

purpose, Messiah was to come, and the Messianic kingdom was to be established.

4. The eschatology of Daniel, given within the historical setting of Israel as God's covenant people and the chosen instrument of His purpose in salvation history, originally applied strictly and exclusively to literal Israel under the covenant relationship, and everything Daniel wrote would have been fulfilled to Israel within the seventy weeks of years of the Restoration Era had they remained faithful to their covenant obligations.

5. The eschatology of Daniel is consonant with all other Old Testament eschatology, particularly that of Isaiah, Jeremiah, Ezekiel, and Zechariah, and a study of Old Testament eschatology as a whole is necessary for a clear understanding of the eschatology of Daniel.²⁶

6. Israel's withdrawal from the covenant relationship at the cross rendered the fulfillment of the eschatological predictions of Daniel, which had been addressed to Israel under the covenant, moot, and--like everything else related to the covenant--reinterpretation by a later inspired writer was necessary in order to determine their fulfillment within the new historical setting with the church as the covenant people and chosen instrument of the divine purpose.

7. Christ in Matthew 24, Paul in 2 Thessalonians 2, and John in Revelation 12 to 20 provide such a reinterpretation for New Testament times, and Ellen White a further reinterpretation appropriate for our time. Reinterpretation is not exegesis, but a delineation of present truth for a later time, with the former revelation as a literary form for conveying the new message with its new format. This reinterpretation rests on the authority of the later inspired writer, not on the former revelation.

Where Do We Go From Here?

Differences of opinion with respect to Daniel 8:14 are the result of two inherently incompatible methods of Bible study--the proof text method and the historical-linguistic-contextual method of exegesis--and the principles by which the statements of Scripture are interpreted. The traditional Adventist interpretation is a product of the proof text method, which Adventist Bible scholars have long since discontinued using, and by the historical method they now follow the traditional Adventist interpretation cannot be sustained. The traditional interpretation and the historical method thus stand in a thesis/antithesis relationship, with respect to which the interpretive principles of this hermeneutic lead to synthesis on a higher level of understanding. Combining these principles, which are inherent in the inspired writings and were derived inductively from them, with the methodological principles of history, language, and context, the hermeneutic is faithful both to sound exegesis and to the present truth for our time we have based on Daniel 8:14.

According to the Adventist interpretation of Daniel 8:14, on October 22, 1844 Christ entered upon a work of investigative judgment in the most holy place of the heavenly sanctuary, on a great antitypical day of atonement at the close of which He will cleanse it of guilt for the confessed sins of His repentant people by transferring responsibility for it to the author of sin. By the historical method this interpretation is not exegesis of Daniel 8:14, as determined by the meaning of the words and the context in which they are used; it is not the meaning either Daniel or the Holy Spirit originally intended the statement to convey. The state of the question then is, Where do we go from here?

Our traditional interpretation is phrased in the language and thought forms of the ancient day of atonement ritual described in Leviticus 16. But the ancient sanctuary and its ritual services, including those of the day of atonement, were not ultimate reality itself but representations or symbols of reality. Of themselves they could never actually atone for sin and restore sinners to harmony with God. Nor was ultimate reality a building in heaven with two appropriately equipped apartments in which Christ performs a shadowy ritual. Ritual is never reality; it always represents. The ultimate reality to which the ancient sanctuary and its services pointed was Jesus Christ, His infinite sacrifice on the cross, and His continuing ministry on our behalf in heaven by which He does, in reality, reconcile us to God.

This brings us to the crucial point in our interpretation: Can an interpretation phrased in the language and thought forms of an ancient ritual which was itself symbolic, be a statement of ultimate reality? The answer to this question has to be, No. The traditional Adventist interpretation of Daniel 8:14 is not a factual report of reality, but a thought form by means of which we endeavor to conceptualize that reality.

