has to be translated as "weeks," not "sevens." The R.S.V. has incorrectly translated this as: "'Seventy weeks of years are decreed concerning your people and your holy city, . . . to anoint a most holy place.'" The problem is that the two words "of years" do not appear in the original Hebrew. This simple addition of two words is a calculated attempt on the part of the translators to keep Daniel 9 in harmony with the preterist position and to prevent the usage of the year-day principle. If these are "seventy weeks of years" then it is unnecessary to invoke the year-day principle for converting this time period from 70 weeks into 490 years.

We first look at the evidence for translating this key passage as "weeks of years." It is pointed out that the same word for weeks appears in chapter 10:2, 3, likewise in masculine plural form. There it is stated that Daniel was in mourning for "three weeks" (verse 2) and that he ate no delicacies nor did he anoint himself with oil for "the full three weeks" (verse 3). In verse 3 the Hebrew reads literally, "nor did I anoint myself at all for three weeks of days." It is suggested by some that the reason Daniel uses the expression "weeks of days" in chapter 10 is that he wants to contrast it with the supposed expression "weeks of years" used just six verses previously in chapter 9. In other words, the weeks of chapter 10 are ordinary weeks, and those of chapter 9 are said to be weeks composed of seven-year cycles.

In response, we must first state that this innovative approach completely misreads the Hebrew expression translated "weeks of days" in 10:3. Consistently throughout the Old Testament when the phrase "of days" is added in construct relationship to a time period, it is simply indicating that these are "full" or "complete" time periods in contrast with those that are incomplete. For example, the Hebrew may read literally "years of days," but this should be translated as "full years" (see Gen. 41:1; Lev. 25:29; 2 Sam. 13:23; 14:28). Or the Hebrew may read literally "a month of days," but this should be translated "a full month" (see Gen. 29:14; Num. 11:20, 21; Judges 19:2; 2 Kings 15:13). Likewise when Daniel 10:3 uses the expression "weeks of days" this indicates nothing more than that these are "full weeks," a fact that is correctly recognized by the R.S.V. Thus, Daniel 9:24 should not read, "70 weeks of years,"

but simply "70 weeks."

It should also be noted that the Septuagint translation gives full, unambiguous support for the translation of 9:24 as "seventy weeks," not "seventy sevens" or "seventy weeks of years." It uses the Greek word *hebdomades*, which always represents the meaning of "week," when it could have used the word *hepta*, which means "seven." It is interesting that Deuteronomy 16:9 in the Septuagint uses both words, *hepta hebdomadas*, in connection with the feast of weeks, which was to be figured on the basis of "seven weeks" from the waving of the firstfruits. This should not be translated as "seven sevens"; neither should Daniel 9:24 be translated as "seventy sevens," especially in view of the fact that the same Hebrew word appears in both passages. Thus no valid reason remains for asserting that the "seventy weeks" of Daniel 9:24 cannot be translated as "seventy weeks."

**9. Neither can we assume that "these 2300 'days' equal 2300 years. . . . It is quite impossible to prove that the year-day principle is a Biblical datum, and even if we could, days are not mentioned in either [Daniel] 8:14 or 9:24, so there is no basis to apply the principle in these instances" (287, 288).**

**Q.** Can the validity of the year-day principle be demonstrated, and does it apply to Daniel 8:14 and 9:24?

**A.** One of the most valuable keys to the historicist interpretation of the apocalyptic books, Daniel and Revelation, is the "year-day principle." It is rightly called a principle because without its use the historicist interpretation of prophecy would not be possible. It is also a key to the understanding of the birth and growth of the Seventh-day Adventist Church. N. F. Douty, in his book *Another Look at Seventh-day Adventism* (Grand Rapids, 1962, p. 95), aptly observes: "Yet Seventh-day Adventism, which claims to be divinely called to this work of completion, has this very theory as its bed-rock foundation, so that to discard it would be to destroy itself." The reason why scholars holding to the preterist position are so intent in destroying the year-day principle is that it will eventually destroy preterism itself. In Daniel it is incompatible with the preterist view of the 1260 days of 7:25 and

12:7 as being literal days, and the preterist cannot possibly contain this time prophecy within the confines of the second century B.C. if the days are symbolic of longer periods of time.

The reasons for calculating prophetic days into literal years are scripturally sound and can be listed as follows:

1. *The days of Daniel and Revelation must be interpreted as symbolical of prophetic time, not literally.* One criterion for apocalyptic prophecy is that the imagery is highly symbolic. Beasts represent kingdoms, and horns powers. Winds represent strife, and oceans peoples. In keeping with the symbolic nature of the imagery, one would expect to find that the numerals in these prophecies are to be viewed symbolically, indicating prophetic time, not literally. It would be inconsistent to interpret some numbers literally and some symbolically. For example, some of the dimensions for the Holy City are more naturally interpreted as symbolic rather than literal. Consistency demands that the 1260 days, as well as all other time periods accompanied by specific numerals in Daniel and Revelation, be interpreted symbolically.

2. *The year-day relationship is a divinely chosen principle.* It cannot trace its origin back to any type of human devising designed to solve the dilemma of the delay of the *parousia* (Greek, "advent") or the problem of unfulfilled prophecy. According to the two principal texts for explicating the year-day method of interpretation, Numbers 14:34 and Ezekiel 4:6, God is the initiator of the idea that a day is representative of a year and a year is representative of a day. It is God, not man, who is the speaker in both passages. Notice how it is stated in Ezekiel 4:6: "I have appointed thee each day for a year" (K.J.V.).

3. *The year-day principle is taught in apocalyptic prophecy.* The two main apocalyptic books in Scripture, Daniel and Revelation, contain the year-day principle.

(a) The year-day principle is inherent to the thought and text of Daniel 8. The exegetical clue to this is found in the question, "'For how long is the vision concerning the continual burnt offering, the transgression that makes desolate, and the giving over of the sanctuary and host to be trampled under foot?'" (verse 13). First we note that in the Hebrew the question reads literally "until when . . ." which is the more accurate meaning of the expression "for how long . . ." Second, we must focus on the

significance of the word "vision." This word appears six different times in the latter verses of Daniel 8 (according to K.J.V. or R.S.V.), and in all six cases it refers to the entire content of the vision described in verses 1-14, and not to the 2300 days in isolation. Included in the vision are the periods of domination of first the ram and second the he-goat, as well as that which follows.

Each successive vision in Daniel expands the meaning of a previous vision or dream. The silver breast and arms of the image (2:32, 39) are identified with the bear (7:5) and the two-horned ram (8:3, 4), all of which refer to Medo-Persia and are identified as such by Gabriel (8:20). The bronze thighs (2:32, 39) are parallel to the leopard (7:6) and the he-goat (8:5-8), the goat being interpreted as Greece (8:21). If the period of the 2300 days includes the time for the rise and fall of the Medo-Persian and Greek empires, then it would be impossible for the days to be interpreted as literal days. The two empires lasted many times longer than the approximately six and one-third years of the 2300 days (if Dan. 8:14 is viewed as literal time). The internal evidence in chapter 8 strongly suggests that symbolic time is being used and that the year-day principle is at work.

(b) The year-day principle is found in the relationship between Daniel 8 and 9. A dismissal of Daniel 8:14 and 9:24 as nonapplicable to a year-day equation simply because the Hebrew word for "day" (*yom*) does not appear in either is superficial reasoning. It is like saying that if an item in the store is marked as costing 50 cents, then one cannot purchase it for half a dollar, or if it is marked as half a dollar, then one cannot use 50 pennies in purchasing it. The concept of "days" is implicit in both Daniel 8:14 and 9:24, and the finest scholarship stands firm for this position (see the answers to the previous two questions). Even if one were to deny that the concept of "days" is inherent to both these texts, one is still faced with the fact that the Hebrew word *yom* is connected with two other lengthy time periods, the 1290 days and the 1335 days (Daniel 12:11, 12), and is properly translated there as "days."

(c) The year-day principle is also found in the relationship between Daniel 8 and 11. The 2300 days of Daniel 8 is described in terms of days (literally, "evenings-mornings"; cf. Genesis 1:5), while Daniel 11 describes the same period of time in terms of years.

Scholars have long recognized that Daniel 11 is an expansion of Daniel 8, just as Daniel 8 is a continuation of Daniel 7, and chapter 7 is a fuller description of chapter 2. (See Desmond Ford, *Daniel*, Southern Publishing Association, 1978, pp. 255, 256, for noting the striking relationship between Daniel 8 and 11.) The only time period in the Daniel 8 vision is the 2300 days (verse 14), and the only time reference in chapter 11 is that of years (verses 6, 8, 13). Although Daniel 8 and 11 parallel each other, there are some basic distinctions. One is that Daniel 8 records an apocalyptic vision seen by Daniel, which ends with verse 14, according to the remark in verse 15, and is followed by the interpretation given by Gabriel in verses 16 to 26. On the other hand, Daniel 11 does not record an apocalyptic vision, but rather an interpretation by the angel visitor (probably Gabriel) of a previous vision (10:13, 14). Chapter 11 then is in narrative form, and its language should be viewed more literally than symbolically, while chapter 8 should be seen as more symbolical than literal. The terms "mighty king" (11:3), "the daughter of the king of the south" (11:6), "Egypt" (11:8), "molten images" (11:8), "great army" (11:13), "exactor of tribute" (11:20), are generally interpreted literally. Daniel 11 has no reference to "days," "weeks," or "months," thus the three references to "years" in that chapter must be seen as the only parallel to the 2300 days of chapter 8. Gabriel does not interpret the meaning of the 2300 days, but he designates the whole vision as pertaining to "the appointed time of the end" and to a period "many days hence" (8:19, 26). We would expect more, then, to be said specifically about this specific time period later in the book. And it is so. The angel visitor introduces his interpretation found in chapter 11 in the following words: "I . . . came to make you understand what is to befall your people in the latter days" (10:13, 14). This is a repeat of Gabriel's words in Daniel 8:17: "Understand, O son of man, that the vision is for the time of the end." In both cases the interpreter's mission was divinely ordained (8:16; 10:11); thus we would expect that his interpretation likewise has a divine origin. The interpretation is simply this: the 2300 prophetic days of chapter 8 must cover the same period as that designated by the phrase "some years" in chapter 11, and this is possible only if one day in chapter 8 equals one year in chapter 11. Since the narrative of chapter 11 is best inter-

preted as primarily literal, then the years described in that chapter are literal years. Here we come across the remarkable discovery that the year-day principle can be unveiled as Daniel 8 and Daniel 11 are wedded together! "What therefore God has joined together, let no man put asunder."

(d) One passage in Revelation implies a year-day relationship, and that is Revelation 11, which deals with the fate of the "two witnesses." The two witnesses "prophesy for one thousand two hundred and sixty days, clothed in sackcloth" (verse 3), and at the same time the holy city is trampled for "forty-two months" (verse 2). Then the two witnesses are slain and their bodies lie as carcasses unburied "for three days and a half" (verse 9). The relationship between the 3½ years and the 3½ days appears to be more than coincidental. Here we have an exact year-day ratio. If the 3½ days are interpreted figuratively as being years, then the 3½ years, or the 42 months, of the previous verses should be viewed figuratively as 1260 years. The only way this passage can be interpreted harmoniously is through the use of the year-day principle.

4. *The year-day principle is upheld in the prophetic portions of the Old Testament.*

(a) Numbers 14:34 is self-explanatory in showing the direct relationship between the 40 days of spying out the land of Canaan and the 40 years of wandering in the Sinai Peninsula: "According to the number of the days in which you spied out the land, forty days, for every day a year, you shall bear your iniquity, forty years, and you shall know my displeasure. I, the Lord, have spoken" (verses 34, 35). Some have argued that this passage is not a prophecy and should not be applied to prophetic time periods. The fact is that the punitive declaration was made in advance of the 40 years' wandering, and so it qualifies as a prophecy.

(b) Ezekiel 4:4 ff. is a parabolic prophecy in the same vein of thought as the parabolic prophecy of the siegeworks in chapter 4:1-5 and that of the cut hair in chapter 5:1-12. Generally chapter 4:6 is quoted in support of the year-day principle, but verses 4 and 5 should be added as well. Ezekiel was commanded by God to lie on his left side 390 days for the 390 years Israel was standing in opposition to God, and to lie on his right side 40 days for the violation of God's law by Judah. Here we have Numbers 14 in reverse. The punishment

in Numbers 14:34 was to be one year for each day of unbelief and rebellion, while in Ezekiel the punishment was to be just one day for each year of transgression and rebellion. Ezekiel, then, has the day-for-a-year principle, while Numbers has the year-for-a-day principle. This does not invalidate the principle, because the ratio holds true no matter which way the equation is used. In spite of the difference in reckoning the punishment, there is a close relationship between Numbers and Ezekiel. In Ezekiel 4 the prophet steps into the role of high priest (Ezekiel was born into the priestly family, although not that of the high priesthood, according to 1:3) as he vicariously bears the weight of 430 years of rebellion and obstinacy, and in Numbers 14 Moses takes on the role of high priest instead of Aaron, his brother, as he intercedes for the future of Israel and as he shields them from possibly instant destruction (Numbers 14:10 ff.). The 430 years is broken into two parts, the 390 years for the sins of Israel and the 40 years for the sins of Judah. The 390 years best fits the time span for the divided monarchy, which began in 931/930 B.C. according to the most reliable chronology. However, the seeds for the division were sown when Solomon took the throne and began exacting heavy taxes. According to the latest Biblical chronology this occurred about 975/974 B.C. when David his father granted him a coregency (or share in his throne) that was to last four years. The 390 years, then, using inclusive reckoning, brings us down to 586 B.C., the archeologically confirmed date for the destruction of Jerusalem. The term "Judah" would refer to Judah under the united monarchy. It would apply to the 40-year reign of David, who was of the tribe of Judah, and thus a descendent of Judah (Gen. 46:12; Ruth 4:18-22). The 40 years cannot apply to Saul's reign, even though it most likely was of the same duration as David's, because Saul set up his capital in Gibeah of Benjamin, and not in the territory of Judah. It fits precisely into the 40-year reign of David, whose capital was first at Hebron (2 Sam. 2:1-4) and later at Jerusalem (1 Kings 2:11), both of which lay in the territory of Judah (Joshua 15:13, 63). Some scholars have attempted to make the 40 years and 390 years as being contemporaneous rather than successive, but Ezekiel's 40-day and 390-day ordeals could not have been overlapping, otherwise he would have been lying on both sides at the same time! The total period

of 430 days for his ordeal fits nicely within the time period from his first receiving the command to the day he received another vision (Ezekiel 1:2; cf. 8:1). This 430-day ordeal is somewhat reminiscent of the 430 years Israel spent in Egypt (Ex. 12:40). In the former case the prophet is an exile in a foreign land, eating a very meager fare, while in the latter case God's people were exiles in a foreign land, living under oppressive conditions. Ezekiel is giving a multi-directional prophecy: first, he looks backward to the 430 years that God's people first spent as exiles; second, he looks backward at the 430 years of transgression from the time that Jerusalem was chosen as Israel's capital to the time that the glorious city was destroyed; and third, he is looking forward with a prophetic eye to the immense suffering the Jerusalemites would undergo in the final days of the siege of the city (Ezekiel 4:1-3, 9-11). Indeed this is a prophecy, and it does employ the year-for-a-day equation!

