

Documents From Glacier View
Interview With Desmond Ford

SPECTRUM

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Sanctuary Debate

Glacier View Accounts
Position Papers by Guy and Shea
Glacier View and After: Reactions

SPECTRUM

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About This Issue

The developments within Adventism out of which this issue arises are both disturbing and heartening. When a passionate and dedicated seeker after truth, like Desmond Ford, can no longer carry on his scholarly activities as an employee of the church, many Adventists, including academic and church administrators, must be profoundly saddened. Apprehension deepens when so many lay persons and younger ministers are re-examining their sense of commitment to the organized church. However, it is gratifying that an increasing number of Adventists are being drawn into sustained and serious consideration of their most basic beliefs.

We are pleased that this issue includes contributions from participants in recent discussions of the meaning of Christ's ministry in the sanctuary. Raymond Cottrell, who has already published his own views on the subject (Vol. 10, No. 4), has written the most

extensive account yet of the Glacier View conference. Warren Trenchard, who gave a paper at the Theological Consultation, reports on its deliberations. SPECTRUM is also pleased to provide a summary of Desmond Ford's nearly 1,000-page manuscript on the sanctuary and an interview with Ford that will allow readers to decide for themselves the impact of the actions after Glacier View on his attitude toward the church and its leadership. William Shea and Fritz Guy provide versions of the highly influential papers they presented at Glacier View. So that readers may have in one place all the documents of record, we have published material that has appeared elsewhere, including statements approved at the Glacier View conferences, a few representative reactions to them and information as to how to obtain papers prepared for the conferences.

The Editors

The Sanctuary Review Committee and its New Consensus

by Raymond F. Cottrell

The meeting of the Glacier View Sanctuary Review Committee (referred to here as the Sanctuary Committee) Aug. 10-15, 1980, was the most important event of this nature in Adventist history since the 1888 General Conference in Minneapolis. With sober thoughts, its 115 members from around the world converged on Glacier View Ranch, located in the foothills of the Rocky Mountains northwest of Denver. Despite very real differences of opinion and some tense moments, an atmosphere of openness, freedom and mutual confidence prevailed; an atmosphere that could not have been possible ten, five or even two years ago.

The principal product of the conference was a 15-page consensus statement (see pp. 68-71) presented to the full assembly Friday morning, when it was debated, amended and duly voted. Although the document did not represent the thinking of every delegate on every point, the vote did accurately reflect a reasonable working consensus of the group

as a whole. A document of nine pages, a ten-point critique that set forth in considerable detail points of agreement and disagreement with Dr. Ford's position paper, was read to the Sanctuary Committee, but not duplicated or placed in their hands. The full committee that had been working all week long to produce and vote its approval of the consensus statement was not asked to debate or vote, for or against, the ten-point critique. This document *is not* a product of the committee, nor does it reflect the thinking of the committee.

The Conference

Overview. The Sanctuary Committee studied issues whose roots extend at least as far back as the Minneapolis General Conference.¹ Albion F. Ballenger, 75 years ago, was the first person of record to identify the specific issues subsequently raised by numerous others, such as L. R. Conradi, W. W. Fletcher, Harold Snide, R. A. Greive and of course, most recently Desmond Ford.

Dr. Ford traces his concern with the sanctuary doctrine back to 1945. Since then, he has sought unsuccessfully in papers, articles and books to persuade church leaders to face up to what he regards as serious non sequiturs in the traditional Adventist in-

Raymond F. Cottrell, formerly associate editor of the *Review and Herald* and of the Seventh-day Adventist Bible Commentary, was a member of the original Daniel Committee and the Sanctuary Review Committee.

terpretation of Daniel 8:14 and Hebrews 9. From 1962 to 1966, the select General Conference Committee on Problems in the Book of Daniel had given protracted attention to these problems without being able to reach a consensus with respect to them.² The 1970s witnessed implementation of a policy that reserved decisions in theological matters primarily to administrators, which made it impossible to resolve a growing tension about the sanctuary through normal scholarly study and deliberation.

Desmond Ford, chairman of the theology department at Avondale College in Australia, had been serving as exchange professor at Pacific Union College in Angwin, California, when he accepted an invitation to speak to the local forum chapter on October 27, 1979. Subsequently, he was granted six months' leave at General Conference headquarters to write his reasons and conclusions, in consultation with an *ad hoc* guidance committee chaired by Richard Hammill, a vice president of the General Conference and a Bible scholar. The purpose of this committee was not to control Ford's research, but to assist him in preparing his formal statement of problems and solutions.

The resulting document, "Daniel 8:14, The Day of Atonement, and the Investigative Judgment" (see for a summary, pp. 30-36), provided the basis for the Sanctuary Committee's deliberations. This nearly 1,000-page document reviews the history of Adventist debates over the sanctuary during the past 75 years, examines the biblical evidence in detail, and presents Dr. Ford's own conclusions. In his manuscript, Ford contends that, at several points, the traditional Adventist interpretation of Daniel 8:14 and Hebrews 9 lacks an accurate, adequate basis,³ and Ford proposes what he calls an apotelesmatic⁴ solution. In varying degrees, most contemporary Adventist Bible scholars, including those in attendance at Glacier View, agree with his analysis of the exegetical problems, but not with his proposed solutions to them.

Several weeks before Glacier View, the General Conference provided each participant with copies of not only the 991-page Ford document, but 11 others of 849 addi-

tional pages — a formal reading assignment of 1,840 closely reasoned pages. A few additional papers were distributed during the conference.

The Sanctuary Committee was representative in composition. The administrative and biblical scholarly communities of the church were dominant. With some overlapping of categories, the 111 regular delegates and four "special invitees" included 56 administrators, 46 Bible scholars, five editors, six pastors, six graduate students, six members of the former committee on Problems in the Book of Daniel, and 14 retired persons. Administrators included virtually all the church's top world leaders. Nineteen were members of the General Conference headquarters staff. Nine of the ten world division presidents were present, along with 11 union and three local conference presidents. Thirty-four were from divisions outside North America. Minority racial groups and third-world nations were liberally represented.

The daily schedule provided for seven small study groups, consisting of 16 to 18 members each, which conversed for three and a half hours each morning. The full assembly met an equal length of time for discussions in the afternoon, and then met for lectures each evening. Each day the study groups and full assembly followed an assigned agenda.⁵ Each study group drew up a consensus report on the topic for the day, for presentation to the full afternoon assembly. An official tape recording of proceedings of the full assembly was made by Dr. Donald Yost, General Conference archivist; individual records were limited to handwritten notes.⁶

Original plans for the conference did not provide for Dr. Ford to address the group or to answer questions publicly. Many delegates, however, wanted to hear him and thought that he should be given the opportunity to speak. Accordingly, the last hour of the last three afternoons (Tuesday, Wednesday, and Thursday) was devoted to this purpose. At some points, the questions and comments were very direct and explicit, and

there were tense moments. But even the most emphatic speeches were made in a spirit of deep earnestness and sincerity.

Two identical opinion polls of delegates on the substantive issues were taken, one before the committee entered upon its task and the other at the close, with a view to evaluating the effect of study and deliberation on the thinking of the participants. Each poll consisted of 21 questions dealing with hermeneutical principles, points of exegesis and attitudes concerning relevant sections of the recently revised Statement of Fundamental Beliefs. A tabulation of responses to each of these polls was read to the delegates. The most noteworthy difference in responses to the two polls was a measurable trend toward a higher level of consensus on some of the key questionnaire items of the latter poll.⁷

Sunday Evening: The General Conference President Speaks. The opening meeting of the conference Sunday night featured an address by Neal Wilson, president of the General Conference and chairman of the committee that had assisted Dr. Ford in the preparation of his position paper. In his keynote remarks, Elder Wilson traced the historical background of concern with respect to the sanctuary doctrine and commented on the purpose and objectives of the conference.

WILSON: There never has been a meeting quite like this. It is not going to be an easy meeting, but we are optimistic and believe it will prove to be a blessing to the church. Between 1961 and 1966, the General Conference Committee on Problems in the Book of Daniel gave study to the same problems that bring us together here at Glacier View. Its 45 study documents have never been released. Its members, six of whom are with us tonight, were in agreement on ultimate conclusions but could not reconcile their differences of opinion as to what they considered adequate evidence on which to base these conclusions. These problems continue to fester, and it is unhealthy for the church that more has not been done to resolve them. Discussions of a confusing nature continue to multiply, and this is why we are here tonight.

Last October 27, our friend, our brother, our fellow minister Desmond Ford addressed a large meeting of the Adventist Forum at

Pacific Union College, and some interpreted his remarks as a challenge to the church. There was a strong reaction which led the Pacific Union Conference and Drs. Cassell and Madgwick — president and academic dean of Pacific Union College — to take the initiative in bringing the problem to the General Conference. The brethren planned an approach they thought would be consistent with Christian principles, and arranged for Dr. Ford to have a leave of six months in Washington to research his position thoroughly and to write a statement of his views. If he is teaching error, we ought to know it; if he is right, we should stand by his side.

Ellen White has told us that we should study the truth for ourselves, that we are not to take any man's word for it, and yet we are to be subject to one another. Some have felt that investigation should not be permitted, but she wrote that when no new questions or differences of opinion arise there will be a tendency to rely on tradition. We are not to think our opinions infallible, but we are to be teachable and prayerful as we study. We are not to study in order to find support for our preconceived opinions, but to hear what God has said. God would have all of our positions thoroughly examined.⁸

If the church has been remiss in the past, it has an even greater obligation to provide responsible leadership for our people today. Ignorance is no excuse. We are thankful for our Bible scholars, hermeneuticists, theologians, and exegetes.

HAMMILL: One of the crucial problems facing the church today is the interpretation of cleansing of the sanctuary beginning in 1844, as set forth in Daniel 8:14. It has become evident that we need better answers to some of the contextual problems. The guidance committee⁹ did not force its views on Dr. Ford. Its role was to point out what seemed unclear and to aid him in securing the documents he needed. The committee met in a spirit of love and good will. The resulting paper of nearly 1,000 pages is Ford's. His paper touches on areas for which the Adventist church needs to give careful study. In such study, it is vital that none of us runs off

on our own. Ellen White has said that people with strong minds must work with great care.

WILSON: I want Des Ford, his wife Gill, and their son Luke to know that we love them very much, and that we appreciate all that he has written. This is, and is not, a Des Ford meeting. Des is not on trial before this group, though some of his views are on trial.

“Please be honest and say what you think lest people misunderstand you. Here in this meeting, you will have immunity.”

He is not a member of this group; he is here to answer questions and to clarify his position.

It will be our endeavor to be fair and open. We will work toward a consensus, but not a majority vote. We need to find out if we do have problems, what is central, and what needs more study. Please be honest and say what you think lest people misunderstand you. Here in this meeting, you will have immunity. We greatly appreciate the work of our Bible scholars on the new Statement of Fundamental Beliefs adopted at Dallas.¹⁰ They will be partners of ours in reaching decisions on doctrine.

Some have suggested that several articles in the *Adventist Review*¹¹ in recent months were biased, prejudiced, and that they prejudged the case: I assure you that there has been no calculated strategy. The editors have done what the leaders expect them to do — to affirm and defend Adventist positions. It is not the role of the *Review* to give contrary views equal time, or to promote “new light” before that light has been studied by responsible groups. The Seventh-day Adventist Church is not on trial. It has a clear position on certain points; we are not here searching for a position, but we are reaching out for answers.

The bottom line, of course, is the role of Ellen White in doctrinal matters. This is central. Dr. Sakae Kubo, now president of Newbold College, has identified the great issue that will come before the church during

the 1980s as the role of the Spirit of Prophecy. It will be *the* issue, he says.

It is our earnest prayer and hope that as a result of our deliberations here at Glacier View, God’s church will prosper and the coming of our Lord will be hastened.

Monday Morning: The Small Study Group. The planning committee had drawn up an agenda for each day of the conference, Monday through Thursday, covering the problems relating to the sanctuary doctrine as presented by Dr. Ford in his position paper. The topics for the four days were: Monday, “The Nature of Prophecy,” Tuesday, “The Cleansing of the Sanctuary and the Investigative Judgment — 1,” a consideration of the linguistic and contextual problems in Daniel; Wednesday, “The Cleansing of the Sanctuary and the Investigative Judgment — 2,” a consideration of the sanctuary in the book of Hebrews; Thursday, “The Role of the Ellen G. White Writings in Doctrinal Matters.” Each of the seven study groups was composed of administrators, Bible scholars, and other delegates.

The various groups of 16 to 18 members met in appropriate locations throughout the camp. As already mentioned, remarks here attributed to each speaker give the gist of his comments, in his own words. These comments are reported in the order in which they occurred, but it should be remembered that a speaker is not necessarily responding directly to the one who preceded him, and that the bare gist of his remarks may, in some instances, tend to obscure continuity. The chairman of each group was a vice president of the General Conference; its recording secretary was elected by the group. Item by item, each group debated the agenda for the day and agreed on a consensus response to each. The secretary recorded these responses and combined them into a formal report which the group approved for presentation at the general assembly in the afternoon.

A detailed report of proceedings in all seven study groups, or of any one group over the four days, would be repetitive, tedious and longer than space permits. Instead, a virtually complete but considerably condensed report of the Monday morning discussion in Group 2 will provide an adequate concept of

the general nature, scope and tone of the group discussions. Group 2 chairman was Charles Bradford, vice president of the General Conference for North America, and the secretary was Kenneth Strand, professor of church history at Andrews University.

The agenda for Monday called for a discussion of "The Nature of Prophecy." That topic was subdivided into seven specific questions. A. *Could all 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?*¹²

WADIE FARAG (pastor-evangelist, Alberta Conference): The *Encyclopedia Judaica* quotes the Midrash as recognizing a sanctuary in heaven, as well as one on earth. Accordingly, it is not possible to prove that Daniel did not know about a sanctuary in heaven.

MERLE MILLS (General Conference field secretary): We can give this question a decisive "no."

FRED HARDER (retired executive secretary of the General Conference Board of Higher Education): If the prophecies were based on how the Lord knew things would work out, He would not have given them in the form He did.

KENNETH WOOD (editor, *Adventist Review*): The prophecies could not have been based on God's foreknowledge. Had they been, the Lord would have been prejudging the result.

BRADFORD: Perhaps we should reword the statement by omitting the word "all."

A. N. DUFFY (ministerial secretary, Australasian Division): The predictive prophecies of Daniel are unconditional.

FARAG: Daniel's prophecies are definitely unconditional.

WOOD: If we take the question as it reads, our answer must be an absolute "no." Some Old Testament prophecies could not have been fulfilled within that time frame.

A. A. ALALADE (graduate student at Andrews University, on study leave from

the Adventist Seminary of West Africa): We need to recognize that many of the Old Testament prophecies have a dual application.

(Some voices called for an emphatic "no"; others for a qualified "no.")

FARAG: Predictive prophecy is a declaration based on God's foreknowledge.

WOOD: We have wrestled with the idea that prophecy is an expression of God's foreknowledge; some consider it to express God's purpose rather than His foreknowledge.

HARDER: Our perspective does not preclude the idea that the prophecies all had a meaning for former ages.

WOOD: Ellen White said that they were more for our day than for former ages.

JAMES COX (professor of New Testament, Theological Seminary; under appointment as president of Avondale College): Are we saying "no" to this question from our point of view, or from that of the author? Daniel evidently did not envision multiple fulfillments of his prophecies, but the ongoing people of God have always considered the prophecies applicable to their own situation. From the author's perspective, we would have to answer "no." The predictive prophecies had meaning for the people of the time in which they were given; there was something that could have been applicable. But time has gone on.

STRAND: There are two types of prophetic literature — classical and apocalyptic — and this makes a difference. It is not proper to attribute multiple fulfillment to apocalyptic prophecies, as Dr. Ford does.

BRADFORD: I fear we would be giving the prophecies a wax nose.

B. *Does the Old Testament set forth the two advents of Christ separated by an interim of many years?*¹³

DUFFY: The Old Testament did not foresee two advents separated by 2,000 years.

FARAG: There is an Old Testament indication of two advents.

BRADFORD: The Old Testament recognizes a heavenly sanctuary. We want revelation, not speculation.

DUFFY: If we did not have the New Testament, what would we conclude about there

being a second advent, from the Old Testament?

CLYDE O. FRANZ (retired secretary of the General Conference): If we had only the Old Testament, we would not have much information about what we call the second advent. The difference in our perspective is a result of the fact that 2,000 years have elapsed.

BRADFORD: Our consensus, then, is “no.”

“This is, and is not, a Des Ford meeting. Des is not on trial before this group, though some of his views are on trial.”

DUFFY: There has been a progressive unfolding of the prophecies.

MILLS: Daniel clearly sets forth two advents, with a time interval between them.

WOOD: The question is not whether Daniel sets forth two advents, but whether what he wrote is perceived as indicating two advents. The question before us is, does Daniel set forth two advents with a time interval between them?

COX: That is a specious argument. We are stuck with perception.

HARDER: It is clear from Matthew 24, which Christ Himself based on the prophecies of Daniel, that neither He nor the disciples envisioned a long time before He would return.

FARAG: Spiritual things are spiritually discerned.

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

BRADFORD: I think our answer will have to be “no.” (No objections.)

D. Does the New Testament indicate the likelihood of a first-century return of Christ?¹⁴

VOICES: “Yes.” (No objections.)

Recess.

E. Is the year-day principle a biblical teaching?¹⁵

JEAN ZURCHER (secretary, Euro-Africa Division): We cannot prove it from Numbers 14:34 and Ezekiel 4:6. We need

another principle. I believe the year-day principle is based on the sabbatical year and the jubilee system. (He presented evidence for the jubilee system as a basis for the principle.)

JOHN W. FOWLER (president, Ohio Conference): The jubilee system in addition to Numbers and Ezekiel.

HARDER: We will have to recognize that the day-year principle does not apply in Daniel 9.

COX: I do not use Numbers and Ezekiel at all. But it is a biblical principle; I just *say*, “A day symbolizes a year,” and let it go at that. Let us not use specious arguments when it is not necessary to do so.

HARDER: Ezekiel does not satisfy me at all. We need to provide something that we can rely on.

BRADFORD: We are saying that the day-year principle is valid.

MILLS: Are we to tell our people that we have been wrong? Doesn’t Sister White use this argument?

FRANZ: It is a biblical datum.

ALALADE: There is no problem in recognizing that we have been wrong. We believe in progressive revelation, and that implies progressive understanding, does it not?

WOOD: Ellen White speaks of an “unfolding.” The word “progressive” has evolutionary connotations. This church has a lot to lose by being iconoclastic with the pioneers. We should build on, and enrich, their insights.

STRAND: I am with Jim Cox on *shabu’ah* (“weeks” or “sevens” of years).

COX: Why should we insist on using arguments that are weak?

STRAND: Our consensus, then, is “yes,” but that we need to base it on better reasons than we have in the past.

DUFFY: We should not use negative expressions in our report.

STRAND: The crucial issue is how Ellen White used these texts (Numbers 14:34 and Ezekiel 4:6). God always communicates with His people in terms of their own time.

F. Do the time prophecies of Daniel contain conditional elements, or are they exclusively unconditional?¹⁶

There was no discussion; all in this group agreed that Daniel believed his prophecies were unconditional. Group 2 adjourned its morning session half an hour late and there was not time to discuss the last question.

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

Group 2 took this item up first the following morning, and there was unanimous agreement that Daniel makes no provision for multiple fulfillments.

Monday Afternoon: The Full Assembly. Each afternoon, the secretary of each of the seven study groups presented its consensus report. With a few minor variations, there was remarkable agreement. Monday afternoon, the consensus of all seven groups concerning the questions was approximately as follows:

A. Some, but not all, of the Old Testament prophecies could have met their fulfillment in connection with the first advent of Christ.

B. There is no consensus as to whether the Old Testament presents two advents separated by an interval of many years.

C. There is no Old Testament intimation of the New Testament church.

D. The New Testament clearly indicates the likelihood that Christ could have returned in the first century of the Christian era.

E. The year-day principle is biblical, but there is some uncertainty as to the best evidence for it.

F. The time prophecies of Daniel are unconditional.

G. The prophecies of Daniel are not susceptible to multiple fulfillments.

After the group consensus reports were read to the full assembly, discussion began. In response to a request from Group 2, Dr. Jean Zurcher repeated the evidence for the sabbatic year/jubilee system as a basis for the year-day principle in Bible prophecy, which he had presented to the group that morning.

HAMMILL: All Old Testament prophecy could have been fulfilled in an end-time back there.

RICHARD LESHER (director, Bible Research Institute): God's foreknowledge

imposed a sealing of the prophecies of Daniel.

FARAG: There is a difference between application and fulfillment. God's people may, at times, apply a prophecy to their time that is not to be considered a fulfillment.

R. L. ODOM (retired, member of former Daniel Committee): The classical prophecies could all have been fulfilled in ancient Israel, but not the apocalyptic time prophecies of Daniel.

“Some of us are not as certain as others on the matter of conditionality. Are we saying that God intentionally deceived His people for 2,000 years?”

BEATRICE NEALL (professor of theology, Union College): The outcome of Israel's probation was conditional. There were two possible outcomes of Daniel 9 and the 70 weeks.

ODOM: Let us get something positive.

LESLIE HARDINGE (dean of the seminary, Philippine Union College): We are wasting time on speculation. Let us cut off the “ifsies.” (A loud chorus of “Amen.”)

Afternoon recess.

V. N. OLSEN (president, Loma Linda University): Old Testament eschatology is realized in the New Testament.

A. L. WHITE (retired secretary of the Ellen G. White Estate): On page 472 of *Patriarchs and Prophets*, we read that God, in His foreknowledge, opened the future to Moses down to the end of time.

FRED VELTMAN (chairman, department of religion and biblical languages, Pacific Union College): The New Testament clearly expected an early fulfillment of the promised return of Christ. We cannot use the same arguments as we have in the past.

JAN PAULSEN (secretary, Northern Europe-West Africa Division): We need to consider the “ifs.” Let us refer the matter of conditionality back to the groups for further study.

NEALL: We should consider the possibility that the Old Testament prophecies have been reinterpreted by later-inspired writers.

HARDER: In Matthew 24, Christ interpreted the prophecy of Daniel to His disciples, and in so doing explicitly assigned their fulfillment to the generation of the apostles.

HAMMILL: For twelve years, I have had the uneasy feeling that the eschatological prophecies of the Old Testament could have met their fulfillment in New Testament times. Was the New Testament church deluded in its belief that Christ could have come in that generation? Clearly, the Lord could have come in that time, and if so, the Old Testament prophecies would have met their fulfillment then. Daniel 7 does present the sweep of history, but not to A.D. 2,000.

JAMES LONDIS (pastor, Sligo Church, Takoma Park, Md.): Some of us are not as certain as others seem to be on the matter of conditionality. Are we saying that God intentionally deceived His people for 2,000 years?

GERHARD HASEL (professor of Old Testament, Theological Seminary): It was not a delusion. God's only intention in Daniel 8:14 was to point forward to 1844. (Chorus of "Amens.")

JOHN BRUNT (associate professor of New Testament, Walla Walla College): I second Drs. Hammill and Londis. The book of Revelation, at the very close of the New Testament, repeatedly speaks of the time of Christ's return as near. We need a hermeneutic for Daniel that does not have God playing games with people.

STRAND: Our consensus on the book of Daniel seems to be in conflict with our consensus on the book of Revelation. We are raising questions that were irrelevant in Bible times.

LEROY MOORE (coordinator, Native American [Indian] Affairs): God intended that His people should receive comfort from an application of the prophecies to their time, though the application may not have been a fulfillment. The sealing of Daniel provided for a positive fulfillment at a later time.

K. G. VAZ (ministerial director, West Indies Union Conference): We need to make a distinction between application and fulfillment, and between the classical prophecies and apocalyptic prophecy. It is of great importance that this committee leave us with

confidence in the gospel of Jesus Christ.

ROBERT ZAMORA (chairman, department of religion, Columbia Union College): We must listen to what the writer himself is trying to say. This subject needs much more study.

HARDER: There is no question as to what "this generation" meant to the people who heard Jesus speak.

NORMAN YOUNG (professor of theology, Avondale College): The distinction some make between classical prophecy and apocalyptic prophecy is not valid. The book of Revelation interpreted the book of Daniel, and Revelation emphasizes the imminence of Christ's return at that time. The principle of reinterpretation should be given further study.

Tuesday Afternoon: The Heppenstall-Ford-Wilson Encounter. For his assigned hour, Dr. Ford stood at a small lectern on the main floor immediately in front of the platform, where the chairman and his assistants sat. The substance of Ford's remarks Tuesday afternoon was as follows.

FORD: The day of atonement is clearly reflected in Daniel 8 and 9. The prayer in Daniel 9 is a day of atonement prayer and Daniel 9:24 is stated in day of atonement terms. Vindication is the keynote of every chapter of Daniel. The motif of judgment is clearly reflected in Daniel and, in fact, throughout the Bible, but not an investigative judgment. Daniel 8:14 and 9:24 refer to the same event at the end of the 70 weeks. Many Adventists fear judgment even after their sins have been forgiven, because of the way in which the investigative judgment is presented. The book of Revelation makes clear that Christ's kingdom could have come in the first century of our era, and Daniel 7 could have been fulfilled then.

I fully believe that God raised up the Seventh-day Adventist Church in 1844. I believe in the year-day principle, but not on the basis of Numbers and Ezekiel. When that which could have happened did not happen, God led people to apply the year-day principle to Daniel's prophecies. I believe that God spoke to Ellen White miraculously. This church would have been ship-wrecked without her. But we have misused Ellen White.

Inspiration comes to us today as Christ came — in the culture of our day. As Donald McAdams and Walter Rea have demonstrated, our usual views of inspiration have been wrong. Ellen White was a creature of her time, as the twelve disciples were of theirs. None of this in the least degree detracts from Ellen White's gift of inspiration. It does prove, however, that "inerrancy" is not the correct word to describe her inspiration.

Highlight of the Ford hour Tuesday afternoon was the result of a question addressed to him by E. E. Heppenstall, emeritus chairman of the department of theology, Seventh-day Adventist Theological Seminary; Dr. Ford studied with Heppenstall in classes 25 years ago.

HEPPENSTALL: Des, what took place in heaven in 1844, in relation to the judgment of Daniel 7:9-14? Do you see in this a new phase in Christ's ministry in the heavenly sanctuary?

Misunderstanding Dr Heppenstall's intention, Dr. Ford responded with a lengthy disquisition. Later, after talking with Heppenstall, he understood that Heppenstall's intention was to affirm his own loyalty to the Adventist understanding of the judgment, and to give Ford an opportunity to join him in doing so. He apologized to Ford for the misunderstanding. Some delegates construed this verbal exchange as evidence that Heppenstall, a long-time friend and supporter of Ford, turned against him. Heppenstall, however, denies that he has changed his attitude toward Ford and says that his remarks on this point have been misconstrued. After Ford's disquisition had continued at some length, Neal Wilson, chairman of the session, who was seated behind a table on the platform, interrupted.

WILSON: You mentioned that you have changed your mind on some things and that you could be wrong. You have stated your great affection for Ellen White. Her counsel is that you should present your opinions to the brethren, and that if they see no light in them, you should lay them aside. Dr. Heppenstall has appealed to you to do so. Do you

accept his counsel? You never listen to your brethren. If you believe in Ellen White, and the brethren tell you what they think, you had better practice what you preach. If you are not willing to accept the counsel of your brethren. . . .

FORD: I appreciate your counsel.

While the final housekeeping remarks of the session were being made, Dr. Ford gathered up his papers and left the lectern. This challenge to Dr. Ford's integrity brought Tuesday afternoon to an abrupt halt, and the Sanctuary Committee to its moment of highest tension. To be sure, the lengthy disquisition Neal Wilson interrupted was not one of which even Ford's most ardent supporters could be proud; in fact, it was the nadir of his performance at Glacier View. Even so, many members of the committee were taken completely by surprise, and were at a loss to understand why the president of the General Conference had considered it necessary to speak in such uncharacteristically strong language. For the first time, some of the scholars began to wonder if their presence at Glacier View had been intended to provide support for a decision concerning Ford that had been already determined.