According to the Book of Hebrews, Christ as our High Priest ministers in "a greater and more perfect tent" "set up . . . by the Lord" in heaven.²⁷ And if an inspired writer expresses himself thus, it is certainly appropriate for us to do so. Yet obviously the language and thought forms the author of Hebrews uses to describe what Christ has been doing in heaven on our behalf since His ascension, are expressed in and based on the symbolism of the ancient sanctuary and its services. Ultimate reality in our day is not a building or furniture or ritual, whether on earth or in heaven; it is still what Jesus Christ has done, is doing, and will yet do for us. The sanctuary/day of atonement thought form in which we have phrased the traditional

Adventist interpretation of Daniel 8:14 points to this ultimate reality, but it is not the ultimate reality itself. Accordingly, the issue that confronts us today has to do with the symbols of reality, not with the reality to which these symbols point. In other words, our concern for a correct understanding of Daniel 8:14 has to do with words and thought forms that symbolize reality and not with the ultimate reality itself. The nature of this ultimate reality is not the issue, but the finite words and thought forms through which we endeavor to understand it and explain it. And we ought to be able to talk about ephemeral words and thought forms in low key and without suspecting anyone's loyalty to the infinite reality to which they point. Unfortunately, in our well-intentioned emphasis on the symbols of salvation--whether on earth or in heaven--we have unintentionally been diverting attention from the reality to which these symbols were intended to point and made a shibboleth out of the symbols.

Persistently and emphatically, the New Testament anticipates a day when God will judge the world, and if its inspired writers can speak in such emphatic terms of that great judgment day, so can we. But the concept of an investigative judgment, in terms of earthly legal proceedings, is also an acomodation of ultimate reality to human thought forms and understanding. God does not need to conduct an extended investigation of our life records in order to learn whether or not we are eligible for admission to heaven, nor are sins and sin-guilt tangible entities that can, or need, to be moved about from one place to another. Ultimate reality, here, is the fact that we are accountable to God for our response--in faith, life, and character-- to His gracious invitation, which in the context of an imminent Advent becomes a matter of supreme urgency, especially for those who are to be living witnesses of that awesome event. What we are really saying when we speak of an investigative judgment is that our Lord, as righteous Judge, is at the door and we are soon to give account of ourselves before Him.

The real significance of our application of Daniel 8:14 to 1844, then, is the fact that God has set His hand to prepare a people on earth for the return of Christ. Despite the fact that William Miller and our revered pioneers based their understanding and presentation of 1844 on Daniel 8:14, the true meaning of the 1844 experience is not dependent on this cryptic statement of Scripture. It did provide them with an appropriate thought form in which to understand and proclaim the fact that now, at long last, Christ's coming is imminent and that we must prepare to meet Him, but our day of

atonement / investigative judgment thought form interpretation of Daniel 8:14 is still a symbol of reality and not reality itself. That reality is still Jesus Christ and what He has done, is doing, and is yet to do for us. That particular thought form was useful and adequate for a time of relative unawareness of sound methods of Bible study, but that day is now long past, and continued use of this particular rubric is proving counterproductive. The substance was, is, and always will be of vital importance; the words and thought form in which the pioneers expressed it are not.

There is a better, more biblical, way of saying everything they and we have been saying about Christ's ministry in the heavenly sanctuary and about an investigative judgment:

1. We can bear witness to the obvious fact that God has not yet inaugurated the eternal reign of righteousness in which the prophecies of Daniel reach their climax and which the New Testament presents so emphatically and in such clear, unambiguous, literal language.
2. We can bear witness to a sanctuary in heaven, as the Book of Hebrews does, leaving to each person to decide for himself how literally or how figuratively its language is to be understood.²⁷
3. We can bear witness to Christ's infinite sacrifice on the cross and His continuing ministry as our great High Priest in the heavenly sanctuary, as the Book of Hebrews does.²⁸
4. We can bear witness to the imminence of our Lord's return, which is emphasized throughout the New Testament.²⁹
5. We can bear witness to the fact that everyone's response, in life and character, to God's gracious invitation determines his eligibility for heaven, and phrase this in terms of a great final judgment--as Christ Himself and all the New Testament writers do.³⁰
6. We can bear witness to the historical reality of the 1844 experience with its emphasis on Daniel 8:14, from the point of view of those who participated in it, and affirm our conviction that God was leading them and that He richly blessed their diligent study of the prophecies and their soul-consuming witness to the imminence of our Lord's return.³¹

And as we use New Testament phraseology in witnessing to the same realities our pioneers spoke of in terms of their day of atonement / investigative judgment interpretation of Daniel 8:14, our witness will be more, and not less, effective because (1) we will be presenting ultimate reality in the very words and concepts the inspired writers themselves used, to which no one who accepts the Bible as God's Word can take exception, and (2) we will not be unnecessarily subjecting our message to the handicap of unbiblical terminology such as "investigative judgment," nor will we be construing its

key biblical passage in a sense neither Daniel nor the Holy Spirit originally intended. We can bear faithful and effective witness to all of the Bible truth we have been basing on Daniel 8:14, and at the same time avoid all of the unnecessary hassle we create for ourselves by trying to base it on Daniel 8:14.