(c) The 70-year prophecy of Jeremiah (25:11, 12: 29:10) possibly has a year-day basis for its calculation. Unfortunately, the basis or rationale for the 70 years is not found in Jeremiah, and we find only a hint for its basis in 2 Chronicles 36:21. Here Nebuchadnezzar is pictured as taking the surviving inhabitants of Jerusalem captive in order "to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its sabbaths." The implication is that the Sabbaths had not been properly observed and honored. If this is so, would not the Lord punish Israel on a year-day basis here as He did nearly a thousand years earlier in the wilderness? Is not there a parallel between Israel spending 40 years as homeless wanderers in the Sinai desert and Israel spending 70 years as homeless exiles in the Babylonian wilderness?

5. *The year-day principle is upheld in the narrative portions of the Old Testament as well.*

(a) Leviticus 25:8 uses the expression "seven sabbaths of years" according to the Hebrew, and translated as "seven weeks of years" according to the R.S.V. in speaking of the jubilee year. Here terminology for a one-week or seven-day period is applied to a seven-year period. This is the day-for-a-year method of reckoning.

(b) Genesis 29:27 indicates that Jacob's period of service to Laban in return for his coveted bride Rachel must have been computed on the year-day

principle. Quoting the words of Laban, this verse reads: "Complete the week of this one, and we will give you the other also in return for serving me another seven years."

6. *The unique terminology used in the chronological expressions of Daniel and Revelation indicates the time periods are not literal.* Never does Scripture describe a time period longer than one year in terms of days other than in Daniel and Revelation, yet the numerical expressions in these books, such as "1260 days," "1290 days," and "1335 days" far exceed the one-year period. In fact, the longest time period elsewhere with the word "days" is 180 days (Esther 1:4), and only two other passages have a time period longer than 40 days (Gen. 7:24; 8:3; Neh. 6:15). Never is a period longer than one year expressed in terms of months outside the 42 months of Revelation 11:2 and 13:5, and only two passages in all of Scripture use the phrase "twelve months" (Esther 2:12 and Dan. 4:29). The normal expression for 42 months is "three years and six months" (Luke 4:25, James 5:17). Never does Scripture describe a period longer than 7 weeks in terms of weeks other than the 70 weeks of Daniel 9:24. All of these prophetic time periods are anomalous unless they are viewed as symbolic of longer time periods. The uniqueness of the expressions 2300 days and 70 weeks suggests eloquently that they cannot refer to literal days.

7. *The pragmatic test is the final arbiter in determining whether the time periods are literal or symbolic.*

Neither the 1260 days nor the 2300 days fits within the known chronological framework for the Maccabean era, and the abomination of desolation cannot have occurred over a 70-week period. The 70 weeks fits precisely as 490 years from 457 B.C. to A.D. 34, the 3½ times as 1260 years from A.D. 533/538 to 1793/1798, so why cannot the 2300 days fit the period from 457 B.C. to A.D. 1844? The sixth trumpet can be linked from the fall of Constantinople in A.D. 1453 to 1844, so here is another pragmatic confirmation of the validity of the date 1844 and the workability of the year-day principle. If one is to choose between a clock that keeps accurate time and one that is rusted on the inside and does not work, then reason alone will persuade which one offers the most value. So with the prophetic clocks. Yet, we need not rely upon reason alone, because the prophetic method that exalts Christ the most and instills the most complete faith

in Him is viewed by the eye of faith as the most reliable one. Preterism casts doubt upon Christ because, according to its myopic viewpoint, the Saviour is not supposed to see beyond the first century, and the delay of the Advent has caught Him, as well as His followers, by surprise. Futurism casts doubt upon Christ because His revelation leaves a huge vacuum between the first century and the last century of the human race, leaving the post-first-century and pre-twentieth-century believers in the dark prophetically, if not spiritually. Only historicism, which holds the copyright on the year-day principle, can truly unfold Christ as the Alpha and Omega of Revelation 1:8. Preterism states that Christ is only the Alpha, and futurism sees Him only as the Omega. Historicism alone views Him as both Alpha and Omega, and this is made possible through the insights gained from the year-day method of interpretation.

**10. The pre-Advent judgment begins at the close of probation. People "are judged now . . . by their present relationship to Christ. . . . Judgment comes as they hear the invitation of the gospel. . . . The close of probation is but Christ's pre-advent ratification of that decision" (523, portion italicized in original). The New Testament teaches that "judgment is a consummation reality at the end of time, as well as a present existential matter as the gospel is proclaimed. . . . The Day of Atonement applies both to the judgment of realized eschatology and also to the last judgment, the first phase of the latter being a pre-advent judgment as Christ closes His priestly ministry" (429).**

**Q.** *Does the "pre-advent" judgment begin at the close of probation rather than in 1844?*

**A.** It should be made clear that the intent of this statement is to abolish the idea that an individual's life history must appear in any type of investigative judgment between the time that he has accepted Christ and the time when probation closes for the salvation of all human beings. Actually, two issues are raised here: (1) Does a person's judgment take place immediately at the time he either accepts or rejects the gospel claims? (2) Is there a ratification-type judgment occurring at the close of human probation?

To answer the first question, a survey of all New Testament references to "judging" or "judgment" indicates that there is positively no Biblical authority for saying that an individual faces his judgment when he either accepts or rejects the gospel. If one wants to extend the meaning of the word "gospel" to include the Old Testament times as well, the same fact holds true. There is no Old Testament support for a person's being judged at the moment he either accepts or rejects the "gospel." A person's acceptance of Christ finds parallel in the Old Testament concept of entering into a covenant relationship based upon the special quality of covenant loyalty (*hesed* in Hebrew). No judgment occurs at the time the covenant is made, but judgment comes at the time the covenant is broken.

In the New Testament, judgment, or the act of judging, is most often presented from the standpoint of the future tense (Matt. 5:21, 22; John 5:24; Rom. 2:12, 16; 1 Cor. 4:4; 2 Tim. 4:1; Heb. 10:30; James 2:12; 1 Peter 4:5; et cetera). It is often stated that the wicked are "reserved" for the day of judgment, implying a future time (2 Peter 2:4, 9; 3:7; Jude 6). It is stated unambiguously that God has "appointed a day" in which he will judge the "world," according to Acts 17:31. The judgment is given a specific time, usually connoted as the "day of judgment" (Matt. 12:36; 2 Peter 3:7; 1 John 4:17), and this implies a special time set aside for judgment. The "day of judgment" concept rules out the idea proposed by Dr. Ford that each individual meets his own judgment when he accepts or rejects the gospel; otherwise the day of judgment would include practically every day of human history from the fall of Adam to the Second Advent.

In the New Testament the work of judging is sometimes described in the present tense (John 12:31; 1 Cor. 5:13; Rev. 19:11; et cetera), but in each example nothing is stated that a person is judged when he accepts or rejects the message. If our survey is complete, the closest connection existing in the New Testament between the theme of judgment and that of acceptance (or rejection) is Acts 13:46, where the words of Paul and Barnabas are quoted: "It was necessary that the word of God should be spoken first to you. Since you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles." At first glance it may seem that the concept of judgment is connected with the rejection of the good

news, but this is not a valid reference to Christ's work of judgment. Notice that it is not Christ who judges, but the individual who judges himself. Instead of teaching an individualized judgment occurring when a person makes his decision, Scripture teaches that a person does not face the judgment until after death (Heb. 9:27), and it is not until then that he must appear before the judgment tribunal of Christ, who acts as both judge and defender (Zech. 3:1-5; John 5:22; 2 Cor. 5:10).

The second question can easily be answered by asking a question in return: Where in all of Scripture do we find a single reference to the theory that the ratification of the judgment takes place when probation's door closes? There are many Biblical references to the close of probation (Jer. 8:20; Luke 17:34-37; Rev. 22:11), but the work of investigative judgment is never confined to that moment. There seems to be a confusion between judgment and sentencing, the sentence pronounced at the close of probation: "Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy" (Rev. 22:11). In Daniel 12:1 Christ, the archangel (literally, chief of

the angels), stands up to mark the close of the work of judgment, and nothing is said about a mere ratification of a previous judgment.

A related issue here is the matter of the Christian's assurance of salvation. In the salvation that Christ has provided for us we may have the assurance that Christ has promised to us and provided for us everlasting life, and He will indeed receive us into His eternal kingdom. This assurance should not be used, however, to deny the occurrence of a judgment. On the contrary, it is the individual who has truly received Christ into the mind, heart, and life that has just such assurance in the judgment, too. Conversely, it is the Christian who does not have present assurance in Christ that worries most—in ignorance of the true gift of Christ—about how he or she will fare in the judgment. Paul gives us the true view of our relationship to Christ in regard to the judgment. Romans 8:38, 39 says, "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any thing else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

### 3. THE CLEANSING OF THE SANCTUARY AND THE INVESTIGATIVE JUDGMENT IN THE NEW TESTAMENT

1. Seventh-day Adventists have assumed that the 2300 days of Daniel 8:14 terminate with the beginning of the antitypical day of atonement in 1844. Yet "the Day of Atonement revolved around the sacrifice for sin, an event we believe took place about eighteen centuries earlier. The divesting of his glorious robes by the high priest prefigured the incarnation of Christ which did not take place in 1844. The book of Hebrews clearly applies the Day of Atonement in antitype to Christ's priestly offering of Himself on Calvary, though the Christian era is included as we

wait for our High Priest to come out" (289). "Hebrews clearly affirms that in fulfillment of the Day of Atonement type, Christ by the cross-resurrection-ascension event entered upon the ministry prefigured by the sanctuary's *second* apartment" (160).

**Q.** *Does Hebrews teach that the antitypical day of atonement began at the time of the cross and that Jesus began a second-apartment ministry following His ascension?*

**A.** Adventists have faced this argument before. If it is correct, then the view that the 2300 year-days of Daniel 8:14 indicates the beginning of the antitypical day of atonement in 1844 is not true.

The following arguments have been brought forth to support the view that Hebrews teaches that the antitypical day of atonement began with the cross, resurrection, and ascension of Jesus.

**2. The expression "within the veil" in Hebrews 6:19 applies to the veil separating the second apartment from the first. Therefore, "Heb. 6:19 unambiguously affirms that the antitype of the Day of Atonement came with the death and ascension of Christ" (201). Seventh-day Adventists have assumed that "the work symbolized by the second apartment of the sanctuary was not to begin till over 1800 years after the cross. (Though Heb. 9:8, 12, 24, 25; 10:19, 20; 6:19, 20 says Christ entered 'within the veil' at His ascension.) The sprinkling of the blood on the mercy seat took place immediately after its shedding" (289, 290).**

**Q.** Is it true that Hebrews 6:19 is to be interpreted to mean that in A.D. 31 Jesus Christ began the antitypical day of atonement ministry in the Most Holy Place of the heavenly sanctuary?

**A.** In investigating the use of the term "veil" (*katapetasma*) as it is used in Hebrews, its usage in the Septuagint, the oldest Greek translation of the Old Testament before Christ, which was widely used by the Jews scattered throughout the Mediterranean world in the times of Christ, is of special relevance. The Septuagint employs this term for (1) the veil before the Holy of Holies (Ex. 27:21; Lev. 4:6; 16:2); (2) the veil before the holy place (Ex. 26:37; 40:5; Lev. 21:23); (3) the veil or curtain at the entrance of the court of the sanctuary (Ex. 38:18; 39:19; Num. 3:26). In extra-Biblical literature (such as Josephus, Philo), a similar usage of this term can be seen.

The concept "within the veil" is found in six instances in the Septuagint. The exact Greek phrase of Hebrews 6:19 for "within the veil" is found in Exodus 26:33 and Leviticus 16:2, 12, 15, where it refers to the veil before the Most Holy. The other two cases (Num. 18:7 and

3:10—Septuagint only) are also translated as "within the veil" and designate the veil at the entrance of the holy place. Because of this variety of usage, one should be careful not to finalize too suddenly on the exact meaning of the phrase "within the veil" in Hebrews. This caution is strengthened by the fact that Hebrews 10:20 has "to *dia tou katapetasmatos*," "through the veil," while Hebrews 9:3 clearly indicates the Holy of Holies by saying "behind the second veil" ("*meta to deuteron katapetasma*").

A study of the use of the phrase "within the veil" both in the Septuagint and in the book of Hebrews (6:19; 9:3; and 10:20) leads one to conclude that the phrase is used in various ways. Therefore it is difficult to be dogmatic regarding any specific interpretation.