Wednesday Afternoon: Exchanges with Ford.

FORD: I am sorry that I misunderstood yesterday. My response was not as positive as if I had understood. I have told the brethren many times that I am fully prepared to be quiet on the issue. I have no wish to crusade in this area. I have published many hundreds of pages on the subject over the past 23 years. I believe in our sanctuary message, but the way in which we have expressed it has not always been the best way. I am perfectly happy to accept the counsel of the brethren on this matter. Since October 27, I have refused to speak on the judgment, and I have no intention of speaking on it until the brethren have studied it. I long for the insights of my brethren. Many invitations have come to work outside the church, but I have had no wish to accept them. I cannot go against my conscience, and I am sure you do not want me to.

WILSON: The statement Des just made brings great rejoicing to me. I believe it is an answer to prayer. I accept your statement,

Des, at full value. At no time has this church endeavored to control minds. It gives considerable latitude for opinions, but this carries with it an enormous sacred responsibility. It does not give latitude to create doubts, to undermine faith, or to muffle the message of this church. We cannot afford to confuse others' minds with our personal opinions. When a person becomes a minister, he accepts a commitment to preach and teach the message this church has to give. Des, you are not only to be silent on certain things; you have a message to proclaim to the world. All I was trying to say yesterday was: Think through carefully the counsel of brethren of experience. You are teachable, yield to their judgment. I am accepting your statement at full value.

FORD: The church has not really put its act together. Some of the opinions we have heard expressed the past few days are very different from our published statements. Our published literature had denied that Hebrews 9:23 refers to Calvary. The investigative judgment and the cleansing of the sanctuary are not identified in Hebrews 9. As Dr. Heppenstall has pointed out, blood never

“Some of the scholars began to wonder if their presence at Glacier View had been intended to provide support for a decision concerning Ford that had already been determined.”

defiles, but cleanses. The New Testament clearly uses the language of last things to describe the first advent and events that followed it. This is what I was taught at the seminary. It has been published in *The Ministry*. The question is, do we want the best answer or the traditional answer? I have made many mistakes, and I may be wrong again.

G. RALPH THOMPSON (secretary of the General Conference): We do not have all the answers to all the problems, but it is our duty to proclaim the accepted beliefs of the church when we preach. We are safe when we stay with these beliefs. Further study in groups is O.K.

FORD: The things I have been saying are set forth in the article on “The Role of Israel in Old Testament Prophecy” in volume 4 of the *SDA Bible Commentary*. I did not invent them. Also, the book of Revelation is crystal clear on the subject.

LONDIS: I am puzzled about your use of the term “pastoral” in referring to the writings of Ellen White. Is it not fair to say that she is *one* doctrinal authority?

FORD: Of course, she has teaching authority. Again and again she urges us to base all our teachings on the Bible. Her writings can be used doctrinally when what she writes is clearly supported by Scripture.

K. S. PARMENTER (president Australasian Division): I hold Des Ford in the highest esteem. He is a man of God, a man of high moral principles, a man of much ability who has had a powerful ministry. He has potential to help this church as a minister. But unless there is pastoral concern along with his ministry, it will prove to be a power for evil. Our friendship has been on a most cordial, friendly basis. We are still supporting Dr. Ford fully, and it is my responsibility to protect his name. Des, I urge you to listen to, and accept, our counsel. Lay your views aside. For six years you have been appealing to the General Conference for a hearing, and you have implied a dereliction of duty on its part for not giving you such an opportunity. But you have changed your position; your manuscript and your book do not agree.

FORD: You must look at the problems, and then you will see that the two are in agreement.

PARMENTER: I greatly appreciate your acceptance of the counsel of your friends. The dialogue this afternoon has been good. But it is not enough to say that you are willing to be silent on some things. Your document has gone everywhere in Australia, and we have a pastoral problem of tremendous magnitude there as a result. As I read your document, morning light turns to midnight. Is there any shift in your position? I refer to such things as conditionality in the prophecies of Daniel, to your apotelesmatic principle, and to the idea that Christ could have come in the first century of our era.

FORD: I have not changed my position on

conditionality. I abide by what the *Bible Commentary* teaches on that subject. It is also clear from Scripture that if the Jews had been faithful Jerusalem would never have been destroyed. Nineveh would have been destroyed if the city had not repented. Look at what the prophecies of Daniel meant to the people who first read them. No, there is no shift in my position on conditionality.

Thursday Afternoon: Statements by Pierson, Blehm and Provonsha. The first item of business Thursday afternoon was the reading, by retired General Conference secretary Clyde O. Franz, of a lengthy letter from Robert H. Pierson:¹⁷ “An Appeal to the Sanctuary Review Committee.” In substance the letter read:

“Is our message to be tested by the norms of unbelieving theologians and scientists? Are we to accept an emasculated view of Ellen G. White?”

Glacier View is a historic convocation in Adventism. I hope it will create a new awareness of the hour in which we live. The papers prepared for the conference are thought provoking. I believe in the need for change in appropriate circumstances, but there must be valid reasons for change. Some change is good, some is hurtful.

As I read the conference papers, I saw lights flashing — some green, some amber, some red. I come, in all sincerity, to raise certain vital questions. I am deeply concerned that so many of our distinctive doctrines are being questioned. As I read Dr. Ford’s manuscript, I felt a sense of abandonment. Is our message to be tested by the norms of unbelieving theologians and scientists? Are we to be asked to accept an emasculated view of Ellen G. White? Is it intellectually honest to affirm faith in Ellen White and then attack what she wrote? Are we to reassess our position on the judgment? Are we to jettison or update our sanctuary truth because some challenge it? Brethren, I protest.

Desmond Ford has been teaching and preaching this doctrinal position for many

years, and he is sadly wrong. No one has a right to teach or preach such things while he is being supported by the church. It is morally and intellectually dishonest for a person to accept financial support if he is undermining the church. If he is not in harmony with the church, he should be honest enough to withdraw to a climate in which he feels comfortable. Academic freedom and responsibility, yes, but not academic license.

Later Thursday afternoon, W. D. Blehm, president of the Pacific Union Conference, spoke in a similar vein:

BLEHM: I see better today than ever before that the meaning of the past is correct. I accept what I believe to be a divine communication through Ellen White. It is our privilege to improve the pillars of the faith, but not to change them. Dr. Ford’s challenge has already borne fruit in the Pacific Union — split congregations, doubts in the minds of pastors leading them to give up their credentials, divided faculties. Anything that divides this church or leads to doubt is wrong. Some of our theologians are hotbeds of doubt. Let us get our act together. We have an obligation to go back and get our churches moving for God. We need each other today as never before. We’ve got to forget our suspicion of administrators. This is where I stand.

In an attempt to heal the rift between Dr. Ford and the Australasian Division, Dr. Jack Provonsha commented on the importance of healing as a prelude to a question he intended to put, in turn, to Neal Wilson, K. S. Parmenter, and Desmond Ford.

JACK PROVONSHA (professor of ethics, Loma Linda University): As a physician, I am more concerned with healing than I am with surgery. In 1910, Ellen White advised that graduates of Loma Linda should be fully qualified medical practitioners. This led to the accreditation of Loma Linda, of our colleges that prepare students for Loma Linda, and of our academies that prepare students for our colleges. It led, eventually, to higher education for our ministers and to accreditation of schools in which they are trained. The church has never been quite the

same since that fateful statement by the messenger of the Lord in 1910. It has enabled us to fulfill the message of Revelation 14:6-7 more fully than we ever could have otherwise. Except for Ellen White's insight, our witness would have remained on a more limited level.

As a result of higher education there is, today, a broad spectrum of thought in the church. I believe in the 2,300 days, in the heavenly sanctuary, and in the investigative judgment, but these words have a different content for me than when I was a child. I cannot accept the literalism of my father, but we can all stand on the shoulders of our fathers. They would not be happy with what I have to say. But at the same time I do believe in continuity with our fathers and with what they believed. The church is like a tree that springs from seed; as one of the branches, I belong to the roots of the tree. I believe in continuity. There are depths yet undreamed of in the sanctuary and the investigative judgment. There is a very real progression in our perception of truth.

(Addressing Elder Wilson, Dr. Provonsha continued:) The other day Des stood on the spot where I am now standing. If you asked me to put my convictions in my pocket, I would have to reply, "I am sorry; I can't do that. My personal integrity is more valuable to me than credentials or church membership. I can't put my integrity in my pocket. But if you asked me not to speak publicly on certain matters, I could put them in my pocket. I will do what I can to overcome tensions." If I sent you a letter in which I gave this assurance, would you accept it in good faith?

WILSON: Yes, I would accept that.

PROVONSHA: The reason for the tension we all feel over this matter is that we have not been meeting together, as we have here at Glacier View. I must agree with most of what Des Ford is saying. (Then, turning to Elder Parmenter, Dr. Provonsha addressed to him the same question to which Elder Wilson had just replied in the affirmative.)

PARMENTER: Your statement should also affirm that you stand loyally by the church. This church is not led by one man;

we have committees. I would want you to write out your statement.

WILSON: One further small step is needed, I think. You should add, "I stand by the position of the church; I am committed to it." Dr. Provonsha has given us something very important; Des Ford is a man worth saving.

PARMENTER: I take my stand with Elder Blehm. Des, if you are honest, you will pass in your credentials and do so without being asked.

PROVONSHA (turning to the audience): All of you, would you do that? If you ask people in this room to turn in their credentials, not a few would have to do so on the same basis that Ford is being asked. Integrity is more important than church belief. The real question is, am I a man of integrity? If you brethren can't think more about healing — surely there must be other ways of dealing with this. I could not sell my soul in order to be a member of the Seventh-day Adventist Church.

PARMENTER. Healing must be on a wider basis. Our churches in Australia are severely polarized. Healing must reach further than just one man.

PROVONSHA: This meeting is bigger than Des Ford. We need to find a way of keeping this broad spectrum of thought together; we need something that will keep us together.

JOE BATTISTONE (pastor, Fletcher, North Carolina): It has been a great blessing for me to be here. I am stunned at the thought that a number of my colleagues in the ministry are considering turning in their credentials if Des Ford has to surrender his. I am stunned at the idea of split, polarized churches. If they are polarized, this serious state is not the result of the present crisis, but of something much more basic. We, as ministers, have not been nurturing our churches as we should. That is why the churches react as some are doing today. What you refer to is a symptom of a much greater crisis.

FORD: Some confuse loyalty with not asking questions. I am not committed to all the church has taught, nor are you. None of us believes everything the church has taught

down through the years. On that basis, we all ought to be excommunicated.

GEORGE W. BROWN (president, Inter-American Division): Dr. Heppenstall directed your attention to 1844 and the judgment. Ellen White endorses the sanctuary as the foundation of our message. How do you reconcile your rejection of this doctrine with your appeal to Ellen White?

FORD: I believe Ellen White's messages regarding 1844 and the heavenly sanctuary. I believe God gave us the sanctuary message. The problem is with our way of saying it; we need to find a better way.

A. H. TOLHURST (president, Trans-Tasman Union Conference): You have limited access to the first apartment of the heavenly sanctuary in the era of ancient Israel, and you imply that Christ has no first apartment ministry in the heavenly sanctuary. How do you reconcile this discrepancy between the earthly and heavenly sanctuaries?

FORD: In the comparison of Hebrews 9, the service in the first apartment of the earthly sanctuary stands for the entire Mosaic era, and that in the most holy place of the ancient earthly sanctuary stands for all of Christ's ministry in the heavenly sanctuary since His ascension.

H. E. DOUGLASS (book editor, Pacific Press Publishing Association): In support of your position, you have repeatedly appealed to the *SDA Bible Commentary* article on "The Role of Israel in Old Testament Prophecy" in volume 4. As I remember, Ray Cottrell, you wrote that article. I would like to ask you how you reconcile Ford's understanding of that article with this sentence in it: "This rule does not apply to those portions of the book of Daniel that the prophet was bidden to 'shut up' and 'seal,' or to other passages whose application Inspiration may have limited exclusively to our own time" (p. 38).

RAYMOND COTTRELL (retired book editor, Review and Herald Publishing Association, and member of former Daniel Committee): Yes, I wrote that article, but Elder Nichol added the sentence to which you refer, during the editorial process. Ask him. (General laughter.)

LOUIS VENDEN (pastor, Loma Linda

University Church): Des, I have profited and benefited from your inquiry. I would like to ask, however, did something change in heaven in 1844?

FORD: In 1844, God set the third's angel's message in motion.

D. P. GULLON (professor, River Plate College): Then there is really no room for 1844 as we have understood it?

FORD: Yes, there is; the church teaching on the sanctuary is not all tentative.

GERARD DAMSTEEGT (pastor, Fairfax, Virginia): We need to distinguish between inaugurated and consummated eschatology.

HAMMILL: The interpretation of Hebrews 9:8's making the earthly first apartment figurative for the entire Mosaic dispensation, and that of the second apartment figurative for the entire ministry of Christ in the heavenly sanctuary, seems contrary to the author's intent. On certain key doctrinal issues, you differ from the rest of us. You seem to do away with the intercessory ministry of Christ in the first apartment. Most of the people here would not agree with you. We do not ask you to do something contrary to your conscience, but a minister must be able to win people to the church, to prepare candidates for baptism. Are you clear in your own mind that you could prepare candidates for baptism?

FORD: Certainly.

MILLS: I appreciate Dr. Provonsha's healing message. The sanctuary is not really the main issue, but the gift of prophecy. Dr. Ford, you do not really believe in the Spirit of Prophecy. Ellen White's teaching about the sanctuary is one of our main pillars. How, then, am I to relate to Sister White?

FORD: I am not against Ellen White, but against a misuse of Ellen White. The problem has to do with a person's view of inspiration.

MILLS: How can I know what part of the Spirit of Prophecy is still good today? Can I be selective? In order to accept progressive light, I do not have to reject former light. How can I accept new light if it contradicts former light?

FORD: I am not against the church, nor Ellen White nor this message.

WILSON: Tomorrow morning we will

study two statements, one addressed to our people and the other a response to Des Ford's document. Then PREXAD and the Australasian Division will sit down and talk with Des. The church deals honorably and sympathetically with people. It may make mistakes, but it intends to be fair. Des, you have made a contribution to our lives and to the church.

“If you ask people in this room to turn in their credentials, not a few would have to do so on the same basis that Ford is being asked.”

FORD: “In essentials, unity; in non-essentials, liberty; in all things, charity.”

PARMENTER: The Australasian Division will work in close harmony with the General Conference. The patient himself must help in the healing process. I agree with Neal Wilson; we will work closely with the General Conference and accept their advice.

After the reading of the consensus reports from the small study groups on “The Role of Ellen G. White in Doctrinal Matters,” discussion continued.

WILSON: There is clear harmony in these reports. It is beautiful.

WALTER R. SCRAGG (president, Northern Europe-West Africa Division): How close the statements are!

HARDINGE: There are no errors in Ellen White's writings. Beware of historians.

HARDER: The church is a living community. This group is an instrument of God's revelation. We should recognize the authority of the church. The church does not control Scripture. The church would not have retained the investigative judgment without Ellen White.

OLSEN: Our joy here reflects the fact that things have not been as they should be. This meeting is a unifying factor, an evidence of the unity of the church. The seven groups have all come to the same conclusions. This is our best understanding at the present time. As a result of setting up creeds, Protestantism stagnated.

Friday Morning: Adopting the Consensus Statement. As the close of the conference approached, a drafting and screening committee combined the seven-group consensus reports for all four days into a unified consensus statement for the committee as a whole. The 15-page consensus statement consists of two parts: “Christ in the Heavenly Sanctuary,” and “The Role of Ellen G. White's Writings in Doctrinal Matters.”¹⁸ All present, including Dr. Ford, found the statement viable, some because it affirmed the traditional interpretation and others because it recognized the problems and need for further study.

Another document, a ten-point critique of Ford's position paper (see pp. 72-75) was read the same morning to the full assembly in “the spirit of love and a desire to heal,” and with the intention of being “fair to Dr. Ford, to his position paper, and to the church.” The drafting committee of six expressed appreciation for Ford's many years of service to the church, for the example of his personal lifestyle, for his talents as a Bible scholar and for his deep concern for an accurate exposition of the Bible.

Drafted overnight, this document was considered “preliminary” until Dr. Ford and the General Conference could review the accuracy with which it reflected Ford's position. Elder Wilson explicitly told the delegates that they were not being asked to express their approval or disapproval of the document. In other words, although formulated at Glacier View, it does not reflect the thinking of the Sanctuary Committee, which did not discuss it or to vote on it. After the reading, one of the delegates, Dr. Louis Venden, specifically called the chairman's attention to the fact that the Sanctuary Committee had not “approved” the critique. Another delegate, Dr. Fritz Guy, professor of theology at the seminary, asked if orthodoxy would be determined by the ten-point critique. Elder Wilson replied that “no, the document would not be used in that way.” Both it and the consensus statement would be considered “working documents.”

Soon after one o'clock, the Sanctuary committee adjourned *sine die*.

Friday Afternoon: General Conference and Australasian Division Leaders Meet with Dr.

and Mrs. Ford. At four o'clock Friday afternoon, three hours after the Sanctuary Review Committee had concluded its deliberations, Dr. and Mrs. Ford were summoned before an *ad hoc* committee of nine, chaired by the president of the General Conference. Early in the meeting, the president told Dr. Ford about the small committee that had worked on the ten-point critique and showed him a copy of the document to make sure it included accurate summaries of Ford's main points. The president urged Ford to admit, after reading the critique, that his positions were tentative. After the president's initial statement that included, according to J. R. Spangler's account in *Ministry*, a discussion of not only Dr. Ford's theology, but also his attitude and judgment, other members of the group questioned Ford.¹⁹

In his responses to the *ad hoc* group, Dr. Ford said that apart from wording on two points, he considered the critique to repeat accurately his positions before it attempted to refute them. He also assured the group that he was "pleased" with the consensus statement and that he could live with it and preach it — not that it was perfect, but that it was far in advance of any previous statement which Adventists had put out.

Later in the meeting, Keith Parmenter read a handwritten draft of a letter to Dr. Ford containing much of what appeared in the subsequently typed letter (see p. 76). The extent to which the handwritten letter was more demanding than the later typewritten version is a matter of some dispute, as is the nature of the discussion that followed the reading of the letter. Spangler and other members of the *ad hoc* committee insist that at no time were Dr. Ford's credentials called for.

Dr. Ford remembers the handwritten version as being so differently worded from the later version that he was justified in thinking that he was being asked to surrender his personal convictions on the exegesis of Daniel and Hebrews, and on the basis of the ten-point critique to declare publicly that he was in error and ready to change his views. He agrees that he was urged to take time to con-

sider his answer, and that, instead, he said, "You have made it very easy for me, brethren. I cannot do what you ask. We don't need time to think it over. You may consider this our final answer to your conditions."

Ford also remembers asking, "Are you asking me to lie?" and Parmenter replying, in substance, "No, we don't want you to go against your convictions. But if you can't affirm these requirements, I shouldn't have to ask you for your credentials — you should be giving them to me." He further recollects that at the close of the meeting, Elder Parmenter told him and his wife Gill that the Australasian Division would pay their fare back to Australia and that they would receive six months' severance pay. "There was no doubt in our minds that the decision was final," the Fords have subsequently said.

While this session was in progress late Friday afternoon, members of the Theological Consultation were arriving for the second Glacier View meeting, which began that evening (see pp. 26-30). The Fords remained at Glacier View until Sunday, August 17, when they returned to Washington, D.C.

After Glacier View: Dismissal of Ford. While in Washington, the Fords received Elder Parmenter's typed version of his letter. In the letters dated August 26 and September 1 (see pp. 77-78), Dr. Ford replied to Parmenter's letter stating specifically how he could and could not comply with the requirements being made of him.

At the direction of the president of the General Conference, W. Duncan Eva continued to meet with Dr. Ford in an endeavor to find common ground that would make it possible for Ford to retain his credentials and continue to serve the church. The president of the General Conference met with Dr. Ford for more than an hour on the morning of August 22. There appeared to be every indication that the General Conference was attempting to mediate between Dr. Ford and his home division, and for two or three weeks it seemed that this attempt at mediation would be successful.

The climax came when the President's Executive Advisory Committee (PREXAD) met September 2. Dr. Ford was informed of its decision two days later. PREXAD recom-

mended to the Australasian Division that Dr. Ford be given the opportunity to withdraw voluntarily from the ministry of the Seventh-day Adventist Church. If he chose not to do so, the Australasian Division should relieve him of his responsibilities and withdraw his ministerial credentials. The first reason for this action was PREXAD's judgment that Ford had failed to use clear, concise, unambiguous, unqualified answers in his letters to Elder Parmenter. The second was that the Sanctuary Committee had rejected his arguments and conclusions on the heavenly sanctuary, the investigative judgment and the role of Ellen G. White as insufficient to cause the church to change its distinctive teachings in these areas. Third, Dr. Ford had not accepted the advice of administration, the guiding committee, or the Sanctuary Committee in areas vital to the church, and had failed to sense his responsibility for the divisive effect of his speaking, writings and recordings. Fourth, Dr. Ford had repeatedly declined to disassociate himself openly and specifically from activities considered to be subversive to the well-being of the church. This was generally acknowledged to refer to the activities of Robert Brinsmead and his associates.

Two weeks after PREXAD's action, on

“Before we criticize Ford's proposed solution to the exegetical problems, we have an obligation to offer a better one.”

September 18, the Australasian Division Committee and the Board of Avondale College implemented the recommendation of the General Conference. Meanwhile, on September 10, the Fords had taken up residence in Auburn, California, a small community in the foothills of the Sierras 35 miles northeast of Sacramento, with friends who had offered him employment as chaplain of the Health Education and Research Foundation.

Evaluation of Glacier View

The Conference. At the opening session of the conference Sunday night, the president of

the General Conference said: “It will be our endeavor to be fair and open. . . . Please be honest and say what you think lest people misunderstand. Here in this meeting you will have immunity. . . . The scholars will be partners of ours in reaching decisions here on doctrine.”

How fully and effectively was this assurance of academic freedom implemented, how fully and effectively did the Bible scholars participate, and were they heard? To what extent do the consensus statement and the ten-point critique reflect their contribution to the conference? And even more important, to what extent has their point of view been taken into consideration in subsequent administrative proceedings regarding Dr. Ford?

There was general agreement that all proceedings of the conference, including the small study groups and the full assembly, were conducted in a “free and open” manner. With one exception — the presentation of the ten-point critique Friday morning — there was no indication of any attempt at control. It is also fair to say that the small-group consensus reports to the full assembly each day, and the consensus statement voted at the close of the conference Friday morning, were honest attempts to express the consensus of the groups and the committee as a whole. By no means is this to say that every delegate found the consensus statement an accurate expression of the truth; it is to say that each delegate found his own convictions reflected in it, and voted for it as the best statement that could be expected at the time and under the circumstances.

A Crucial Difference in Methodology. In order to understand theological differences between church administrators and theologians, one must recognize a fundamental difference in their respective methods of interpreting Scripture. Until about 1940, practically all Adventist Bible study relied on what is known as the proof text method. Today, most non-scholars in the church still follow that method, whereas almost all Bible scholars follow the historical method. The *SDA Bible Commentary* in the fifties (1952-57) was the first major Adventist publication to fol-

low the historical method as its guiding principle.

The proof text method of Bible study consists essentially of a study of the Bible in translation (English for instance), of reliance on the analogy of Scripture on the verbal level with little if any attention to context, of giving, at best, inadequate attention to the historical setting of a statement or message and what it meant to the people of its own time, and of permitting subjective preconceptions to control conclusions arrived at deductively.

By contrast, the historical method consists of a study of the Bible in its original languages, of accepting the literary context of every statement and message as normative for its meaning, of determining what the messages of the Bible meant to the various reading audiences to which they were originally addressed, in terms of the intention of the inspired writer and the Holy Spirit, of accepting that original meaning as a guide to an accurate understanding of their import for us today, and of reasoning inductively, arriving at conclusions on the basis of the evidence.

Use of the historical method by the decided majority of our Bible scholars, and of the proof text method by most non-scholars, has been responsible for practically every theological difference of opinion over the past 40 years, including that posed by Ford. The traditional Adventist interpretations of Daniel 8:14 and Hebrews 9 were formulated by the proof text method.²⁰ Prior to about 1940, a very few Adventists — among them A. F. Ballenger, W. W. Prescott, L. R. Conradi and W. W. Fletcher — had begun to use some elements of the historical method; it was this that made them aware of some of the problems of exegesis of our traditional interpretation, and precipitated their individual crises.

Let it be clear that Adventist Bible scholars using the historical method all accept the validity of 1844, Christ's day-of-atonement ministry in the heavenly sanctuary, an eschatological "restoration" of the heavenly sanctuary to its "rightful state" (or "vindica-

tion"), and a pre-Advent judgment, but they reject the proof text method reasoning on which these tenets of Adventist belief were originally based. Dr. Ford's apotelesmatic principle for interpreting Daniel 8:14 is one of the several²¹ that have been proposed in an attempt to build a bridge between a valid historical understanding of these passages, and the objective realities to which the traditional Adventist interpretation points. Before we criticize Ford's proposed solution to the exegetical problems, we have an obligation to offer a better one.

From a hermeneutical point of view, the basic flaw in our thinking at Glacier View lay in assuming the traditional Adventist interpretation of Daniel 8:14 and Hebrews 9 as the norm for measuring Ford's position paper. With this as our norm, it was inevitable that we would find his position defective. But if we had been willing, and able, to let the Bible itself, and the Bible alone, serve as our norm, we would have come to a somewhat different conclusion. The consensus statement sets forth several new and seemingly plausible reasons for retaining our traditional interpretation, but at no point does it face up to even one of the exegetical and hermeneutical *problems* posed by Ford or make an attempt to deal with it on the basis of "the Bible, and the Bible only, as our rule of faith and doctrine." In the thinking of the majority at Glacier View, Adventist tradition was the norm for interpreting the Bible, rather than the Bible for tradition.

Dr. Leslie Hardinge aptly described this approach when he said to the full assembly Wednesday afternoon, "I search the Bible for evidence that our message is true." This comment elicited a loud chorus of "Amens." In contrast, a majority of the Bible scholars present would have said: "I search the Bible to hear what is it saying, in order that my presentation of our message may be true to the Bible."

A common commitment to the historical method resulted in the majority of the biblical scholars at Glacier View concurring with Ford's identification of the problems of exegesis and interpretation. One attempt to ascertain the views of members of the Sanctuary Committee was the use of polls

conducted at the beginning and end of the conference. On a series of items, the questionnaires provided a choice between the traditional interpretation and the position taken by Ford. Many have challenged the value of the results of the poll because of ambiguities in the wording of a number of the questions. However, my personal acquaintance, both at Glacier View and over a period of many years, with the thinking of approximately three-fourths of the Bible scholars present, indicated that four-fifths of this number (24% of the 115 delegates) acknowledge the same problems in interpreting Daniel and Hebrews to which Ford has called attention. That is almost exactly the proportion of the total committee that sided with Ford's positions in the reported tabulation of the final poll taken at Glacier View.²²

Further corroborating evidence for this is provided by the scholars' speeches reported above. In a typical debate of the full assembly Monday afternoon, 11 of the 15 speeches by scholars supported one aspect or another of Ford's position.

“In the thinking of the majority at Glacier View, Adventist tradition was the norm for interpreting the Bible, rather than the Bible for tradition.”

Furthermore, some points of view expressed by the majority of the Bible scholars in the study groups were lost in the group consensus reports, and as a result, in the final consensus statement of the conference as a whole. This was probably not intentional on anyone's part; it was simply that the majority of the Bible scholars constituted a minority of the whole. Here is one illustration of several that could be given — the first item on Monday's agenda:

Could all 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?