Flexibility in perfecting our understanding of Bible truth in the light of clearer biblical evidence has marked Seventh-day Adventists as a people from the very first. Our first major doctrinal adjustment was abandonment of the "shut door" theory of the heavenly sanctuary explanation of the 1844 disappointment. For a few years after 1844 this concept was so prominent a part of our teaching that we were known as "the seventh day and shut door people." Soon after that we modified our observance of the Sabbath from 6:00 p.m. to sunset. Nearly half a century later we forsook the Arian view of the nature of Christ and became trinitarian. We are now in the process of a major readjustment in our understanding of an inspired writer's use of secular source materials. By the grace of God we have made these and other changes without undue trauma and without, in the least degree, compromising the integrity of either the basic doctrine involved or our message as a whole.³²

The time has come for another step in the perfecting process--with respect to our understanding and use of Daniel 8:14. We can take this step with full assurance that we are acting in the best Adventist tradition, with our minds open to Bible truth. Perfecting our understanding of truth is not a denial of faith, but an affirmation of faith on a higher level of understanding. To imagine that our finite understanding of infinite truth at any stage of our experience is perfect, complete, and irreformable is hardly becoming for finite beings. Imperfections do not become sacrosanct with time.

When genuine love for truth transcends concern for preconceived opinions, for traditional ways of thinking and speaking, and for what others may think of us, the right decision should not be unduly difficult or traumatic for the church. Acknowledgement that a person has been mistaken is an excellent form of spiritual catharsis. It is an excellent way to establish credibility. It is an excellent way of saying that a person is a bit wiser today than he was yesterday. It reflects maturity, a sense of responsibility, and security in our concept of truth. The same can now prove true for us as a church. For better or for worse, our moment of truth has come, and how we relate to it is certain to have momentous consequences with which we will be living for a long time. With the guidance and blessing of the Holy Spirit, the right

decision will establish our faith and our witness to it, on a firmer basis that will be immune to criticism from a biblical point of view.

With the issue clearly before us as it is today, continued reliance on our exegetically inept interpretation of Daniel 8:14 will inevitably widen the credibility gap between the church as a faithful interpreter of the inspired Word and custodian of truth, and knowledgeable Adventists and non-Adventists alike. Conversely, to acknowledge the facts and present our message in a way that is faithful to the inspired Word will earn the confidence and respect of reasonable persons of good will, both inside and outside of the church.

Let us go forward in faith and possess the land.

FOOTNOTES

1. The historical method is also known as the historical-grammatical, or historical-critical, method. I prefer the designation historical-linguistic-contextual method because it specifies the significant factors involved in accurate exegesis. "Historical-critical" might be preferable except for the fact that non-Bible scholars tend to misconstrue the word "critical" to mean a critical attitude toward the Bible as the inspired, authoritative Word of God. In the expression "historical-critical" it means "discriminating" in contrast to careless, indiscriminate reading of the Bible. For an extended discussion of the historical-linguistic-grammatical method as applied by conservative Adventist Bible scholars, see [Raymond F. Cottrell], "Principles of Biblical Interpretation," in [W. E. Read, ed.] Problems in Bible Translation (1954), pp. 79-127. Its extensive Ellen G. White quotations were not part of the original document, which had been scheduled for the March 1953 issue of The Ministry, as requested by the Committee for Biblical Study and Research, to guide in the preparation of research papers submitted to the committee for consideration. The president of the General Conference vetoed its publication; later W. E. Read, as chairman of the committee, requested addition of the Ellen White quotations as evidence that the principles were in harmony with her writings; the document appeared without incident in Problems.

2. Part 2 is an extremely condensed summary of some of the major points covered exhaustively in my 900-page unpublished manuscript, "The Eschatology of Daniel" (1958-1972), which examines the eschatological pericopes of Daniel in terms of their historical setting, with an exhaustive study of each Hebrew word, phrase, and statement in context and in analogous passages in Daniel. This manuscript is strictly exegetical; no attempt is made at interpretation.