However one interprets the phrase "within the veil," it is clear that the theological intent of this phrase in Hebrews is to signify being in the presence of God. In the Old Testament the sanctuary is designated as God's dwelling place. The term "tabernacle" by itself stands for the entire sanctuary; it is the place of God's tabernacling presence where He reveals Himself to His people. (See Lev. 15:31; 17:4.) It is true that God's presence was seen particularly in the Shekinah glory in the Most Holy, but at the same time His presence was noticed also in the holy place, the tent of meeting, where He communicated and met with His people (see Ex. 27:21; 29:42; 30:36; 33:7-11; Num. 12:4, 5; 17:4, R.S.V.). On the Day of Atonement an atonement had to be made for both the holy and Most Holy places, showing the cultic importance of both. The "tent of meeting" was identified as the Lord's dwelling place among His people (Lev. 16:16, R.S.V.). Obviously, there was a close interrelationship between the two apartments of the tabernacle, and both were considered to be God's dwelling place. It is therefore incorrect to confine God's presence to the Most Holy alone. Even God's throne is not a static but a dynamic entity, as is revealed by the throne visions in Ezekiel 1:10 and Daniel 7:9.

It is also significant that in the Old Testament sanctuary services, access to God was restricted. The people in general were not allowed to enter into the holy place; it was the "veil" before the holy place that held them back from free access. The priests, however, could enter "within the veil" at the entrance of the holy place, but were themselves pre-

vented from going into the Holy of Holies by another veil. Only the high priest was allowed to enter "within the veil" of the Most Holy, and his access was severely restricted to only one time each year. It is clear, therefore, that all access to God both in the holy and Most Holy places was on a very restricted basis. In view of these limitations, the message of Hebrews becomes apparent—Christ our High Priest has abolished the first covenant with its limited access to God and ratified a new and better covenant through His atoning sacrifice and shed blood. Now a new and living way has been opened for believers who have obtained unlimited access by means of their High Priest, who has entered "within the veil" to be in the very presence of God in His dwelling place or true tabernacle. Thus, through Christ, His people are also able to enter "within the veil" and have unlimited access to God, whose presence is revealed in the whole sanctuary.

There is no evidence in this Epistle that its author views this phrase to convey the thought that at His ascension Christ started a ministry that was the antitypical fulfillment of the priestly ministry in the second apartment of the Old Testament tabernacle. His intent was to confess that through Christ, and with Him, we have immediate, free, and full access to the very presence of God. His purpose was neither to teach nor to deny the two-partite ministry of Christ in the heavenly sanctuary nor to address himself to the chronological aspects of this ministry. It is rather to underline the superiority of Christ's person and ministry over the person and ministry of the Old Testament priesthood. One should keep in mind that a book of Scripture does not address itself to every dimension of salvation.

**3. Hebrews 10:19-22 is a reference to Christ's entrance into the Most Holy Place. In this passage "the Most Holy Place is again in focus. . . . 'Through the curtain' alludes to the barrier separating the two apartments as intimated by 9:6-8. . . . [Hebrews] 10:19-22 not only enlarges on chapter nine, but it does the same for 6:19, 20. In both places we are assured that our High Priest had already, at the time Hebrews was written, entered 'within the veil,' into the Most Holy Place—heaven itself" (194, 195).**

**Q.** Does Hebrews 10 specifically



Speak of Christ's entrance into the Most Holy Place?

**A.** The key to this question is found in the comments made on the previous one. Hebrews 10:19-22 focuses on the new way that was made possible through Jesus—the way of His flesh. Furthermore, the Greek verb *egkainizo* in verse 20, which has been translated as “consecrated” or “opened,” literally signifies “dedication” or “inauguration” (see 9:18). Thus the meaning seems to be that believers are encouraged to enter boldly into the sanctuary by the blood of Christ using the means that He has inaugurated through His sacrifice. By virtue of the life and sacrifice of our “Great Priest” (10:21), a new and living way was opened for the faithful to approach God.

4. “*Ta hagia*, which can be translated, ‘the holy places,’ or ‘the holy place,’ or ‘sanctuary,’ etc., can be applied to the whole sanctuary, or to the first apartment, or to the second apartment. Only the context makes the correct translation possible. In Hebrews, most usages of the term apply to a single apartment—the second” (229). “‘*Ta hagia*’ is a plural form with a singular meaning” (161, italicized in original). “Hebrews clearly says Christ entered *ta hagia* and was there in Paul’s day, and the term applies to a single place or that represented by the second apartment” (162). “The plural [form of the words ‘*ta hagia*’] cannot be used to argue for an application to a heavenly bipartite sanctuary. The context, not grammar, is decisive, and the context shows that the ‘*ta hagia*’ was that place reached once a year by passing through the second veil” (219, portion italicized in original).

**Q.** Is the usual meaning of *ta hagia* in Hebrews the second apartment, or Most Holy Place?

**A.** In assessing the force of this argument, it will again be helpful to examine the usage of this term in the Septuagint, the oldest Greek translation of the Old Testament, which was in use during the time the book of Hebrews was written. It is generally accepted that the influence of the Septuagint can be clearly observed in Hebrews. *Ta hagia*, regardless of its case, is usually considered a

plural form in the book of Hebrews. Only in Hebrews 9:1 is the singular used.

It is interesting, therefore, that in the Septuagint of Leviticus 16, the Day of Atonement chapter, we do not find the plural *ta hagia* being used; it is consistently the singular form that is employed for the Most Holy Place (verses 2, 3, 16, 17, 20, 23, 33). If the Day of Atonement is indeed the dominant theme in Hebrews, certainly its author would have used the opportunity to follow the Septuagint on Leviticus 16. Instead, there is the distinct impression that the book of Hebrews employs the plural *ta hagia* purposely and in contrast to the Septuagint’s usage in Leviticus 16. The contrast is even more significant when one considers that of the 104 times that the Septuagint employs the plural form, *hagia*, it generally refers either to “holy things” or to sanctuary. In a few instances it seems to indicate the holy place. Only in one instance may it possibly refer to the Most Holy Place, but due to the ambiguous meaning of the Greek text and the absence of the exact textual equivalent in the Hebrew Old Testament (see Eze. 41:21), the precise meaning of *ta hagia* here is not clear.

The usage of *hagia* in Hebrews itself shows that only twice is the term used without the article—in 9:2, where *hagia* refers to the holy place, and 9:3, where *hagia hagon* indicates the Most Holy Place (9:24 is made definite by the phrase “made with hands”). In all other instances (except 9:1) the plural form is used and is accompanied by the article. It has been suggested that this distinctive usage of the plural and the articular form (*ta hagia*) in contrast to 9:2, 3, where special reference is made to distinguish the separate compartments of the sanctuary, may indeed suggest that the author wished *ta hagia* to refer as a whole to a two-partite sanctuary. This conclusion may be supported by the fact that the usage of the singular form in the Septuagint of Leviticus 16 was not adopted (except in 9:1).

The case for considering *ta hagia* as an intensive plural is not strong. The plural with the article in Hebrews is a distinct departure from the Septuagint of Leviticus 16. The one occurrence of *hagia* used for the Most Holy Place, out of a total of 104 usages of the term in the Septuagint, makes a very weak case on statistical grounds. It should also be realized that on a linguistic basis the use of the plural *ta hagia* for the whole sanctuary is not unique to Hebrews. Be-

sides its abundant use in the Septuagint, it can be found in the writings of both Philo and Josephus, contemporaries of the author of Hebrews. The books of Judith, Maccabees, and the Sibylline Oracles also attest to the use of the plural *ta hagia* for the entire sanctuary.

This usage of *ta hagia* in Hebrews finds strong exegetical support in the Epistle itself. The first use of *ta hagia* in Hebrews occurs at 8:2, and is in apposition to “the true tent.” Since it is clear from 8:5 that “tent” (*skene*) indicates the entire sanctuary, at Hebrews 8:2 *ta hagia* likewise must designate the entire heavenly sanctuary.

Thus it can be said that on philological and exegetical grounds there is no reason whatsoever to translate the articular plural *ta hagia* in Hebrews only as the Most Holy Place. In fact, in most cases the context would favor the translation of *ta hagia* as “the sanctuary.”

5. Hebrews 9:8 signifies that the way into the sanctuary is not yet open as long as the first covenant (symbolized by the earthly tabernacle) functions. Thus this passage “is affirming that what the first apartment was to the second, so the earthly tabernacle was to the heavenly, and that therefore the first apartment represented the Mosaic system, and the second the Christian era. We are left with the fact that the Day of Atonement applies to the time since the cross” (184). “The first apartment stands for the era before the cross, but the second apartment for the era after the cross” (167). Therefore it is incorrect to assume that until October 22, 1844, Christ was doing a work prefigured by the daily service of the priests in the first apartment of the earthly sanctuary.

**Q.** Is the cross, not 1844, the correct transition point from the first to the second-apartment antitypical ministry of the sanctuary? Is it true that Christ’s priestly ministrations from the Ascension to 1844 did not correspond to the work of the daily service in the first apartment?

**A.** The author has not supported this categorical statement with any scriptural evidence. In evaluating this interpretation of the sanctuary service, it will be helpful to view Hebrews 9:8 within the larger context of chapters 8 and 9. The structure of these chapters is especially

concerned with the contrast between the first (old) covenant and the new covenant. The former, being inferior, had an earthly sanctuary, a priestly and high-priestly ministry, limited access, animal blood, repeated sacrifices, and purification of the flesh. The new covenant, however, presents a better covenant because it has a heavenly sanctuary, heavenly priestly and high-priestly ministry, unlimited access, the blood of Christ, once-for-all sacrifice, and the purification of conscience. After having dealt with Christ's High-Priestly ministry in the "real" heavenly tabernacle, of which the earthly tabernacle is a copy and shadow (8:1, 2, 5), and the significance of the new covenant, the author introduces in chapter 9 the first covenant with its sanctuary services. Hebrews 9:2-7 describes the two apartments in, what may seem to us, somewhat unusual terms—the holy place is called the first tabernacle, the Most Holy Place the second tabernacle. This use of language, however, was not unknown at the time Hebrews was written, and can be found in the writings of Josephus (*Jewish Wars*, V, 184-195).

Hebrews 9:6, 7 gives a description of the ministry in the two-partite sanctuary. When we come to verse 8, we notice that the author moves away from the first covenant (with its horizontal, spatial relationship between the two apartments) to a vertical relationship between the old covenant with its limitations and the new covenant with its *ta hagia*, "sanctuary," in heaven, into which there is full access. This shift from a horizontal, earthly dimension to a successive, vertical relationship brings into focus the contrast between the first, or earthly, tabernacle (*prote skene*) of the old covenant (verse 8) with its services (verses 1-7), and the heavenly sanctuary (*ta hagia*) (verse 8), the greater and more perfect tabernacle of the new covenant. Because of the change from a horizontal earthly sphere to a vertical, heavenly one in verse 8, it is incorrect to demand that the term "first tabernacle" in this verse should have the same meaning as in verse 6, where it deals only on a horizontal, spatial level. In fact, in the context of verse 9 the "first tabernacle" is explained as being a figure or symbol for the time the Mosaic system of the first covenant had its validity. Thus the same term can take on a different meaning in a different context.

It is clear that, in context, the phrase "the Holy Spirit thus signifying" (verse 8) should not be restricted to the distinc-

tion between the services in the holy and Most Holy places of the earthly sanctuary (verses 6, 7), but should include the whole section on the first covenant (verses 1-7). In that light, Hebrews 9:8 is not a metaphorical allegory on the differences between two apartments but a contrast drawn between the first covenant represented by the "first tabernacle" with its two apartments, and the "*ta hagia*," the corresponding heavenly sanctuary of the new covenant. As long as the sanctuary services of the first (Mosaic) covenant have validity, the way into the heavenly sanctuary has not yet been revealed. And just as in verse 8 *prote skene* refers to the whole earthly sanctuary, so *ta hagia* refers to the whole heavenly sanctuary. There is, therefore, no reason to introduce the Most Holy Place in Hebrews 9:8.

**6. "He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption" (Hebrews 9:12, NIV). "The references to 'once,' *ta hagia*, and the blood of bulls and goats, are all allusions to the Day of Atonement. That the NIV is correct in translating *ta hagia* by 'Most Holy' Place is clear from the contextual support" (186).**

**Q.** Does Hebrews 9:12 support the idea that Christ entered the Most Holy Place (*ta hagia*) of the heavenly sanctuary following His death on the cross, thus ushering in the antitypical day of atonement at that time?

**A.** A careful examination of the context of Hebrews 9:12 indicates that the author makes a distinction between the type of animals in verses 12 and 13. In verse 12, reference is made to the "blood of goats and calves," while in verse 13 he speaks of the "blood of goats and bulls." Commentators are frequently quick to suggest that both phrases reflect the Day of Atonement practices. Such a view may not be accurate for the following reasons: (1) there is a linguistic distinction between "goats and calves" and "goats and bulls," a calf being a younger animal than a bull; (2) the Greek language seems to indicate this distinction; (3) the Hebrew text of the Old Testament seems also to recognize a distinction. According to the Hebrew text, the situation that called for

the blood of goats and calves occurred at the inauguration or commencement of Aaron's high-priestly ministry in the earthly sanctuary, which was also the beginning of the sanctuary services. In Leviticus 9:8, 15, 22, the high priest sacrificed a calf as a sin offering for himself and a goat as a sin offering for the people. Upon completion of these offerings, the high priest entered for the first time into the earthly sanctuary. Thus it was that Aaron as the high priest and type of Christ inaugurated the sanctuary services.

From the Old Testament inaugural ceremony it could be perceived that Hebrews 9:12 takes up the inaugural theme and applies it to Christ's ministry in the heavenly sanctuary. Hebrews 9:12 appears to refer to the dedication-inauguration theme that comes at the beginning of Christ's high-priestly ministry in the heavenly sanctuary.

Likewise, the view of the inauguration of the heavenly sanctuary by Christ is in harmony with the new covenant theme of Hebrews 8 and 9. The message of Hebrews 9:12 seems to be that the sanctuary of the new covenant was inaugurated not by the blood of goats and calves but by that which was vastly superior, "his own blood," shed in consequence of His atoning sacrifice, which obtained eternal redemption. Christ entered "once for all" into the sanctuary to begin His heavenly ministry. In this context it would be incorrect to limit *ta hagia* to the Most Holy Place in Hebrews 9:12.