At least 16 speeches were made Monday morning in Group 2 affirming that all Old Testament prophecies, including those of

Daniel, could have been fulfilled not later than the first century of the Christian era, and that Christ and the eschaton envisioned by Daniel could have come at that time. It is significant that this and other majority points of view lost in the process were favorable to Dr. Ford's position. In other words, although the consensus statement does accurately represent a majority consensus of the 115 delegates taken as a whole, it does not fully reflect the extent to which the majority of Bible scholars at Glacier View concur with Ford's identification of problem areas in Daniel and Hebrews.

Why then, did the scholars vote for the consensus document? To them it represented a major step by the church in the direction of an objective consideration of the facts, it cautiously recognized the reality of the problems in our traditional interpretation, and it opened the door for further study of these problems. To the scholars, this document represented the best that could be expected at the present time. On the other hand, if the ten-point critique of Ford's position paper had come to a vote, the majority of the biblical scholars would doubtless have rejected its evaluation of Ford's position.

The Documents. Comparison of Ford's position paper, the consensus statement, and the ten-point critique of Ford's paper reflects the significant fact that the consensus statement identifies the same points in our traditional interpretation as less than convincing and in need of further study, as Ford's paper does. For this reason, the very dogmatic ten-point critique of his paper stands in tension with the consensus statement. The consensus statement clearly affirms that there is no doubt in our minds as to *what* we believe, but tacitly admits that we are not at all certain as to *why* we believe as we do. It explicitly acknowledges that our supporting evidence lacks a clear exegetical basis on a number of points, and this ambivalence gives rise to an internal tension within the document itself.

Both the consensus statement and the critique emphatically reaffirm the validity of the traditional Adventist interpretations of Daniel 8:14 and Hebrews 9. The consensus statement deals with the substantive issues wholly apart from Dr. Ford's paper, while

the critique deals with them specifically in relation to his paper. But there is an implicit dichotomy between the two documents: whereas the consensus statement explicitly recognizes the problem areas in the traditional interpretation *as problems*, the critique ignores them as problems. In fact, the critique — which was never formally adopted as a consensus of the Sanctuary Committee, condemns Dr. Ford for the very things the consensus statement, which was formally adopted by vote as reflecting the consensus of their thinking, implicitly commends him. In other words, the critique requires him to be positive at the very points at which the consensus statement realizes we cannot be all that positive. This dichotomy implies that we can be reasonably objective when dealing with the issues, but not with the person who brought them to our attention. While the critique censures Dr. Ford for speaking to the church about these problems, the consensus statement acknowledges that there is substance to what he has said and written on the subject. This ambivalence in the Glacier View statements makes evident that the church itself, and not Dr. Ford, is responsible for the persistent ambiguity between what we believe about the sanctuary and why we believe it.

Knowing that he and the majority of Adventist Bible scholars are in substantial agreement with respect to the *exegesis* of these passages, Dr. Ford feels that he cannot conscientiously say that he is wrong in this respect without forfeiting his personal integrity as a Seventh-day Adventist Bible scholar. This is especially true, inasmuch as the *SDA Bible Commentary*, and now the Glacier View consensus statement, acknowledge the same exegetical problems he does. His firmness in this area has been construed as intransigent unwillingness to accept the counsel of his administrative brethren, who are not Bible scholars. On the other hand, he has volunteered to abandon his apotelesmatic principle of *interpretation* if somebody can find a better one.

Polarization. In his position paper, Ford emphatically and repeatedly affirms his personal confidence in the sanctuary doctrine and in Ellen White (see pp. 35–36). Addressing

the Sanctuary Committee, he reaffirmed this confidence:

I fully believe in 1844 and that God raised up the Seventh-day Adventist church. . . .

I believe in the year-day principle. . . .

I believe that God spoke to Ellen White miraculously. . . .

Of course she has teaching authority. . . .

“The abrupt and unexpected turn of events of the first week in September 1980 came as a seismic shock to the academic community of the church.”

Only a dedicated Seventh-day Adventist could make statements such as these.

The magnitude of the doctrinal issue and the fact that knowledgeable Adventists around the world are deeply concerned about it, inevitably focuses attention on the person who has become identified with it as a result of his Adventist Forum remarks. Even before that lecture, his years of teaching in Avondale College, his numerous articles and books published by the church, and his participation in the ongoing debate on righteousness by faith, had made him a world figure in Adventist theological circles.

For perhaps ten years, there has been increasing tension in Australia with respect to Dr. Ford, especially regarding righteousness by faith. Hundreds of students who have sat in his classes — many of them now ministers — appreciate his contribution to their lives as an inspiring teacher and spiritual leader. On the other hand, the responses of some veteran ministers to what they consider his innovative theological concepts are emphatically negative. The result today is acute polarization: congregations are divided, a number of younger ministers have threatened to turn in their credentials if he has to surrender his, and all this has confronted church administrators “down under” with a traumatic problem of “tremendous magnitude,” as Elder Parmenter described it to the Sanctuary Com-

mittee. Add to this the fact that a greater percentage of Australian Adventists seem to get more deeply involved in theological discussions than do Adventists in other parts of the world.

Long before Dr. Ford became the Avondale exchange professor at Pacific Union College three years ago, polarization was developing — over the past decade — in North America between administrators and the Adventist academic community. Here, as in Australia, Ford has been both widely and appreciatively received as a teacher and speaker, but also opposed by a few theologians and a number of ministers, editors, and administrators, all of whom take a dim view of certain aspects of his theology. Probably none of the Bible scholars and theologians agrees completely with his application of the apotelesmatic principle to Daniel, but they are deeply concerned that he be treated fairly.

The majority of Adventist Bible scholars feel personally involved in the issue because censure of Dr. Ford on the exegetical points inevitably implies censure of them also, inasmuch as they recognize the same exegetical problems, although they differ as to the solution to these problems. Beyond that, any real or apparent miscarriage of justice with respect to one member of the Adventist academic community would inevitably be felt by the community as a whole.

With a charismatic personality, Dr. Ford unintentionally tends to polarize his auditors, many of whom appreciate him as an inspiring spiritual leader, whereas others resent him as if he were an evil genius. His deep convictions tend to antagonize those who differ from his point of view. One factor in this is his intense personal dedication to truth that finds expression in his manner of speaking — his naturally incisive, dynamic delivery, which those who do not know him well sometimes misconstrue as egocentric histrionics. He does not intend to be as dogmatic as he sometimes appears to be, but he does tend to overemphasize certain points in an endeavor to get them across. There may also be a touch of jealousy on the part of some who lack the luster of his charisma.

The Academic Community. The abrupt and unexpected turn of events of the first week in

September 1980 came as a seismic shock to the academic community of the church around the world. Why did the General Conference, which everyone had been thinking of as the attorney for the defense trying to work out a mutually satisfactory solution between Ford and his home division, suddenly appear in court as the prosecuting attorney, demanding a professional death sentence?

The academic community could understand Australia's pressing its charges all the way. In the first place — judging by past events — that would be in character, and in the second place, an extremely traumatic situation has developed in the academic community over Ford. In extremis, a physician will sometimes resort to procedures he would not attempt at other times. But why should the General Conference choose to be an accomplice in the deed, instead of letting the brethren "down under" chart their own course — or, better yet, to continue working on other alternatives? This action is particularly inscrutable in view of the following considerations:

1) The Glacier View consensus statement acknowledged a valid biblical basis for every significant point of exegesis to which Ford had called attention, and that the church must give these points further study.

2) The consensus statement represented a clear and unquestioned consensus of the entire Sanctuary Committee, and Dr. Ford himself had explicitly accepted that statement. With one or two minor exceptions, he said that he could preach and teach it with conviction.

3) The ten-point critique, which was specifically used as an indictment of Ford's position, was not produced by the Sanctuary Committee. That committee was explicitly instructed *not* to debate it or to vote on it, as with the consensus statement. Yet the critique was used as if it did reflect a consensus against Ford.

4) On the floor at Glacier View, and in his August 26 and September 1 letters to Elder Parmenter, Ford had made clear beyond any quibble that he accepted the counsel of the brethren and that he would remain silent on the issue for as long as they might deem necessary in order to give it study. He had

offered to comply with all the requirements imposed upon him, except that of repudiating his conscientious convictions with respect to the problems of exegesis, whose validity the consensus statement recognized.

5) Ford is by no means alone in these convictions; most of the convictions are either stated or implicit in the *SDA Bible Commentary*, which has been in use for 25 years without challenge; some of the points he had learned at the Theological Seminary. Except for a few relatively minor details, the decided majority of Adventist Bible scholars were in agreement on the point of exegesis.

At Glacier View, the Bible scholars had expressed themselves freely on all of these points, in the study groups and in the full assembly, and in the guarded language of the consensus statement. The ten-point critique did not emerge out of the week-long, painstaking process of consensus building, and was not voted by the Sanctuary Review Committee. Since Glacier View, the Bible scholars have been represented as saying the precise opposite of what they actually did say there — emphatically and repeatedly. Little wonder that many scholars feel betrayed by being represented as willing accomplices in condemning Ford, and that many of them have drafted letters of protests. All but two members of the department of theology at Southern Missionary College signed a letter to the president of the General Conference asking a series of questions that reflects their dismay at steps to discipline Ford. Thirty-nine signatures appear at the end of an “Open Letter to President Wilson from Concerned Pastors and Scholars at Andrews University Seminary and Graduate School” (see pp. 61-62).

The Future. The long-range significance of Glacier View for the church is that, for the first time, a large group of administrators and Bible scholars entered into meaningful dialogue, reached a working consensus on substantive matters reasonably acceptable to both, and agreed to continue the dialogue. The consensus statement not only recognizes certain problems and summons the church to give them further study, but indicates the

direction this future study should take. It not only reaffirms the doctrine of the sanctuary as essential truth for our time, but recognizes that this truth has much larger dimensions than we have realized before.

Those larger dimensions came into clear focus Tuesday night in a paper presented by Dr. Fritz Guy of the Theological Seminary (see pp. 44-53). This paper met with instant and enthusiastic approval from all the delegates. It rose serenely above the confusing exegetical problems and focused attention on the ultimate reality to which the sanctuary doctrine points. This focus looks beyond our traditional thesis and its exegetical antithesis, to synthesis on a higher and more mature level of understanding than we have heretofore attained.

Guy’s paper reflects the fact that we have been relying on the day-of-atonement symbols to explain the apocalyptic symbols of Daniel, and that this second set of symbols is not altogether compatible with the first set.

“Since Glacier View, the Bible scholars have been represented as saying the precise opposite of what they actually did say there — emphatically and repeatedly.”

We have been engrossed in working out so exegetically precise a correlation between the details of the two sets of symbols — which do not in fact match in all respects as precisely as we would like — that we are in danger of losing sight of the reality to which each set was designed to point. Dr. Guy’s approach is right. To translate one coded message into another code (in this case, to interpret the cryptic apocalyptic symbols of Daniel in terms of the day-of-atonement symbols of Leviticus and Hebrews) still leaves the message encoded; what we need is a translation into the everyday language of the real world. With the sanctuary, that reality is not a structure on earth or even one in heaven, but is what Christ has done for us at Calvary, what He is doing for us now, and what he will yet do for us at His second coming. God gave us these symbols of salvation to point the way

to the reality of salvation in Jesus Christ, in anticipation of His Son coming to restore all things to their rightful state.

By their enthusiastic acclaim of Dr. Guy's paper, the administrators and Bible scholars at Glacier View made evident that they were in full agreement on this ultimate reality to which both sets of symbols point. If we, individually and as a church, can rise above the symbols into the clear sunlight of reality, we, too, will find that unity for which Christ prayed. We have much to lose by measuring one another's orthodoxy in terms of these symbols of salvation instead of by the ultimate reality to which they point.

By recognizing the inadequacies of our traditional supporting evidence for the sanctuary doctrine at several points, the consensus statement tacitly acknowledges that Dr. Ford had valid exegetical reasons for raising the questions he did. There may be differences of opinion as to the wisdom of the way in which he did so, and there may be reason to censure him for *that*. But are we consistent, honest, fair, or responsible if we censure him for raising questions whose validity our own consensus statement acknowledges? After all, Dr. Ford did not invent these questions. One person after another has been raising them for 75 years.²³ As a church, we have dealt decisively with the people who did so, one by one, but we have done little or nothing yet by way of providing the church with viable answers to the questions they asked. We have treated the questioners as if they were trouble-makers, and the questions as if they did not exist, except in someone's perverted imagination. It would be difficult to defend this long-standing default on our part as a responsible, Christian way of relating to what we all recognize as a major theological problem. Perhaps we should all censure *ourselves* for this dereliction of duty: *Mea culpa!*

But this is no time to weep over past mistakes; we now have an opportunity to relate responsibly to the issues that have brought us to this *kairos* in our history. We have no reason to be vindictive — 1 Corinthians 13 forbids that — even when there may seem to

be due cause. Vindictiveness is a clear denial of the gospel (1 John 3:10).

Wednesday afternoon, Dr. Ford told the Sanctuary Committee, "I have made many mistakes." Doubtless the delegates all agreed, though not all for the same reasons. Dr. Ford might have chosen to leave the church on account of certain ambiguities in our sanctuary doctrine, as others have in the past, but instead he has sought to enter into responsible dialogue with the church concerning them.

Is it ethical, or even in our own interest, to blame a competent physician for an unwelcome diagnosis and for prescribing an unpleasant remedy? Or is it ethical to hail him into court for malpractice when he has sincerely exercised his best professional judgment — even if he may at times make honest mistakes of judgment — as we all do? Those who bring problems to our attention are not enemies, but friends.

Nor is the Australasian Division to be blamed for its justifiable pastoral concern. It is the duty of administrators to be concerned about the health and well-being of the church. For attempting to do what it believed to be its duty, it deserves our understanding, our appreciation, our prayers, and our intelligent support — not our criticism and opposition. Nor are "the brethren" in Washington to be blamed. They did not originate the problem. But when Pacific Union College did not deal with it as a scholarly problem to be solved on campus, but instead passed it to church administrators, they did act responsibly and wisely in working toward a solution that would be right and fair to all concerned. They, too, deserve our understanding, appreciation, prayers, and intelligent support. Our leaders in both Wahroonga and in Washington would be the first to acknowledge that they can, and sometimes do, make mistakes. But so do we all. To acknowledge a mistake, honestly made, inspires confidence and loyalty, and especially so when appropriate remedial measures are taken to redress the wrong done.

For at least 20 years, a decided majority of Adventist Bible scholars have recognized the hermeneutical and exegetical problems in Daniel 8 and Hebrews 9 to which Dr. Ford

has recently called attention, but because of neglect on our part to deal realistically and responsibly with these problems, there is, as yet, no consensus concerning a viable solution to them. This is an important part of the unfinished business of the church. Unless we proceed to care for this unfinished business — as the Glacier View consensus statement proposes — our children will have to wrestle with the same problems all over again, and they will blame *us* and not Dr. Ford for their plight.

Fortunately, we do agree with respect to the ultimate reality to which the sanctuary and its day-of-atonement symbols point — what Christ did for us on the cross, what He is now doing for us in heaven, and what He will yet do for us when He comes again. If our relationship to Him and to one another is as it should be, we will all find a ready entrance through the pearly gates irrespective of how we may understand the symbols of Daniel 8 and the sanctuary. Our salvation depends on how we relate to that ultimate reality and to one another in our endeavor to understand the symbols that point to it, not on the precision with which we are able to exegete and interpret them.

But if we depart from the *agapé* principle of 1 Corinthians 13 and make our particular interpretation of these symbols a shibboleth by which to test one another's integrity, we will all find ourselves quarantined outside the pearly gates — permanently. But if there is room in heaven for a person irrespective of his understanding of the symbols, there should be room for him as a minister of the church here on earth as well — so long as he does not make an issue of his particular views and insist on them as a standard to which he requires other people with equally sincere convictions of their own to conform. And this applies to the rest of us as well as to Dr. Ford.

We all realize that something needed to be done, both with respect to finding a viable solution to the points of exegesis to which Dr. Ford called attention in his forum address at Pacific Union College, and to the situation that resulted from that address. But a decided majority of Dr. Ford's peers in the Adventist community of Bible scholars believe that

there was a much better way of resolving both these problems — a way that would not have hurt anyone and that would, at the same time, have preserved the unity of the church for which Christ prayed. The proverbial mills of the gods do not always grind as fast as we impatient mortals might like them to, but they do grind. And if God can be patient with all of us in *our* mistakes, we can well afford to be patient with one another while we await the solution to which the Holy Spirit will lead, if we do not sabotage His purpose by our petulant impatience.

We believe that God overrules in the affairs of men, and that in His own good time He will restore the present unhappy state of affairs — as well as the sanctuary of Daniel 8:14 — to its rightful state. In the meantime, let us use all available stones to build the temple of the Lord, not to slay one another and thereby forfeit the ultimate reality to which the symbols of salvation point. If mistakes have been made by Dr. Ford, by the folk in Wahroonga, Angwin, or Washington, or by any of the rest of us, it is now time to redress these mistakes, to forgive and to forget, and to go forward together to finish the task Christ has entrusted to us.

“If there is room in heaven for a person irrespective of his understanding of the symbols, there should be room for him as a minister of the church on earth. . . .”

The one we elected at Dallas to lead the world church opened the final session of the Glacier View conference with the ultimate question: “How do we stay together all over the world?” Dr. Guy's Tuesday night paper offers a viable answer to that question, an answer that can bring us all together and keep us together. The solution to our problem will come when we learn to see through the symbols to the reality they represent. That paper spontaneously unified those present at Glacier View, whatever their opinion about Daniel 8:14, 1844, and the investigative judgment. Is this not tangible evidence of

what can happen to the church as a whole if we follow where his paper points the way? In so doing, we will find unity and strength for proclaiming the message God has given us, in a way even the bitterest critics of Adventism cannot successfully assail on biblical

grounds. If we follow through with the spirit and the letter of the Glacier View consensus statement and Dr. Guy's paper, we will more convincingly witness to our faith in the soon coming of our Lord, and so hasten the day of His return.

NOTES AND REFERENCES

1. See, for example, Bert Haloviak, "Pioneers, Pantheists, and Progressives: A. F. Balenger and Divergent Paths to the Sanctuary," a Glacier View document.

2. See Raymond F. Cottrell, "Sanctuary Debate: A Question of Method," SPECTRUM, 10 (March 1980), 16.

3. See Cottrell, "A Hermeneutic for Daniel 8:14," a Glacier View document.

4. "Apotelesmatic" is a technical theological term meaning "multiple fulfillments." See also Ford's position paper, pp. 345-47 and 485-89.

5. See *Adventist Review*, 157 (September 4, 1980), 11.

6. Throughout this report of the Glacier View conference, remarks attributed to a speaker (taken from shorthand notes) give the gist of his comments on the point under discussion, in his own words as condensed — *Reader's Digest* style — for presentation here.

7. There were noteworthy *increases* of the following items, with the percent of increase in the second poll, over the first: the prophecies of Daniel were unconditional (15%), the prophecies of Daniel have a single fulfillment (15%), the year-day principle is supported by Scripture (10%), the Old Testament presents two advents separated by a long span of time (20%), defilement of the sanctuary was by the little horn *and* the sins of the saints (15%), sacrificial blood in the daily service cleansed from sin but did not transfer sin to the sanctuary (10%), agree strongly with the Statement of Fundamental Beliefs, Section 23, "Christ's Ministry in the Heavenly Sanctuary" (10%).

8. These statements are based on *Great Controversy*, p. 598; *Fundamentals of Christian Education*, p. 307; *Counsels to Writers and Editors*, pp. 39-40; *Testimonies*, V. 706-707; *Counsels to Teachers*, p. 463; *Testimonies to Ministers*, p. 105; *Christ's Object Lessons*, p. 112.

9. In addition to Hammill (chairman), the committee consisted of W. R. Leshar (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, and Don Yost.

10. *Adventist Review*, 157 (May 11, 1980), 651 and 649.

11. For example, W. R. Leshar, "Landmark Truth Versus 'Specious Error,'" *Adventist Review*, 157 (March 6, 1980), 4; and "Truth Stands Forever," *Adventist Review*, 157 (March 13, 1980), 6; D. F. Neufeld, "How Adventists Adopted the Sanctuary Doctrine," *Adventist Review*, 157 (January 2, 1980) 14 and (February 28, 1980), 17.

12. See Raymond F. Cottrell, "The Role of Israel in

Old Testament Prophecy," *SDA Bible Commentary*, IV, 25-38; "A Hermeneutic for Daniel 8:14," pp. 18, 35-36.

13. The Book of Zechariah implies two advents with a very short span of time between them. See Zechariah 9:9-10, 12:2, 9-11; 13:6-7; 14:1-4. The New Testament applies some of these passages to Christ at His first advent; some apply to what we refer to as the second advent.

14. See Raymond F. Cottrell, *op. cit.*, pp. 19-20, 37-38.

15. Cottrell, *op. cit.*, pp. 10-14.

16. Nothing in Daniel implies conditionality. Christ and the New Testament apply Daniel's prophecies to New Testament times. According to Ellen White, God's eternal purpose for the salvation of the world could have been completed with Israel as the chosen people long ago. See *Prophets and Kings*, pp. 499-502, 703-704, 712-714; *Christ's Object Lessons*, p. 290.

17. The retired General Conference president was a member of the Sanctuary Committee but under doctor's orders not to attend.

18. Some references made to these two documents since Glacier View are ambiguous. Care should be taken to determine whether the author refers to these two parts of the consensus statement, which were originally distributed as separate documents, or to these two as one document and the other the ten-point critique.

19. In addition to the president, the group included from the General Conference, Ralph Thompson, secretary; Francis Wernick, general vice president; C. E. Bradford, vice president for North America; J. R. Spangler, ministerial association secretary; Charles Hirsch, education departmental director; Duncan Eva, retired general vice president on special assignment to the president; and from the Australasian Division, Keith Parmenter, president; and A. N. Duffy, ministerial association secretary.

20. See Cottrell, "Sanctuary Debate: A Question of Method," SPECTRUM 10 (March 1980), 16.

21. For example, those by E. E. Heppenstall and R. F. Cottrell.

22. 1. All Old Testament eschatological prophecies were originally to be fulfilled to Israel within the first century of our era. 23%

2. The prophecies of Daniel were conditional. 23%

3. Each prophecy of Daniel has more than one fulfillment. 38%

4. The year-day principle is not supported by Scripture. 10%

5. Jesus expected to return during the lifetime of His contemporaries. 40%

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| 6. The Old Testament does not provide for two advents separated by a long span of time. | 34% | tive of the entire Mosaic dispensation. | 18% |
| 7. Application of the 2,300 days of 1844 was a secondary fulfillment. | 19% | 13. The heavenly sanctuary needs no cleansing. | 18% |
| 8. The heavenly sanctuary was defiled by the little horn, not by the sins of the saints. | 19% | 14. "The hour of his judgment" (Revelation 14:7) refers to the judgment of the wicked only. | 18% |
| 9. Sacrificial blood in the daily services of the sanctuary cleansed the sinner but did not transfer sin to the sanctuary. | 36% | 15. In Hebrews 9, the second apartment ministry in the earthly sanctuary represents Jesus' beginning His second apartment ministry at His ascension, not in 1844. | 28% |
| 10. The cleansing of the heavenly sanctuary did not begin in 1844. | 10% | 16. Agree in part ("somewhat") with the statement on Christ's ministry in the heavenly sanctuary, in the Dallas Statement of Fundamental Beliefs, No. 23. | 18% |
| 11. The concept of an investigative judgment is not supported by Scripture. | 10% | | |
| 12. In Hebrews 9, the first apartment ministry in the earthly sanctuary is said to be representa- | | | Average 22.6% |
| | | 23. See Ford's position paper, pp. 53-115. | |

In the Shadow of the Sanctuary: The 1980 Theological Consultation

by Warren C. Trenchard

Although it had historic importance, the 1980 Theological Consultation called to discuss the relationship of administrators to theologians was overshadowed by the meetings of the Sanctuary Review Committee, which met immediately before the consultation in the same Glacier View location with many of the same members. The 100 participants in the consultation were selected with the specific topic of the consultation in mind: administrators serving on the General Conference President's Executive Advisory Council (PREXAD), and all union conference presidents from the North American Division; theologians from the SDA Theological Seminary at Andrews University and religion departments of all the North American colleges; presidents of the Adventist colleges and universities in North

America; members of the Biblical Research Institute at the General Conference; and selected pastors, periodical editors, ministerial secretaries and evangelists.

The impact of the Sanctuary Review Committee on the Theological Consultation began immediately. At the first Friday evening meeting, the platform chairman announced that instead of the scheduled vesper service, there would be a series of reports from various members of the Sanctuary Committee, whose work had ended just a few hours before. The next day, in the Sabbath morning worship service, with Dr. and Mrs. Ford in attendance, Elder Neal Wilson, president of the General Conference, delivered a moving prayer of dedication, calling especially for Desmond Ford's reconciliation to his brethren. Sunday evening, in his first presentation to the consultation, Neal Wilson issued an exhaustive report on the leaders' dialogues with Ford and the events that had transpired since the Sanctuary Review Committee had finished its work.

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The convergence of the Sanctuary Review Committee and the Theological Consultation contributed to the adoption of a key statement in the official report of the consultation:

A consensus emerged that the whole church, including laity, pastors, theologians and administrators, must be involved in the resolution of doctrinal conflicts, the definition of essential doctrines, and the ongoing quest for better understanding and proclamation of the church's message. It was clearly seen that no one group or individual could justly or safely carry on these tasks alone.

The format of the consultation involved the model of formal presentations accompanied by prepared responses. The secretary of the consultation, Arnold Wallenkampf of the Biblical Research Institute, sent most of the papers and many of the responses to the participants in advance. Although both presenters and respondents did not adhere to prearranged guidelines, and often read major portions of their papers, enough time generally remained for lively discussion. Enough time, indeed, to range widely from the topic at hand.

On the first formal presentation, Saturday evening, Charles E. Bradford, vice president of the General Conference for North America, described the church as a composite of kingdom of God, body of Christ and people of God. He characterized the church's leadership in terms of the service model, a sentiment shared by several other presenters. Bradford called for the church to see itself as a *ministerium*, not a *magisterium*. For him, the New Testament church represented the pluriform pattern that must be copied today.

One of the respondents to Bradford, Jack W. Provonsha of Loma Linda University, observed that a representative church government should be truly representative: "A healthy organization such as a church is one in which there is a perceived coincidence of actual power with the structure of power."

On Sunday morning, Norman and Dottie Versteeg, who share pastoral duties in the Garden Grove, California, Adventist

Church, led in the first of the morning devotionals which they conducted daily. Niels-Erik Andreasen of Loma Linda University followed by tracing the origin, course and outcome of the tension between royal authority and prophetic ministry in ancient Israel. He compared the kings to today's church administrators and the prophets to present theologians, seeing the former concerned with continuity and the latter with discontinuity.

The recently appointed president of Avondale College, James J. C. Cox, presented a lecture, instead of a written paper, in which he demonstrated that the New Testament reflects a church committed to several central doctrinal and ethical cores. From these cores emerge a variety of theological and situational extensions that differ from place to place and from time to time. An extension becomes heresy only when it loses contact with its core.

Sunday afternoon, C. B. Rock, president of Oakwood College, addressed the question, How can the church be "at once truly meaningful to contemporary man and meaningfully true to its historic determinants?" He answered with the word "renewal," by which he meant maturation. According to Rock, this condition "whereby an institution maintains relevance without loss of purpose or mission, is possible only when that people hold in strictest equipoise the twin principles of absolute commitment and rigorous criticism."

According to Ron Graybill of the Ellen G. White Estate, one of the most important questions confronting the church today is "How much and what kind of authority Ellen G. White should have." However, Graybill did not attempt to answer this question; rather, he reviewed several conflicts in Adventist history in which Ellen White played a role. He noted that although she claimed not to have settled early doctrinal disputes, she did at times endorse one interpretation over another. Graybill also gave examples of Ellen White's changing her position on a theological matter and siding with those who interpreted her writings contextually. However, she stood by what she considered to be a normative pioneer experience and the valida-

tion of her visions in the face of the Ballenger challenge.