3. For a more complete discussion of the day of atonement and the key Hebrew terms used in Leviticus 16, see my editorials in the Advent Review and Sabbath Herald: "Meaning of the Day of Atonement," 141:12, January 28, 1964; 141:14, February 4, 1964; 141:12, February 11, 1964; 141:14, February 18, 1964; "The Antitypical Day of Atonement," 141:13, February 25, 1964; 141:15, March 4, 1964; 141:12, March 11, 1964; "That Ye May Be Clean," 141:13, July 30, 1964.

4. For a brief account of the circumstances that led to the appointment of the select General Conference Committee on Problems in the Book of Daniel and its deliberations, see Raymond F. Cottrell, "Sanctuary Debate: A Question of Method," Spectrum, 10:16-26, March 1980, especially pp. 17-19.

5. Part 3 is an extremely condensed summary of my 200-page unpublished manuscript, "A Hermeneutic for Daniel" (1972). This manuscript is based on a series of exhaustive, detailed study projects over a period of thirty years designed to ascertain, identify, and synthesize the explicit teachings of the Bible and its implicit demonstration of these principles. These hermeneutic-oriented study projects covered such subjects as the modes in which God enters history to accomplish His purpose for men; the nature of man's free will (especially the collective will of corporate groups) and the relationship of man's collective will to the divine will in history; the nature of God's communication of His will and purpose to the prophets; the historical conditioning of the prophetic messages of the Bible; the nature, purpose, and function of predictive prophecy; the nature and operation of the covenant between God and Israel; the eschatology of the Old Testament; the manner in which the New Testament makes use of the Old Testament; the eschatology of the New Testament; the relation of the writings of Ellen White to the Bible; and the teachings of Ellen White with respect to these matters. Each project proceeded objectively and inductively, with the selection of data and the conclusions reached as free from the influence of preconceived opinions beyond those noted on p. 2 of this paper. See also my Bible Research Committee paper, "Historical Conditioning in the Bible and the Writings of Ellen G. White" (1971), and [Raymond F. Cottrell], "The Role of Israel in Old Testament Prophecy" in the SDA Bible Commentary, vol. 4, pp. 25-38.

6. For example: ". . . my word . . . shall accomplish that which I purpose . . ." Isaiah 55:11; "He destined us in love to be his sons through Jesus Christ, according to the purpose of his will . . . his purpose . . . a plan for the fullness of time, to unite all things in [Christ], things in heaven and things on earth . . . the purpose of him who accomplishes all things according to the counsel of his will," Ephesians 1:5-11, *passim*. See also Ellen G. White, Education, pp. 173, 177, 178.

7. For example: "I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live," Deuteronomy 30:19; God so loved the world that . . . whoever believes in [His only Son] should . . . have eternal life," John 3:16; ". . . if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live," Romans 8:13; "God . . . desires all men to be saved and to come to the knowledge of the truth," 1 Timothy 2:4. See also Ezekiel 3:17-21; 18:1-32.

8. For example: ". . . if you will obey my voice and keep my covenant, you shall be my possession among all people; . . . and you shall be to me a kingdom of priests and a holy nation . . . And all the people answered together and said, 'All that the Lord has spoken we will do,' Exodus 19:3-6 cf. 24:3-8; ". . . choose this day whom you will serve . . . Then the people answered, . . . we also will serve the Lord, for he is our God . . . Then Joshua said to the people, 'You are witnesses against yourselves that you have chosen the Lord, to serve him,'" Joshua 24:14-22; "Behold, your house is forsaken and desolate . . . the kingdom of God will be taken away from you and given to a nation producing the fruits of it," Matthew 21:38, 43. See also Ellen G. White, Education, pp. 174, 175, 177, 178.

9. For example: "And if you obey . . . the Lord your God will set you high above all the nations of the earth. And all these blessings shall come upon you . . . But if you will not obey . . . then all these curses shall come upon you," Deuteronomy 28:1-68, passim; If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will repent of the evil that I intended to do to it. And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will repent of the good which I had intended to do to it," Jeremiah 18:7-10; "This shall come to pass, if you will diligently obey the voice of the Lord your God," Zechariah 6:15. For conditions not explicitly stated but always implied, see Isaiah 49, 55, 56, 60; etc. See also Ellen G. White, Prophets and Kings, pp. 293, 704; Evangelism, p. 694, which context applies to eschatological predictions.