In order to evaluate further the significance of the phrase "goats and bulls" it may be helpful to give a short review of their usage. "Goats" were employed in (1) the daily sacrifices of sin offerings for the individual (Lev. 4:27-35; Num. 15:27, 28) or as guilt offerings for deception (Lev. 5); (2) the monthly new-moon offerings (Num. 28:15); (3) the yearly Feast of Unleavened Bread (Num. 28:17, 24), the Feast of Weeks, or Pentecost (Lev. 23:19; Num. 28:26-30), the Feast of Tabernacles (Num. 29:12-34), the Day of Atonement (Lev. 16; Num. 29:11), and New Year's Day (Num. 29:5). "Bulls" were used in (1) the sacrifices for congregational sin (Lev. 4:13-21; Num. 15:22-26); (2) the sin of the anointed priests (Lev. 4:3-12); (3) the dedication of priests and altar (Ex. 29:14, 35-37; Lev. 8:2, 14-17) and Levites (Num. 8:5, 8-12); (4) the burnt offering on the new moon each month (Num. 28:11-14); (5) the yearly Feast of Unleavened Bread (Num. 28:17-25), the

Feast of Weeks (Lev. 23:15-21; Num. 28:26-31), the Feast of Tabernacles (Num. 29:12-34, 35-39), the Day of Atonement (Lev. 16; Num. 29:7-11), and New Year's Day (Num. 29:1-6).

This review and a comparison of the use of other sacrificial animals indicate that the selection of the phrase "goats and bulls" covers the daily, monthly, and yearly offerings more comprehensively than could be achieved by any other possible listing of designated animals. In fact, "goats and bulls" were sin offerings *par excellence*.

Although it is true that a goat and bull were used on the Day of Atonement, the importance of these types of animals in the overall sacrificial system, and especially as sin offerings, should caution us against seeing Hebrews 9:13 as a specific Day of Atonement reference. Realizing, therefore, that in Christ *all* sacrifices had their fulfillment, verses 12 and 13 may be seen as a comprehensive designation for the entire sacrificial system of the Mosaic legislation from the inauguration of the sanctuary ministry to the daily, monthly, and yearly round of services, including the Day of Atonement. Restriction to the Day of Atonement is neither necessary nor warranted.

Besides "goats and bulls," Hebrews 9:13 refers to the sprinkling of the "ashes of a heifer." The grammar of the verse seems to indicate that it is best to take the sprinkling as referring to the ashes of the heifer alone (see *KJV* and *NASB*) and not to the blood of goats and bulls. The red-heifer ritual was performed to obtain ceremonial cleanliness from ritual defilement (Numbers 19) and has no reference to the Day of Atonement. In the context of verses 13 and 14, which focus on the cleansing of people, verse 13 may be understood to refer to cleansing from two types of defilement: (1) the moral defilement caused by sin and removed by the blood of goats and bulls, and (2) the ritual defilement caused by outward contamination, taken away by sprinkling of water containing the ashes of a heifer. The cleansing brought about by these rituals effected only the purification or cleansing of the flesh. Christ and His blood are superior, as is the new covenant. Verse 14 indicates the superiority of Christ, the antitype of these animals and rituals. Christ's superior blood brings about a superior purification, namely that of the conscience from dead works to serve the living God. Thus, in comparison with these animals, Christ's blood of the new covenant is ever ready to cleanse from all sin.

**7. Hebrews 9:23 does not refer to a future cleansing of the heavenly sanctuary, but to that which was accomplished at the cross. "This cleansing is already past in the first century, and means the same as 'purification for sins' in 1:3. Heb. 9:23 cannot legitimately be exegeted as applying to the future. All Adventist usage of this verse as part of an 1844 apologetic is erroneous. . . . The cleansing of the sanctuary was Christ's putting away of sin by the sacrifice of Himself" (169). "Seventh-day Adventists have always applied verse 23 to the cleansing of the Day of Atonement, but . . . the antitypical reality belongs not to 1844, but to the cross. It is linked with the sufferings of Christ. See verse 26. It is describing something already in the past when Hebrews was written—the heavenly things themselves had now been purified already. The sufferings of Christ, His entrance into the Most Holy Place of heaven, and the cleansing, all belong together, and cannot be separated by over eighteen centuries" (191). The cleansing of the heavenly sanctuary was also its dedication, and therefore pointed to an event at the commencement of the Christian era primarily, not its close" (229).**

**Q.** Does Hebrews 9:23 refer to the sufferings of Christ and thus place the beginning of the antitypical day of atonement at the cross?

**A.** The context of Hebrews 9:23 makes it obvious that it is a comment on the general principle of the function of blood—the so-called "blood rule" of verse 22: "And almost all things are by the law purged [cleansed] with blood; and without shedding of blood is no remission." This statement can be perceived as a conclusion drawn from the previous examples in verses 11-21 of the functions of Christ's atoning blood. These functions are: (1) the ratification or dedication of the new covenant (verses 15-21); (2) the inauguration of the heavenly sanctuary (verse 12); and (3) the effectual application of the "better" blood of Christ to the cleansing of the people (verses 12, 14).

Notice that verse 22 has a special linguistic association with verse 14—both deal with cleansing. If it is true, as some imply, that the dedication of the first covenant has the additional significance

of a purification, then verse 22 can be seen as pertaining to verse 14 and also to 19 and 21.

Hebrews 9:23 must be understood as an application of the "blood rule" of verse 22. Contrary to verse 14, verse 23 applies the rule to the sanctuary itself, not the people. In the light of the parallelism between both covenants, it is only natural to conclude that verse 23 tries to maintain the typological relationship between the cleansing of the first-covenant tabernacle and the heavenly one of the new covenant. This is made clear in verses 24-28, which follow.

The cleansing of the heavenly sanctuary is possible only on the basis of Christ's entry into "the holy places" (*ta hagia*) by virtue of His atoning sacrifice (verses 24, 26). Although verse 26 reveals Christ's sacrifice as a completed act, it is difficult to argue from the text that the removal of sin is likewise a completed event, especially when one realizes the present and future dimension of the cleansing process. The context is clear—Christ has now appeared in the presence of God ministering in our behalf (verse 24) to put away sin, which is made possible by the benefits of His atoning sacrifice (verse 26).

This process of the removal of sin involves the application of Christ's blood to cleanse the people (verse 14) as well as the sanctuary (verse 23). It is here that the Day of Atonement imagery in Hebrews is most profound and justified, having its relevance in the complete removal of sin, after which Christ will appear a second time—not as a sin bearer, but without sin to them who expect Him for salvation (verse 28).

In view of the above considerations, it is incorrect to state that Hebrews 9:23 is in the past and has no future application. Such interpretation is possible only by neglecting the carefully designed typological relationships, explained throughout the book of Hebrews, between the priestly ministration of the first covenant and that of the new covenant with their respective sanctuaries.

**8. The fact that Christ's atoning sacrifice was completed at Calvary requires that the antitypical day of atonement either began or was completed at the cross. "We have been guilty of separating in our thought 'the atonement' from the day of the atonement. While many have recognized the former as applying to the cross, we have balked at applying the second the same way. Yet by Day of Atonement is**

meant precisely the time of the offering up of the atoning sacrifice” (A-56). “We err if we separate the atonement from the Day of Atonement—the latter symbolized the former” (A-58).

**Q.** Does Christ’s atoning sacrifice completed on the cross require that the antitypical day of atonement began or was completed at that time?

**A.** The above statement is based on a rigid typology that has no foundation in the Old Testament, since the daily service was also a service of atonement. The concept of atonement under the first covenant is not confined to the Day of Atonement. A number of offerings, sacrificed both on a regular basis and on special occasions, are designated as making atonement. Compare, for example, the use of the word “atonement” in Leviticus 16 with Exodus 29:36; Leviticus 1:4; 4:20, 26, 31, 35; 5:5, 6, 10, 13, 18; 6:7; 7-10; 12; 14; and 15. All these cultic atonements that were performed as part of the daily ministry found their antitypical fulfillment in Christ’s atoning sacrifice and subsequent heavenly ministry. Although the atoning sacrifice was completed in the outer court, the atoning process was not fully completed until the blood was applied in the sanctuary (see Lev. 4:14-20; 16:15, 16, 20). Parallels and conclusions regarding Christ’s sanctuary ministry should, as far as possible, preserve the analogy of the type while respecting the New Testament text.

From the New Testament it can be deduced that Christ’s atoning sacrifice has been completed once for all, but not His heavenly ministry. After His death, which fulfilled all the daily and yearly atoning sacrifices, Christ, as the antitype, began to apply His atoning sacrifice as revealed in both priestly and high-priestly services.

Under the first covenant it is true that the Day of Atonement included the offerings of the atoning sacrifice, but it should not be concluded, therefore, that Christ’s atoning sacrifice on Calvary meant that the Day of Atonement had occurred. If so, one could argue that the cross is the antitypical fulfillment of such other major festivals as the Feast of Weeks or the Feast of Tabernacles, on which an atoning sacrifice was also offered. It is more in harmony with the type, therefore, to see in Christ’s once-for-all sacrifice at Calvary the fulfillment, in point of time, of all atoning

sacrifices, not just the final one at the end of the sacred year—the Day of Atonement sacrifice.

The atoning sacrifices connected with the cultic festivals were all fulfilled on the cross. Yet the antitypical application of these festivals as a whole does not necessarily take place at this time. This can be demonstrated from the antitypical fulfillment of some of these festivals. For example, the spring festivals had their fulfillment, as far as time is concerned, in the events associated with Christ’s first advent. The Passover feast had its antitypical fulfillment in the death of Christ at Calvary (see 1 Cor. 5:7); the Feast of the First Fruits met its antitype in the resurrection of Christ on the morning after the first Sabbath of the Feast of the Unleavened Bread (see 1 Cor. 15:20, 23); and the Feast of Weeks, or Pentecost, had its antitype fifty days later in the outpouring of the Holy Spirit and the first abundant harvest of souls (see Acts 2). The Feast of Pentecost is a clear example of a festival of the sacred calendar that received its antitypical fulfillment some time after the cross. Thus, other festivals that occurred later in the year, such as the Day of Atonement, could most likely have had their antitypical fulfillment some time after the cross too. It is significant that animal sacrifices, including an atoning sin offering (see Lev. 23:19; Num. 28:30), also had to be offered on Pentecost. It is evident, then, that the mere fact that an atoning sacrifice was offered on that day is not sufficient evidence to connect Pentecost exclusively with the cross. The Passover feast is the festival primarily fulfilled at Calvary. Therefore, neither is the offering of a sacrifice on the Day of Atonement sufficient grounds to restrict its application to the cross. Instead, the Day of Atonement is clearly a type of judgment, and therefore appears to be directed to a point in time beyond the cross near the Second Advent. Otherwise, there would be a duplication of type between it and the Passover—a duplication that contradicts the type and must therefore be rejected.

**9.** That Christ entered into the Most Holy Place in A.D. 31 is shown by the significance, in type, of the uncoagulated blood. “The blood sprinkled on the mercy seat was warm. It had to be uncoagulated, or sprinkling would have been impossible. It is just as impossible to separate the antitypical blood-shedding and entrance to the Most Holy. . . . While Adventists

have realized that the slaying of the goat on the Day of Atonement was not fulfilled in 1844, they have endeavored to separate the aspersion [of the blood] on the mercy seat till that time—something exegetically, theologically, and logically unsound” (A-60). “The typical sprinkling of the warm, uncoagulated blood immediately on the mercy seat after the slaying could not possibly point to 1844” (168).

**Q.** Does the fact that the sprinkling of the sacrificial blood required an immediate application by the priest before it coagulated necessitate an equally immediate application of Christ’s shed blood in the Most Holy Place following the cross?

**A.** If the application of blood is taken in such an extremely literal sense, the entrance into the Most Holy Place should have taken place immediately after Christ’s blood was shed. There could have been no delay, even for one day, since blood coagulates within a few minutes. Any delay, whether for a few days until Christ’s resurrection or for many years until 1844, is fatal because in both instances the blood would have been coagulated and sprinkling would have been impossible! This argument is characterized by an extreme literalism and rigid typology. Although Dr. Ford refuses to recognize the validity of typology in establishing Christ’s two-phased ministry in the heavenly sanctuary, he himself does not hesitate to employ the same approach to substantiate his viewpoints.

**10.** “There is no hint anywhere in this letter [Hebrews] that when Christ ascended on high He began a ministry that was the equivalent of the first apartment ministry” (213). “Hebrews is saying as clearly as words can say it that Christ already in the first century was engaged in the equivalent ministry to that which the typical high priest performed in the second apartment of the tabernacle on the Day of Atonement” (163).

**Q.** Does Hebrews refer to a first-apartment ministry of Christ following His ascension or to a second-apartment ministry?

**A.** One should keep in mind that the

writer of Hebrews was not specifically addressing the issue of time specifications regarding Christ's two-phased ministry. When Christ ascended to heaven, He began His ministry in the heavenly sanctuary, where the very presence of God is manifested. In the book of Hebrews, Christ's redemptive work is the antitypical fulfillment of the Levitical priesthood, which consisted of services in both apartments of the sanctuary. (See Heb. 5:1-10; 8:1-5; 10:21.) His ministry in our behalf before God in heaven is therefore characterized by intercession (see 7:25; 9:24). Hebrews 9:11-14 provides additional support for a first-apartment ministry by Christ following His ascension, as discussed under question 6. In the typical service the first-apartment ministry began after the high priest inaugurated the sanctuary services of the first covenant by the offering of "goats and calves" (see Leviticus 9). So Christ, through His better blood, inaugurated the sanctuary services of the new covenant, after which His first-apartment ministry began (see Heb. 9:12, 18-21). The blood of "goats and bulls" for a sin offering to cleanse from moral defilement, and the sprinkling of the ashes of a heifer for cleansing from ritual defilement, were both aspects of the first-apartment ministry of which the better blood of Christ is the antitype (see 9:13, 14). While Christ's first-apartment ministry is not described in detail in Hebrews, it is implied in the type-antitype application.

shadow, of the heavenly things that were shown to Moses on the mount as a pattern. Second, Hebrews 9:24 speaks of the "holy places" of the earthly sanctuary, which are "figures of the true things." Third, the term *ta hagia*, which is a plural, has been generally translated in the Septuagint, Apocrypha, and the works of Philo and Josephus to mean the two-partite sanctuary or holy places. There is no sufficient reason for departing from this tradition when it comes to the book of Hebrews. Even if the book of Hebrews were silent on this point, the concept of a two-apartment heavenly sanctuary would not be affected.

