

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