10. For example: "What advantage has the Jew? . . . Much every way. To begin with, the Jews were entrusted with the oracles of God," Romans 3:1-2 cf. 8:4-5; ". . . to them belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises," Romans 9:4; "You have declared this day concerning the Lord that he is your God, . . . and the Lord has declared this day concerning you that you are a people for his possession," Deuteronomy 26:17-19.

11. For example: ". . . possess the land for ever," Isaiah 60:21; Jerusalem "inhabited for ever," Jeremiah 17:25. See also Ellen G. White, The Great Controversy, p. 19 cf. Prophets and Kings, p. 46. For a somewhat complete statement of God's purpose for Israel under the covenant and the fact that it was God's original purpose for Israel to remain permanently His covenant people and the chosen instrument of His purpose throughout history, see [Raymond F. Cottrell], "The Role of Israel in Old Testament Prophecy," SDA Bible Commentary, vol. 4, pp. 25-38.

12. See references cited in Footnote 9. On the nature and purpose of conditional prophecy see Cottrell, op. cit., p. 34.

13. See the synopsis of Old Testament eschatology in Appendix A.

14. For example: ". . . the kingdom of God will be taken away from you and given to a nation producing the fruits of it," Matthew 21:43; see also Romans 9:25-27; 11:1-26. For comment on spiritual Israel replacing literal Israel in the covenant relationship see Cottrell op. cit., pp. 35-36. See also Ellen G. White, pp. 704-706, 713-714.

15. New Testament writers constantly quote Old Testament passages originally addressed to ancient Israel and reinterpret them in terms of the Christian church as the chosen people. See also Ellen G. White, MS 4, 1883. For illustrations of New Testament reinterpretation of Old Testament eschatology, see Raymond F. Cottrell, "Historical Conditioning," pp. 36-44.

16. Old Testament eschatology consistently deals with the closing events of this age and the transition to the age to come in terms of literal Israel perpetually the covenant people and chosen instrument of the divine purpose, and refers to nations, historical situations, and geographical localities unrelated in any possible way to Christian eschatology. For illustrations, see Appendix A.

17. Paul affirmed and reaffirmed his allegiance to the Old Testament Scriptures: "I worship the God of our fathers, believing everything laid down by the law or written in the prophets," Acts 24:14; "Neither against the law of the Jews, nor against the temple, nor against Caesar have I offended at all," Acts 25:8; ". . . according to the strictest party of our religion I have lived a Pharisee. And now I stand here on trial for hope in the promise made to our fathers," Acts 26:5-6; "I stand here . . . saying nothing but what the prophets and Moses said would come to pass," Acts 26:22; ". . . it is because of the hope of Israel that I am bound with this chain," Acts 28:20; see also 28:23. Yet the Jews and Judaizing Christians challenged Paul: ". . . you teach all the Jews who are among the Gentiles to forsake Moses," Acts 21:21. For this reason the Jews repeatedly sought Paul's life (see Acts 9:23, 29; 26:21; 21:27, 30-31; 22:22; 2 Corinthians 11:24-26. It was this seeming dichotomy in Paul's proclamation of the gospel that precipitated the Galatian crisis. Paul claimed that his new concept of the Old Testament Scriptures and their reinterpretation for Christian times came to him by direct revelation from Christ (see Galatians 1:11-12).

18. See Appendix B.

19. Thus Ellen White conceived of her role as God's messenger to the remnant church. Paul addressed his epistles to Christian believers, not to non-Christians, whether Jew or Gentile. Similarly, Ellen White addresses herself to Seventh-day Adventists, for whom she intended her messages and writings to be authoritative, but she does not consider them binding on non-Adventists. See also footnotes 16 and 17.