From the above texts it can be concluded that there is a relationship between the structure of the earthly two-partite sanctuary with its holy places and the real heavenly sanctuary. The translation of *ta hagia* as sanctuary or holy places supports this view. In addition

there is the information from John's visions, which only strengthens the above observations. His view of the first apartment reveals the candlestick (Rev. 1:12; 4:5) and the altar of incense (see Rev. 1:12; 4:5; 8:3), while the second-apartment view reveals the ark (see Rev. 11:19).

Thus the Biblical testimony is unambiguous: Moses made a two-partite sanctuary after the pattern revealed to him; Hebrews teaches that the pattern was the real heavenly sanctuary; and John's visions confirm the reality of a two-apartment heavenly sanctuary. It should be noticed that a two-partite heavenly sanctuary supports a two-phase ministry by Christ. Throughout her life, E. G. White firmly believed in Christ's two-phase ministry, "each occupying a period of time and having a distinctive place in the heavenly sanctuary" (*Patriarchs and Prophets*, p. 357).

## 4. ELLEN WHITE'S ROLE IN DOCTRINAL MATTERS

11. "Never once does the New Testament tell us that the heavenly sanctuary has two apartments. . . . Hebrews does not set forth an antitype which in every way matches the type. Rather it declares the type to be a teaching device underlining the imperfections of the temporary system" (214).

**Q.** Is there a sanctuary in heaven with apartments corresponding to the type of the earthly sanctuary?

**A.** Although it is true that the book of Hebrews does not set forth an antitype that is identical in every aspect with the type, there is sufficient information for us to justify some kind of structural parallels between the heavenly and earthly sanctuaries. First, Hebrews 8:5 states that the earthly priests serve in a sanctuary that is a copy, or example, or a

1. In accepting the Bible and the Bible alone as our final authority in doctrinal matters, we cannot give to the writings of Ellen G. White an equal authority. "Ellen G. White is not our authority. That position only Scripture can hold. To divert from 'the Bible and the Bible only' as the 'sole bond of union' and our only 'creed,' would be to cease to be either Biblical or Protestant, and could only result in splitting this church down the middle" (623).

**Q.** Is Ellen White to be considered as authoritative in doctrinal questions?

**A.** The expression "the Bible and the Bible only" appears frequently in the writings of Ellen G. White. A careful review of these statements in their context indicates that:

a. In most instances the phrase emphasizes the importance of the Bible in contrast with man's wisdom, views, ideas, traditions, false doctrines, theories, and maxims.

b. This expression is *never* used to contrast *the Scriptures* with the visions or writings of Ellen G. White.

c. At no time is her use of the expression intended to exclude the binding obligation to respond to the visions as light that God has given to His people. Indeed, in several cases the phrase is followed with words that enjoin the acceptance of her writings as binding upon all who accept God's Word.

d. At no time did our pioneers view this phrase as excluding the use of her visions or writings in arriving at truth, in studying doctrine, or in understanding duty. Rather, they saw her writings as a guiding instrument in defining truth.

Early in 1863, Uriah Smith stated in a

*Review and Herald* editorial: "The Bible, and the Bible alone," "The Bible in its purity," "The Bible a sufficient and only reliable rule of life," et cetera, et cetera, is now the great cry of those who are giving vent to their opposition to the visions, and are working with their might to prejudice others against them. . . .

"The Protestant principle, of 'The Bible and the Bible alone,' is of itself good and true; and we stand upon it as firmly as anyone can; but when reiterated in connection with outspoken denunciations of the visions, it has a specious appearance for evil. So used it contains a covert insinuation, most effectually calculated to warp the judgment of the unguarded, that to believe the visions is to leave the Bible, and to cling to the Bible, is to discard the visions. . . .

"When we claim to stand on the Bible and the Bible alone, we bind ourselves to receive, unequivocally and fully, all that the Bible teaches." Smith then proceeds to look for what the Bible teaches concerning visions and their manifestation in our day. He finds evidence for their continuation, and concludes by saying: "We do not, then, discard, but obey, the Bible by endorsing the visions" (*Review and Herald*, Jan. 13, 1863; italics supplied).

The role of Ellen White in establishing the doctrines of the church may be summarized as follows:

The Scriptures are emphasized as our only rule of faith and practice. This, however, does not nullify the importance of the visions of Ellen White or make her any less inspired than were the Bible writers. In 1847, James White wrote, in *A Word to the "Little Flock,"* his first published statement regarding the visions of his wife: "The Bible is a perfect, and complete revelation. It is our only rule of faith and practice. But this is no reason, why God may not show the past, present, and future fulfillment of His Word, in these *last days*, by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and His Written Word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected" (page 13).

Ellen White made a similar approach in 1851 on the last page of her first book, *Experience and Views*. After presenting her visions she wrote, "I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that word we are to be judged. God has, in

that Word, promised to give visions in the *'last days'*; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth. Thus God dealt with Peter when He was about to send him to preach to the Gentiles" (*Early Writings*, p. 78).

When our pioneers first gathered in Bible conferences (principally the five conferences of 1848) various and sundry erroneous views were held. They searched the Scriptures with prayer, sometimes spending whole nights searching and praying. Of their experience Ellen White wrote: "When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me" (*Selected Messages*, book 1, pp. 206, 207).

During the time that Adventist teachings and doctrines were being developed, the mind of Mrs. White was locked, and she explained that she "could not comprehend the meaning of the scriptures we were studying" (*ibid.*). She was in this condition, she declares, "until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light from heaven the revelations given" (*ibid.*). She was in this condition for two or three years (1848 to the winter of 1850-1851).

Thus it is evident that the visions of Ellen White with respect to doctrinal truths were accepted as authoritative by the pioneers of this movement and by Ellen White herself. In 1892, she wrote, "On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony" (*Review and Herald*, July 26, 1892).

It was this authoritative voice through the gift of the Spirit of Prophecy that brought unity to the believers. Should the time ever come when this gift should no longer be so regarded as from God, it

is easy to conjecture how quickly the unity of beliefs now evident in the worldwide movement of Seventh-day Adventists would dissipate.

J. N. Andrews put it this way in an 1870 *Review and Herald* editorial: "The object of spiritual gifts is to maintain the living work of God in the church. They enable the Spirit of God to speak in the correction of wrongs, and in the exposure of iniquity. . . . In short, their work is to unite the people of God in the same mind and in the same judgment upon the meaning of the Scriptures. Mere human judgment, with no direct instruction from Heaven, can never search out hidden iniquity, nor adjust dark and complicated church difficulties, nor prevent different and conflicting interpretations of the Scriptures. It would be sad indeed if God could not still converse with His people" (*Review and Herald*, Feb. 15, 1870).

**2. There are differences in degrees of revelation (not inspiration) between the Bible and the writings of E. G. White. "Because God's attention to matters is proportionate to their importance, He has exercised more miraculous superintendence over Scripture than over the writings of Ellen G. White. This is not to speak of degrees of inspiration, but rather degrees of revelation" (599, 600). "Because the writings of Ellen G. White were not intended to be canonical, not purposed as applicable to all people in all places in all times, therefore the element of miracle associated with them is less than that associated with the writing of Scripture. This is not to say that there is within the canon 'degrees' of inspiration. It is to say that outside the canon we should not expect the same precision as was necessary for the Word" (620, italicized in original).**

**Q.** Are there degrees of revelation, and is this what Ellen White intended by describing her writings as a "lesser light" to the Bible (*Review and Herald*, Jan. 20, 1903)?

**A.** As noted previously, the Holy Spirit is the author both of the Bible and the writings of Ellen White. (See *Selected Messages*, book 3, p. 30.) Also, the manifestation of the power of the Holy Spirit in the experience of Ellen White both in receiving the visions and in transmitting them was comparable to that of the Bible prophets. This leaves no

room for degrees of revelation as well as inspiration. Ellen White repeatedly emphasizes this fact.

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue” (*Testimonies for the Church*, vol. 5, p. 661).

“God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work for the past thirty years bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The *Testimonies* are the Spirit of God, or of the devil” (*ibid.*, vol. 4, p. 230).

Ellen White referred to her writings as a “lesser light” to show the way to the “greater light” of Scripture. She wrote, “Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light” (*Review and Herald*, Jan. 20, 1903). (See also *Colporteur Ministry*, pp. 125, 126.) Her emphasis is on Bible “light.” Her writings were to lead to the light of the Bible and to “present truth.” We test her writings by the Bible. The testing agency is greater than that which it tests. (See *The Great Controversy*, p. vii.) In this January 20, 1903, *Review* statement she encourages a wide distribution of her writings and does not minimize the importance of the “lesser light.” Rather she states, “O, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain. . . . Many more would now be rejoicing in the light of present truth.”

The principal thrust of the article is the importance of circulating her books as light from heaven, not the inferiority of her writings to Scripture. In fact, in the same article she declares, “Sister White is not the originator of these books. They contain the instruction that during her life-work God has been giving her. They contain the precious comforting light that God has graciously given His servant to be given to the world. . . . The Lord has declared that these books are to be scattered throughout the world.” Obviously, the lesser light is to play a prominent place, for it leads to the great truths contained in the greater light. Let us keep in mind that lesser light is still

light, and never darkness. Quantitatively it may be less light, but qualitatively it is still light. Thus in the context of her statement there is no conflict envisioned between her writings and the Scriptures.

In the specific issue above brought up by Dr. Ford’s manuscript, the author claims that degrees of revelation are granted on the basis of the use of the messages proclaimed by inspired prophets, and that the writings of Ellen G. White, not being intended to be canonical, were the result of a lesser degree of revelation. Where in the Scriptures can we find any indication of this kind of distinction? Is there any Biblical evidence that the messages of a prophet such as Elijah in the Old Testament, or John the Baptist in the New Testament (whom Jesus regarded as unexcelled among the prophets—see Luke 7:28), were the result of a lesser degree of revelation than those of other prophets merely because their proclamation was not intended to become canonical? Where are such evidences to be found in the Scriptures?

**3. The role of Ellen G. White was “pastoral” and not “canonical.” “Not one doctrine came to this church through E. G. White. First, truth was established through the Word and only then confirmed through the Lord’s messenger. . . . She changed several doctrinal positions, including systematic benevolence versus tithing, the law in Galatians, the covenants, time to keep the Sabbath, the eating of pork, etc. . . . Our major error has been to make the writings of E. G. White have a veto power over Scripture” (12).**

“Ellen G. White never originated a single doctrine, but only took her stand after others found such doctrine in Scripture” (631). “By and large the conclusions of the scholars of this church are that the writings of Ellen G. White are for the purposes listed in 1 Corinthians 14:3 [‘edification, and exhortation, and comfort.’] rather than for the purpose of exegesis” (619).

“These points are a protest, not against the reality of the gift of prophecy in Ellen G. White, but against undoing the utility of that gift by overdoing our claims for it through affirming the writings as inerrant, or as a basis for doctrine—even having prior place to Scripture” (631).

**Q.** Are the writings of Ellen White for practical, pastoral application only and not intended to have authority in

doctrinal areas? Did Ellen White change doctrinal position on Sabbathkeeping, tithing, et cetera?

**A.** Overwhelming evidence convinced the pioneers of the Seventh-day Adventist Church that God through Ellen White aided us in reaching our doctrinal positions, not initiating doctrines, but rather augmenting doctrinal study and confirming correct positions reached through prayerful Bible study and guarding against erroneous positions. Ellen White herself recalls those experiences:

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word.

“Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. *Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood.* A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

“*During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying.* This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. *The Brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given*” (*Special Testimonies*, Series B, No. 2, pp. 56, 57, italics supplied).

Writing in 1906 of the experience described above, Ellen White told of how "the power of God would come upon me, and I was enabled clearly to define what is truth and what is error" (*Gospel Workers*, p. 302), and then she comments: "As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me. I was given illustrations of heavenly things, and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays. I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years" (*ibid.*, pp. 302, 303).

During the second of the Sabbath conferences held in David Arnold's barn at Volney, New York, in mid-August, 1848, there was wide divergence of opinion on doctrinal points among the thirty-five Sabbathkeepers who assembled. Ellen White reports that, in vision:

"My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. That these discordant views, which they claimed to be according to the Bible, were only according to their opinion of the Bible, and that their errors must be yielded, and they unite on the third angel's message" (*Spiritual Gifts*, vol. 2, pp. 98, 99).

There was nothing indecisive about the message God gave to Ellen White on doctrinal points. "Truth gained the victory," she tells us.

With these early beginnings Ellen White was to witness to doctrinal truths all down through the years in cases too numerous to mention in the limited space here. We will note, however, her very positive messages given to meet the persuasive pantheistic teachings of Dr. Kellogg in 1903. Carefully Ellen White delineated truth and error in crucial doctrinal teachings having to do with God Himself.

Following closely were the teachings of A. F. Ballenger on the sanctuary doctrine, positions that made invalid the teachings of the church in regard to 1844. As she met him at the General Conference of 1905, she recognized him as the man she "had seen in an assembly bringing before those present certain subjects that could not be maintained as truth. He was gathering together a mass of Scriptures such as would confuse minds because of his assertions and his

misapplication of those Scriptures. . . . God forbid your course of action," she addressed Ballenger, "making the blessed Scriptures by grouping them in your way to testify to build up a falsehood. Let us all cling to the established truth of the sanctuary" (Manuscript 50, 1905).

In this connection she sounded the warning:

"Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties, and to set the people of God adrift, without an anchor" (Manuscript 62, 1905).

In plain language she declared:

"If the theories that Brother Ballenger presents were received, they would lead many to separate from the faith. They would counterwork the truths upon which the people of God have stood for the past fifty years. I am bidden to say in the name of the Lord that Elder Ballenger is following a false light. The Lord has not given him the message that he is bearing regarding the sanctuary service.

"Our instructor spoke words to Brother Ballenger:

"You are bringing in confusion and perplexity by your interpretation of the Scriptures. You think that you have been given new light, but your light will become darkness to those who receive it. . . . Those who receive your interpretations of Scripture regarding the sanctuary service are receiving error and following in false paths. The enemy will work the minds of those who are eager for something new, preparing them to receive false theories and false expositions of the Scripture" (*ibid.*).

