

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 hithpael use of the root *sadaq* (the hithpael, 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' " —