20. Acceptance of a document into the canon of Scripture constituted definitive recognition of its inspiration, but omission did not necessarily imply a denial of inspiration. The Old Testament attributes inspiration to a number of documents that were never admitted into the canon. Similarly, in 1 Corinthians Paul mentions having written a previous epistle to the church at Corinth (5:9), which it is reasonable to assume they looked upon as equally inspired with his two epistles to that church which did find a place in the canon. The first part of the Old Testament to attain canonical status was the Pentateuch, doubtless before the Exile. Next came the Prophets, probably during the intertestamental period, and finally the Hagiographa before the close of the first century A.D. In the New Testament, it is thought that the Pauline epistles were first to be considered canonical. Following them came the Gospels and Acts, the ecumenical epistles, and finally 2 Peter, Jude, Hebrews, and the Revelation. Most of the books of the Bible were in circulation for decades, and in some instances possibly even for centuries, before they achieved canonical status. In most instances their inspiration and authority were recognized long before that. The New Testament canon was not complete until toward the close of the second century A.D. The Old Testament as we know it was the canon of Palestinian Judaism. The LXX, however, which included the Apocrypha and apocryphal additions to a number of Old Testament books, constituted the canon for Jews of the Diaspora and for Gentile Christians.

21. My unpublished manuscript, "Ellen G. White's Use of the Bible," lists, analyzes, and illustrates sixteen different ways in which Ellen White uses the Bible. A prime illustration of this is her treatment of the law in Galatians. In 1857 she said J. H. Waggoner's view that it was the moral law was wrong; in 1883 her Sketches From the Life of Paul identified it as the ceremonial law; in 1896 she identified it as the moral law, and in 1900 as

both the moral and ceremonial laws (see Selected Messages, Book 1, pp. 233-235); in 1911 she again identified it as strictly the ceremonial law (see Acts of the Apostles, pp. 383-388). At first this appears to be a double contradiction, with the law in Galatians interpreted as the ceremonial law being the thesis, as the moral law the antithesis. Synthesis on a higher level of understanding is this: When she is dealing with the Book of Galatians in its historical and literary context she always identifies the law as the ceremonial law, but when she is drawing a homiletical lesson for our day she applies it to the moral law. We are in the same danger today of trying to earn merit with God by an observance of the moral law, as the Galatians were in trying to earn merit by observing the ceremonial law. The principle is the same in both instances: righteousness comes by faith in Christ, not by the works of any law, ceremonial, moral, or any other.

22. Ellen White's eschatology is basically the same as that of the New Testament, as that of the New Testament was basically that of the Old Testament. In each case, however, there are clearly identifiable modifications and additions which adapt the basic pattern to a new historical situation and perspective of salvation history. For a somewhat exhaustive study of Ellen White's eschatology, see Raymond F. Cottrell, The Coming Crisis (1948) or Crisis and Victory (Pacific Press, 1953).

23. Admission into the canon recognizes and confirms teaching authority, but teaching authority is basically a function of inspiration and not canonicity. The difference between inspiration and canonicity, with respect to authority is this: Canonization expresses universal recognition of inspiration and teaching authority, while the authority of non-canonical writings is limited with respect to reading audience, place, and time. It is not necessary for a literary document to be canonical in order to be recognized as inspired and authoritative.

24. In other words, the ancestry of a particular facet of predictive prophecy, including eschatological, is essential in order to understand it fully, to see it in perspective, and to avoid applying details of Old Testament eschatology to our time that were strictly local and in terms of the Old Testament perspective of salvation history.

25. These principles are based on my exhaustive 900-page exegetical study of "The Eschatology of Daniel," where each item here given is explored in minute detail.

26. See [Raymond F. Cottrell,] "The Role of Israel in Old Testament Prophecy," SDA Bible Commentary, vol. 4, pp. 29-30; see also Appendix A.

27. Hebrews 9:11 and 8:2; etc.

28. Hebrews 8:1 to 10:22 especially.

29. See Appendix B.

30. For example: "He has fixed a day on which he will judge the world in righteousness," Acts 17:31; ". . . he is the one ordained by God to be judge of the living and the dead," Acts 10:42; ". . . on that day when . . . God judges the secrets of men by Jesus Christ," Romans 2:16; "Christ Jesus who is to judge the living and the dead," 2 Timothy 4:1; "We shall all stand before the judgment seat of God," Romans 14:10; "We must all appear before

the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body," 2 Corinthians 5:10; and many others. See also the parables of judgment: The Wheat and the Tares, The Dragnet, The Man Without a Wedding Garment, The Sheep and the Goats.

31. The 1844 experience was, in its own right, a revelatory event. The selfless dedication of those who proclaimed the 1844 message and the life witness of those who accepted it testify to divine leading. For an illustration of one way in which to present Daniel 8:14 and the traditional Adventist concepts based on it evangelistically, yet exegetically, see Raymond F. Cottrell, Beyond Tomorrow (1963).