Ellen White then calls upon those of experience to stand firmly for the truth:

"When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth.\* This truth will stand the test of time and trial" (*ibid.*).

Ford makes no reference to these and many other E. G. White statements on the certainty of the sanctuary doctrine.

While Ellen White may have refused to allow her writings to be used to decide such issues as the "daily" of Daniel 8 (see the following question), she repeatedly brought forward the light she had been given in regard to such major doctrinal issues as those involving the sanctuary question, the Sabbath, the state of the dead, the Second Advent, and other major doctrinal points. On these there was no equivocation.

If in taking the position that Ellen White's work was not canonical, it is meant that Ellen White did not give us a single truth as doctrine, we can agree. If what is meant is that Ellen White cannot be considered reliable in her comments on doctrines—that she cannot show Heaven's approval or disapproval of certain doctrinal positions, specifying what is truth and what is error, or broadening our concepts of the significance of certain doctrinal points—such a position is out of harmony with her own declarations and the denominational positions. Near the close of her ministry, in the year 1910, she referred to the light that the people should have, "line upon line, precept upon precept, here a little and there a little. This is now to come before the people, because it has been given to correct specious errors and to specify what is truth. The Lord has revealed many things pointing out the truth, thus saying, This is the way, walk ye in it" (Letter 117, 1910, in *Messenger to the Remnant*, p. 82).

The writings of Ellen G. White were intended by her to have authority in doctrinal areas, and so the church holds. She does not minimize the importance of her writings as dependable light.

As to Ellen White's changing "several doctrinal positions," it must be said that rather than making changes in positions supported by the visions, there was a development in understanding of an application of some precise points in the areas named, often augmented by a clearer application of Bible truths.

For example, systematic benevolence "on the tithing principle" in the 1880's became the "tithe," a tenth of earnings rather than 10 percent of what a person's property was estimated to be worth.

The Sabbath, which according to Scripture was to be kept from evening to evening, was from 1846 to 1855 thought

\* Note: A careful review of these articles—articles worth rereading today—shows that such writers as J. N. Andrews, James White, Uriah Smith, S. N. Haskell, R. F. Cottrell, et cetera, all found the basis for the sanctuary doctrine in the Scriptures.



to be from 6:00 P.M. to 6:00 P.M. Earnest Bible study in 1855 clearly indicated sunset time as correct, and this was confirmed by a vision given to Ellen White (see *Testimonies*, vol. 1, p. 116). The vision followed Bible study.

**4. "According to E. G. White, her writings are not to be used as the basis of doctrine or to solve doctrinal issues. She refused over the decades of the 'daily' controversy to decide the issue, and forbade men to use her writings to that end. The same applies to present-day controversy over sanctuary interpretation. On the Bible and the Bible only our doctrinal beliefs must rest" (15).**

**"In matters of scriptural debate where good men were ranged on both sides, it was not Ellen White's practice to decide doctrinal issues" (12). "Ellen G. White refused to be the arbiter in matters of doctrinal controversy" (606).**

**"About the same time [the first decade of the twentieth century], the 'daily' controversy was rocking the church, and Ellen White was frequently exhorted to cast an authoritative vote on the issue. This she refused to do, and urged all to study their Bible, and decide from that supreme authority rather than quote her writings. This paved the way for the right approach to similar doctrinal problems, offering the church a salutary paradigm [model or pattern]" (616).**

**Q. Did Ellen G. White refuse to allow her writings to be used in settling points of serious doctrinal controversy, and did the controversy over the "daily" offer the church a salutary model or pattern providing a norm in dealing with doctrinal issues such as the "sanctuary interpretation"?**

**A.** References to the controversy over the "daily," said to have rocked the church, present a greatly overdrawn picture. To equate it with controversy over the "sanctuary interpretation" is not in any way justified. The one reference to the "daily" in the Ellen G. White books published prior to the issue in 1909, 1910, and 1911 (*Early Writings*, p. 74) could be used in support of any views proposed only when taken out of context.

During the discussion into which a few church leaders entered rather earnestly, Ellen White characterized it as "not a subject of vital importance," a point on

which she "had no instruction or special light." It was a subject out of which some were making "a mountain out of a molehill" (Letter 224, 1908), and was not to be made a "test question." It was not to be dwelt upon as a subject of great importance, and was a subject upon which "silence is eloquence" (*Selected Messages*, book 1, p. 164) and on which confusion had resulted from its agitation.

Writing to one who was pressing the "daily" matter, she asked, significantly: "If the Lord has seen fit to let this matter rest for so many years without correcting the same, would it not be wisdom on your part to refrain from presenting your views concerning it?" (Letter 226, 1908). One strong advocate of the "old view," Elder S. N. Haskell, declared that as to the "daily" itself, the matter did not "amount to a hill of beans."

This is the illustration that is set before us in the Ford document as the model or pattern ("paradigm") offered to the church by Ellen White that should be utilized as applying to the "present day controversy over sanctuary interpretation." No reference is made in the document to the many Ellen G. White statements affirming the certainty and the important place in the structure of Seventh-day Adventism of the sanctuary truth in all of its ramifications. Is Ellen White's treatment of the "daily" issue "a salutary paradigm" offered to the church by Ellen White and one we should use as the decisive element?

Note a few of her statements concerning the sanctuary doctrine, its importance and place:

"The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed'" (*The Great Controversy*, p. 409).

"The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith" (*Evangelism*, p. 221).

"The light on the sanctuary question was given by the Spirit of God, and we who passed through the disappointment of 1844 can testify to the light that was then given on the sanctuary question" (Manuscript 145, 1905).

"As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner en-

dorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval" (*Evangelism*, p. 224).

As to Ellen White's attitude toward and treatment of the "daily" providing the "paradigm" for our use today in applying her writings to a doctrinal topic, see the *Comprehensive Index to the Writings of Ellen G. White*, where just one entry in its 3,104 pages is given to the "'Daily,' in Daniel's prophecies," while twelve pages are devoted to references in the E. G. White books to the earthly and heavenly sanctuaries and their services.

**5. Ellen G. White's attitude toward typology as a Biblical tool and her endorsement of the principles of Bible interpretation held by the Millerites and the early pioneers is not valid. "Typological evidence as a basis for doctrine has never been valid—only typological illustration of doctrine otherwise proved" (628). "Her presentation of the minuteness of divine investigation of our lives is a homiletic application of the law to our souls" (627).**

**Q. Is typology a valid hermeneutical tool, or is E. G. White merely drawing homiletical applications?**

**A.** In regard to Bible interpretation Ellen White employed the typological principle in the formation of doctrine. The Old Testament, she said, "is as verily the gospel in types and shadows as the New Testament is in its unfolding power" (*Testimonies*, vol. 6, p. 392). She said, "The ceremonial system was made up of symbols pointing to Christ, to His sacrifice and His priesthood" (*Patriarchs and Prophets*, p. 365). (See also *The Great Controversy*, p. 352.) She also recognized the prophetic significance of the types. "The tabernacle, or temple, of God on earth was a pattern of the original in heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption" (*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on 2 Cor. 3:7-11, p. 1095). "The whole system of types and symbols," she declared, "was a compacted prophecy of the gospel" (*The Acts of the Apostles*, p. 14). Thus she endorsed the prophetic-

Christological relevance of the ceremonial spring festivals for the first advent, and the Day of Atonement for the Second Advent. (See *The Great Controversy*, pp. 399, 400.)

The specific date of October 22, 1844, for the cleansing of the sanctuary at the end of the 2300 years/days was based on arguments from the Old Testament ceremonial festivals. Of the spring festivals of Passover and the presentation of the first fruits she said, "These types were fulfilled, not only as to the event, but as to the time" (*The Great Controversy*, p. 399). In the same way the autumnal Day of Atonement had special relevance as to time, occurring on the tenth day of the seventh Jewish month. Regarding the certainty of the termination of the 2300 days, she affirmed: "The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment" (*ibid.*, p. 457).

Ellen White hardly stands alone among the prophets as recognizing the typological principle of interpretation. There is a fine line of distinction, very difficult to trace at times, between the use of typological evidence as a basis for doctrine and its use to support a doctrine otherwise established. Should Paul's use of the Passover as an expression of his doctrine of the cross (1 Cor. 5:7) be regarded as an illustration of the first or the second? The answer is not as easy as it first appears. What of Jesus' use of the brazen serpent (John 3:14, 15), and Jonah (Matt. 12:39, 40)? Is this typology used as a basis of doctrine or merely as an illustration? The same question can be asked of Paul's reference to the altar from which Old Testament priests had a right to eat (Heb. 13:10). What of his reference to Christ as the second Adam (1 Cor. 15:22, 45)?

At times this distinction is obviously difficult to make. One thing is sure, however. It was a principle both acceptable and sound in the early church as revealed in the New Testament writings. Why should it be any less so today?

Therefore, Ellen White's typological interpretations must be considered as valid doctrinal statements and not mere homiletical applications.

---

**6. Ellen G. White's exegesis of the parable of the ten virgins (Matt. 25:1-13) cannot be used to support the concept of an investigative judgment. Her "endorsement of the Miller exposition of Matt.**

**25:1-13 is quite indefensible. The passage is not talking of 1844, but of the end of the world" (630). "Both the Adventist interpretation of Matt. 25:1-13 and its equation with Dan. 8:14 (the investigative judgment) were coined to meet the disappointment, and are not Scriptural" (544).**

**Q.** *Is E. G. White's exegesis of Matthew 25:1-13 valid?*

**A.** In *The Great Controversy*, pages 393-408, the specific prophetic-historical aspect of the parable of the ten virgins, as an illustration of the experience of the Advent people, expands the picture portrayed by the parable and develops the full impact and intent of Christ's teaching. Ellen White's later commentary on the parable of the ten virgins, found in *Christ's Object Lessons*, pages 405-421, reflects in a general way the attitudes of believers toward the Second Advent. In *Christ's Object Lessons* she emphasizes the spiritual or salvation aspect of the events portrayed in Matthew 25:1-13.

Thus E. G. White's explanation of parables demonstrates that she saw them as able to illustrate past, present, and future events, and as such they could symbolize historical as well as prophetic-salvation-historical incidents. Some were seen as teaching one major point, others revealed a dual application or multifaceted dimensions.

She employed the parable of the ten virgins as a dual illustration of the experience of God's people before the Second Advent. The parable of the ten virgins was applied by the Advent believers of 1844 to their experience in the disappointment occurring in the spring and in giving the "midnight cry." In Matthew 25:1-6 Ellen White, who had passed through the experience herself, found an illustration of the experience of the Advent people up to, and through, the great Disappointment (see *The Great Controversy*, pp. 393-398).

Following the October 22, 1844, disappointment, through the study of Christ's heavenly-sanctuary ministry, new insights emerged that placed these unfulfilled aspects in a new perspective, making the parable up-to-date as an illustration of the continuation of the Advent Movement in the Seventh-day Adventist Church (see *The Great Controversy*, pp. 426-428).

In contrast with a later use of the parable as presented in *Christ's Object*

*Lessons*, pages 405-421, this application focused on Christ's coming to the earth, not to the Ancient of days, and referred to the church as the bride. In her exposition E. G. White concentrates here on the believer's readiness "to meet the bridegroom" when He comes at the Second Advent. A later prophet, under the inspiration of the Holy Spirit, can recognize in a deeper sense and fuller import what was not as apparent to the first writer, as is illustrated clearly in such books as *Matthew* and in the writings of Paul.

Finally, on what basis can one claim that the endorsement given by a prophet to a particular interpretation of a scriptural statement is "quite indefensible"? Thus the New Testament writers themselves could be faulted on the same grounds. See, for example, Matthew's use of Isaiah's statement regarding a young woman conceiving and bearing a male child (Isa. 7:14; Matt. 1:22, 23), and his interpretation of Hosea's proclamation of the Lord's words "Out of Egypt I called my son" (Hosea 11:1, R.S.V.; Matt. 2:14, 15). This is true also of Paul's insight into the Lord's statement to Abraham "To your descendants I will give this land" (Gen. 12:7), as interpreted in Galatians 3:16.

In those instances, we find that endorsements of positions that are the basis of the original statements do indeed appear "quite indefensible." Mrs. White was obviously not alone in so doing.

---

**7. Despite E. G. White's confirmation of the Lisbon earthquake, the Dark Day, and the falling of the stars as a fulfillment of Christ's predictive Olivet discourse, they are no longer relevant signs to our generation of the nearness of His coming. The allusions to these events in *The Great Controversy* are "an application suitable for the people first addressed—Adventists of the nineteenth century. That application is passé in the twentieth century, except for our recognition in it of evidence of the mercy and wisdom of God in giving anticipatory signs of the end to the generation which took hold of the Second Advent truth in its revived form" (546, 547).**

**Q.** *Is the Ellen White application of these events incorrect or outmoded today?*

**A.** The application of an earlier in-

spired statement to the generation alive at the time of a particular prophet was not an uncommon practice in Biblical times. Reference to this has been included under questions 5 and 6. Let us add one more example: on Pentecost as recorded in Acts 2—"filled with the Holy Spirit" (Acts 2:4, R.S.V.)—and without the slightest hesitation Peter applies to his generation a prophecy found in Joel 2:28, an interpretation that we today would regard as "passé . . . except for our recognition in it of evidence of the mercy and wisdom of God."

Without excluding the possible repetition of such phenomena, we believe that they were the historical fulfillment of Christ's predictions as found in the Olivet discourse, and that they mark the beginning of the end-time and the rise of the Advent Movement.