In the lead-off presentation on Monday morning, Walter Douglas of Andrews University reviewed the transition from theologian to administrator made by several reformers of the sixteenth century. Douglas showed that in the latter role these reformers entrenched in their newly formed church organizations many of the abuses which they had condemned in their former roles of confrontation.

Charles Teel, Jr., of Loma Linda University, offered a lengthy critique of former General Conference President Robert Pierson's valedictory appeal made upon his announcement of retirement. Pierson had called for church leaders to resist the internal forces that would move the denomination from sect to church, a shift which he considered negative. Teel rejected Pierson's assertion that Adventism had been moving from sect to church, as well as any generalization that always sect is positive and church is negative. Instead, Teel proposed that Adventism become a prophetic remnant, expressing the content of its beliefs in the ideals of the other world, while carefully attending to the structure of its machinery in this world.

In the afternoon session, Raoul Dederen of Andrews University discussed elements of a theology of the church, the concept of church authority, teaching authority in Adventism, and the relationship between teaching authority and the task of theology. He called for the actualization of the Adventist ideal of a representative form of church government.

On Tuesday morning, Fritz Guy of Andrews University presented a paper centered on two theses: that "theology is an essential task of the church"; and that "theology is the task of the whole church." Guy portrayed the role of the theologian in the latter as one of assistance in hermeneutics, methodology, issue identification, resources and discussion initiation.

In a response to Guy, General Conference Vice President Lowell Bock recognized that administrators and theologians "have not

been functioning totally in concert." He suggested that church administrators "should take the lead in creating a climate for mutual understanding, trust and creativity."

Another General Conference Vice President, M. C. Torkelsen, addressed the role of the church administrator. Among the many characteristics which he saw necessary for success in leadership, Torkelsen identified servant consciousness as the most vital. He called for a representative study committee that would seek solutions to the confidence gap between leaders and the led.

In a companion paper, Fred Veltman, then chairman of the Pacific Union College theology department, noted that the tension between administrators and theologians is neither new nor confined to Adventists. He called for "making the future more productive of common good than trying to locate the causes for our past failures." For Veltman also the servant model should characterize both administrator and theologian.

Willis J. Hackett, who had recently retired as vice president of the General Conference, made the final formal presentation of the consultation. On the basis of his understanding of the meaning of church in scripture and in Adventism, Hackett concluded that one may expect "a basic doctrinal unity among the believers and members of the church today." He attacked the "historical-critical method of Bible interpretation" practiced by many Adventist biblical scholars as "threatening the very unity of our teachings, if not the structured unity of the church." In place of this methodology, Hackett proposed a three-point program to achieve doctrinal unity: first, a return to the pioneers' "straightforward acceptance of Scripture"; second, "an acceptance of the writings of Ellen G. White as God's divine message given to the church"; and third, a utilization of "the church's organizational structure with its representative form of government."

One of the respondents to Hackett, Earl W. Amundson, president of the Atlantic Union Conference, delivered one of the most penetrating responses of the consultation. According to Amundson, the development of "mature Christians" is more important

than the provision of “more controls.” On the issue of free discussion of varying views, Amundson responded to Hackett’s question about the degree of toleration that could be permitted, by asking, “How can we ever survive without discussion and study?” Amundson suggested that while our beliefs

“Hackett attacked the ‘historical-critical method of Bible interpretation’ practiced by many Adventist biblical scholars as ‘threatening the very unity of our teachings, if not the structured unity of the church.’ ”

may be nonnegotiable, our interpretations of them must always be negotiable. He observed that the pioneers employed a proof-text method of biblical interpretation, which is unacceptable today, and that scholars can use the contemporary critical tools within the context of commitment to the Bible as God’s authoritative word. In what he considered a “delicate issue,” Amundson expressed concern over Hackett’s apparent assignment of authority “to Ellen White, even over the Bible.” His final appeal called for “the unifying spirit of love, rather than the unification of all of the details of our beliefs.”

Preliminary to his scheduled Tuesday evening presentation on his aspirations for the church in the decade, General Conference President Neal Wilson addressed himself to two questions that had emerged in the discussion during the consultation. The first question was, What has prevented the Ellen G. White Estate Board of Trustees from making available all the Ellen White material? Wilson reviewed some of the typical objections, which included: the reluctance to release confidential correspondence; the contention that a total release would not contribute to more truth; the fact that all the material has not been indexed and researched by the White Estate personnel; the notion that we already have enough material; the realization that the cost would be huge; and the apprehension of some trustees. In respond-

ing to these objections, Wilson suggested that unless better answers can be found than these, the board of trustees will have to give careful consideration to arranging for the publication of all the Ellen White material.

The second question that Wilson treated was, What does one do if 12 theologians agree on a biblical interpretation against Ellen White’s interpretation of the same biblical material? Wilson responded that one would have to consider the importance, nature and extent of the issue. He would advise the assembling of a representative group of scholars to evaluate the situation. Wilson then presented two possible scenarios. If scripture was not explicit and Ellen White did not contradict scripture, the church would support Ellen White. If scripture was explicit and Ellen White did not agree in the view of the church, the church must stand by scripture. One must remember that this question was posed as a hypothetical question with no specific reference or example offered, and Wilson’s answer must be read in that light.

For the few who remained until the end, the last event of the consultation was the consideration of the report by the summation and resolution committee delivered on Wednesday morning. The committee distilled the contributions of the presenters and respondents, along with concepts that had emerged from the discussions, into a statement of the characteristic ideas of the consultation. In addition to this, the committee presented to the group for approval a list of recommendations concerning the implementation of ideas generated during the consultation and suggestions on the format and frequency of future consultations.

According to the summation statement, the consultation was “designed to increase understanding and trust” among administrators and theologians. This, of course, presupposes that such understanding and trust has not always existed, at least to the extent desired. Most participants, in fact, admitted that this condition existed. For example, Raoul Dederen, a theologian, recognized that although there is a “growing collabora-

tion between some theologians and some leaders, the mutual relationship between the two groups is still fraught with misunderstanding, tensions, distrust and occasional bitterness.” Lowell Bock, an administrator, echoed the same sentiment when he observed the existence of “an element of suspicion between our theologians and church administrators” and called for the elimination of this “debilitating condition.”

Most observers of, and participants in, the consultation would have predicted that in these meetings administrators and theologians would quickly flee to their respective corners of the ring. The former would play the role of preservers in the right corner. The latter would act as provocators in the left corner. For the most part, the theologians performed as expected. Most called for the continuity of a creative tension between preservation and provocation. However, the

administrators were not nearly so predictable. Although some approached the issues from a preservation perspective, not all administrators reflected that position. Some offered more intense criticisms of the preservation mentality than did certain theologians.

While this consultation did not achieve any significant concrete results in terms of major policy recommendations or theological consensus statements, it did succeed in bringing administrators and theologians face to face into amicable dialogue. This achievement must not be underestimated. Before two groups can work together, they must learn to talk together. Before they can enter the crucible of contemporary challenges, they must forsake the security of their isolated domains. Therefore, this initial step toward eliminating the suspicion must be applauded, although the walk must also continue.

Daniel 8:14 and the Day of Atonement

by Desmond Ford

Since the *ad hoc* Sanctuary Review Committee was specifically summoned to review my views as set forth in my 991-page manuscript, “Daniel 8:14, the Day of Atonement, and the Investigative Judgment,” the editors believed that it was essential that the reader be thoroughly familiar with my positions in order to evaluate them intelligently. They have, therefore, asked me to summarize my manuscript. This summary covers seven principal points: first, my methodology; second, my review of Adventist sanctuary studies; third, the specific

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exegetical problems that I find concerning Daniel 8:14; fourth, my understanding of the sanctuary in Hebrews; fifth, my solution to the problems in Daniel and Hebrews; sixth, my concept of Daniel 8:14 and 1844; and finally, my use of Ellen G. White. I quote from the manuscript as much as possible, citing it by page numbers so that readers may refer to it for further analysis.

Methodology. As I state in the manuscript, my twofold objective is to “make clear the doctrinal problem confronting our church” and to “suggest a solution to the problem” (42). I follow the “grammatical-historical” method as “the only valid means of doing full justice to the meaning of Scripture” (43), and assume that the book of Daniel was written in the sixth century before Christ, that Ellen

White was a true prophet, and that the golden rule applies to the reader as well as the writer (43-44). I furthermore caution against basing doctrine on types or apocalyptic symbols (471), and against preconceived opinion, as a barrier to the discovery of truth (609). To support my views, I have included footnotes and other documentation and 37 appendices arranged by chapters providing additional documentation. Much of this information is from significant original sources heretofore unavailable in print.

Adventist Sanctuary Studies. The first chapter of my manuscript is devoted to a historical résumé of problems related to the sanctuary doctrine over the past 75 years. I quote from 17 Adventist writers who recognized these problems (53-115), name seven who left the church at least in part because of them, and others who, though perplexed, remained with the church (5). Although the recurrence of problems is not surprising, I note that the “failure to deal adequately with [them] is the strangest feature of any historical review of the subject” (47). To illustrate this point, I quote from a letter of M. L. Andreasen to J. L. McElhaney and W. H. Branson (December 25, 1942). Andreasen is concerned that once the immediate crisis occasioned by such “heresies” as those of Conradi and Fletcher had passed, the church gave the matter no further study and as a result was unprepared for the next crisis. This tendency, Andreasen writes, has “undermined the faith of the ministry in our doctrine of the sanctuary.” He continues:

If my experience as a teacher at the Seminary may be taken as a criterion, I would say that a large number of our ministers have serious doubt as to the correctness of the views we hold on certain phases of the sanctuary. They believe, in a general way, that we are correct, but they are as fully assured that Ballenger’s views have never been fully met and that we cannot meet them. They decide that the question is not vital and relegate it to the background (159).

Exegetical Problems in Daniel 8:14. Four specific areas of our traditional interpretation of Daniel 8:14 receive special attention in my manuscript: first, the identity of the

sanctuary; second, what defiled it, and the nature of its cleansing or restoration; third, its “daily” or “continual” services and its day of atonement/investigative judgment emphasis; and finally, the 2,300 evenings-mornings and the year-day principle.

According to the traditional Adventist interpretation, the sanctuary of Daniel 8:14 is, exclusively, the sanctuary *in heaven* presented in Hebrews, especially chapters 6 to 9. The validity of this concept hinges on the relationship of the sanctuary of 8:14 to the sanctuary mentioned in verses 11 to 13, and on the validity of the analogy with Hebrews 9. I assume that the sanctuary of Daniel 8:14 is the *earthly* sanctuary, or Temple, in Jerusalem, but according to the apotelesmatic principle (the dual or multiple fulfillment of prophecy), it also becomes the symbol of the kingdom of God (in earth and heaven) in all ages.

According to the traditional Adventist interpretation, the sanctuary of Daniel 8:14 is *defiled* by the confessed and forgiven sins, or sin guilt, of God’s repentant people of all ages, transferred to it by the ministry of Christ our Great High Priest during the antitypical phase of the “daily” or “continual” ministrations; it is *cleansed* on the antitypical day of atonement that began in 1844, which cleansing consists of the removal of the sins or sin guilt thus accumulated. The validity of this concept hinges on the meaning of *nisdaq*, “cleansed,” or “restored to its rightful state,” on the relation of this word to its context and on the validity of a supposed analogy with the day of atonement cleansing of Leviticus 16.

I affirm that *nisdaq* is to be understood in terms of its context in verses 9 to 13 as a restoration of damage done by the little horn. In terms of the apotelesmatic principle, furthermore, the sanctuary of 8:14 is “restored” by a rediscovery of the true gospel as imaged in the sanctuary and by an understanding, appreciation and appropriation of the great principle of righteousness by faith in Jesus Christ. Thus, I argue that “while it is true that among the many lesser meanings of *nisdaq*, ‘to cleanse,’ could be invoked, the cleansing thus indicated would have to comport with what the context states about the need

for cleansing” (348). It is essential, therefore, to remember that “the context says nothing about believers doing despite to the sanctuary, but unbelievers” (346). In terms of the apotelesmatic principle, however, I also state plainly that I do not “question the eschatological cleansing of the sanctuary, and the fact that the day of atonement and Daniel 8:14 point to that.” I further state that “such positions were landmarks of our pioneers and I accept them heartily” (595).

According to the traditional Adventist interpretation of Daniel 8:14, the cleansing of the heavenly sanctuary on a great antitypical day of atonement consists of an investigative judgment — an examination of the life records of those of all ages who have professed to be among God’s people. This judgment culminates in the transfer of their confessed and forgiven sins, or sin guilt, which has accumulated there, to Satan. This concept depends on an analogy between the cleansing of 8:14 and that on the day of atonement in Leviticus 16, interpreted as a work of judgment by analogy with the judgment of Daniel 7, and on the validity of applying the year-day principle to the 2,300 evenings-mornings.

The concept of an investigative judgment was proposed about 13 years after Adventists had adopted the idea of a heavenly sanctuary; it was not an original part of that concept (293). The Bible does not teach an investigative judgment as we proclaim it (651). Thus, I believe that “our use of sanctuary imagery to support the investigative judgment concept has been faulty” (651). It is a metaphorical concept that points to reality but is not reality itself (624). Ellen White’s description of it is not stated in literal terms (626). In Daniel, judgment has to do with unbelievers, not believers (355ff). However, I agree that “Seventh-day Adventists have been right in seeing the theme of judgment in Daniel 8:14” (367), for “the fact that Scripture clearly teaches two resurrections with only the righteous coming up in the first, demands that their destiny be settled prior to Christ’s coming, for they are released from the house of death with immortal bodies” (650). I

further affirm that “at every point in His intercession, Christ knows whether professed believers are truly abiding in Him” (477), that “the professed Christian must stand before the judgment bar of God” (476), and that men are being judged *now* (523).

I also point out that the debate over “the daily” in the early decades of this century was a “battle to give the context its right place” by relating verse 14 directly to verse 13 (395). The new view of “the daily” “practically ignored the investigative judgment concept and spoke in terms of restoring the ‘daily’ — the gospel of Christ which had been taken away by Antichrist” (395).

According to the year-day principle of the traditional Adventist interpretation, the 2,300 evenings-mornings stand for 2,300 days which, in turn, represent 2,300 years that commenced in 457 B.C. and terminated

“Adventist Bible scholars have repeatedly affirmed that it is impossible to prove the investigative judgment from the Bible. . . .”

in 1844. This interpretation hinges on the meaning of *ereb-boqer*, “evenings-mornings,” on the validity of the year-day principle, on the viability of 457 B.C. as their *terminus a quo*, and on the relation of the 2,300 evenings-mornings to the 70 weeks of Daniel 9. But, according to the apotelesmatic principle, there is no biblical basis for the year-day principle. The 2,300 evenings-mornings met their original fulfillment when Antiochus Epiphanes desecrated the Temple in Jerusalem, and the cleansing of the sanctuary at their close was fulfilled by restoration of the everlasting gospel in the Advent Movement of 1844 (646).

Furthermore, I note that Numbers 14:34 and Ezekiel 4:6 do not yield the day-year principle, nor is it to be found, contextually, in either Daniel 8:14 or 9:24 (295). Adventist Old and New Testament scholars frequently confess that it is impossible to prove the year-day principle from the Bible (35), and even the *Seventh-day Adventist Encyclopedia*

assigns its origin to medieval times (326-36). However, I believe that “it was in the providence of God that the year-day principle was espoused after the Advent hope of the early church had faded away” (294). It “is not a primary Bible datum, but a providential strategy of God, only pertinent after the long centuries of unnecessary delay” (643-44). Concerning the viability of 457 B.C., the *Seventh-day Adventist Commentary* notes that several dates in the traditional Adventist interpretation of Daniel 8:14, including those of the restoration decree, the crucifixion and the *terminus ad quem* of the seventieth “week,” are not precisely known (317, 320, 345).

The Sanctuary in Hebrews. I argue that the expression *ta hagia*, “the holies,” of Hebrews 9:3, 8, 12, 24, 25, Hebrews 10:19, and Hebrews 13:11 is a plural with singular meaning; it refers exclusively to the Most Holy Place. The same is true of the expression “within the veil” or “the inner shrine behind the curtain” of Hebrews 6:19-20 (RSV), which is equivalent to “after the second veil. . . the Holiest of all” or “behind the second curtain . . . the Holy of Holies” of Hebrews 9:2-3 (RSV) (57, 261).

In the comparison of Hebrews 9 “the first apartment [of the ancient sanctuary] is symbolic of the whole earthly sanctuary during the Jewish age” prior to the cross (243; see verse 9), and the second apartment, of the entire ministry of Christ in the heavenly sanctuary between His first and second Advents (480, 507). The antitypical day of atonement thus spans the entire Christian era, with its inauguration at the cross and its consummation when Christ appears a second time (480). I make this comparison to point out the superiority of Christ’s ministry to that of the ancient sanctuary — direct access to the Father without the mediation of human priests. Ellen White repeatedly applies the day of atonement to the cross, with no mention of 1844 (550-551).

According to my interpretation, since Hebrews 9:23 clearly applies the cleansing of the heavenly sanctuary to “something already accomplished by our great High Priest” (236), “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” (175). In Hebrews, the day of atonement spans “the whole period from the cross to the coming. . . [it] reaches its climax in eschatological salvation” (204-205; see verses 27-28). Furthermore, I believe “this relationship between fulfillment in the days of the first Advent and consummation with the second is vital for our understanding of use made of the [ancient] day of atonement in the Atonement [of Christ]” (442).

In this connection, it is important to note that “the whole weight of New Testament testimony that God’s ideal plan was that Jesus should have returned in the first century A.D., not long after His ascension to heaven. This is clearly taught from Matthew to Revelation and recognized by the vast majority of New Testament scholars” (295-197), as it is by the Spirit of Prophecy, the *Bible Commentary* and numerous Adventist scholars. We believe “that the long delay in our Lord’s return was not necessary, but caused by the failure of the church” (643-644).

Over the past 20 years, Adventist Bible scholars have repeatedly affirmed that it is impossible to prove the investigative judgment from the Bible, and pointed to the fact that Hebrews 9 clearly assigns Christ’s ministry in the Most Holy Place and the antitypical day of atonement to the entire period between the two Advents (34-35). Thus, I conclude that “frank denials [in the *SDA Bible Commentary*] that Hebrews teaches our sanctuary position, plain statements to the effect that Christ should have returned not in 1844 but in the first century, the teaching of the conditional element in prophecy, and the admonition that prophecy always had direct relevance for the people first addressed,” these developments, along with our recognition of “the true meaning of the key original terms,” have changed “the complexion of our former apologetic in the area of the sanctuary” (525).

Over the years, we have made numerous changes in our sanctuary teaching, the first of

these being abandonment of the “shut door” theory of 1852 (564, 593). As background, I list 55 details in which our sanctuary teaching today differs from the nineteenth-century exposition of it (28-33). After listing 12 proof-text era presentations of the sanctuary, I also note that all “have been repeatedly challenged by Adventist scholars, and several of them, at least, repudiated by a majority of those who are specialists in the particular area of Scripture concerned” (466-77). Finally, I point out that on 20 points, Adventist scholars already agree in rejecting the traditional interpretation (469-70; see also 115-36, 564, 590, 593, 596).

Suggested Solution. I believe that the problems in Daniel and Hebrews may be solved by applying the apotelesmatic principle. Numerous Adventist publications state that all Bible prophecy is conditional (305-306,

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‘the sole basis of doctrine. But
for that very reason, I must
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366). Furthermore, when Ellen White “spoke ever in terms of the divine ideal for the people of God,” she noted that it “was conditional on the faithful response of the church” (539). Scholars recognize that “every part of the Bible had meaning for the people who first received it” (392), so that one may conclude that “all prophecy had relevance for the people first addressed” (525, 564). But “Scripture clearly shows that prophecies may have more than a single fulfillment, and Ellen G. White amply exemplified that truth” (345).

Thus, Daniel 8:14 may be understood as pointing both “to a local sanctuary cleansing in the days of Antiochus” and “to the final resolution of the sin problem by the last judgment” (347). From this, it follows that the 1844 interpretation was “a providential reinterpretation of an apotelesmatic fulfillment, rather than the primary intention of the apocalyptic passage. It is by no means insignificant because of that, but ceases to be

a competitor with Calvary and the Second Advent” (367).

The apotelesmatic 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, with the recurring fulfillment repeating the main idea rather than precise details and each fulfillment being a pledge of that which is to follow (485, 489). The church has already accepted this principle when it interprets the little horn as both pagan and papal Rome (395). In fact, I list numerous Bible and Ellen White applications of the apotelesmatic principle, to which I believe all will agree (488-92, 505, 531, 655).

Applying the principle to Daniel 8:14, then, I believe that “every era of revival of the truths symbolized in the sanctuary” can be seen as fulfilling the prophecy (486). Antiochus was the first antichrist, the papacy another and Satan in his final counterfeit of Christ the last (486). It is essential, therefore, that we realize that “the Adventist application of Daniel 8:14 to 1844 was an application in principle, an apotelesmatic fulfillment — a legitimate but not exhaustive application” (574).

Daniel 8:14 and 1844. I do not argue that the church has been wrong in applying Daniel 8:14 to the “emergence of the Advent movement.” I believe that “the year-day principle as regards its practical essence has always been correct. That which could have been fulfilled in days had the church been faithful is now taking years” (344). Furthermore, “Seventh-day Adventists, and their predecessors the Millerites, were not wrong when they asserted the eschatological significance of Daniel 8:14” (366), for it “is an eschatological message regarding judgment” (367). I affirm that “Seventh-day Adventists have been right in seeing the theme of judgment in Daniel 8:14” (481).

I also believe that 1844 is a key date, for it was then that “in the providence of God, He brought to birth the movement with the last message to the world” (623). “In 1844, God raised up a people to preach the everlasting gospel” (646). Thus, I see 1844 and the Advent movement as “a fulfillment of Daniel 8:14, an apotelesmatic fulfillment in the same

sense that A.D. 70 was a fulfillment of Matthew 24, and John the Baptist of Malachi 4:5, 6, and Pentecost of Joel 2:28” (624). In my view, Daniel 8:14 “is the most important verse in the book” (643), and 1844 “a providential reinterpretation and an apotelesmatic fulfillment, rather than the primary intention of the apocalyptic passage” (367, 420). However, “the fact that 1844 rests on several assumptions impossible to demonstrate does not invalidate God’s raising up of a special people at the time to preach ‘the everlasting gospel’ — in the sanctification setting of salvation and the judgment” (648). “In the providence of God, Adventists were raised up in 1844” (622), and to me “that message. . . is beautifully enshrined in the symbolism of the sanctuary” (623).

Ellen White. I maintain that the Bible is “the sole basis of doctrine. But for that very reason, I must also be open to any manifestation of the gifts of the Spirit promised therein, including the gift of prophecy. If I find, as is the case with Ellen G. White, one who leads me to Christ and His Word as supreme in all things, and who exhorts to holiness, I should accept the messenger, but without surrendering the right to exercise the canonical test of Scripture” (641, 656). Since I found Christ through the writings of Ellen G. White and since she has influenced me more than any other writer since John the Apostle, I thank God for the spiritual help I find in her writings, and acknowledge her “as one of God’s greatest saints, specially raised up and endowed to lead the weak and needy remnant into areas of service allotted by the counsels of heaven” (661). “What type of people would we be if we followed the counsels of Ellen White? One word answers — saints” (614).

However, we must remember that “never did Ellen White claim to be a medium of truth that superseded Scripture” (604). “We do her wrong, therefore, to make her writings the sovereign interpreter of the Holy Scriptures. She never made *that* error, but continually revised even her written statements on the basis of continuing light from the Word. The church, if it is to pros-

per, must follow her example” (594). “I believe that we should take the writings of Ellen G. White, confident that God has spoken through her in a way He has not spoken through us, and acknowledge them as light. . . . Let us read them for pastoral admonition, for spiritual insight” (602). But we must be clear that “Ellen White is not our [doctrinal] 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). “Let us build our framework of truth solely on the Word, but use with gratitude the counsels meant to be for ‘upbuilding and encouragement and consolation’ ” (628).

I conclude with the following point: “It is true that in the early days of the movement, when our brethren were yet dependent upon the proof text method, and when every man had a different interpretation, at such a time God through Ellen G. White indicated some evidence from Scripture which decided the point at issue” (605). Later, however, she wrote: “I request that my words shall not be used as the leading argument to settle questions over which there is now so much controversy. . . . that they make no reference to my writings to sustain their view of ‘the daily.’ . . . I cannot consent that any of my writings shall be taken as settling this matter. . . . I now ask that my ministering brethren shall not make use of my writings in their argument regarding this question” (608).

Conclusion. To summarize my manuscript’s argument as briefly as possible, I set forth the following main points:

1) Many recognized Adventist Bible scholars, past and present, have acknowledged the problems in the traditional Adventist interpretation of Daniel 8:14 and Hebrews 9, and standard Adventist publications such as the *SDA Bible Commentary* explicitly acknowledge them. Over the past 75 years, repeated crises have arisen over these problems and not a few have left the church because of them, but once each crisis had passed little or nothing was done to deal adequately with the substance of the problems.

2) On the basis of sound, recognized prin-

ciples of exegesis and interpretation these problems are: a) in context, the sanctuary of Daniel 8:14 is the sanctuary or Temple in Jerusalem, not the sanctuary in heaven, a fact that invalidates equating it with the sanctuary of Hebrews; b) in context, it is the acts of the little horn that defile the sanctuary of Daniel 8:14, not the confessed and forgiven sins, or sin guilt, of God's repentant people; c) in context, the "cleansing" or "restoration" of the sanctuary of Daniel 8:14 consists of its restoration from the damage it suffered from the little horn, not from the sins or sin guilt of God's repentant people; d) there is nothing in the context to suggest a day of atonement setting for the "cleansing" or "restoration" of the sanctuary of Daniel 8:14, a fact which invalidates the day of atonement ritual analogy with Leviticus 16; e) etymologically and contextually, the word *nisdaq* means "to be right" or "to be restored," not "to be cleansed;" f) there is no etymological or analogical basis for interpreting *ereb-boqer* as "days," nor is there any clear biblical basis for the year-day principle in Bible prophecy; g) there is no unambiguous basis for identifying the decree of Daniel 9:23, 25, to restore and build Jerusalem, with Artaxerxes' decree in 457 B.C., or that date as the commencement of the 2,300 *evenings-mornings* or 1844 as marking their close; h) Hebrews 9 clearly equates Christ's ministry in the heavenly sanctuary commencing with His ascension — and not 1844 — as the antitypical counterpart of the day of atonement.

3) Despite this interconnected series of linguistic, contextual and analogical non-sequiturs in the traditional Adventist interpretation of Daniel 8:14 and Hebrews 9, the apotelesmatic principle of multiple fulfillments provides a sound, biblical basis for applying Daniel 8:14 to a final gospel-restoration message involving judgment, and also to the ultimate eradication of evil as "imaged" in the eschatological symbolism of the ancient sanctuary day of atonement ritual.

4) Every professed Christian must stand before the judgment bar of God in a pre-

Advent judgment now in progress. All are now judged according to their response to the gospel, and as Christ's ministry above closes, their state will be fixed eternally by His fiat.

5) Over the years, we have progressively refined our understanding of Daniel 8:14 and the sanctuary doctrine, with the result that at many points our present official teaching differs from what it was originally. The apotelesmatic principle can be the final, master link in this process.

6) The Bible itself, the writings of Ellen White and standard Seventh-day Adventist publications have all acknowledged the conditional element in Bible prophecy, the relationship of Old Testament predictive prophecy to the Jewish people and its intended fulfillment within the historical perspective of God's covenant with them, the possibility of a first-century Advent and Christ's day of atonement ministry as our great High Priest in the Most Holy Apartment of the heavenly sanctuary since His ascension.