32. For an illustration of changes we have made in our understanding of Old Testament predictive prophecy, see my unpublished paper, "Pioneer Views on Daniel 11 and Armageddon" (1951), which traces the view of the pioneers, the change introduced by Uriah Smith in 1878, and eventual return to the view of the pioneers. In large measure this paper was responsible for the return of the church to the view of the pioneers. For a brief sketch of Adventist theological history relevant to prophetic interpretation and to methodology in Bible study, to our use and misuse of Ellen White's writings in Bible study, and to the adoption of the historical method by Adventist Bible scholars, see Raymond F. Cottrell, "Sanctuary Debate: A Question of Method," Spectrum, 10:16-26, March 1980. See also Raymond F. Cottrell, "The Bible Research Fellowship: A Pioneering Seventh-day Adventist Organization in Retrospect," Adventist Heritage, 5:39-52, Summer 1978.

APPENDIX A: A SYNOPSIS OF OLD TESTAMENT ESCHATOLOGY

The following is a very brief, condensed synopsis of a study project designed to ascertain a complete, unified overview of Old Testament eschatology. The historical perspective is the Babylonian Exile. Old Testament predictive prophecy looks forward to the Restoration Era (the seventy weeks of years of Daniel 9:24-27) as a time of continuous progress toward the eschaton.

1. Jerusalem will be rebuilt and Israel will be restored to its covenant role and mission to the world. It will remain a nation in Palestine, the covenant people and chosen instrument of the divine purpose, "for ever." Isaiah 60:21; Jeremiah 7:7; 17:25; 31:31-33; Daniel 9:24-25; Ezekiel 43:7-11; Zechariah 2:1-13; 6:15; 8:7-8; 10:8-11; etc.

2. The seventy weeks of years of the Restoration Era are allotted to Israel in which to fulfill her covenant mission to the world. Daniel 9:24 cf. 7:14, 17; 12:1-3.

3. A great revival and reformation qualifies the covenant people to be fit representatives of the God of heaven before the nations of earth. In His role as King of Israel, Messiah eventually makes His triumphal entry into Jerusalem and opens "a fountain . . . for the house of David and the inhabitants of Jerusalem to cleanse them from sin and unrighteousness." Zechariah 3 to 5; 9:9-10; 13:1, 8; 14:2.

4. As the people of Israel cooperate with God's purpose for them, individually and as a nation, the abundant blessing of heaven makes them marvels of health and prosperity—a glorious demonstration of the height to which men can attain when they acknowledge the true God and are loyal to Him. Isaiah 49:3; 55:1-5; 60:1-2; 66:19; Jeremiah 33:9; Zechariah 6:15; 10:6; cf. Deuteronomy 4:6-8; 7:6-14; 8:17-18; 28:1-14.

5. Attracted first by the material benefits with which God has blessed His people, by their high standard of living, and by the prosperity that makes Israel the marvel of all nations, many of the Gentiles come to a knowledge of the true God and unite with Israel. Isaiah 2:2-3; 11:9-10; 27:6; 42:6-7; 43:10, 19-21; 44:8; 45:14; 49:3-12, 18-22; 54:3; 55:5; 56:6; 60:1-15; 61:19-20; 62:1-2; Jeremiah 33:9; 3:17, 16:19; etc.

6. Those among the Gentiles who refuse to acknowledge the true God and to comply with the conditions for sharing in the material benefits bestowed upon Israel, form a coalition against Israel and attack Jerusalem in an attempt to annihilate the Jews and appropriate their material prosperity to themselves. At this point many of the inhabitants of Jerusalem reject Messiah, refusing to accept either His cleansing from sin or His plan for defending the city, and execute Him as a traitor. Too late, however, many realize that they have slain the only one who can deliver them from themselves and from their foes, and mourn bitterly for Him. Isaiah 34:1-8; 63:1-6; 66:15-18, 24; Jeremiah 25:31-33; Ezekiel 38 and 39; Daniel 8:9-13; 9:26-27; 11:41 to 12:1; Joel 3:1-2, 9-17; Zephaniah 3:6-9; Zechariah 6:9-14; 9:9-10; 12:1-10; 13:1, 6-8; 14:1-3, 12-13; cf. Daniel 8:11; 9:26; 11:22.