Matthew 24:21, Mark 13:19, and Luke 21:24 speak of the "great tribulation" that would occur between the fall of Jerusalem and the Second Advent. Of this Mrs. White says, "From the destruction of Jerusalem, Christ passed on rapidly to the greater event, the last link in the chain of this earth's history—the coming of the Son of God in majesty and glory. Between these two events, there lay open to Christ's view long centuries of darkness, centuries for His church marked with blood and tears and agony. Upon these scenes His disciples could not then endure to look, and Jesus passed them by with a brief mention" (*The Desire of Ages*, pp. 630, 631). She understood this period as the "great tribulation of the church under the pagan and papal persecutions" (*The Great Controversy*, p. 393). According to the Scriptures, this period of tribulation would terminate with cosmic signs in sun, moon, and stars. The fulfillment came with the dark day of May 19, 1780, and the falling-star phenomena in 1833. In contrast with this, Mrs. White places the "shaking of the powers of the heavens," including the sun, moon, and stars (Matt. 24:29; Mark 13:25; Isa. 34:4; Joel 3:16; Rev. 6:14; 16:17, 18), after the close of probation, after the "voice of God," when Michael would stand up and deliver His people during the "time of trouble, such as never was" (Dan. 12:1). (See *Early Writings*, pp. 41, 285; *The Great Controversy*, pp. 636, 637; *Patriarchs and Prophets*, p. 340.)

The fact that God's intent was to send His Son back to this world long years ago and that there should not be lengthy delays must also be considered in any study of the heavenly signs of 1780 and

1833. We are each day, in point of time, farther and farther away from these heavenly signs, yet nevertheless closer and closer to the Second Advent.

**8. "When Ellen G. White refers to the experience of searching out the landmarks in the forties, it is a plain fact of history that the investigative judgment teaching was not among these. Neither do we find in the original visions any reference to an investigative judgment.**

**"The cleansing of the sanctuary was certainly a landmark. By this term was meant the eschatological antitype of the Day of Atonement. But . . . we should not equate the cleansing of the sanctuary with the investigative judgment" (594, 595). "It is time we recognized that the investigative judgment is not now, and never was, a landmark of this church" (596, italicized in original).**

**Q.** Is the investigative judgment an integral part of the cleansing of the sanctuary and a landmark of the Seventh-day Adventist Church?

**A.** The sanctuary and its cleansing has been from the beginning a landmark of the Seventh-day Adventist faith. Our understanding of the investigative judgment as an involvement in that cleansing became clear to the pioneers with continued Bible study. In a reference to her early experience, Ellen White seems to indicate receiving a vision of the judgment during the period of doctrinal formation. Writing of the visions published in July, 1851, in her first book, she says, "In these visions I was carried forward to the time when the resurrected saints shall be gathered into the kingdom of God. In the same manner the judgment, the second coming of Christ, . . . have been presented before me" (*Selected Messages*, book 1, p. 65).

Ellen White at various times referred to the "old landmarks." One of these occasions related to the discussion at the Minneapolis General Conference in 1888. When deeper insights were discovered in regard to the righteousness of Christ and its relevance for the three angels' messages, some believers opposed these insights by appealing to the "old landmarks." This led Ellen White to define the old landmarks as follows: "The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the

sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks" (*Counsels to Writers and Editors*, pp. 30, 31).

In 1884, almost five years before this, Ellen White had very clearly indicated that the investigative judgment was a part of the cleansing of the sanctuary. She wrote, "And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigative judgment. This work must be performed prior to the coming of Christ to redeem His people; for when He comes, His reward is with Him to give to every man according to his works" (*The Spirit of Prophecy*, vol. 4, p. 266).

By 1888 the teaching in regard to the investigative judgment had long been held, having been developed in the 1850's and onward, and was considered a vital part of the sanctuary-cleansing message. Ellen White's reference to the cleansing of the sanctuary as one of the old landmarks, made in 1888, would surely have been understood to include this facet of the subject. If this were not intended, she would have made the distinction.

**9. Ellen G. White emphasized the importance of ever being open to new light. "Some words spoken by E. G. White at Minneapolis almost a century ago are most pertinent for our present concerns. She declared: 'That which God gives His servants to speak today would not perhaps have been present truth twenty years ago,**

but it is God's message for this time.' Great truths are rarely virgin born. . . . Even when Truth incarnate came to our world, He was wrapped in swaddling clothes, and all truth has been so wrapped ever since. Such swaddling clothes need to be released like the cerements of Lazarus, when the hour comes for resurrection activity. This hour is dawning for the Adventist church" (292, 293).

**Q.** *Does the church need to progress in its understanding of truth?*

**A.** Elder G. I. Butler, the ailing president of the General Conference who was not in attendance at the Minneapolis meeting because of illness, and who was prejudiced through correspondence he had received prior to the meetings against what was to be presented by Elders Jones and Waggoner, sent letters and telegrams to the delegates warning them against these messages. At the conference the proposal was made that an action should be taken binding teachers "to teach only what has been taught hitherto" (A. V. Olson, *Through Crisis to Victory*, p. 273). It was in this climate that Ellen White urged an openness to new light, and made the above statement. Ellen White did indeed encourage believers to be open and receptive to further truth. "There is no excuse," she said, "for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without error" (*Counsels to Writers and Editors*, p. 35). She expressed the thought that "no true doctrine will lose anything by close investigation" (*ibid.*). However, as an essential condition for the reception of new light, she saw the necessity of holding fast the light already present. Thus she exhorted: "Give heed to the light that already shines upon you, and you will receive greater light" (*Steps to Christ*, p. 111). New light, she said, will be in harmony with earlier revelation and will not have the tendency "to unsettle faith in the old landmarks" (*ibid.*, p. 49).

In considering the import of the statement in question, such other E. G. White statements should be noticed as: "The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today" (*Selected Messages*, book 2, p. 103).

She also stressed that new light will be

in harmony with the established faith of the believers. "God has not passed His people by, and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body" (*Counsels to Writers and Editors*, p. 45).

She predicted that "one will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit" (*ibid.*, p. 32). "The only safety"

for the church, therefore, she warned, was to receive "no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience" (*ibid.*, p. 47). This submitting should be done in "a humble, teachable spirit, with earnest prayer" (*ibid.*). She counseled that if these experienced believers "see no light in it, yield to their judgment; for 'in the multitude of counselors there is safety'" (*ibid.*). "Not one pin is to be removed from that which the Lord has established" (Ellen G. White, in *Review and Herald*, May 25, 1905).

## 5. METHODOLOGY

Dr. Ford's manuscript employs the apotelesmatic principle as a basic tool of prophetic interpretation. This principle simply means that any given prophecy can have two or more different fulfillments in history. However, an examination of how that principle is used in the manuscript reveals that it is not applied to all prophetic passages. It is, for example, employed in Daniel but not in Mark. In Christ's prophetic Olivet discourse the apotelesmatic principle is avoided in interpreting the text: "this generation shall not pass, till all these things be done (Mark 13:30; Matt. 24:34). Although there are a number of major interpretations of this text, including the common Adventist view that it refers to the generation that saw the celestial signs in the eighteenth and nineteenth centuries, the only view allowed in Dr. Ford's manuscript is that the text pertains to the generation of those who heard Jesus. Any other exposition is rejected. It is apparent that the exclusion of the apotelesmatic principle in this instance is a necessity in order to support the manuscript's hypothesis that Christ expected to return in the first century A.D. This view of a first-century return of Christ has been superimposed upon all lines of prophecy in both the Old and New Testaments. All the prophecies of Daniel are brought into

line with this interpretation of Mark 13 and Matthew 24. Application of the apotelesmatic principle, therefore, to the Olivet discourse would destroy the hypothesis of Christ's first-century return.

An examination of chapters 3 and 4 of Dr. Ford's manuscript and the relevant portions of his commentary on Daniel demonstrates a selective use of the apotelesmatic principle. It is primarily employed in Daniel 8 and 9.

**1. Chronology, according to Dr. Ford, is not significant for any subsequent apotelesmatic fulfillment or even for a primary one. "Certain of the prophecies of Daniel, like many other prophecies of the Old Testament, apply in principle to later eras than the one first addressed. The main idea, rather than precise details (such as 2300 evening-mornings) is what has a recurring fulfillment" (485).**

**Q.** *What are the implications of dismissing the significance of chronology for prophetic interpretation?*

**A.** In order to make time prophecies suitable for the application of the apotelesmatic principle, the accuracy of the historical dates on which the time

prophecies are based is denied. The author disputes the use of the year-day principle as a Biblical datum for determining the interpretation of the 70 weeks and the 2300 evening-mornings with their firm historical dates such as 457 B.C., A.D. 27, A.D. 31, A.D. 34, and 1844. Accuracy of these dates seems unimportant to the author when he applies the apotelesmatic principle. Thus, he sees Daniel 8 and 9 as parallel while claiming that both have a first-century A.D. fulfillment and a subsequent application in the consummation of the kingdom of God at the Second Advent, not to mention other multiple fulfillments.

One reason why the chronological precision of the prophetic time periods is denied appears to be that if the dates for the primary fulfillment of the 70 weeks of Daniel 9 are found to be accurate, a serious question is posed as to why a secondary application of this prophecy is necessary! The only way to avoid these implications and to protect the apotelesmatic system is to deny their accuracy.

The prophecy of Daniel 9:24-27 is a classic case in point (502). An examination of the Scriptures shows this prophecy to be solidly built upon a whole chronological framework that includes more than just one prophetic date. The overall time period is given followed by three main chronological divisions. It is interesting to see, therefore, just what Dr. Ford's manuscript picks out of this prophecy as apotelesmatic. Basically, all that it uses from this prophecy is verse 24. None of the rest of the prophecy, from verses 25 to 27, is applied apotelesmatically to any significant degree. This is true not only of the chronological subdivisions but also of the historical events prophesied here. Thus the whole structure of this chronologically oriented prophecy and most of the historical events to which it refers have been disregarded in order to use the apotelesmatic principle to demonstrate that Daniel 9 refers to Christ's second, as well as His first, advent. Since such a conclusion has been reached by ignoring the major content of this prophecy, the application of the apotelesmatic principle does not appear to be compatible with sound, reasonable methods of prophetic interpretation.

It is interesting to note that even though Dr. Ford has abandoned virtually all prophetic dates that Adventist interpreters have commonly employed in the past (288, 289), he does make a chronological application of one time prophecy in Daniel—the 2300 days of 8:14. Inter-

preting these times as literal, he has them extend from 171 to 165 B.C. "This persecution [referred to in Dan. 8:14] was launched by events in 171 BC and included the murder of Jewish ambassadors at Tyre in 170, the subsequent slaughter and captivity of 80,000 Jews the same year, and the profanation of the temple at that time. In 168 came the entire suspension of the sanctuary rites, a suspension lasting until 165. The approximate period of oppression by Antiochus was 2300 days" (383). Precise historical evidence, however, is lacking to substantiate this chronological application, and the lack of a footnote for the date 171 B.C. makes it impossible for anyone to check on its accuracy.

2. The E. G. White writings are evidence for the validity of the apotelesmatic principle according to the Ford manuscript. "Ellen White is in harmony with the apotelesmatic principle" (556).

**Q.** Do the passages cited in Dr. Ford's manuscript give evidence, as claimed, of Ellen White's use of the apotelesmatic principle?

**A.** It is argued that E. G. White, in harmony with the apotelesmatic principle, applies the day of atonement to the cross of Christ, as well as to the last judgment. Ellen White references cited in Dr. Ford's manuscript as referring to a day of atonement at the Second Advent include: *The Great Controversy*, pp. 417-432; *Patriarchs and Prophets*, p. 358; and *Early Writings*, pp. 251-253. However, in none of these references does Ellen White speak of the judgment at the Second Advent in terms of the beginning of the antitypical day of atonement. Rather, they see the antitypical day of atonement as beginning in 1844, and as inaugurating a pre-Advent, investigative judgment as part of the cleansing of the heavenly sanctuary and the blotting out of sins. This work will be closed by the removal of sin from the sanctuary and by the placing of these sins upon Satan, who will suffer the final penalty.

Ellen White references cited by Dr. Ford's manuscript as referring to a day of atonement in A.D. 31 include: *The Acts of the Apostles*, p. 33; *The Desire of Ages*, pp. 24, 757; *Signs of the Times*, April 19, 1905; *The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 27:51, p. 1109; *Christ's Object*

*Lessons*, p. 386; *Early Writings*, p. 253; and *Testimonies for the Church*, vol. 4, p. 122.

None of these statements reveal support for a day of atonement at the cross, as an examination of them demonstrates.

3. It is alleged that Daniel 8:14 has been applied apotelesmatically by Ellen White. "Ellen G. White could also use Dan. 8:14 eschatologically as pointing not only to 1844, but also to the 'final purification of the universe from sin and sinners'" (536, italicized in original). "In the words of Ellen G. White, 'the purification of the sanctuary' pointed to 'the final purification of the universe from sin and sinners' (PP 358)" (358).

**Q.** Does Ellen White view the final purification of sin from the universe as the fulfillment of the antitypical Day of Atonement?

**A.** Additional references given were *The Great Controversy*, pages 480, 666-678. Yet none of the references cited indicate that either Daniel 8:14 or the "purification of the sanctuary" applies to "the final purification of the universe from sin and sinners." In fact, in the cited passages, no references are made to Daniel 8:14, and the statement that the cleansing of the sanctuary pointed to the final cleansing of the universe from sin and sinners is incorrectly quoted. The correct reading is that the "purification of the sanctuary, and the confessing of the sins on the head of the scapegoat," symbolize "the final purification of the universe from sin and sinners." By omitting the phrase "and the confessing of the sins on the head of the scapegoat," the manuscript gives the impression that she refers the cleansing of the sanctuary of Daniel 8:14 to the judgment beginning at the Second Advent and terminating at the end of the millennium. This she does not do. The context of the passage, which deals with the significance of the Day of Atonement in Leviticus 16, speaks for itself:

Since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment. Christ's work for the redemption of man and the purification of the universe from sin will be closed by the removal of sin from the heavenly sanctuary and the placing of

these sins upon Satan, who will bear the final penalty. So in the typical service, the yearly round of ministration closed with the purification of the sanctuary, and the confessing of the sins on the head of the scapegoat (*Patriarchs and Prophets*, p. 358).

The "purification of the universe from sin and sinners," therefore, is represented by the Day of Atonement ritual, which consists of two phases: (1) "the purification of the sanctuary," and (2) "the confessing of the sins on the head of the scapegoat." These two phases correspond in antitype with: (1) "the removal of sin from the heavenly sanctuary" (completed at the close of human probation), and (2) "the placing of these sins upon Satan, who will bear the final penalty." Note especially that the cleansing of the sanctuary is only the first phase of the Day of Atonement ritual to remove sin.