Finally, I would like to affirm my personal belief in the following: 1) the validity of Daniel 8:14 as a message of eschatological judgment; 2) the validity of the year-day principle as a providential provision rather than a biblical datum and its application to the prophecies of Daniel, though without punctilious precision — a rough rule of thumb that saved the waiting church from losing hope in the return of Christ; 3) the validity of the 1844 Advent movement as a fulfillment of the gospel-restoration motif of Daniel 8:14; 4) the validity of 1844 as marking the time when God, in heaven and on earth, raised up a people to whom He entrusted His last, everlasting gospel message of righteousness by faith in Christ, for the world; 5) the validity of the prophetic gift manifested in the life, ministry and writings of Ellen White; and 6) the Scriptures as the sole basis of doctrine, and Ellen White as God's chosen and inspired messenger to the remnant church, to bless His people and to prepare them for the soon coming of Christ.

Daniel and the Judgment

by William H. Shea

While other persons present may have had different ideas about the purpose of the Glacier View Conference, the central issue at stake there, to me, was whether or not the past teaching of the Seventh-day Adventist Church that an investigative judgment began in heaven in 1844 was soundly based in Scripture. I have answered this question in the affirmative, and Desmond Ford has answered it in the negative.¹ In May of this year, Dr. Richard Hammill, the chairman of the small advisory committee that met with Ford three times before the conference at Glacier View, invited me to prepare papers for presentation there. What follows is a digest of a few important points from my material on Old Testament sanctuary-judgment theology, Antiochus Epiphanes and applications of the year-day principle. For readers interested in more details, copies of my full manuscript are available through the Biblical Research Institute.

Although Ford does not directly address the issue of Old Testament parallels for the investigative judgment, it is important since Seventh-day Adventists have previously held rather narrow views on this subject (i.e., that the investigative judgment that began in heaven in 1844 is utterly unique and represents the only time that God has ever carried out such a judgment). It is unique in its cosmic scope, but it is not unique in its basic nature, as a number of passages in the judgment literature of the Old Testament demon-

strate. There is a natural logic behind such statements. God has judged in times past. God resides in His sanctuary. Therefore, the place where God has judged and from which He has issued His judgments is His sanctuary, whether earthly or heavenly.

The general proposition can reasonably be applied to all of the judgments in the Bible. That connection is made more definite and direct, however, in the particular passages in which such a connection is explicitly stated. The Pentateuch refers to at least eight such instances in connection with the tabernacle in the wilderness (Lev. 10, Num. 11, 12, 14, 16, 17, 20 and 27). The person or persons involved in such cases came to the door of the tabernacle and presented their cases before the Lord there. The Lord then gave His judgment in those cases, unfavorable in five and favorable in three, and those judgments were then carried out by persons in the camp or by God himself.

Later references in the Old Testament to this type of divine activity come from the prophets and psalms. Some of these instances involved only what we have called "executive" judgments, but others included a work of investigation into the cases of those involved. In some instances, these judgments were connected with the heavenly temple (Psalms 11, 14, 29, 53, 76, 102, 130; 1 Kings 22 and Micah 1). In other instances, they were connected with the earthly temple (Psalms 9, 50, 60, 73, 99; Isa. 6, 18; Amos 1, Mal. 3, Joel 2-3 and Eze. 1-10). An example of the carrying out of such a judgment in the heavenly sanctuary is the case in which the prophet Micaiah ben Imlah was shown and heard the deliberations of the heavenly court

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in the case of the wicked king Ahab (1 Kings 22). Recent Old Testament scholarship has emphasized the role of the prophet as one who receives his message from God, residing in the heavenly court.

Among the cases of judgment connected with the earthly temple, the one described in Ezekiel 1-10 comes closest in character to that which Adventists have posited for the judgment that began in heaven in 1844. The essential point of the vision of Ezekiel 1, which commentators have missed by getting bogged down in its details, is that God is in motion; He is going somewhere. That somewhere is identified in Ezekiel 10, where the departure of God from His temple in Jerusalem is described in the same terms as those in which His journey there is described in Ezekiel 1. The two visions refer to divine activity extending in different directions. God is described as traveling to His temple in Ezekiel 1 and leaving it, for the last time before its destruction, in Ezekiel 10. The dates at the beginnings of the accounts of these two visions indicate they were given 14 months apart and the second of them was given just two years and four months before Nebuchadnezzar began his siege of the city. The visions were a last warning message to Judah and were given in terms of a special work that God was to perform in His temple.

Ezekiel 9 reveals the nature of this special work since it describes how a distinction was to be made among God's people just before His final departure from His temple. The righteous who were to be saved from the soon-coming destruction through exile were to be marked, whereas the unrighteous who were not to be saved were not to be marked. Decisions concerning individual cases became manifest at the end of the period of God's special work in His temple. Those decisions appear to follow as a direct consequence of God's special work identified as investigative judgment. This judgment brought an end to the era of the Israelite monarchy. Just so, the judgment that began in heaven in 1844 will also bring an end to an era, the present era of human history. The judgment in Israel's temple exemplifies in microcosm what is to occur on the mac-

rocoscopic scale with the heavenly investigative judgment.

Many modern scholars identify the actions attributed to the little horn of Daniel 8 as prophetic symbols of the actions of Antiochus Epiphanes. While Desmond Ford allows for later reapplications of the basic principle of this prophecy, he accepts the interpretation which sees the primary and most detailed fulfillment of Daniel 8:8-13 in the second century B.C., in Antiochus' time.²

Antiochus Epiphanes (175-164 B.C.) was the eighth in the line of Seleucid or Hellenistic kings who ruled Mesopotamia, Syria and Palestine after the breakup of Alexander's empire. He is well known from the apocryphal books of 1 and 2 Maccabees for his attacks upon the Jews, his suspension of the Jewish rites in the temple in Jerusalem and his defilement of the temple and its precincts through the celebration of pagan rites and sacrifices there. The temple was liberated from Antiochus' forces in December of 165 B.C., and the celebration of Hanukkah was instituted by the Jews to commemorate that event.

The reason the interpretation of the little horn in Daniel 8 as Antiochus is important to Adventists in that according to verse 14, it is in the context of the work of that little horn that the cleansing or restoration of the sanctuary takes place at the end of the 2,300 days. Ford holds with modern critical scholarship that the sanctuary in Daniel 8:14 should refer to its ceremonial cleansing in December of 165 B.C., and not to anything like a cleansing of a heavenly sanctuary many centuries after Antiochus' time in 1844 A.D. On the other hand, if one sees the primary and detailed application of the activity of the little horn in Daniel 8 as referring to a work carried out over the centuries by pagan and then Christian Rome, as Adventist interpreters have in the past, then it is logical to find the activity referred to in Daniel 8:14 as occurring at some point far down in the stream of time, such as 1844 A.D.

From this evident contrast, the question is which of these two primary and detailed applications of the little horn in Daniel 8 is

correct? Is it the earlier Antiochus or the later Rome? The interested reader who wishes to study this subject in more detail may compare the treatment of it in chapter two of my manuscript with Ford's treatment of it in the third chapter of his manuscript.

Here we can only touch on one final point about the relationship between Antiochus Epiphanes and the little horn of Daniel 8, and that involves the relationship of Daniel 8 and

“What is actually clinched is the point of view opposite from Ford’s, that Antiochus cannot possibly be the little horn of Daniel 8.”

9 with Daniel 11. Ford maintains that Daniel 11 provides the “clincher” in his argument to identify the little horn as Antiochus.³ However, he does not really argue this point, but simply quotes five pages of transcript from the 1919 Bible Conference in support of his view.⁴

From this transcript, it is evident that H. C. Lacey held that view in 1919, but that does not necessarily make it any more correct than Ford's espousal of it in 1980. The matter must be argued on the basis of the biblical text and historical correlations with the biblical prophecies. When this is done, I would suggest that what is actually clinched is the point of view opposite from Ford's, that Antiochus cannot possibly be the little horn of Daniel 8.

Ford has emphasized repeatedly that Daniel 11 is an explanation of Daniel 8. With this, I wholeheartedly agree. Ford has also emphasized repeatedly that Daniel 11:31 refers to precisely the same work that the little horn was to do according to Daniel 8:11-13. With this, I also wholeheartedly agree. The problem arises when one compares Daniel 11:22 with the preceding prophecies in the book. Daniel 11:22 refers to a historical entity that was to break “the prince of the covenant.” In contrast to the Hebrew word *šar*, which is the common word for “prince” elsewhere in Daniel, 11:22 uses the Hebrew word *nāgîd* to refer to this particular prince.

This word for “prince” appears in only one other passage in Daniel, the prophecy of 9:24-27. In 9:26 the destruction of Jerusalem is attributed to “the people of the prince (*nāgîd*) who is to come.” Adventist commentators have commonly applied this prophetic phrase to the destruction of Jerusalem in A.D. 70. While I differ in some details as to the way in which that application is made in terms of the phraseology of this verse, I agree that this historical application is the correct one. Ford holds to the same interpretation of it.⁵

Daniel 9:27 also says that “he shall make a strong covenant with many for one week.” Regardless of whether one identifies the antecedent of “he” in this phrase as the Messianic *nāgîd* of verse 25, the interpretation I prefer, or as a Roman *nāgîd* from verse 26, we still have a *nāgîd* here who makes a covenant. In terms of either historical application, this also occurred in the first century A.D. Thus, the same two terms found in Daniel 11:22 are linked together here in Daniel 9:26-27, and these are the only two places in the book where they are found linked together. Daniel 9:25-27 and Daniel 11:2 are the places where the word *nāgîd* occurs referring to “the prince of the covenant.” Therefore, there is a direct and unequivocal equation between these two passages. Daniel 9:26-27 and Daniel 11:22 refer to the same person, whose action is connected with the covenant. Therefore, they must refer to the same time in history.

Both Ford and I apply Daniel 9:26-27 to events that occurred in the first century A.D., and he has specifically rejected the interpretation which applies these verses to the second century B.C.⁶ But Daniel 11:22 occurs nine verses before Daniel 11:31, which describes the actions of the little horn in terms essentially equivalent to the terms used for it in Daniel 8:11-13. Thus, the correlation of Daniel 9:26-27 with Daniel 11:22 and the correlation of Daniel 8:11-13 with Daniel 11:31 indicate that the little horn of Daniel 8:11-13 could only have come on the historical scene of action after the first century A.D. In this way, Daniel 11 provides the “clincher” that demonstrates that the little horn of Daniel 8 cannot be Antiochus Epiphanes.

The reason why Ford's work leads to this

problem is that he has attempted to follow two different schools of prophetic interpretation in these different prophecies. He has followed the preterist — “it-all-happened-back-then” — school of interpretation on chapters 8 and 11, and the historicist — “it-has-happened-through-the-course-of-history” — school in chapter 9. Adventists have previously accepted the historicist approach and rejected the preterist interpretation. Ford has attempted to reconcile these differences through the use of his apotelesmatic principle (see below), but recourse to this theory has not resolved mutually contradictory interpretations, as in this instance.

Adventist interpreters of Daniel and Revelation have previously held that the references to time which occur in their prophecies are symbolic and should be interpreted according to the rule of a day for a year. Ford holds that these time periods should be interpreted literally.⁷ As Ford himself has pointed out in his earlier works,⁸ there are a number of good biblical reasons why the time periods in apocalyptic prophecies should be interpreted according to the year-day principle. I will restrict myself here to but one example of its use since that example comes directly from Daniel and since it relates to the time period which is most disputed here, the 2,300 days of Daniel 8.

In considering this time period, it is important to notice the specific phraseology of the question it was given to answer, “For how long is the vision concerning the continual burnt offering, the transgression that makes desolate, . . .”, etc. (Daniel 8:13). The word for vision carries the most important chronological implications in this question. The question is how long will the vision last, not how long will any of the individual conditions seen in that vision last. The distinction is made clear from a comparison with Daniel 12:11, which refers to two of the same conditions referred to here and gives their duration as 1,290 days. Thus, the 1,290 days, during which these particular conditions were to obtain, comprised only a part of the whole period of 2,300 days which spanned the vision.

The question then is, what is the antecedent of the word vision in Daniel 8:13? The most logical answer is that which the prophet saw up to the time this question was asked, or the prophet’s view of what is described in the preceding 11 verses of Daniel 8. There is only one vision here, not two. Thus, the time period for the vision in the question of Daniel 8:13 should begin with the Persian ram with which the vision of chapter 8 began. The 2,300 days should start, therefore, some time during the Persian period.⁹

Ford has emphasized that Daniel 11 explains Daniel 8. This position is quite sound and can be seen by comparing the contents of chapters 8 and 11. The prophecy of Daniel 8 is given in terms of symbols, whereas the prophecy of Daniel 11 provides a narrative description of naturally recognizable political actions of individual kings, and they cover the same periods of history. The Persian ram and the Greek goat and its horns in chapter 8 are described in chapter 11 in terms of the actions of the successive rulers of

“Ford has now also come to reject all the historical dates that he formerly applied to the prophecies of Daniel and Revelation. . . .”

which the kingdoms depicted by those symbols were composed.

The same point can be made about the time elements in these two prophecies. In three passages of Daniel 11, the actions of Hellenistic kings of the third and second centuries B.C. are referred to as occurring over periods of “years” (vv. 6, 8 and 13). In chapter 8, we have symbolic time referred to in connection with symbolic figures, the 2,300 days of verse 14, while in chapter 11 we have normal time periods of “years” referred to in connection with the description of natural actions of recognizable kings. Since these time elements span the same historical period, a comparison of the two chapters indicates the years of chapter 11 should be utilized in interpreting the days of chapter 8. The book of Daniel itself provides us with the year-day

principle, and it is most directly connected there with the prophecy of the 2,300 days.

As a natural consequence of his rejection of the year-day principle, Ford has now also come to reject all of the historical dates that he formerly applied to the prophecies of Daniel and Revelation in common with other Adventist interpreters.¹⁰ Ford's across-the-board rejection of all historicochronological applications of all time elements in apocalyptic prophecies continues throughout the book of Revelation.¹¹ This dramatic reversal in interpretation has occurred in a period of less than two years since Ford's book on Daniel was published. When Elder Parmenter questioned Ford on this point from the floor of that conference, Ford replied that he stood by 98 percent of what he had written in *Daniel*. Elder Parmenter objected that the difference between *Daniel* and the present manuscript was considerably greater than two percent. I agree that Ford's figure represents a gross underestimation of the differences involved. If there is just a two percent difference between these two works, it surely is a critical two percent which has shifted Ford from one school of prophetic interpretation into another.

Two historical dates have been selected here to represent the kind of problems one runs into in examining Ford's reasons for denying their prophetic application. In his discussion of the 70 weeks of Daniel 9, Ford stated, ". . . the date of 457 B.C. for the seventh year of Artaxerxes [is] still a matter of considerable dispute, . . ."¹² The date of the seventh year of Artaxerxes I is not a matter of considerable dispute. It has been fixed through four lines of chronological evidence: 1) Ptolemy's Canon, 2) the complete list of regnal years for the Persian kings in the Neo-Babylonian contract tablets, 3) double-dates from the fifth century Aramaic papyri from Egypt, and 4) data from classical historians. From these sources, the seventh year of Artaxerxes can be fixed securely as extending from Nisan in the spring of 458 B.C. to Adar in the spring of 457 B.C., according to the Julian calendar. I know of no modern chronographer of the ancient Near East who disputes this well-established datum.

What Ford has confused here is the question of whether the Jews followed this Persian-Babylonian reckoning or applied their own fall-to-fall calendar to Artaxerxes' regnal years. Since the dates in Nehemiah 1:1 and 2:1 can only be harmonized by Nehemiah's application of a fall-to-fall calendar to the twentieth year of the same king, there is direct contemporary biblical evidence that this was the custom of the Jews at that time. Thus, they dated Artaxerxes' seventh year from Tishri in the fall of 458 B.C. to Elul in the fall of 457 B.C., and this is the year from which Adventist interpreters have correctly reckoned the beginning of the 70 weeks and the 2,300 days.

Ford does not feel that he has found sufficient biblical evidence with which to support the doctrine of an investigative judgment that began in heaven in 1844. That poses the problem of explaining the historical origin and reason for existence of the Seventh-day Adventist Church, since it developed out of an understanding of this prophetic teaching. Ford has attempted to solve this problem by the use of what he calls the apotelesmatic principle: "It seems to this writer that the apotelesmatic principle is the very key we need to authenticate our denominational appropriation of Daniel 8:14 to our own time and work."¹³ He has defined the apotelesmatic principle as affirming ". . . that a prophecy fulfilled or fulfilled in part, or unfulfilled at the appointed time, may have a later or recurring, or consummated fulfillment."¹⁴

The idea that a prophecy may have more than one fulfillment is not new among either Adventist or non-Adventist interpreters. What is new is the wholesale use to which Ford has put this idea. Daniel 8:14 is a classical case in point. According to Ford, it fits,

. . . not only the victory over the typical Antichrist, Antiochus in 165 B.C., 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 1844.¹⁵

Beyond that, it also refers to “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.”¹⁶

Thus, the fulfillment of this prophecy has been generalized to such an extent that it can mean almost anything good in the history of Israel, in the history of the church, and whatever happens for all eternity after the Second Coming of Christ. The one thing it cannot mean and to which Ford never applies the apotelesmatic principle in Daniel 8:14 is a judgment that began in heaven in 1844. Ford has spent ten pages of his recent manuscript

“The final question here is, who is right, the pioneers or Ford? More accurate exegesis of the biblical text suggests that the pioneers were right. . . .”

criticizing pioneer and current Adventist interpretations of this verse because they do not — in his view — answer the problem posed by the context of Daniel 8:9-13. The question may reasonably be asked here whether Ford’s extreme generalization of Daniel 8:14 fits the discrete historical context of Daniel 8:10-13 any better than those interpretations which he has criticized.

Ford holds that all of the positive points from all of the schools of prophetic interpretation should be accepted through the apotelesmatic principle. His justification for this, and thus the philosophical basis for the apotelesmatic principle, is his oft-repeated maxim that interpreters are “right in what they affirm, and wrong in what they deny.”¹⁸ No further justification for this basic premise of the apotelesmatic principle has been advanced, and its mere assertion is not, of course, proof of its correctness. What this statement really says is that there are no such things as two mutually exclusive assertions when those assertions are cast as positive propositions. What this leads to is the nonfalsifiability of positive propositions and the nonverifiability of negative propositions. In contrast to his treatment of Mark 13 in his dissertation, where he never applied the

apotelesmatic principle, Ford’s *Daniel* indicates that he holds that the principle should be applied to Daniel, but only in selected portions. Thus, Ford rejects several dates traditionally associated with the time prophecies of Daniel, when, according to the apotelesmatic principle, they should have all been accepted.

In the Glacier View manuscript, Ford has cited E. G. White in support of his application of the apotelesmatic principle to the prophecies of Daniel. As far as I can determine, none of the passages cited support such an application. The apotelesmatic connection of Daniel 8:13 with Matthew 24:15 is Ford’s, not Ellen White’s.¹⁹ *Patriarchs and Prophets* (p. 358) is talking about Leviticus 16, not Daniel 8:14 or 12:2.²⁰ E. G. White has borrowed the phrase “to bring in everlasting righteousness” homiletically in *Selected Messages*, vol. 1, p. 374. She is not reapplying the prophecy of Daniel 9:24 there.²¹ The recurrence of historical scenes from Daniel 11 is not the same thing as reapplying verses from its prophecy in Letter 104.²²

The ultimate irony in the controversy that Ford has raised in this way is that he offers the apotelesmatic principle to the Church as the solution to the problem he sees in Daniel 8:14. It actually is his own refusal to employ his own principle that has created this problem. This is particularly the case in two important and linked instances. In his thesis, Ford did not use what he now calls the apotelesmatic principle to interpret the prophecy of Mark 13 so that it might apply to both the generation of the apostles and our modern generation. For him, Mark 13 was intended to have occurred in the first century and the first century only. No interpretation of it, apotelesmatic or otherwise, can allow it to apply to a time beyond then.

On this basis, none of the prophecies of Daniel could have had as their primary intent, either in the mind of God or Daniel, any extension of time beyond the first century A.D. All of the time prophecies of Daniel must be shortened to meet this goal, according to Ford, and none of them could have been intended to have stretched to any time of the end after 1798 or 1844. This has led to the second problem not solved by the

apotelesmatic principle: Ford's refusal to apply it to Daniel 8:14 in such a way as to accept the pioneers' interpretation of it. Daniel 8:14 can be applied to a preaching of the gospel at any time between Daniel's time and our time, or it can be applied to the establishment of the church in the New Earth, but it cannot be applied to an investigative judgment that began in heaven in 1844.

Thus it is Ford's failure to apply his own apotelesmatic principle to Mark 13 and Daniel 8:14 that has created the very controversy which he says he has proposed it to

solve. The final question here is, who is right, the pioneers or Ford? More accurate exegesis of the biblical text suggests that the pioneers were right in their final conclusion about Daniel 8:14, but time and space do not permit an examination of that side of this controversy. For the time being, we must let this matter rest with an application of Ford's own principle to this problem. The pioneers affirmed that an investigative judgment began in heaven in 1844 on the basis of their interpretation of Daniel 8:14. Ford denies this. Interpreters are "right in what they affirm, and wrong in what they deny."²³

NOTES AND REFERENCES

1. My answer is developed in "Daniel and the Judgment," the paper presented at Glacier View. It considers the applicability of the year-day principle, as well as such topics as "Why Antiochus Epiphanes is not the Little Horn of Daniel 8," and "The Judgment in Daniel 7." Desmond Ford's position is developed in his thousand-page manuscript, "Daniel 8:14, the Day of Atonement, and the Investigative Judgment." For purposes of the present discussion, I have also referred to Ford's doctoral dissertation, *The Abomination of Desolation in Biblical Eschatology* (Washington, D.C.: University Press, 1979), and to his commentary, *Daniel* (Nashville: Southern Publ. Assn., 1978).

2. Ford, Glacier View manuscript, pp. 377-83.

3. *Ibid.*, p. 383; quotation marks are his.

4. *Ibid.*, pp. 384-88.

5. Ford, *Daniel*, p. 232.

6. *Ibid.*, p. 208.

7. Ford, manuscript, p. 330.

8. *Ibid.*, A 137-42; *Daniel*, pp. 300-305.

9. Ford has made the same point in his commentary on Daniel, an exegetically sound position which he now unfortunately rejects in his manuscript, pp. 346-88. In *Daniel*, p. 188, he states: "Furthermore, it should be noted carefully that the question is not merely, 'How long shall the sanctuary be trodden underfoot?' but, 'For how long is the vision that culminates in the terrible work of the little horn?' The

vision actually begins with Medo-Persia, and thus we would expect that the 2,300-day period should likewise begin in the days of that empire."

10. On pp. 292 and 323 of his Glacier View manuscript, Ford rejects the idea that the three and a half times prophecy of Daniel 7:25 began in 538 A.D. and ended in 1798. On pp. 287-88, Ford rejects the interpretation that the 2,300 days prophecy of Daniel 8:14 began in 457 B.C. and ended in 1844. On pp. 288-89, he also rejects the belief that the 70 weeks prophecy of Daniel 9:24-27 begins in 457 B.C. and applies to 408 B.C., 23 A.D., 31 A.D. and 34 A.D.

11. Ford, manuscript, pp. 292, 325-26.

12. *Ibid.*, p. 320.

13. *Ibid.*, p. 345.

14. *Ibid.*, p. 485.

15. *Ibid.*, p. 356.

16. *Ibid.*, p. 420.

17. *Ibid.*, pp. 346-56.

18. Ford, dissertation, p. 74; *Daniel*, p. 68; manuscript, p. 505.

19. Ford, manuscript, pp. 484, 526.

20. *Ibid.*, p. 504.

21. *Ibid.*, p. 503.

22. *Ibid.*, p. 492.

23. Ford, dissertation, p. 74; *Daniel*, p. 68; manuscript, p. 505.

Confidence in Salvation: The Meaning of the Sanctuary

by Fritz Guy

For the earliest Seventh-day Adventists, the doctrine of the sanctuary was “the key which unlocked the mystery of the disappointment of 1844.”¹ So, far from being merely an interesting insight into an aspect of transcendent reality, it was for them the theological validation of their experience and their hopes. It was the means by which these Adventists could come to terms with their unfulfilled expectations, in which they had invested both their financial resources and their religious identity — indeed, the very meaning of their lives.² In that moment of extraordinary spiritual intensity, the doctrine of the sanctuary “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.”³ Thus, they could see that, although they had been mistaken, they had not been utterly deluded; and they still had a mission and a message.⁴

That, however, was 136 years ago, in a historical situation that was very different from ours. In terms of technological and cultural change, we are as far removed from 1844 as 1844 was from the time of the New Testament. Ours is a time of hand-held electronic calculators, instant global communication (audio plus video in color) and jet lag. Ours is also a time when we are aware of the sociological dynamics of religious groups,

including apocalyptic movements,⁵ and we recognize the historical conditionedness of theological understanding. Furthermore, we have not lived through the Advent expectation of 1844 or its bitter disappointment; however much we respect the Adventist pioneers and want to identify with their experience, it remains *their* experience, not ours. So we must ask the question, What does the doctrine of the sanctuary mean for us today, in 1980? What is its theological and experiential significance now? What difference does it — or should it — make in our lives?

If we cannot answer this kind of question, or if we do not attend to it, we should not be surprised if the doctrine of the sanctuary is regarded, by most people outside Adventism and by some within, as a theological curiosity, a relic of the mid-nineteenth century — as strange and as irrelevant to our present lives as a celluloid collar or a buggy whip.

The construction of a fully developed, intelligible understanding of the sanctuary is part of the present vocation of Adventism. It is part of our obligation to the contemporary Christian world — along with a theology of the Sabbath and a theology of the Second Advent. To be an Adventist means experiencing holy time as the presence of ultimacy in our lives, with its implications of both dignity and responsibility. It certainly means looking to the future as the divinely initiated realization of our hope and the fulfillment of our destiny. But being an Adventist also means to know the liberating assurance of the ongoing ministry of our High Priest in the immediate presence of God.

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Many persons in many disciplines and with many different backgrounds of culture, education and experience need to participate in exploring the meaning of the heavenly sanctuary. What is important is not what we think about architecture, but how we relate what is being accomplished there to our understanding about God and ourselves.

The basic meaning of the sanctuary is that God continues to act redemptively. The ministry of Christ in the heavenly sanctuary is a revelatory symbol of continuing divine activity.

This general understanding may be supported by both positive and negative reasoning. The positive argument is simple enough and comes from the fact that Hebrews 8:5 describes the Old Testament sanctuary as “a copy [*hupodeigma*] and shadow [*skia*] of the heavenly sanctuary.” This is a continuation of the general New Testament understanding that salvation in Jesus the Messiah is the fulfillment and thus the ultimate significance of the ancient ritual. The evident correspondence between the Old Testament sanctuary and the sanctuary in heaven is in itself enough to suggest a similarity of function.

The negative argument is somewhat more complicated. First, the significance of any element of created reality is not found in the nature of its matter or structure, but rather its function. Thus, for example, the meaning of the bread and wine of the Lord’s Supper derives not from their “breadness” and “wineness” but from their function of making the self-sacrifice and suffering of God in the death of Jesus newly present to our awareness and powerful in our lives. Second, we are almost wholly ignorant of the nature of heaven; all we know about it is that it is the transcendent reality where the presence of God is “centered” or “most readily perceived,” and that the difference between earthly and heavenly reality is not absolute, for that would make it impossible for us to understand anything at all about it. So the revelatory purpose of the various descriptions of heaven (such as those in Ezekiel, Daniel and Revelation) is not to satisfy our

curiosity about this particular kind of reality; their purpose is rather to communicate an understanding of God and His attitudes, concerns and actions in relation to the created universe. In other words, the correspondence between earthly and heavenly reality is best understood in terms of eternal principles, ultimate values and interpersonal relationships. For example, the “books of heaven” may be seen as symbols of the fact — all too easily ignored in our present existence — that our decisions and actions have an enduring effect; they “make a difference” both for God and for the totality of created reality.

But it is essential that this negative argument about the meaning of the sanctuary in heaven be properly understood. It is by no means a subjectivist or existentialist “demythologizing” of the language with which we talk about heaven and its sanctuary. It is not a “projection” of human feelings or experience onto a “cosmic screen.” On the contrary, it explicitly affirms an objective, transcendent reality to which this language refers. The point of this symbolic language is to indicate that, although the exact nature of this reality is not known (or knowable) by human beings, the fact of its reality and its revelatory function are indeed known, and therefore that it is meaningful to us. To use the vocabulary of some recent philosophers of religion: like God-talk, sanctuary-talk has cognitive significance. Since reality is not identical with empirical specifiability, meaning is not limited to literal signification.

As a symbol of the saving activity of God, the sanctuary in heaven presumably exists and functions for someone’s benefit. But surely not God’s; for salvation is *His* idea and activity, and the heavenly sanctuary is His way of communicating its meaning. The purpose and function of this sanctuary are thus evidently for the benefit of created beings; it is a means by which finite intelligence can better understand the infinite God’s solution to the complex problem of sin. What then is its message, its revelation? What can it say that has not been said already — and better — in the historical revelation of the ministry, death and resurrection of Jesus of Nazareth?

If part of the total solution of the problem of sin is to “vindicate the character of God before the universe,”⁷ it is certainly plausible to suppose that the sanctuary in heaven may have some revelatory function for the benefit of nonhuman, moral beings. If this is so, then the sanctuary in heaven is a means by which the moral universe as a whole is involved in the solution of the problem of sin. For this solution — which includes not only the divine forgiveness that makes possible the salvation of human beings, but also the revelation of the character of God that ensures the security of the universe — is in fact a solution only if it is understood to be a solution. (Here we may well recall that it is the function of religious and theological symbols not only to point to a reality other than themselves, but also to facilitate the experience of that reality.⁸ Presumably, this is true for the whole of the intelligent universe and not only for human beings.)

But surely there is more to the meaning of the biblical language about the heavenly sanctuary than its possible revelatory function for the larger universe. For the references in Hebrews, as well as those in Revelation, quite clearly intend to communicate a meaning that is directly and experientially relevant to their readers — in the first place, to the early Christian communities, and, in the second place, to their spiritual descendants. It is the failure of Christianity as a whole to recognize and grasp this meaning that gives contemporary Adventism the responsibility of systematically developing and effectively expressing a theology of the sanctuary.

In addition to defining the meaning of the heavenly sanctuary, another part of our task is identifying and explicating its significance for our understanding of other subjects such as God, creation and humanity, Christ, salvation, the Christian life, the church and the end of history. We will explore these implications in relation to the two aspects of Christ’s ministry in the sanctuary: intercession and judgment.

The first and most important implication

of Christ’s intercession in the heavenly sanctuary is that through Him we can have immediate, direct access to the God of the universe. This is the central thesis of Hebrews: Christ is our Mediator. Although God is the Infinite and Self-Existent One, who is never less than, and never other than, absolute holiness and whose majesty is a consuming fire (Heb. 12:29), there is no barrier, no

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waiting period. The holiness of deity is not diminished, and the frailty of humanity is not denied; but the ontological and moral distance between deity and humanity is bridged by our High Priest, who is Himself the Bridge.⁹

We may understand this access to God as comprising three interrelated elements. First, because our Intercessor is truly human and has genuinely confronted the temptation, evil and ambiguity of our existence, He is “with” us and “belongs” to us. He knows what our life is, and thus He is “our man in heaven.”¹⁰ Not only was incarnation a necessary qualification for His priesthood, but it also continues to be part of the meaning of that priesthood. Second, through Him we know what God is; we have access to the inner character of deity. Christ is the “knowability” of God.¹¹ In Him we recognize that it is the nature of God to be self-giving, suffering love, which takes concrete form in His concern for the deprived and despised (Matt. 25:31-46), in His forgiveness and restoration of sinners (John 8:2-11), in His joy over the recovery of the lost (Luke 15). And third, in Christ the problem of sin is entirely and permanently solved; the barrier of sin that would otherwise have been absolute and eternal is penetrated by His death and resurrection. In short, the fact that Christ is our High Priest means that the Wholly Other is the Wholly Accessible.

Another implication of the intercession of

Christ is that God is still active in our behalf; the work of salvation continues. In a certain sense, atonement is still going on. "Atonement" is first of all God's giving of Himself for us in His Son. This is the great event of reconciliation (2 Cor. 5:18-19). But the activity of atonement does not stop there; it is a present process as well as a past event.

This quality of continuation is what makes the death of Jesus different from all other events in history. Many events have been important and have changed the course of history: the death of Socrates, the fall of Rome, the Declaration of Independence. But however momentous, their impact inevitably decreases in the course of time, as they merge into the totality of historical actuality. Like a rock thrown into a lake, they make an initial splash, and their ripples move outward in an expanding circle; but the ripples also get progressively smaller as they expand in diameter. The ministry of Christ as our High Priest in heaven means that His death on the cross is utterly unique in that it remains fully and powerfully present; its importance to God and to humanity is as great now as it has ever been. It does not fade away.¹²

Significantly, we do not say that Christ was our High Priest; we say that He is our High Priest. He not only did something to save us 19 and a half centuries ago; He is active for us now, today, at this very moment. The process of reconciliation, of forgiveness, of healing, of restoring broken relationships and shattered lives — all this goes on, because "He always lives to make intercession" for "those who draw near to God through Him" (Heb. 7:25). Thus, the atonement made at the cross becomes atonement for us. (This is, quite obviously, not a suggestion that the atonement at the cross was in any way incomplete or insufficient; on the contrary, the fact that we can speak of atonement as a continuing process is a result of the perfect adequacy of the atonement as a saving event.)

God's ongoing activity in our behalf may be seen in the continuing presence of transcendent grace in our lives. The intercession of our High Priest means that there is assistance to resist the Enemy, who tempts not only to sin but also to discouragement and

despair. And if we sin in spite of this assistance, there is forgiveness: "We have an advocate with the Father" (1 John 2:1).

A third implication of the intercession of our High Priest is that our salvation is an objective fact. The basis of our confidence is not our own experience. We are notoriously subject to the influence of our own biochemistry, the actions and attitudes of other people and even the weather. We have struggle with sin; we have questions we cannot answer, problems we cannot solve, doubts we cannot deny. But in spite of all this, our assurance remains. For "Jesus as High Priest is a fixed, immovable datum. No matter what we may *feel* or opponents of our religion may assert, He remains High Priest in heaven for us."¹³

The fact that salvation is an objective reality reminds us also that it is entirely a matter of grace. On this, the Puritans were right: as long as we have a High Priest in heaven, not only is there no room for the mediation of a human priesthood, neither is there room for the feeling of human achievement. Just as the event of atonement at the cross is a gift, so the ongoing process of atonement is a gift. Anything we may do by way of witness or service, any victory over sin we may experience, is necessarily preceded by and dependent on the ministry of our High Priest.

Yet a fourth implication of this intercessory ministry is that human beings have transcendent significance. This significance, this dignity, appears in two respects. On the one hand, the ministry of our High Priest is located in heaven itself, which is the heart and epitome of created reality; intercession for us there signifies the cosmic relevance of our salvation. And on the other hand, our High Priest ministers in our behalf in the immediate presence of God — literally, "in the face of God" (*tō prosōpō tou theou*, Heb. 9:24). Thus, the shape and meaning of our human lives make a difference to the Ultimate Reality that is the reason and ground of all reality.

A fifth implication of Christ's ongoing intercession is that the church is the commu-

nity of the great High Priest. That is, His ministry, which is the continuing actualization of the atonement made at the cross, is the focus of the church's worship and the basis of its unity. This is the center of its life, the motivation of its mission and the source of its power. The church may have plans and programs, and it may "manage by objectives"; but it knows itself to be the community of the High Priest. It is, therefore, essentially a community that worships, that is concerned more about what He is doing than about what it is doing.¹⁴

As the community of the High Priest, it knows that any kind of human mediation is not only unnecessary, but also impossible; no earthly authorization is required or adequate to establish the ultimate meaning of one's life. Therefore, we can say that there are no priests; there is only the One High Priest. Or we can make precisely the same point in the opposite way: we can say (with Luther and Calvin) that we are all priests; for we are all alike incorporated into His transcendent priesthood, and we are all called to minister divine grace with Him. Thus, we are a community with a High Priest as our Head and with His priesthood as our vocation.

To integrate these five implications into a single idea is to recapitulate the meaning of Hebrews in a single powerful word: *assurance*. "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb. 4:16). Because we can have immediate, direct access to God, because God is still active in our behalf, because our salvation is an objective reality, because human being has transcendent significance and because we are a community that is called to share His priesthood — in short, because of the ministry of our High Priest, we can live in full assurance.

Turning to the other complementary aspect of the high-priestly ministry of Christ, we see equally clear and equally important theological implications of the work of judgment.

In the first place, the fact of judgment means that God takes us seriously, not only

as members of the total reality of human being, but as individual persons. In the "books" mentioned in some of the apocalyptic descriptions of judgment, there are "names,"¹⁵ indicating the transcendent significance of personal identity. We are not merely parts of a larger whole; the meaning of our existence is not finally dependent on the communities (familial, ethnic, religious, national) to which we belong, often with little or no choice in the matter. Although we are certainly influenced by these communities and our relationships to them and within them, our destiny is finally determined by our own decisions regarding the values and ideals with which we identify our individual selfhood. And insofar as eschatological judgment involves the divine confirmation and disclosure of these decisions, our individual lives have a cosmic impact; they are a testimony to our personal evaluation of the issues of the "great controversy" between ultimate good and ultimate evil.

God also takes us seriously as responsible persons whose decisions He will respect even if they contradict His intentions for us and our destiny. So the nature of our final future is determined by our own choices, not God's.

In the second place, divine judgment means that all of our decisions and actions are important; nothing is irrelevant or inconsequential, and nothing is meaningless or worthless. There is significance even in the "idle word" (Matt. 12:36), for our spontaneous, unplanned and un-self-conscious talk is often a distressingly accurate reflection of our inner attitudes and our real identity. Furthermore, most overt actions have some impact on others, influencing their lives in one way or another. And finally, every decision is potentially determinative of eternal destiny, since it can function as a turn from which there is no turning back.

The total inclusiveness of divine judgment is also a reminder that there is significance also in intentions and efforts that seem fruitless. In a world which, even at its best, is distorted by sin, our most diligent work is often unsuccessful and our highest motives may be misunderstood. The judgment, however, affirms the fact that they are not

wasted and that they do make a difference, for the whole of our lives has eternal value.

In the third place, divine judgment means that there is a transcendent moral order, a fundamental moral dynamic, in the created universe. Thus actions, decisions and choices have moral as well as physical consequences. Without such a moral order, truly human existence would not be possible; for humanity is characterized by moral sensitivity and moral responsibility, and neither could occur apart from a moral order.

In this context, it is obvious that a relation to Christ is never merely a verbal claim; it always has behavioral consequences. It may be easy to say that Christ is Lord; but what finally counts is a genuine, and therefore active, commitment to His Father's will (Matt. 7:21). This is why "it is the consistent teaching of the New Testament that judgment will be according to works."¹⁶ It is not, however, what is accomplished that is the basis of divine judgment, but the seriousness of the commitment to act.

“The fact of judgment means that God takes us seriously, not only as members of the total reality of human being, but as individual persons.”

The reality of the moral order means that sin cannot be ignored or taken lightly, either by God or by created moral beings; for sin is inimical to the future security of the universe. Because sin is rebellion against God, it is separation from the only Source of being. Thus, it may be regarded as inherently self-destructive. Because sin is also a misrepresentation of reality and therefore deceptive, it is intrinsically dangerous to other reality. Sin is disastrously contagious. Inasmuch as it is the very nature of God to care for His creation, He reacts against sin to destroy it. So we may also regard the end of sin as an act of divine judgment which radically rejects the sin that has rejected and contradicted God's love. So the heavenly temple is appropriately described as the source of a pronouncement of

judgment and of eschatological plagues (Rev. 14:15; 15:4-5).

In the fourth place, the divine judgment means that sin is not eternal; it is a temporary distortion of the created order. Sin is not intrinsic to the nature of reality, and its efficacy and duration are subject to the limits imposed by God. Often it seems that demonic powers in fact control the world — that evil is stronger than good, that hostility is more effective than love, that selfishness is more prosperous than generosity. Both nature and history seem to produce more brutality and tragedy than creativity and happiness, and the distribution of suffering is wretchedly uneven. But the judgment means that these appearances do not accurately represent the reality of the universe, and that the Enemy does not have the last word. That word belongs to Christ, the High Priest and Judge who "will appear a second time. . . to bring salvation to those who are watching for Him" (Heb. 9:28). The fact of judgment means the ultimate triumph of love.

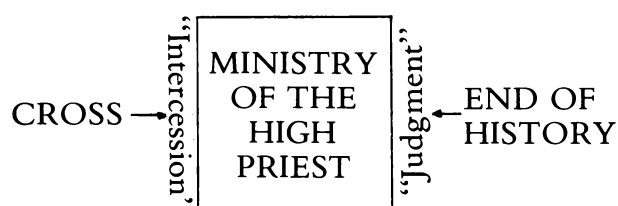
So the divine judgment associated with the ministry of the High Priest in the heavenly sanctuary means, among other things, that God takes us seriously as responsible persons, that the totality of our lives is important, that there is an eternal moral order in the universe and that sin is only temporary in the universe. These implications, while sobering, combine to provide a profound sense of security — the same sense that was the initial intention of the apocalyptic documents which bring together the ideas of the sanctuary, divine judgment and the end of history.

Our further thinking about the Sanctuary may be clarified by the use of a simple conceptual model. The purpose of this model is to understand the relationship of the two complementary aspects of Christ's ministry as High Priest: intercession, as emphasized in Hebrews; and judgment, as pictured in the visions of Daniel and John.

These aspects may be regarded as two sides of the same reality. That is, there is an intrinsic relationship between them, so that we cannot speak of either one of them properly

and adequately without recognizing the reality of the other. Thus, for example, intercession inevitably points to judgment. For intercession is the availability of the salvation made possible at the cross; it is a gift of grace, an act of God on our behalf that is either accepted or rejected, claimed or repudiated, by its intended beneficiary. And the graciousness of the gift makes the positive or negative response to it the decisive eschatological issue. Again, looking at the relationship from the opposite direction, we see that judgment presupposes intercession.

So we can understand intercession as the work of the High Priest viewed from the standpoint of the cross, and judgment as the work of the High Priest viewed from the standpoint of the end of history:



Although the reality will, of course, appear quite differently when viewed from the two different standpoints, it remains the same reality. From either direction, it is the work of the one great High Priest whose priesthood is absolutely unique because His offering was Himself and whose ministry is the continu-

ing actualization of the self-giving love expressed at the cross.

It is thus understandable that when, through the operation of the Holy Spirit, a sense of the end of history is dominant in the religious consciousness, as it was in the biblical apocalyptic visions and again among the Adventists of the 1840s, the work of the High Priest is viewed primarily and properly in terms of judgment. And at the end of history, as the “great controversy” comes to its earthly climax — that is, as the Gospel is preached in its fullness and with unprecedented power and as demonic activity increases in intensity — the awareness of judgment is more profound than ever. Because this climax does not “just happen” on earth, but is the result of God’s own activity in finishing His work, it is appropriately understood as the final work of our great High Priest. While this is not the whole meaning of the ministry of Christ in the heavenly sanctuary, it is a meaning that is both correct and necessary in an authentically Adventist theology of the sanctuary. Yet it is best understood when its essential relation to the intercessory ministry of Christ is kept clearly in mind.

There seems to be no question about the theological or experiential value of our doctrine of the sanctuary. If we take it as seriously as we should and study it as thoroughly as we should, it will reveal a depth we have only begun to realize. It can become for us as exciting and powerful as it was to the earliest Seventh-day Adventists.

APPENDIX: BIBLICAL AND HISTORICAL DEVELOPMENT

Although much of the ground is familiar, it will be useful for us to review the developing understanding of the meaning of the sanctuary, beginning with the biblical materials and continuing through historical, contemporary and Adventist theology.

Biblical development. The whole Old Testament cultic ritual was related to the idea of atonement; that is, it was always a response to, and in some sense a remedy for, the human predicament of guilt and alienation resulting from sin. From the very first accounts, this is the meaning and function of sacrifice — from Cain and Abel through Noah, Abraham, Isaac and Jacob to Moses. The first uses of the words for “atonement” (Heb. *kaphar*, *kippurim*) occur in the instruction regarding the sacrifices for the consecration of the priesthood (Ex. 29:35-37); and the connection of the

entire sanctuary ritual with atonement is further confirmed in the description of various kinds of temple offerings (Lev. 1-7). The ritual climax is the annual Day of Atonement, which involves a ceremony of atonement for the sanctuary itself as well as the people (Lev. 16). Later, with the figure of the Suffering Servant who gives himself as a sin offering (Isa. 53), the idea of sacrifice as the solution to the problem of sin is transposed into a new key.

In the New Testament documents, the understanding of the sanctuary is developed in at least two ways. The first applies the sanctuary symbolism to the mission of Jesus the Messiah. Jesus understands Himself as giving His life “as a ransom for many” (Mark 10:45; Matt. 20:28), that is, sacrificing His body and blood (Mark 14:22-24; Matt. 26:26-28). In the Johannine

literature, Jesus is introduced as the Lamb of God (John 1:29, 36), and then symbolized apocalyptically as a Lamb that has been sacrificed but is now triumphant. The Pauline literature often refers to His death in terms of the sanctuary symbolism: He is the Paschal Lamb (1 Cor. 5:7); and redemption comes through His blood (Eph. 1:7), which is an expiation (Rom. 3:25).

The second way in which the New Testament develops the understanding of the sanctuary is in regard to the sanctuary in heaven. In contrast to the ancient shrines, priests and ceremonies, Hebrews asserts not only the ontological priority of the "true tabernacle" made by God Himself, but also the religious and theological superiority of the ministry of Christ as our High Priest in heaven (Heb. 8-10). Then Revelation adds yet another dimension, involving the sanctuary in heaven with history on earth: the heavenly "tabernacle" (*skene*) is pictured as the object of human blasphemy (13:6), the source of the seven plagues (15:5-6) and a part of the New Jerusalem (21:3); and the "temple" (*naos*) is described as the place of God's throne (7:15) — a place which includes an altar (11:2; 14:17-18), an ark (11:19) and worshippers (11:12); and also a place from which comes eschatological judgment (14:15, etc.) and in which the glory of God is evident (15:8). Several other elements also recall the Old Testament sanctuary: lampstands (1:12), priestly vestments (1:13) and a censer with its fire and smoke (9:4-5).

Historic Protestant theology. In the light of the explicit New Testament affirmation of a sanctuary in heaven and of the ministry of Christ as High Priest there, it is surprising that the subject has received so little theological attention apart from its incidental consideration in commentaries on the relevant passages in Hebrews and Revelation.¹⁷ It has, in fact, played a very small role in the systematic thought of major theological figures.

When Calvin introduced into his *Institutes of the Christian Religion*, and thus into Reformation thought, the idea of the threefold office (*munus triplex*) of Christ as prophet, priest and king,¹⁸ he understood the priesthood as having two principal components: (1) Christ's death, which blotted out our guilt¹⁹ and abolished the ceremonies of the Law,²⁰ and (2) His continuing intercessory ministry, which reconciles us to God and opens up for us a way into His presence,²¹ but which is denied by the sacrifice of the Mass.²² But Calvin also saw in Christ's priesthood two additional implications: (3) His identification with us in our infirmities,²³ and (4) the priesthood of believers.²⁴ Although Calvin recognized the objective reality of the heavenly sanctuary, he interpreted the reference to "the greater and more perfect tabernacle" (Heb. 9:11) to be a symbol of the physical body of Christ.²⁵

At about the same time, the Lutheran theologian Melancthon offered a summary of Christ's functions (*officia*) as high priest:

(1) He proclaims the gospel. (2) He offers sacrifice for us. (3) He always prays for us. . . . (4) He also has the office of blessing, and He blesses not only by announcing the remission of sins but also by the fact that He Himself takes away sin and death, and returns life, since He is the living Logos of the eternal Father.²⁶

While this description of Christ's priestly service is

similar to Calvin's, it adds a "life-giving" element that increases its experiential relevance.

If the seed of a theology of the high-priestly ministry of Christ was planted by Calvin, its most noticeable growth occurred in the writings of his Puritan descendants in seventeenth-century England.²⁷ For them, this ministry was essential to human salvation, for it was this that made possible the spiritual growth of the Christian, especially through forgiveness but also through the guidance and persuasion of grace. In this connection, the Puritans developed a detailed typological understanding of the Old Testament sanctuary, which for them symbolized both the mission of Christ and the sanctuary in heaven. The heavenly sanctuary was thus regarded as certainly real, although not necessarily corresponding to its earthly shadow in regard to form and material. The Puritans noted the importance of the Day of Atonement, which they interpreted partly in juridical terms. But most of all, Christ's ministry as a heavenly high priest meant the assurance of God's interest in human lives and the impossibility of any meritorious human work of mediation.

Contemporary theology. In the twentieth century, Karl Barth has written extensively on almost every theological topic, including the Sabbath;²⁸ but he discusses the high priesthood of Christ in heaven only in two brief passages in his *Church Dogmatics*. In one, he emphasizes the exclusiveness of this priesthood, "for which there is no parallel," because Christ "is not only the One who offers sacrifice but also the sacrifice which is offered." Barth notes further that we can describe Christ's work either as His "high-priestly work" or as His "judicial work," and that either way "we shall mean and say exactly the same thing."²⁹ In the other passages, Barth stresses the continuation of Christ's ministry in our behalf: "He not only did but does stand before God for us," so that "today, now, at this very hour, [He is] our active and effective Representative and Advocate before God, and therefore the real basis of our justification and hope."³⁰

Other contemporary theologians have even less to say about our subject. Emil Brunner, first in his *Christology, The Mediator*, and later in *The Christian Doctrine of Creation and Redemption*, merely translates the traditional triplex form into the corresponding functions of revelation, reconciliation and dominion; he does not otherwise consider the idea of Christ's priestly ministry, much less the idea of a high-priesthood in heaven.³¹ And when G. C. Berkouwer devotes a chapter of *The Work of Christ* to the threefold office, he is more interested in the significance of triplicity as such than in the meaning of each element;³² he expounds Christ's priesthood only in terms of sacrifice, with no discussion of intercession at all.³³ To a small extent, however, the lack of systematic theological reflection on the ministry of Christ as high priest is reduced by the contribution of theologically inclined commentators on Hebrews, such as Wescott, Bruce and Cody.³⁴

Adventist thought. From the preceding brief survey, we may conclude that there is some significant theological precedent for our interest in the sanctuary in heaven and in the ministry of Christ as High Priest and our conviction that this is an important part of the total activity of God for our salvation. We may also conclude that the further development of a theology

of the sanctuary is a proper continuation of a long and distinguished (if also intermittent) history.

About a century and a half ago, Adventism integrated into its understanding of the sanctuary symbolism not only the Christological emphasis of the Letter to the Hebrews and of Puritan theology, but also the historical and eschatological emphases of biblical apocalyptic, including the prophecies of Daniel as well as Revelation, interpreted along the lines of the Advent expectation of 1844. Thus, in the light of Leviticus 16, Hebrews 8-10 and Daniel 7-9, two further, related ideas emerged. First, the ministry of Christ in the heavenly sanctuary was seen to involve two aspects — intercession and judgment, corresponding respectively to the usual, daily ceremonies in connection with the Holy Place of the Old Testament sanctuary, and to the annual Day of Atonement ceremony in connection with the Most Holy Place. Second, these two aspects were understood to be distinguished temporally, with the latter phase identified as an eschatological Day of Atonement or “cleansing of the sanctuary” beginning after the prophetic period of 2,300 evenings-mornings understood as historical years (Dan. 8:14).

In relation to this interpretive development, there was a need to clarify the meaning of the heavenly sanctuary itself and of its “cleansing.” Thus, Ellen White explained that “the sanctuary in heaven is the

very center of Christ’s work in behalf of men,” and that His intercession there is “as essential to the plan of salvation as was His death upon the cross.”³⁵ Concerning the eschatological “cleansing” of the heavenly sanctuary, she identified two major elements. On the one hand, it involves “an examination of the books of record”; its purpose is “to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement”; and it “must be performed prior to the coming of Christ to redeem His people.”³⁶ And on the other hand, the “cleansing” of the heavenly sanctuary is also the ultimate meaning of the ancient ritual of the scapegoat: “the removal of sin from the heavenly sanctuary and the placing of those sins upon Satan,” which is involved in “the final purification of the universe from sin and sinners.”³⁷

Suggestions subsequently came from various others such as W. W. Prescott, who interpreted the “cleansing” in terms of a restoration of a correct understanding of the gospel after a long period of papal distortion;³⁸ M. L. Andreasen, who associated the “cleansing” with a vindication of God in the lives of a generation of people who live without sin;³⁹ and Edward Heppenstall, who understood the “cleansing” to be “a loving revelation from Christ of the righteous decisions in favor of those who have trusted in Him.”⁴⁰

NOTES AND REFERENCES

1. Ellen G. White, *The Great Controversy* (Mountain View, Calif.: Pacific Press Publ. Assoc., 1950), p. 423. Hereafter referred to as *GC*.

2. Cf. Hiram Edson, untitled manuscript fragment (Heritage Room, James White Library, Andrews University), pp. 8-9.

3. *GC*, 423.

4. Cf. P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids: Eerdmans, 1977), pp. 103-35; Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, 4 vols. (Washington: Review and Herald, 1961-62), 1:97-113.

5. Cf. Ernest R. Sandeen, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930* (Chicago: University of Chicago, 1970); Edwin S. Gaustad, ed., *The Rise of Adventism: Religion and Society in Mid-Nineteenth-Century America* (New York: Harper and Row, 1974); Leon Festinger, Henry W. Riecken and Stanley Schacter, *When Prophecy Fails* (Minneapolis: University of Minnesota, 1956).

6. E. g., books related to judgment, Dan. 7:10; 12:1; Rev. 20:12; “book of remembrance,” Mal. 3:16; “the book of life,” Phil. 4:3; Rev. 3:5, 13:8, 17:8; 20:12, 15; 21:27.

7. *GC*, 489.

8. Cf. Jack W. Provonsha, *God Is With Us* (Washington, D.C.: Review and Herald, 1974), pp. 29-39.

9. Thus there is a relationship between the meaning of the high priestly ministry of Christ in the heavenly sanctuary and the meaning of the Sabbath, which also symbolizes both the holiness of God and our relationship to Him.

10. Cf. Edward Fudge, *Our Man in Heaven: An Exposition of the Epistle to the Hebrews* (Grand Rapids: Baker, 1973).

11. This is not my own phrase, but I have been unable to locate the source.

12. The continuing experiential impact of the cross is significant evidence of the validity of Christian truth claims. While the evidence of religious experience in general has often been noted, as by A. E. Taylor, “The Vindication of Religion,” in *Essays Catholic and Critical*, ed. E. G. Selwyn (London: SPCK, 1926), pp. 70-81, and David Elton Trueblood, *Philosophy of Religion* (New York: Harper, 1957), pp. 143-58, this particular point has not received the attention it deserves.

13. William G. Johnsson, *In Absolute Confidence: The Book of Hebrews Speaks to Our Day* (Nashville: Southern Publ. Assoc., 1979), p. 95.

14. Here again, the theological interrelationship between the Sabbath and the sanctuary become evident, for the Sabbath, too, is a matter of worship and of attention to the activity of God.

15. Dan. 7:10; 12:1; Rev. 20:12-15.

16. Leon Morris, *The Biblical Doctrine of Judgment* (Grand Rapids: Eerdmans, 1960), p. 66. Cf. Matt. 16:27; Rom. 2:6; 1 Cor. 3:8; Rev. 22:12.

17. E. g., Heb. 2:17-18; 4:14-16; 6:19-20; 8:1-6; 9:11-14, 23-38; 10:11-22; and Rev. 7:15, 11:1-2, 19; 14:15; 15:5-8; 16:1, 17.

18. Calvin, *Institutes*, II.xv.1; “The Catechism of the Church of Geneva,” in *Calvin: Theological Treatises*, trans. J. K. S. Reid, Library of Christian Classics, vol. 22 (Philadelphia: Westminster, n.d.), p. 95. Calvin acknowledged that “the papists use these names, too,” and perhaps he was referring to Thomas Aquinas, *Summa Theologiae* III.xxii.2: “Other men have this or that grace bestowed on this or that one, but Christ, as being Head of all, has the perfection of all graces. Wherefore, as to others, one is a lawgiver, another is a priest, another is a king; but all these

concur in Christ as the fount of all grace.”

19. Calvin, *Institutes*, II.xv.6: IV.xiv.21.
20. Calvin, *Commentary on Hebrews*, “Theme”; *Calvin’s New Testament Commentaries*, vol. 12 (Grand Rapids: Eerdmans, 1963), pp. 1, 3.
21. Calvin, *Institutes*, II.xv.6; III.xx.17-20; IV.vi.2; “Catechism,” p. 96; *Commentary on 1 Timothy 2:6*. Cf. Paul van Buren, *Christ in Our Place: The Substitutionary Character of Calvin’s Doctrine of Reconciliation* (Edinburgh: Oliver and Boyd, 1957), pp. 89-91.
22. Calvin, *Commentary on the Psalms*, 51:9.
23. Calvin, *Commentary on Romans*, 9:3; *Commentary on Hebrews*, 2:17.
24. Calvin, *Institutes*, II.xv.6: “Catechism,” p. 96.
25. Calvin, *Commentary on Hebrews*, 9:11.
26. Melancthon, *Annotationes in Evangelium Matthei*, caput 16, *Corpus Reformatorum* 14:889-90; translation supplied.
27. Cf. Bryan W. Ball, “A High Priest in Heaven,” a chapter in a forthcoming book which deals with Puritan antecedents to Adventist theology. The most important primary source is John Owen, *An Exposition of the Epistle to the Hebrews, With Preliminary Exercitations*, 4 vols. (Edinburgh: Johnstone and Hunter, 1854), 1:512-27; 2:3-259; 3:465-86; cf. also *The Works of John Owen*, ed. William H. Goold, 16 vols. (Edinburgh: Johnstone and Hunter, 1850-53; London: Banner of Truth Trust, 1966), 12:397-411.
28. Karl Barth, *Church Dogmatics*, 4 vols. in 13 (Edinburgh: T. and T. Clark, 1936-69), 3/1:98-99, 213-28; 3/4:47-72. Barth, Puritan theology, and Seventh-day Adventism are all distinguished by their

attention to both the Sabbath and the high-priestly ministry of Christ.

29. Barth, *Church Dogmatics*, 4/1:275-77.
30. *Ibid.*, pp. 314-16.
31. Emil Brunner, *The Mediator* (Philadelphia: Westminster, 1934), pp. 399-590; *The Christian Doctrine of Creation and Redemption, Dogmatics*, vol. 2 (Philadelphia: Westminster, 1952), pp. 270-315.
32. G. C. Berkouwer, *The Work of Christ* (Grand Rapids: Eerdmans, 1965), pp. 58-87.
33. *Ibid.*, pp. 80-85.
34. For the purposes of the enterprise advocated here, some of the most useful in English are Brooke Foss Westcott, *The Epistle to the Hebrews* (New York: Macmillan, 1889; reprinted Grand Rapids: Eerdmans, 1977); F. F. Bruce, *The Epistle to the Hebrews* (Grand Rapids: Eerdmans, 1964); Alfred Cody, *Heavenly Sanctuary and Liturgy in the Epistle to the Hebrews* (St. Meinrad, Indiana: Grail Publications, 1960).
35. GC, 488-89.
36. GC, 422.
37. Ellen G. White, *Patriarchs and Prophets* (Washington, D.C.: Review and Herald, 1958), p. 358.
38. W. W. Prescott, “Our Time and Work from the Prophetic Standpoint,” *Review and Herald*, 16 December 1909.
39. M. L. Andreasen, *The Sanctuary Service*, 2nd ed. (Washington, D.C.: Review and Herald, 1947), pp. 299-321; *The Book of Hebrews* (Washington, D.C.: Review and Herald, 1948), pp. 417-70.
40. Edward Heppenstall, *Our High Priest: Jesus Christ in the Heavenly Sanctuary* (Washington, D.C.: Review and Herald, 1972), p. 179; cf. pp. 157-85.

Interview With Desmond Ford

by Adrian Zytkoskee

The following is a shortened interview with Dr. Desmond Ford conducted in his home in Newcastle, California, on September 23, 1980.

SPECTRUM: After 30 years in the ministry of the Seventh-day Adventist Church, how did you feel when you actually received

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word that you were no longer a minister in the Adventist Church?

FORD: It did not come as a surprise because Australia had pledged itself to follow the counsel of the General Conference, but I suppose it is impossible to answer your question properly — unless I briefly touch on the theology of church ordination. The Seventh-day Adventist movement is a divinely raised movement to do a special work, but the church is a much bigger thing. It is composed of all who trust in Jesus Christ and His merits, and the ministry, according to

the New Testament, is a priesthood of all believers. While some are delegated to specific tasks of leadership, the New Testament knows no such division as between laity and clergy. That was brought in as a part of the great medieval apostasy which resulted in the blunting of missionary endeavor for hundreds of years. A professional elite was given the task of spreading the gospel. One of the missing links in twentieth-century evangelism is the failure to restore the New Testament witness about the nature of the church, the nature of ministry and the stress on the priesthood of all believers.

As far as I am concerned, I think of the poet Whittier's words, "Mine, the mighty ordination of the pierced hands." While there is definitely a regret, because of the bonds of fellowship with my brethren in the ministry these many years, it would be untrue to say there had been emotional trauma involved, because I see the issue of church and ordination in terms of New Testament positions, rather than traditional ones.

SPECTRUM: Let me then ask you a very practical kind of question. You must have many things to consider in regard to your future. For example, are you going to get retirement benefits? What kind of arrangement has been made with you?

FORD: I have not yet received any official statement on this matter. But the Australian way of providing sustentation is quite different from that in America. In Australia, it is not inevitable. Sustentation is given at the discretion of the church to those whom it considers have remained loyal Adventists until they reach retirement age. I think the brethren plan to make some sort of settlement with me whereby they will give me so many months wages as a final settlement, or a lesser amount with a promise of some type of sustentation if my behavior until I am sixty-five could be classified by them as being that of a good Adventist.

SPECTRUM: What are you going to do now?

FORD: I was invited by Dr. Zane Kime to join with his health education center. He plans very soon to hold public meetings, and we hope that these meetings will become a

source of providing listeners for gospel meetings that I will hold separately. In addition, Dr. Kime hopes that we can start a radio and television series on the gospel if the Lord opens the way. Our work will be largely for non-Adventists to offer them the gospel of the grace of Jesus Christ, though Adventists will be welcome.

SPECTRUM: Will you have any problem as far as a visa is concerned? You are here, I assume, on some kind of temporary visa from Australia.

FORD: Yes, our visa has run out and we do have a problem about securing a permanent visa. As you know, these are not easy to get. An employer has to prove that he cannot

“As long as we treat the church people as children, they will behave like children and not gather to themselves the burden a responsible adult should carry. . . .

get a nonalien who could do the job he has in mind. This is a difficult matter, but we trust the Lord will work it out if He wants us to be here.

SPECTRUM: I would like to go back now to that fateful meeting of October 27, 1979, when you accepted our invitation to speak at the Forum meeting at Pacific Union College. Do you regret that you accepted our invitation?

FORD: I regret that many good people have been hurt by what I have said, but I could not truthfully say that I regret taking the meeting. It seems to me this trauma was necessary to lead a Laodicean church to a deeper biblical study of topics long held as foundations, but which have received no treatment for many years. The subject of the sanctuary and the investigative judgment is not preached in the church, and scholars have not written on it for decades, with the sole exception of Dr. Heppenstall, whose presentation was hardly traditional. These have become dead-letter doctrines in the church, yet we hold them at the masthead when they are threatened. I regret that I have been the cause of bringing sorrow to many sincere people

by making it appear that I was disloyal to the church, when actually it was a loyalty to the church that led me to make the statement. But I do not regret taking the meeting, because I believe it will bring good in the long run as men and women are led to study the Scriptures again on the Bible relationships among the themes of the Old Testament sacrificial system, prophecy and the gospel.

SPECTRUM: Do you think that meeting was the reason you have been deprived of your ministerial credentials, or were there other reasons?

FORD: I think it would be too simplistic to say that the talk was the reason. You and I have heard many strange things said in some Forum meetings. As a matter of fact, I think I was told that this was the place to say something that perhaps could not be said elsewhere. Probably the basic reason is that there have been many opposed to my stress on the primacy of justification, and it has not proved possible to expel me on that basis, though many have felt over the years that I should be, because this stress, too, seemed a challenge to traditional Adventist thought. Over the years, I have had a lot of opposition in this area. I think that there are some good, earnest Adventists who feel that it was providential that I spoke as I did in that Forum meeting, thus giving a lever for my removal from the ministry. To their mind, that could only be a blessing and a safeguard.

SPECTRUM: One of the criticisms that has been made quite frequently is that if you had not allowed your sanctuary manuscript to get out, the church would have been able to solve this problem in a more quiet and satisfactory way. How do you respond to this accusation that you are not really playing as a team man?

FORD: I did not leak the document; I had never at any time given the document or sections of it away to anybody. I have been very, very careful and have very close, intimate friends who would have loved to have had the document ahead of time, or chapters of it, but the document did not get out through me. However, it would seem to me that it is a medieval mentality to think that

truth can be kept in a corner or that even criticisms about truth can be kept in a corner. As long as we treat the church people as children, they will behave like children and not gather to themselves the burden a responsible adult should carry in taking the gospel to the world.

SPECTRUM: It sounds as if you do not regret having spoken as you did on October 27, but let me ask you this question, which is probably not a fair question for anyone: If you had the last year to live over, thinking about the Forum meeting, the manuscript, Glacier View, all of that, would you have done anything differently?

FORD: Most things I do, I do very imperfectly, and I am conscious of that all the time. But as regards conscious volition and choices, I doubt if any major choice would have been different. I have been very grateful that the church has taken the matter seriously. I think a lesser administrator than Elder Wilson would have swept it under the rug and ignored it. I was grateful for the opportunity the General Conference gave me to write the manuscript. I only have praise for Elder Wilson's attitude through that time. I am quite grateful for the year, and I would not consciously have chosen otherwise.

SPECTRUM: Time and again during the past few weeks, you have expressed your confidence in our church leaders. Do you maintain this confidence, or do you feel they treated you unjustly?

FORD: No, I do not feel they treated me unjustly. I have confidence in their well-meaning intentions. I do not have great confidence in some of their understandings of the Bible. I must be frank about that. My experience in mixing with administrators from the top down is that these men mean well, but are tremendously busy. In other words, the urgent takes the place of the important. An administrator is like a man in a swamp with his rifle raised, picking off the alligators one by one as they come toward him, instead of being able to get out and drain the swamp. It is the great gulf fixed between administrators and scholars that is the root of the problem. I see no malice in the men who dealt with me. I have the highest of regard for the men with whom I associated.

SPECTRUM: To follow up on your analogy of the swamp, I am wondering if there is not wisdom in getting out of the swamp when there is an opportunity offered. Some have thought that such an opportunity occurred on Friday morning at Glacier View, when we understand that you had already indicated that you could support and preach the consensus statement as you understood it and it was voted by the people there. In your judgment, why wasn't the process ended there? Why didn't everyone just go home and say, "We have problems that need further study, but we have unity on the important issues"?

FORD: I expressed my willingness to bury the sanctuary topic. I mentioned to the brethren in whole assembly there that I had only spoken publicly on the issue once in 30 years and that by request. On Friday afternoon, I expressed, to the brethren that met with me, a little group of administrators (there were no scholars there), that I was quite happy with the essence of the consensus statement and could preach it in sincerity. This they found very hard to believe. So it seems to me that there must have been some other issues.

SPECTRUM: I would like to come to those other factors in a moment, but first one more question regarding the process at Glacier View. How could the brethren have responded differently to the events at Glacier View? What do you think you might have done differently if you had been Elder Neal Wilson?

FORD: I suspect I would have made many more mistakes than Brother Wilson. I am a very poor administrative type. But I do hope someone would have said to me, "Des, don't dare make a decision in PREXAD as to whether a man is a heretic unless you have biblical scholars present. Don't dare make a decision about heresy unless you are sure you have the actual data from the men that are involved in it all day, every day. Don't dare do it on the basis of what administrators say." I think this, perhaps, is the greatest problem in the situation. Of course, it is easier for me to be critical than correct, and I can only say, had I been in Neal Wilson's

place, I might have made a dozen such mistakes.

SPECTRUM: In the months prior to Glacier View, I heard you indicate several times your belief that the theologians and biblical scholars in the church were in essential agreement with your position, yet published reports from Glacier View seem to indicate the opposite. Was your assessment of the scholars' position in error?

FORD: I would agree with Dr. Ray Cottrell's appraisal of that situation. He has gone on record as saying that 90 percent of the

"I was quite happy with the essence of the consensus statement and could preach it in sincerity. This they found very hard to believe."

scholars would agree with the main essence of my positions. I know personally, from talking to these men over a period of about twenty-five years, where many of them individually stand. Now I could name men that do not stand where I stand — for example, the men whom I understand had the most to do with the special issue of *Ministry*, men such as Drs. Shea, Hasel and Damsteegt. These are diligent scholars whom I personally respect and who would not agree with my positions. But they are a minority. I am quite certain that the majority of theologians and biblical scholars do hold the major positions that I hold, and I could name the men who have individually told me so. The real problem with Glacier View is that these scholars did not feel that in an hour or two a day in the large meetings over four days they had any chance of educating those who had not previously been confronting the issues. The scholars spoke up more freely in the small committees, but some of the things they said were not understood. The reaction of the scholars since Glacier View shows that this assessment of mine is correct. There have been letters, as you know, from several of our educational institutions and from individual scholars which have protested that the administrators did not rightly interpret the

low-keyed protests uttered in the small committees.

SPECTRUM: You mention the low-keyed protests. You suggested that it would have been ineffective for them to state their positions in the large meetings. Yet, since the issue of your employment in the church was involved, should they have spoken up more boldly?

FORD: I cannot really be the judge of that. I should say, in favor of the scholars, that they did not really think that I was going to lose my credentials. I am quite sure the majority of scholars never thought my credentials would be involved. It seems to me, from the reaction of scholars who talked to me, that no one thought of the Friday afternoon meeting as a meeting where an ultimatum would be given to me and things would be at all finalized. I guess the scholars were influenced by the fact that Elder Wilson had said on the back of the *Review*, "This will not be a trial of Desmond Ford," or something to that effect. I would like also to say, on behalf of the scholars, that there were men like Jack Provonsha who spoke out very frankly. For example, he said in the big committee words to this effect: "I don't agree with Des's position on forensic justification, but I do agree with most of Des's manuscript. I couldn't teach the investigative judgment the way I was taught it."

SPECTRUM: Many people, Des, after reading your response to the letter that you received from the Australasian Division, have been unable to understand why the General Conference recommended, despite your apparent effort to be responsive and conciliatory, that Australasia remove your credentials. Someone said to me that there must be a missing link somewhere that would help him to make sense of this sequence of events. I have a feeling that the missing link is best found by looking at the role and influence of Robert Brinsmead as it relates to our church and its leaders. Is such an analysis valid? If so, can you clarify for me and for our readers exactly why Brinsmead and your relations with him seem to be so important?

FORD: This is a sensitive area and probably a key area as you have suggested. It is true that for a long time I have been under pressure to speak against Robert Brinsmead publicly. I have refused to do this. It is helpful to know a little bit of the background. I first met Robert Brinsmead when the division called me back to Avondale College to complete a degree after about seven years in evangelism. At that time, Robert, following extreme traditional Adventism, believed that a type of perfection somehow had to be reached by the time probation closed; otherwise we would never be able to stand without a mediator. For the next ten or eleven years, I fought Robert very strongly and we lost hardly anybody from the ministerial working force or the student body at Avondale, though the Brinsmead literature was pouring into the college over the period of a decade. It should be noted that while I engaged in polemics with Robert, we were not personally alienated. He and I met on various occasions to make sure we understood each other.

Some years later, when I was in England, the brethren called me to be present in Washington, D.C., at a week of meetings involving General Conference officials and Robert. After I got back to England, Robert wrote me and said that he had given up his old perfectionistic teachings — the doctrine in which the unconscious mind was the sanctuary to be cleansed by the latter rain in connection with the investigative judgment. He had given all that up and I rejoiced. It should be noted that among the last published statements regarding the church and Brinsmead was a statement that conversations between the church and Brinsmead were proceeding in an amiable manner. And probably, I was in some sense the most amiable. While opposing Bob's old positions, I knew him best and understood his positions best. But then we fell afoul of the *Review*, which seems to have disinterred the perfectionistic bone that Robert had buried and was flaunting it before the *Review* readership right throughout the world. While the *Review* in the sixties had opposed perfection, the *Review* in the seventies advocated perfection and, also, the sinful nature of Christ. So these issues have caused an upheaval right

round our world field and it seems, to many, that Bob and I are in collusion to wreck the church. This has never been true at any time. Bob and I have maintained an open attitude and I find he has been most thoughtful in not trying to embarrass me. We have had almost no contact during the past year.

He and I do not agree in everything. Bob has taken some positions on apocalyptic that I think may only be tentative on his part, but with which I wholeheartedly disagree. He has taught such things as the white horse in the seals as anti-Christ, and I think that is a rather pivotal part of prophecy. I retain our traditional position — that the white horse represents the gospel going forth. It may be that we may differ on some aspects of mil-

“We have a wrong attitude toward Ellen White and a wrong attitude toward the Bible, because we make it secondary to Ellen White.”

lenialism. So while Bob and I may disagree, we have been able to disagree without being disagreeable. The brethren find that hard to understand. The General Conference asked me years ago to write a book against Bob, which I did. There was one particular point in the book with which someone on the committee disagreed, so it was never printed; it was just circulated in xeroxed form. Bob answered that book, but he answered very courteously. There was no personal antagonism. But many people have forgotten this past, and the fact that now I do not find it in my heart to damn Bob is looked upon as a very heinous thing by administrators. They would stress the necessity of being loyal to the Church. It seems to me that Bob Brinsmead is still loyal to the truth of the church universal as he understands it. The reason he was not re-baptized as Elder Pierson recommended, was, because to quote his own words, “I made many mistakes, did some things I regret, but I never apostatized from Christ.” And I’m prepared to take that statement at face value. I could not find it in my heart to go publicly against Bob, lest it be

misunderstood as though I were trying to repudiate his emphasis on righteousness by faith. I can only say I agree wholeheartedly with that emphasis.

SPECTRUM: On the organizational point, some of us have heard that Bob Brinsmead is in the process of organizing another church; that it will actually be incorporated, and have a name. Have you heard anything like that? And how would such a development affect anything that you have previously said?

FORD: I have heard all kinds of rumors, and I have read one statement that Bob has written about a call for a new church structure. I heard the rumor that he was going to announce in Australia a call to a congregational system, but when I inquired of one of his close associates, I was told that he had made no such announcement to the press. I do think that Bob was planning to call a meeting in October in southern California to discuss a congregational church. I was invited to attend by someone who was planning to go, but I told them I would not be there because I thought that would be misunderstood. I think Bob himself might feel this is premature. My own attitude is that I want to be loyal to the church and do all I can to reform it from inside. I do not want to do anything that could be construed as a malicious action toward the administrators or the organization. When I think of the many young men who have phoned me asking if they should pull out — start congregational churches — I have advised all of them, “Don’t do it, stick with the church.” But I have to admit they have something of a case, when they say, “Hey, look, we have a hierarchical structure in which the place of the laity is not given its due weight. We’re contrary to the New Testament in this thing.” In addition, the church has been very, very slow in the gospel emphasis and even allowed the official church paper to give antirighteousness by faith material in issue after issue during the last decade. Some say to me, “How can we be true to Christ, who is the truth, and yet be true to the organization?” My only plea with them is that Christ has always been patient with His people and He’s been patient

with us as individuals. I have pled with those young men to be patient. So my desire is to do all that I can to help changes come from within. At this point, I have no plans of starting some new organization or anything like that.

SPECTRUM: What will become of your sanctuary manuscript now?

FORD: There are people on both the East Coast and the West Coast who want to print it. I have no certainty that it will be done. Some of these people have inquired of the legal situation, and while there hasn't been absolute certainty, the weight of the evidence seems to be that the author has the copyright, especially inasmuch as there was no contract between me and the General Conference in regard to a copyright and the General Conference, itself, did not copyright it. I would not be opposed to the printing inasmuch as all public discussion so far has been on procedure, rather than on the doctrine. I have listened to tapes from Australia and tapes from America where reports have been given on Glacier View and none of those reports ever discuss the doctrinal issues. So, it seems to me that the discussion of doctrine has not proceeded very far and, for that reason, I would not be opposed if the sanctuary manuscript appears.

SPECTRUM: I understand you are also writing a book on Revelation. How is that book coming, and when can we expect to see it?

FORD: That book was finished over a year ago, except for a few minor changes. I expect that it should be out within six months. F. F. Bruce of Manchester University has kindly written an introduction for this book, as he did for the Daniel commentary, and I have been grateful for that. You may be interested to know that for years one of the typical charges in Australia and America against me is that I have copied the futurism of Professor Bruce. The truth is, of course, that F. F. Bruce is not a futurist; he does not believe, among other things, that in the last few years of time, the sacrificial services will be resumed in the temple at Jerusalem. Actually, Bruce's main concentration is on the original meaning of the prophecies to the people who first received them. My own position is, I

think, akin to Ellen White's, if I understand her correctly, that prophecy has an immediate meaning to the people who receive it, has a continuing application in later ages, and has a final application in the future. I have never taken the position that the prophecies apply only to the future. So it is that when Ellen White talks about the second advent sermon of Matthew 24, she applied it to 70 A.D., she applied it to later historical events, and she applied it to the end of time; and that's my own position.

SPECTRUM: Do you have any preliminary reactions to the issue of the *Ministry* that analyzes the Glacier View meetings?

FORD: The *Ministry* is to be congratulated for acknowledging the importance of the present discussions. The editor, an esteemed friend, has conscientiously done his best in giving the background, but I wish his picture of the pre-Glacier View Committee had revealed that most of the members, most of the time, did not bother to write the required chapter critiques. Similarly, the majority had little or nothing to offer orally. Protests brought no improvement.

I am forced to agree with the reaction of many of our university and college teachers who have voiced their dismay at the one-sidedness of the anonymous *Ministry* presentations. There is an obvious reluctance to admit the significant divergence by the consensus statement from the traditional arguments, and there is a similar veiling of the facts as to where most of our scholars stand. Worst of all, the biblical testimony on the key issues is sadly truncated and misused.

Furthermore, though I am accused of taking statements out of context, the proffered evidence does not support the oft-repeated charge. For the main areas, readers should go to my manuscript to read the extracted sentences in their original context. For an example, notice the top of column three on page 61 of the *Ministry*. A bald denial is offered ("none of these statements," etc.), and mere assertions, but no evidence. As all can verify, and as claimed by my manuscript, the *Acts of the Apostles* (p. 33) does specifically apply the Day of Atonement ceremonial to Christ's incarnation and death as well as to his coming again. The *Signs of the Times* 1905 statement

does affirm that Christ's entrance into the most holy took place at his ascension, and the *Testimonies* (vol. 4, p. 122), by their cleansing of the sanctuary reference, do indicate the same. Similarly, *The Desire of Ages* (p. 756) applies Hebrews 10:19, 20 (concerning the high priest's entrance into the most holy through the veil) to the cross-ascension event.

The *Ministry* perpetrates its own heresy on Daniel 8 by saying that Antichrist comes into the investigative judgment. That is not the traditional position, and had the brethren forgotten that the little horn applies also to pagan Rome?

A serious instance of bias is found in the omission of Glacier View documents which contradict the doctrinal stand of the *Ministry* — namely those by Cottrell and Haloviak. It is difficult to excuse such obvious partisanship.

SPECTRUM: What do you think is going to happen in the next decade as far as the church is concerned?

FORD: Well, I am not a prophet or a son of a prophet, but it seems to me that everything hinges on whether the church will humbly accept the rebuke of the True Witness to the Laodicean people, who think they are in need of nothing. It will depend on the church whether the church will repent and give the gospel its true place — first, last and best in everything, whether preaching law, prophecy, or doctrine. All must be made to revolve around the cross. It seems to me that the church which has fought tradition in Roman Catholicism and has avowed by its Sabbath position that it is opposed to tradition, that this church, itself, has sinned by its traditionalism. At Glacier View, I mentioned about a dozen key areas where we had changed our doctrinal position over the years: areas such as the Trinity, person of Christ, deity of Christ, personality of the Holy Spirit, Armageddon, role of Turkey, interpretation of the daily in Daniel 8, and many others. Yet, the church always opposes change and, today, when a new area is offered for investigation, we are in danger of doing what we have done in all these other areas, taken decades and decades. Do you know that it took the church 60 years to lose

its antitrinitarianism! It took the truth on the daily 50 years to become established, and there are still some who don't accept it! So we are really traditionalists despite our boast over the Sabbath.

We have not done what Ellen White repeatedly told us to do, make the Bible our only foundation of doctrine. She never meant that her writings should be used for doctrine. We are guilty of idolatry. We have taken a good gift and abused it. We have given Ellen White a position she never claimed. She certainly did claim that God spoke to her in a way He has not spoken through us, and I believe that claim. But she never ever claimed to be the basis of doctrine. We have a wrong attitude toward Ellen White and a wrong attitude toward the Bible, because we make it secondary to Ellen White. We interpret the Bible through Ellen White, so we make the Bible the lesser light and, unless the church repents, the next decade is going to be very dim indeed. We have become lazy in Bible study. In our lesson quarterlies, we give a text and then we explain it all through the Spirit of Prophecy. We forget the clear testimony of history. W. C. White said that his mother took her doctrinal expositions from denominational literature. So on the sanctuary, she copied Uriah Smith — phrases and paragraphs. I have documented that in my thesis. Ellen White did not set out as a pioneer in doctrine. She changed many doctrinal positions. She changed her view on pork as a food. In *Testimonies*, Volume 1, she forbids men to forbid it to be eaten, while later she says it should not be eaten. She changed her position on the observance of Sabbath from 6 p.m. to 6 p.m. when Bible evidence was shown for sundown to sundown observance. She changed her position on the law in Galatians. In *Sketches from the Life of Paul* she said it was the ceremonial law. After 1888, when she was challenged on her new designation of it as the moral law, she said, "I'm willing to be taught by the humblest of my brethren." She also changed her position on the covenants. These changes show that she did not intend her past statements to be used as an *imprimatur* of doctrine. I believe she does have teaching authority, but it is teaching author-

ity that is supportive of what is clearly laid down in Scripture.

So here is the future for the next ten years. What will we do with the relationship between Ellen White and the Bible? What will we do with the primacy of justification? Will we give it primacy even in our evangelistic work? Will we cease from our sin of counting

heads as David did, which brought the wrath of God upon him? Statistics have a place but when statistics are used as the motivation for soul-winning work, instead of the cross of Christ, God may treat us as He treated David. So it seems to me that the next decade revolves around our attitude to the cross, the scripture, and to Ellen White.

Ford Dismissal: Reactions and Response

An Open Letter to President Wilson

This letter was forwarded to Elder Wilson with 39 signatures. It was formulated during the summer break at Andrews University when the greater part of the student body was on vacation. It therefore represents only a portion of the interested parties. The letter was prepared in consultation with Seminary faculty.

September 10, 1980
Dear Elder Wilson: We are pastors and scholars at Andrews Theological Seminary who are deeply concerned for the unity of the church. As Seventh-day Adventists committed to the church and its pursuit of truth, we wish to express our appreciation to you for convening the Glacier View Conference. We have not envied you your difficult task. Nevertheless, because of our love for this church we deplore the rending asunder of Christ's body by what we consider to be the unjust recommendation that Dr. Desmond Ford not be employed in denominational service. This was improper for these reasons:

1) The two consensus statements unanimously voted at Glacier View by his peers were accepted by Dr. Ford. He was therefore in harmony with his brethren.

2) These consensus documents actually af-

firm Dr. Ford's major biblical concerns. For instance they concede:

- 1) The book of Hebrews pictures Christ going "within the veil," i.e., into the Most Holy Place (not the holy place) at His ascension to be our intercessor. The book of Hebrews does not teach a two-apartment or two-phase ministry.
- b) The defilement of the sanctuary in Daniel 8 is not caused by our sins but by the desecrating work of the little horn. In other words, the term "cleansing the sanctuary" in Daniel 8 does not refer to an investigation of our sins but to God's victory over antichrist on our behalf.
- c) The year-day principle is not explicitly identified as a scriptural rule for interpreting time prophecies.
- d) Under inspiration, the New Testament writers looked for the second coming of Christ in their day. They did not expect to wait 1900 years.
- e) Our acquittal in the judgment is based solely on the continued decision we make with respect to Jesus. To have accepted His death on our behalf is to have passed *already* from condemnation to salvation.
- 3) Church administration has apparently rejected Dr. Ford's willingness to cooperate in restoring church unity. We understand

you would not accept his assurance to teach only that which was approved at Glacier View. Instead the impossible demand has been laid upon him to repudiate his *conscientious* convictions. We find this particularly difficult to accept in view of the fact that no explicit scriptural proof has been offered to negate his views.

4) A “ten-point statement” has been used in condemning Dr. Ford’s ministry both in the *Review* and in recent administrative actions. However, we question its legitimacy for this purpose:

a) It does not represent the consensus of Dr. Ford’s brethren in that it was neither discussed nor voted by the *full* group at Glacier View.

b) It, in fact, contradicts the spirit and letter of the consensus statement at certain key points.

c) The authors of the document intended it to clarify communication at the conference and did not know it would be used to jeopardize Dr. Ford’s ministry.

5) You assured the church in writing (*Review*, July 9) that the Glacier View conference would not be a trial of Dr. Ford. Evidence indicates however that it was primarily a trial and administrative action was begun there that will apparently deprive him of his credentials.

In view of the foregoing facts we must ask, Is it right to allow a minister to be defrocked who is in basic harmony with the theological consensus of his church? Is it right to condemn a man’s theology by using a document (the “ten-point statement”) that was not even discussed, let alone approved by the body of delegates appointed to judge his arguments? Is it right to ostracize a worker whose major biblical views, while criticized by some, have nevertheless been largely accepted by the body established to evaluate their merit? Is it right to ask anyone to give up his honest convictions (especially when he offers to table them while study continues and when no scriptural proof has shown them to be wrong)?

Because of our desire that justice be done and that reconciliation occur, we earnestly request that the following actions be taken:

1) The *Review* should frankly acknowl-

edge and explain Dr. Ford’s contributions to Adventist sanctuary theology as accepted at Glacier View in the consensus statement, and rectify its prejudicial reporting of denominational issues.

2) A committee should be formed that includes a wide representation of Dr. Ford’s fellow pastors and scholars to review administrative actions regarding his employment as a pastor in the denomination.

3) The General Conference should encourage church administrators to not regard with suspicion the workers and lay persons who share Scriptural concerns in common with Dr. Ford.

4) The administration should seek to be reconciled with those Adventists who feel that excessive concern for denominational tradition is eclipsing the rightful place of Christ and the Bible.

As you know, some congregations have already withdrawn from conference affiliation, others are splitting internally, and large numbers of denominational workers are fearful that their present connection with the organization is in jeopardy. We believe that decisive action on your part to redress what seems to be injustice can still avert a major fragmentation of the Seventh-day Adventist Church. “The fruit of righteousness will be peace; The effect of righteousness will be quietness and confidence forever” (Isa. 32:17).

Bureaucratic Theology?

The beautiful thing about the General Conference meeting this May in Dallas was how “the people,” God’s church in holy convocation, came together and worked out a statement of fundamental beliefs. At the Glacier View Theological Consultation in August, administrators, including Elder Wilson, agreed with the theologians that the church’s theology was a task to be shared by “the people.”

I am, therefore, having great difficulty trying to understand the recent action of the President’s Executive Advisory (PREXAD) in regard to Dr. Desmond Ford. The PREXAD action effectively undermined all the

good that the Glacier View meeting accomplished. According to the Ford letter, published in the recent special issue of *Ministry* magazine, he is reconciled to the newly approved statement of beliefs and he pledged to support them. To be perfectly candid, it seems that Dr. Ford is being "dealt with" for other than theological reasons. It would appear that the appeals to theology are serving the ends of church management.

This does not come as a complete surprise. I have observed that in recent years there has been a growing interest among church leaders in the principles and practices of professional management. Seminars and workshops have been conducted across the country, from Takoma Park, Maryland, to Riverside, California. This is to be applauded. Certainly, all would acknowledge the desirability of

"Dr. Ford is being 'dealt with' for other than theological reasons. . . . the appeals to theology are serving the ends of church management."

greater efficiency and sounder business practices' being brought into the work of the church. Like it or not, the church has become a big business.

However, along with this increased interest in "management by objective," I have noticed an intensified *management mentality*. An example is an increased awareness of the distinction between the various kinds of workers in the church structure.

Administrators are seen as the top power and influence brokers of our structure. Departmental directors are considered necessary to keep the machinery running, but vestiges of a bygone era, who will soon be phased out. The local pastor is the "foot soldier" lauded in speech and union papers. He is a necessary ally at constituency meetings, but is rarely taken seriously when it comes to deciding policy or theology. Thus, for the budding theology student, the pastoral ministry is viewed with disdain as only a jumping-off point to "greater" service.

The other professionals paid by the church (such as educators) are variously courted or

suspected, depending upon the issue of the moment. There is nearly a schizophrenic attitude toward the self-supporting worker.

But what of the layman? For at least a handful of church leaders around the world, a layman is to be managed, benevolently for his own good, of course, but certainly protected from the cares and vagaries of church government. This mentality is growing and intensifying.

"Souls and goals" cannot become the sole measure of success, or the less definable goals of love, freedom, community and charity will fade into the background. When success is measured quantitatively in terms of souls, goals and counties entered, a premium seems to be put on the absence of dissent.

But it is an acknowledged rule that freedom and exercise are necessary conditions for physical, mental and spiritual growth. To deny the saints the challenge of hard decision-making stunts their spiritual growth. We cannot simply do "theology by objective." Church members must be free to explore and dissent if the church is to be a community that flourishes physically, mentally and spiritually. We should provide ourselves with occasions within the life of the church when this kind of frank discussion can be encouraged.

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Journalistic Fairness?

Thinking back over the way in which the Ford matter has been dealt with since I wrote the preliminary report for SPECTRUM (Vol. 10, No. 4), my question is how well our Church handled a painful problem. May I speak without reference to the truth or error of any Ford proposition and without reference to whether or not he has been a difficult personality to work with?

I wonder to what extent the outcome would have been different had the *Review* (and other guardians of the traditions) really felt that Truth could afford to be fair. Did they fear God could not protect His own and

that Ford and his questions had to be publicly discredited in advance lest the select gathering at Glacier View be bewitched and succumb helplessly to the lure of Error?

Certainly, the uninformed reader of the *Review* might suppose that Ford's peers in Colorado had refuted his points and found him wanting, unaware that the larger group neither discussed nor voted the "Ten Points" which identified Ford's points of difference with Adventist tradition. Some of the scholars who were at Glacier View now express a rather pathetic naiveté, a tardy curiosity about the provenance of those "Ten Points" and how they were to be used. They say, in fact, *they* feel "used." Their protests to this effect, one assumes, are unlikely to be featured in the *Review* or the union papers.

"The *Review* saw its role as polemical and apologetic and was willing to sacrifice its credibility as a reporter of news. . . ."

Though discussions continued for some time after Glacier View between Ford, the General Conference officers and the Australians, readers of the *Review* learned *while this was still going on* that it was all over, the brethren had refuted Ford, and Dr. and Mrs. Ford had already slunk away defeated into the night (4 September, p. 7). Reaffirmation is now announced as the equivalent of refutation. The widely heralded special issue of *Ministry*, if one notes the "stacking" of the contributors, will solve nothing. One can only hope the study committee apparently promised by President Wilson will some day be able to address the issues with the time and tranquility needed for such important scholarship.

Not a few suspect that the outcome of Glacier View was predetermined. However, does not the press campaign of the previous eight months indicate that the *Review* feared that it was not? So often through the centuries when church leaders have sensed a challenge, they proceed to operate as if the end justified the means. The *Review* saw its

role as polemical and apologetic and was willing to sacrifice its credibility as a reporter of news to the more important functions. Even if the *Review* position had represented 100 percent Truth, the means for shoring it up have been unworthy.

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Pacific Union College

The Bible Alone

At the Glacier View meeting, it was stated that Dr. Ford's views had to be "tested by the Bible and the writings of Ellen G. White," and be compared with the historic interpretation of the church. The heavy mass of material of nearly 2,000 pages filling the bulging suitcases of committee members could have been replaced with one book — the Bible — as an answer for all their confusion.

One of the participants at Glacier View, Raymond Cottrell, stated in *SPECTRUM* (Vol. 10, No. 4) that "it was nothing less than a miracle that our spiritual forefathers found any consensus to unite them on important points of faith. . . that miracle was the active presence of the Holy Spirit in the person and ministry of Ellen White. . . her selective choice among the resulting alternatives determined which of the various interpretations the infant church should adopt. Whether or not this selection comported with strict exegesis of the Bible is irrelevant."

The only way that theologians like Cottrell, with decades of experience and the knowledge that there is no biblical basis for the traditional Adventist interpretation of Daniel 8:14, can hold to the Adventist position is to give greater authority to Ellen White's writings than they do to Scripture. To this layman, our position on the sanctuary should be based solely upon the Word of God — *sola Scriptura*.

As late as 1851, James White himself said in the *Review and Herald* that "there is no scriptural foundation for the teaching that the Investigative Judgment began in 1843 or 1844 or at any other time subsequent to the appear-

ing of our Lord and Saviour Jesus Christ.” The fact is, the traditional Adventist position is based on the views of Hiram Edson, O. R. L. Crosier and the writings of Uriah Smith. Ellen White’s writings on the sanctuary are based on their work. Research shows what I consider to be indisputable evidence that passages of *Patriarchs and Prophets* copy and paraphrase Uriah Smith’s volume, *The Sanctuary*. The following are particularly pertinent parallels: *PP*, p. 347 and *Sanctuary*, pp. 113, 114; *PP*, p. 352 and *Sanctuary*, pp. 202, 203. After Ellen White endorsed Uriah Smith’s views, James White also changed his earlier stand.

Rather than rely on Ellen White’s endorsement of others’ ideas of the sanctuary, Adventists should ground their doctrine on the Bible and the Bible alone. Adventists should listen to Ellen White’s own admonition in *Gospel Workers*, p. 127: “The only right way would be to sit down as Christians, and investigate the position presented, in the light of God’s word, which will reveal truth and unmask error.”

Eryl Cummings
Farmington, New Mexico

Theologians’ Statement

At its second annual meeting in Dallas, Texas, on November 4-5, the Andrews Society for Religious Studies (comprised of the Bible teachers in North American colleges and universities) discussed Glacier View and its aftermath and authorized the following majority statement.

In view of widely circulated reports concerning the attitude of Adventist scholars regarding the consensus statements of the Sanctuary Review Committee (“Christ in the Heavenly Sanctuary” and “The Role of the Ellen G. White Writings in Doctrinal Matters”), we wish to make clear that we affirm these statements. We view them as being in significant continuity with traditional understanding, while incorporating new understandings, reflecting the contributions of all the documents prepared for the

Sanctuary Review Committee. We view these consensus statements as a stimulus to further study, and not as definitive formulations to end discussion. They were not intended to be used as a test of loyalty or orthodoxy.

We wish to express appreciation to the General Conference leadership for convening the Glacier View meeting of the Sanctuary Review Committee. Our love for the church and our concern for its unity impel us to do what we can to put to rest disruptive rumors about that meeting.

Wilson Responds

The following letter was addressed by President Neal Wilson to college and university presidents, health care corporation presidents, North American conference presidents, North American union presidents, General Conference department directors, division presidents and General Conference officers.

Since returning from the Sanctuary Review Committee at Glacier View, Colorado, held Aug. 10-15, 1980, I have received many telexed messages, telephone calls, telegrams, and letters. These have contained a wide variety of opinions, reactions, questions, inaccurate assumptions, judgment of leadership motives, criticisms, expressions of anger, and vicious verbal attacks, but also many words of encouragement and deep appreciation.

Many have sought an explanation of events that transpired following the Glacier View meetings. Almost every question that has been raised in the various types of communication which I have received, has been rather adequately answered, not only in a general way, but in many instances in a specific way, in the *Adventist Review* and the special 64-page issue of *Ministry*, which came off the press Sept. 22.

As many of you will remember, at the recent Annual Council I made a statement to the full assembly of leaders with respect to the way things stand at present, and I urged patience and discretion, as well as firmness.

As a part of my statement, I read a recent letter I had written to a young minister for whom I have personal concern and affection. Many of you attending the Annual Council requested a copy of this letter. I summarized some of my feelings in this way:

It may be difficult for you to put yourself in the place of some of us, and to fully understand or agree with decisions that have been made in good conscience by administration. You should know that some of these decisions have caused some of us considerable pain, and they were not arrived at hastily nor solely on the exchange of certain letters, nor with any vin-

“A pastor’s search and study to find answers to questions that puzzle him is a legitimate effort and a pardonable activity; his teaching or preaching in fixed opposition to doctrines of the church is not.”

dictive feelings, but rather, out of a sense of duty to the Lord’s work. It is essential to stress the point that in arriving at the counsel shared with the Australasian Division, General Conference leadership had taken a number of factors into consideration, of which the exchange of letters was but one.

Before I attempt to answer some of the questions raised in your letter, I wish to point out that a minister’s loss of credentials for theological reasons is a relatively rare occurrence in the Seventh-day Adventist Church. Further, the last case previous to that of Dr. Ford in which the General Conference was involved, had to do with a pastor whose theological position was very opposite to that of Dr. Ford. Thus, ministers with differing theological orientation could also have cause for asking questions.

You ask if you can feel free to share the gospel as you see it. You did not state what your views were, but I would assume from your letter that they are somewhat similar to those expressed by Dr. Ford. I do not

think that Dr. Ford’s basic view of justification necessarily leads to divergent doctrine. It might be argued by some that we should restrict or discourage the preaching of the gospel, because Dr. Ford preached the gospel and came to what the church regards as unwarranted conclusions in areas related to it. This, however, is not our position. I am grateful that righteousness by faith was not the issue at Glacier View. It seems to me that the beautifully-worded analysis of the gospel entitled, “The Dynamics of Salvation,” which appeared in the July 31, 1980 *Adventist Review*, gives a marvelous basis for anyone wishing to preach the gospel and exalt Christ and the cross.

There are incipient plans for further study on some of the issues, particularly those that the Daniel Committee grappled with. We happen to believe that the Lord has told us the great benefit of studying Daniel and Revelation together. Also, the Biblical Research Institute is developing a study project on Ellen G. White, including the relationship of her writings to interpretation of the Scriptures. We will appoint the best qualified people available to study these topics. In addition, we would like to encourage a new era of intense personal study of the Bible by every member of the Seventh-day Adventist Church.

I have every reason to believe that the administrators of the church will deal patiently and sympathetically with ministers who have questions about some Adventist doctrines and are searching for answers in the Scriptures. We do not believe it is Christian nor morally just to condemn or assign guilt by association. We do not want individuals to be held suspect simply because they are friends of or sympathetic with someone such as Dr. Ford, or because an individual might even have similar concerns.

The Seventh-day Adventist Church does hold very positive and specific doctrinal positions, and that the ministers of the church must be those who can conscientiously and enthusiastically teach those doctrines naturally follows. A pastor’s search and study to find answers to ques-

tions that puzzle him is a legitimate effort and a pardonable activity; his teaching or preaching in fixed opposition to doctrines of the church is not. Neither is it acceptable for ministers to remain silent or to be non-committal when it comes to doctrines or teachings of the church which clearly identify us as being distinctive from other Christian or evangelical groups.

If there are significant doctrines of this church which a minister cannot conscientiously support, and he “goes public” with this and challenges the church openly and indicates that the church is wrong and always has been wrong; when he creates a divisive situation and draws disciples after

himself and engages in schismatic activities, he should expect to be questioned in an effort to determine whether it is wise or possible for him to continue as a minister of the gospel in the Seventh-day Adventist Church.

The church is not embarking on a hunting expedition to find pastors who teach variant doctrines. The administrative actions that have followed Gacier View have not been separated from biblical study and evidence. I appeal to you to stay close to the Lord, to His Word, to His church, and its leaders. Don't permit a rift to develop in relation to any of these.

Neal C. Wilson

Sanctuary Debate Documents

Christ in the Heavenly Sanctuary

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.

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 (chap. 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.

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, this 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.

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 Passover 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 ser-

vices 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.

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 interchange ability 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 *nitsdaq*, 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).

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.).

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 authority 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 constantly speak, and their work will go forward as long as time shall last." — *Selected Messages*, book 1, p. 55.

The Ten-Point Critique

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 precludes (1) 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 atypical 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 in 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 Sadaq in Daniel 8:14.* The niphel use of the root *sadaq* in Daniel 8:14 is unique in the Old Testament. Though the basic meaning of the root *sadaq* 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 *sadaq* 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 *sadaq* in several versions, and (3) the hithpaal use of the root *sadaq* (the hithpaal, like the niphel, is passive or reflexive) in Genesis 44:16.

Though Ford, in a number of places in his document, allows for the translation of *sadaq* 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 *sadaq* 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 “unbelievers, 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 of the Holy Spirit. 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.

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.

Papers Prepared for Sanctuary Review Committee

The following papers were either sent out to the delegates in advance or distributed at Glacier View (indicated by asterisk).

- Cottrell, Raymond F. "A Hermeneutic for Daniel 8:14" — a comparison of the proof text method and the historical method, applying both methods to Daniel 8:14; the nature of the problems of interpreting Daniel 8:14; the distinction between symbols and the ultimate reality they represent.
- Cottrell, Raymond F. "Report of a Poll of Adventist Bible Scholars Concerning Daniel 8:14 and Hebrews 9"* — a poll taken in May 1980 consisting of 72 questions and 189 possible responses; includes summary of responses to a similar poll conducted in 1958, from which grew the former Committee on Problems in the Book of Daniel.
- Damsteegt, P. Gerard. "Relationship of the Ellen G. White Writings to the Bible on the Sanctuary Issue" — Ellen White's principles of interpretation related to the sanctuary doctrine; "Father Miller's" hermeneutic compared to Ellen White's; Ellen White's use of the Bible text concerning the sanctuary.
- Ellen G. White Estate. "The Integrity of the Sanctuary Truth"* — a compilation of Ellen White statements concerning Ballenger's teachings. Manuscript release No. 760.
- Farag, Wadie. "Source Material on *shabu'im*, 'sevens' or 'weeks' "* — xerox copies of relevant material from Bible dictionaries, the Talmud, the Bible, and Ellen White concerning the time element in the prophecies of Daniel.

Ford, Desmond. "Daniel 8:14, the Day of Atonement, and the Investigative Judgment" — for a summary of this manuscript, see pp. 30-36.

Guy, Fritz. "The Ministry of Christ as High Priest in Heaven: Some Suggestions Toward a Theology of the Sanctuary" — for a version of this manuscript, see pp. 44-53.

Holoviak, Bert. "Pioneers, Pantheists, and Progressives: A. F. Ballenger and the Divergent Paths to the Sanctuary" — examines contemporary sources, tracing the history and interrelationships of the Ballenger case from 1898 to 1911; the relationship of the Ballenger controversy to the 1888 message and the "daily" debate.

Hasel, Gerhard F. "Blood Sacrifice: Cleansing and Defilement by Blood" — an exegetical analysis of relevant Old Testament passages, arguing that the sanctuary was defiled by accumulated sins and cleansed on the day of atonement.

Jorgensen, Alfred S. "The Fletcher Case: A Report of the Salient Teachings of W. W. Fletcher and the Administrative Actions Taken by the Australasian Union Conference in Dealing with Him" — a brief biographical sketch and analysis of Fletcher's position; extensive documentation.

Neall, Beatrice. "An Attempt to Harmonize Daniel with Leviticus on the Cleansing of the Sanctuary" — distinguishes between internal and external defilement, between defilement by the sins of Israel and by Israel's enemies; the cosmic setting of the cleansing of the sanctuary.

Neall, Beatrice. "The Contextual Problem of Daniel 8:14: 'The Transgression that Makes Desolate' " —

argues that the "transgression of desolation" refers to Israelite apostasy connected with the "abomination of desolation," or an apostate form of worship imposed by the little horn; thus the cleansing of Daniel 8:14 includes the sins of God's people.

Olson, Robert W. "A Historical Survey of Seventh-day Adventist Statements on the Doctrine of the Cleansing of the Heavenly Sanctuary" — compilation of relevant passages from Adventist publications, arranged chronologically.

Salom, A. P. "Exegesis of Selected Passages of Hebrews 8 and 9" — excellent, detailed exegesis of relevant passages.

Shea, William H. "Daniel and the Judgment" — for a version of this manuscript, see pp. 37-43.

Strand, Kenneth A. "Apocalyptic Prophecy: A Brief Introduction to Its Nature and Interpretation" — basic characteristics of apocalyptic, with specific application to Daniel's apocalyptic prophecies and the apocalyptic message of Revelation.

Desmond Ford Correspondence

Parmenter Sets Conditions

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

Ford's First Reply

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 unfounded. 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

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.

Ford's Second Reply

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 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

The Final Decision

September 19, 1980

Dear Des, It is with heavy heart that I write this letter in order to convey to you the action of the Australasian Division Executive Committee. Your brethren here in this part of the world remember with affection and appreciation their fellowship with you

and your service to the church over many years. However, your stated doctrinal position has created a divergence of views between you and the church.

As you are aware, the Sanctuary Review Committee studied your proposals in detail and their findings along with the PREXAD recommendations have been conveyed to you. Pastors Wilson and Parmenter and others have talked with you at length concerning your position which it seems remains unchanged. These matters were reported to the committee yesterday and the following action voted:

"WHEREAS: Doctor Desmond Ford publicly challenged basic doctrines of the church and was subsequently given six months leave of absence to enable him to provide a documented statement of his beliefs, and this statement, having been studied by the Sanctuary Review Committee (a group of more than one hundred scholars and administrators appointed by the General Conference committee), was found unacceptable on the sanctuary, the investigative judgement and the role of Ellen White, and

"WHEREAS: Doctor Ford admits that his belief is no longer in accord with some of the accepted teachings of the church and that he therefore could not preach or support them, and at best could only keep silent on matters which the church sees as distinctive doctrine; and in spite of urging from church administrators, theologians, ministers and friends, he is unable to accept the counsel of his brethren to reconsider his position, and

"WHEREAS: The General Conference, through the Presidents' Executive Administrative Committee has counselled that the Australasian Division should relieve Doctor Ford of his responsibilities as a minister and teacher and withdraw his credentials, it was

"VOTED: That with deep regret we withdraw Doctor Desmond Ford's ministerial credentials, noting that this does not annul his ordination, and

"FURTHER: To recommend to the Avondale College Board that he be relieved of his responsibilities as a minister and teacher."

It is our prayer Des that God will be with you and Jill, and it is our sincere hope that the day will come when you will once again be able to espouse wholly and conscientiously the full doctrinal position of the church.

With Christian greetings,
Yours sincerely,
R. W. Taylor
Secretary

P.S. Our Treasurer, Brother W. T. Andrews, will be contacting you concerning financial and policy matters.

Theological Consultation Documents

Recommendations of the Theological Consultation

The following recommendations were voted at the Theological Consultation, Glacier View, Colorado, August 15-20. It is recommended:

1) that if the consent of the individual authors is received, the papers and responses presented at this consultation be made available on request by the Biblical Research Institute;

2) that future consultations of this type make use of small group discussions concentrating on lists of study questions and facilitated by short position papers which will not be read at the meetings;

3) that such consultations be held every second year at the division level, and that on the alternate years, union level theological consultations be held with seminary professors and General Conference representatives being invited to these union level meetings when the topics make their expertise desirable;

4) that administrators should be informed of, and invited to, the meetings of the Adventist scholars held in connection with the sessions of the American Academy of Religion and the Society of Biblical Literature;

5) that when representatives of local and union conferences visit college campuses, they should seek to spend time with the religion department faculties in their staff meetings or in question-and-answer periods;

6) that seminary and religion department faculties seek to make their teaching more readily available to administrators and to the field through cassette tapes, intensive seminars, and duplicated materials, and that the Biblical Research Institute be requested to serve as a clearing house and supply center for series of lecture tapes;

7) that continued study should be given to the meaning, value, and legitimacy of the historical and theological methods of biblical interpretation used by Seventh-day Adventists;

8) that continued study be given to the relationship of Ellen White's authority to that of the Bible, to the proper hermeneutic of the writings of Ellen White, and to making her writings more readily and fully available so that they may be studied in their full literary, historical, and chronological context;

9) that local and union conference constituencies consider placing Bible teachers on their committees, or that these committees invite these teachers to attend as observers or consultants;

10) that special thanks be extended to Neal C. Wilson and Arnold Wallenkampf, co-chairmen of this consultation, and Larry Geraty and Ron Graybill, co-secretaries, for their roles in the planning of these meetings, and to W. Duncan Eva who perceived the need and made initial arrangements.

Papers Prepared for Theological Consultation

The following papers were presented at the Theological Consultation that met at Glacier View following the Sanctuary Review Committee (see pp. 26-30).

- Andreasen, Niels-Erik. "Royal Authority and Prophetic Ministry in the Old Testament"
Respondent: Jerry A. Gladson
- Bradford, Charles E. "A Theology of Church Organization and Administration"
Respondents: Arnold Kurtz and Jack W. Provonsha
- Cox, James J. C. "Resolution of Conflicts in the Early Church"
Respondent: James Londis
- Dederen, Raoul. "Authoritative Teachings Decisions in the Seventh-day Adventist Church"
Respondents: Clifford S. Pitt, Warren C. Trenchard, W. D. Blehm
- Douglas, Walter. "The Theologian as Administrator: The Reformation and After"
Respondents: Erwin R. Gane and G. Ralph Tompson

- Graybill, Ron. "Ellen White's Role in the Resolution of Conflicts in Adventist History"
Respondent: Donald R. McAdams
- Guy, Fritz. "The Theological Task of the Church: Observations on the Role of Theology and Theologians in the Church"
Respondents: Kenneth H. Wood and Lowell Bock
- Hackett, Willis J. "The Search for Authority and Doctrinal Unity in the Church"
Respondents: Earl W. Amundson, Robert M. Johnston and W. Larry Richards
- Rock, C. B. "Structures for Renewal"
Respondent: James Londis
- Teel, Charles, Jr. "Withdrawing Sect, Accommodating Church, Prophesying Remnant: Dilemmas in the Institutionalization of Adventism"
Respondent: H. Ward Hill
- Torkelsen, M. C. "The Role of Church Administration"
- Veltman, Fred. "The Role of Church Administrators and Theologians"

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