7. God permits the attackers to enter the city and slay all of the apostate Jews. Those who remain loyal to God experience a great time of trouble, but He protects and preserves them. At this moment of supreme crisis "the Lord will go forth and fight against those nations as when He fights on a day of battle." He "will come, and all the holy ones with him," and "on that day his feet shall stand on the Mount of Olives which lies before Jerusalem on the east." He visits grievous plagues upon the invaders, who, as the result of "a great panic from the Lord," turn and slay one another. Daniel 12:1; Zechariah 12:9; 13:6-9; 14:1-5, 10-19.

8. There is a resurrection of the just and the unjust, and the Ancient of Days sits in judgment over the nations. Daniel 7:9-11, 26-27; 12:1-2; cf. Ezekiel 37:12-14; Joel 3:1-2, 12-14.

9. From Jerusalem living waters issue forth to restore the entire earth to its Edenic state of perfection. Christ inaugurates His eternal, universal, righteous reign upon the throne of David in Jerusalem, as "king over all the earth." His Temple becomes "a house of prayer for all peoples," and "from new moon to new moon, and from sabbath to sabbath, all flesh shall come to worship before" Him. "They shall dwell in the land where your fathers dwelt that I gave to my servant Jacob; . . . for ever; and David my servant shall be their prince for ever. I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will bless them and multiply them, and will set my sanctuary in the midst of them for evermore. My dwelling place shall be with them; and I will be their God, and they shall be my people." Isaiah 11:6-9; 51:3; 54:3; 56:7; 65:17-25; 66:23-24; Ezekiel 37:25-28; 47; Daniel 7:14, 27; 9:24; 12:1-3; Zechariah 9:9-10; 14:3, 8-11, 16; cf. Ellen G. White, Christ's Object Lessons, p. 290.

APPENDIX B: THE NEW TESTAMENT CONCEPT OF AN IMMINENT ESCHATON

Those who heard Christ declare, "This generation will not pass away till all these things take place" (Matthew 24:34) understood him to mean their generation. Two of the four disciples present on that occasion (Peter and John; see Mark 13:3) have left their understanding of what Jesus meant on record in the New Testament. Paul, the author of Hebrews, and James reflect the same perspective of an imminent Advent.

1. . . . it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Romans 13:11-12.

2. . . . as you wait for the revealing of our Lord Jesus Christ; who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. 1 Corinthians 1:7-8.

3. . . . the appointed time has grown very short. 1 Corinthians 7:29.

4. . . . for our instruction, upon whom the end of the ages has come. 1 Corinthians 10:11.

5. . . . from heaven we await a Savior, the Lord Jesus Christ. Philippians 3:20.

6. The Lord is at hand. Philippians 4:5.

7. . . . so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus. 1 Thessalonians 3:13.

8. . . . we who are alive, who are left [in contrast with the resurrected saints], shall be caught up together with them in the clouds to meet the Lord in the air. 1 Thessalonians 4:17.

9. . . . awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ. Titus 2:13.

10. . . . in these last days he has spoken to us by a Son. Hebrews 1:2.

11. . . . he has appeared once for all at the end of the age to put away sin by the sacrifice of himself. Hebrews 9:26.

12. . . . yet a little while, and the coming one shall come and shall not tarry. Hebrews 10:37.

13. You also be patient. Establish your hearts, for the coming of the Lord is at hand. . . . behold, the Judge is standing at the doors. James 5:8-9.

14. . . . he . . . was made manifest at the end of the times. 1 Peter 1:20.

15. The end of all things is at hand; . . . the time has come for judgment to begin with the household of God. 1 Peter 4:7, 17.

16. . . . what sort of persons ought you to be . . . waiting for and hastening the coming of the day of God, . . . Therefore, beloved, since you wait for these [new heavens and new earth], be zealous to be found in him without spot or blemish, and at peace. 2 Peter 3:11-14.

17. Children, it is the last hour; and as you have heard that anti-christ is coming, so now many antichrists have come; therefore we know that it is the last hour. 1 John 2:18.

18. . . . what must soon take place; . . . for the time is near. Revelation 1:1, 3.

19. I am coming soon. Revelation 3:11.

20. . . . what must soon take place. . . . I am coming soon. . . . Do not seal up the words of the prophecy of this book, for the time is near. . . . Behold, I am coming soon, . . . Surely I am coming soon." Revelation 22:6-7, 10, 12, 20.