Since the above quotation is an antitypical application to the Day of Atonement in Leviticus 16, there is no basis in this passage to argue that E. G. White is here applying the prophecy of Daniel 8:14 apotelesmatically. As a matter of fact, this text supplies the date only for the *beginning* of the antitypical day of atonement, not for its end.

The other E. G. White passage cited in Dr. Ford's manuscript is even more remote from any fulfillment of Daniel 8:14. *The Great Controversy*, pages 666-678, which constitutes most of the book's last chapter, has some forty textual references, but Daniel 8:14 is not among them. It is not even paraphrased. There simply is no apotelesmatic prophetic fulfillment of Daniel 8:14 in this chapter. The apotelesmatic application of the cleansing of the sanctuary in Daniel 8:14 to the cleansing of the earth can find no justification in the writings of E. G. White, except by quoting her out of context.

---

4. It is claimed that E. G. White's understanding of "cleansed" in Daniel 8:14 included more than just the meaning of "cleansed." "We are familiar with the fact that the word translated 'vindicated' or 'justified,' Ellen G. White frequently used the latter terms when speaking of the closing work of God in heaven and earth, and thus gave evidence of her insight into the fullness of meaning present in the Hebrew original of Dan. 8:14. See, for example, COL 178, 179; DA 26, 763-764; PP 68; GC 504, 671; SDABC 7:986" (283).

---

**Q.** *Is this a correct use of Ellen White sources?*

**A.** The E. G. White references referred to do not seem to support the above conclusion. *Christ's Object Lessons*, pages 178, 179 uses "vindicate" in reference to the crises affecting God's people from age to age. In the context of the whole plan of salvation (especially the Incarnation and cross) she states that "through Christ's redeeming work the government of God stands justified" (*The Desire of Ages*, p. 26). *The Desire of Ages*, page 763, refers to the time just before the Second Advent when "God will vindicate His law and deliver His people" and destroy the wicked, while page 764 of the same book pertains to the end of the controversy, when the "extermination of sin will vindicate God's love." Following Matthew 4:1, she mentions that the utter extermination of sin will "vindicate His love" (*The Great Controversy*, p. 504). In light of the final judgment at the end of the millennium, she indicates that "God's wisdom, His justice, and His goodness stand fully vindicated" (*ibid.*, p. 670). In a similar context she says that "in this [final] judgment the government of God will be vindicated, and His law will stand forth as 'holy, and just, and good'" (*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 20:12, 13, p. 986). In none of the above examples is there any indication that she had Daniel 8:14 in mind when she used the terms "vindicate" or "justify."

---

5. Certain interpreters "would paraphrase 'then shall the sanctuary be cleansed' as 'then shall the holy community be declared righteous by the judgment of God.' In this connection we would remember that Ellen G. White viewed the worshippers in the heavenly sanctuary and those of the church-temple of earth as one. Thus she could not only describe believers as God's tabernacle or sanctuary in this world, but also stressed that this earthly temple constituted the courts of the heavenly, and that together the two made a single reality" (286).

---

**Q.** *Does Ellen White see the sanctuary brought to view in Daniel 8:14 as having a reference to the people of God?*

**A.** It is true that E. G. White refers

in a few instances to the sanctuary as the church on earth. These references are in the context of Ezekiel 9:5, 6; Zechariah 6:12, 13; Ephesians 2:20-22, and Hebrews 8:2. In *Testimonies*, volume 5, page 211, she comments on Ezekiel 9:5, 6, stating that "here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God." In the context of Zechariah 6:12, 13 and Ephesians 2:20-22 she remarks that "by His sacrifice and mediation Christ is both the foundation and builder of the church of God" (*The Great Controversy*, p. 416). In a *Signs of the Times* article (Feb. 14, 1900), in reference to Hebrews 8:2 and Ephesians 2:20-22, she wrote that the "Jewish tabernacle was a type of the Christian church. . . . The church on earth, composed of those who are faithful and loyal to God, is the 'true tabernacle,' whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body, and from north, south, east, and west, He gathers these who shall help to compose it. . . . A holy tabernacle is built up of those who receive Christ as their personal Saviour. . . . Christ is the Minister of the true tabernacle, the High Priest of all who believe in Him as a personal Saviour."

Finally, in *Signs of the Times*, June 6, 1895, she illustrates the unity between God's people and heavenly intelligences by the image of the church, the former representing the outer court, the latter the inner court. "The church of God upon the earth are one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. . . . In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth."

From these statements it is clear that there is no allusion to Daniel 8:14. Ellen White is no more referring to Daniel 8:14 in these statements than are the Biblical writers when they describe the church of God in terms of a temple (see 1 Cor. 3:16, 17; Eph. 2:21; cf. 1 Peter 2:4-10). Her comments show that she recognized that the term *sanctuary* can have various meanings according to its context. Throughout her writings her references to this text are unambiguous and pertain to the heavenly sanctuary, not to the people of God.

---

6. "The doctrine of the investigative judgment was born, approximately thir-

teen years after the event supposed to have marked its opening" (293). "It should be kept in mind that this doctrine was *not* formulated by the historic Sabbath conferences, the sixth of which took place in 1848. It is *not* one of the landmarks, though the final atonement in the heavenly sanctuary is. Rather, it seemed to emerge to fill the gap made by the collapse of the first interpretation of the shut door" (55).

**Q.** Can the investigative judgment be considered a "landmark" of the Seventh-day Adventist Church, or did it come about as an attempt to fill the gap caused by the collapse of the shut-door idea?

**A.** The above statement contradicts the historical-theological sources. In about two months after the Disappointment it was reported that there were Adventists who believed that: (1) Christ began a work of judgment; (2) that work precedes the executive judgment; (3) uncertainty existed as to the effect of that work on the living; (4) textual support for a judgment work was found in Leviticus 16 and Daniel 7:9, 10 (see *The Western Midnight Cry*, Dec. 30, 1844). Similar ideas on a pre-Advent judgment appeared in the *Advent Herald*, *Jubilee Standard*, and *Day-Star*. The concept of the "judiciary" phase as present reality preceding the "executive" phase of judgment was already proposed by Josiah Litch in 1842. One of the early SDA pioneers and close friend of E. G. White, Otis Nichols, commented in 1846: "The Ancient of days did change his place where Jesus was sitting at his right hand, to the throne of judgment in the Holy of holies and did sit. Dan. 7:9" (Letter to Miller, April 20, 1846).

The pre-Advent judgment motif in the context of the antitypical day of atonement was seen in reference to Daniel 7 as portrayed in E. G. White's bridegroom vision of 1845. Here Jesus' change from the holy to the "holy of holies within the veil" is vividly shown. As to the purpose of His Holy of Holies ministry, He said to His people, "I am going to My Father to receive the kingdom [Dan. 7:13, 14]: keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself" (*Early Writings*, p. 55).

In 1849 another vision alluded to a pre-Advent judgment. Ellen White was shown that "Jesus would not leave the

most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place" (*ibid.*, p. 36). In 1850 Bates wrote that, in harmony with Daniel 7, 9, 10, 13, and Revelation 14:6, 7, both the Father and the Son had moved to the second apartment of the heavenly sanctuary "to set [sic] in judgment" (*Typical and Anti-Typical Sanctuary*, p. 10). The concept gradually was further developed until the term *investigative judgment* appeared for the first time in 1857. The view of judgment already in progress was generally known soon after the Disappointment and provided a rationale as to why Christ had not yet returned as the Bridegroom to this world (c.f. *The Great Controversy*, pages 426-428).

The historical evidence seems to support the idea that a concept of pre-Advent judgment was prevalent very early in Adventist thinking following 1844. That it was not the fully developed doctrine of the investigative judgment as it later came to be understood is obvious. This understanding matured over a period of years, as did the cleansing of the heavenly sanctuary. However, in order for the concept of an investigative judgment to be a "landmark," it is not required that it spring, fully developed, from the beginning of the movement. It should be noted that E. G. White thought of this doctrine as an inseparable part of the prophetic landmark of the cleansing of the heavenly sanctuary in progress since 1844. (See *The Spirit of Prophecy*, vol. 4, p. 266; *Counsels to Writers and Editors*, pp. 30, 31; cf. "The Role of Ellen G. White in Doctrinal Matters," question 8.)

The statement that the investigative judgment was developed to fill the gap after the shut-door teaching collapsed is a sweeping statement without any historical foundation.

---

**7. It "is the whole weight of New Testament testimony that God's ideal plan was that Jesus should have returned in the first century AD, not long after His ascension to heaven. . . . This thought should not be revolutionary. Ellen G. White says it clearly in *Prophets and Kings* 703-704" (295, portion italicized in original).**

**Q.** Does Ellen White clearly make such a statement in this place?

**A.** The statement comments only on God's intention for Israel's mission regarding Christ's first advent. It is specifically indicated that Abraham's blessing should have been fulfilled in "large measure" (not a complete fulfillment) after the Babylonian exile. If Israel had responded to God's desires, which she did not do (see *Prophets and Kings*, p. 705; *The Great Controversy*, p. 19), and the whole world had been prepared for the first advent, there still would remain the task of preparing for the Second Advent. In no instance does the statement suggest that the Second Advent was intended to occur in the first century A.D.

---

## 136 Octobers!

(Continued from page 64.)

Priestly ministry in the heavenly sanctuary will come to a close, and He will appear as King of kings and Lord of lords. Someday soon there will be no more Octobers on this earth as we know it now. Someday soon the wisps of perplexity cast across our path from time to time by imperfect understanding and incomplete knowledge will give way to the clear light of Christ's personal presence.

Fellow pastor, evangelist, Bible teacher, administrator, let us allow research into this grand and precious theme to bring personal revival to us, and then to those for whom we minister! The investigative judgment demonstrates that the plan of salvation is not merely an impersonal plan; the death of Christ is adequate to give eternal life to those who were enemies of God! It silences Satan's charge that God has been unjust, and vindicates Him before an onlooking universe. Worlds afar marvel that God has devised a plan so fabulous that it can save you and me for eternity!

The doctrine of the sanctuary gives us a new view of ourselves. Humanity, despite its frailties and rebellion, is important to God and is loved supremely by Him. God has shown His regard for us by taking human nature upon Himself, and bearing it forever in the person of Christ, our heavenly High Priest. We are the people of the Priest, the community of God that lives to worship Him and to bring forth fruit to His glory.

Let us preach it! Let us see revival in our day and the finishing of the work of God on earth!

# 136 Octobers!

As Seventh-day Adventists, we may well pause for thoughtful meditation as we come to the 136th October since that fateful one in 1844, when some 200,000 Adventists (called Millerites until the spring of 1843) experienced a shattering disappointment at the failure of their Lord and Saviour to appear in glory as expected. Many were so humiliated that they surrendered all hope of a coming Saviour and turned their backs on their experience. "Some renounced their faith in their former reckoning of the prophetic periods and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the Advent movement" (*The Great Controversy*, p. 432).

Not so, however, with a small group of perplexed, but faithful, Christians who persisted in prayer that God might show them the truth about what had happened. "Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God they saw that their Great High Priest had entered upon another work of ministration, and, following Him by faith, they were led to see also the closing work of the church" (*ibid.*).

God did not disappoint them in their search for enlightenment. Their understanding was opened to envision "the closing work of the church" through Christ's special ministry as high priest in the heavenly sanctuary, applying the atonement so dearly gained by His blood on the cross. The great truth of the heavenly sanctuary and the investigative judgment going on there thus became the "hub" of early Adventist doctrine, "the key which unlocked the mystery of the disappointment of 1844" (*ibid.*, p. 423).

Today many feel that we are only dimly perceiving Christ's marvelous ministry in the heavenly sanctuary. Perhaps this great truth has been allowed to fall into a state of disrepair in the Adventist Church, partly because it is the central focus of attack from non-Adventist circles, and partly because Adventists themselves have not always agreed in every point of its interpretation. However, could it be that God, in His providence, has ordained that the current sanctuary discussions within our church should result in the recovery of a vital message in this awesome concept of Christ, our High Priest—a message that can bring revival and reformation to His

people? It is essential that the world understand this great truth, and there is no other people to whom the world can look for the unfolding of this magnificent heavenly mystery except Seventh-day Adventists! The doctrine of the investigative judgment constitutes Adventism's unique contribution to the theological world. Before the end of time our message, including this distinctive truth, will grasp the attention of millions and be the means of transforming the lives of multitudes.

Consider the urgency that this truth about Christ's High Priestly ministry places upon our giving of God's message to the world. 136 years! Why has it taken so long? Or rather, how can God's infinite patience bear so long with His church? Surely it was His intent that the judgment work should be completed long before now. How much longer can He allow the judgment to be prolonged? One thing is sure—the heavenly court must be very near the time when its activity passes from the dead in Christ to the living! Surely there must be but little time left for the finishing of God's work on earth!

It is for us, then, to retain the recently recaptured emphasis and deepened understanding on this vital theme, and allow it to do its work for us and for the church. Let us, as ministers, take the tremendous amount of scholarship that has been given to this entire area of truth, and, with renewed confidence in its Biblical foundations, boldly proclaim it to our people and to the world. If our imaginations could capture the splendor and seriousness of that awesome ministry in the heavenly tabernacle, "within the veil," we should remove our shoes from off our feet, knowing that the ground whereon we stand is holy. Even to grasp the splendor of the earthly service is to open our eyes to the reality in heaven! Let us call the attention of our people to what it will mean for our lives to be reviewed in that great court, and what it means to live in these tremendous days just before our Saviour finishes His special work and returns to earth in glory.

"While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth" (*The Great Controversy*, p. 425).

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.' Mark 13:33. 'If therefore thou shalt not watch, I will come unto thee as a thief, and thou shalt not know what hour I will come upon thee.' Rev. 3:3" (*ibid.*, p. 490). "Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men" (*ibid.*, p. 491).

Someday soon the event that the Adventists of 1844 looked for so hopefully that October morning 136 years ago will come. Someday soon Christ's High

(Continued on page 63.)

## MINISTRY

### Change of Address

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

NAME \_\_\_\_\_  
NEW ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Attach label here, or print old address: