

Revival and Reformation within the Framework of Last-day Events

BY GERHARD PFANDL

In view of the current emphasis on revival and reformation, it is useful for us to ask what role these elements have with respect to our Adventist understanding of last-day events as revealed in the Bible and the writings of Ellen White. Within the canon of Scripture, the book of Revelation gives the most detailed sketch of these events. Additional aspects, often only implicit in the biblical text, are developed by Ellen White, particularly in *The Great Controversy*. While these inspired authors provide us with a good preview of what lies ahead, we need to guard against overinterpretation; it would be a mistake to suppose that we know exactly how, when, and in what order future events will unfold.

Outline of Last-day Events

Central to Seventh-day Adventist eschatology are the events described in Revelation 12-14. Chapter 12 outlines in brief the history of the Christian Church from the first century A.D. to the time of the end, when Satan makes war on the remnant who “keep the commandments of God and have the testimony of Jesus” (12:17). Chapter 13 portrays the climax of this war in symbolic terms. The

We have a good preview of what lies ahead.

first beast that rises out of the sea and the second beast that comes out of the dry land work together to enforce their brand of worship on the whole world. This second beast will compel

the whole world on pain of death to worship the first beast and its image and to accept its mark. Deliverance, for those who refuse the mark of the beast, comes in chapter 14 with the second advent of Christ.

Based on the historicist method of prophetic interpretation, Seventh-day Adventists have understood these two beasts of Revelation 13 as symbols of the papacy and Protestant America respectively. According to Revelation 13, sometime in the future, apostate Protestantism will call upon the world to worship the first beast, i.e., be obedient to the papacy by the observance of Sunday, the first day of the week in place of the seventh-day Sabbath of the Bible.¹ This Sunday legislation will eventuate in a death decree for those who refuse to accept the mark of the beast. But before the death decree can be carried out Christ will come to deliver His people.

Since 1844 we have been living in the time of the investigative judgment referred to also in Revelation 14:7.² During this time period leading up to the close of probation, the following events will take place:

In heaven: The investigative judgment deals with those names found in the book of life and saved on the basis of Christ’s work for us and in us (1 John 4:17; 5:12).

On earth: Shortly before the close of probation, during a period sometimes referred to as the early or little time of trouble,³ an image to the beast will be formed and universal Sunday

legislation issued, which culminates in a death decree for those who refuse and reception of the mark of the beast for those who comply. Also during this period the remnant church gives the loud cry in latter-rain power and experiences the shaking, the sealing, and true revival. No chronological sequence for these events in the church is provided

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EDITORIAL

Essential Guidance for Surviving the End Time

Too often as Adventists, we skip over the early chapters of Daniel and Revelation¹ in order to get to the “more important parts” when in fact these early chapters are foundational in understanding how to be ready for the final events, which seem closer now than ever before, with governments toppling down, earthquakes increasing in power and frequency, tsunamis, nuclear worries, uncertainty, fear.



Jesus warned of such things with remarkable clarity and precision: “there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men’s hearts failing them for fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken. Then they will see the Son of Man coming in a cloud with power and great glory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near” (Luke 21:25-28).

In the early chapters of the book of Daniel we see faith being tested and people occupying strategic positions as witnesses to the true God. In chapter one, Daniel and his three friends are tested but refuse to defile themselves with the food and wine of Babylon, and God rewards their faith (Dan 1:8-17). They had purposed in their hearts to remain faithful in “little” things. Next, Daniel and his friends together and separately face larger tests of faith, demonstrating the indispensable role of prayer (Dan 2:17-18; 6:10-11) and the importance of true worship (Dan 3:16-18; 5:22-23). In the first three chapters of Revelation, God’s people, represented by the seven churches, face similar tests in connection with food (Rev 2:14, 20), worship (Rev 2:4; 3:8), and their relationship to truth (Rev 2:24-25; 3:8-9; cf. Dan 12:9-10). These letters provide indispensable counsel from Jesus regarding how our faith can survive the tests ahead.

Like Daniel and Revelation, the early chapters of *The Great Controversy* have a similar purpose. Church history becomes a guide for surviving the end time.

Here are just a few vital lessons drawn from the opening chapters of these three important end-time books:

1. Our resolve must be developed before the test comes. While prophecy is sometimes predictive, the predictive element is given not to satisfy our curiosity about the future but because we need to know the tests that will come in order to prepare for them. Like Daniel and his friends we should anticipate them and resolve in advance how we will respond (Dan 1:8).

2. Deception may arise even from within the church. Jesus warns the seven churches about those who claim to be something they are not (Rev 2:9; 3:9) and others who try to deceive those in the church through false doctrine and false prophecy (Rev 2:14-15; 3:20). We need to be able to distinguish truth from error.

3. We must study the Bible for ourselves. We can learn our present duty only through prayerful searching of the Bible for ourselves (see Ellen G. White, *The Great Controversy*, 93, 164). “The Holy

Scriptures have treasures of truth that are revealed only to the earnest, humble, prayerful seeker” (ibid., 69). “It expands the mind, sharpens the perceptions, and ripens the judgment” (ibid., 94).

God has shown us how to survive the end time through the lives of His people in past ages. We can find no better guide for these times than the opening chapters of Daniel, Revelation, and *The Great Controversy*.

Clinton Wahlen, BRI

¹ Ellen G. White, *Testimonies to Ministers*, 112-15, urges study of these books as especially pertinent to our time.



Reflections

Reflections seeks to share information concerning doctrinal and theological developments among Adventists and to foster doctrinal and theological unity in the world church. Its intended audience is church administrators, church leaders, pastors and teachers.

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by the Bible or Ellen White. Many of them may occur in parallel, but certainly they occur before the decree of Revelation 22:11 is issued and the great Time of Trouble begins. While no specific time frame is given for these events, we are told that “the final movements will be rapid ones.”⁴

Revival and Reformation in the Church

A thorough revival and reformation prepares the church for final events and the giving of the loud cry.

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There will be a revival of primitive godliness such “as has not been witnessed since apostolic times,” including miracles of healing and genuine conversions.⁵ Satan will endeavor to prevent this revival:

The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.⁶

Thus we are able to understand better Paul’s words, that “the coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders” (2 Thess 2:9).

Turning to Revelation 7, which also refers to the end time, the winds of trouble are held back until God’s people are sealed and prepared for the time of trouble. This “is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved.”⁷

The Latter Rain and Loud Cry

Just as the apostolic church received the early rain at Pentecost, so the remnant will receive the latter rain, enabling it to finish the work of proclaiming the everlasting gospel (Joel 2:23, 28, 29).⁸

As the “former rain” was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the “latter rain” will be given at its close for the ripening of the harvest.⁹

This promise is for us today, not just for the future; but we have to be ready to receive it, by seeking the Lord in humility and, through the power of the Holy Spirit, purifying ourselves from all that is displeasing to Him.¹⁰

The message of the fall of Babylon, given by the second angel (Rev 14:8), is repeated in the message of the angel in Revelation 18:1-4. The work of this angel joins in the last great work of the third angel’s message as it swells to a loud cry.¹¹

The Early Time of Trouble and the Mark of the Beast

Before the close of probation there will come a time of trouble for the world and for the church. Political, financial and social problems will increase (Luke 21:25). Ellen White refers to this time in *Early Writings*: “At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.” Later on in the book she explains further:

“The commencement of that time of trouble,” here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel.¹²

There will also be a shaking among God’s people caused by the straight testimony of the True Witness to Laodicea and the introduction of false theories. Many Adventists will ultimately leave the church because they are not fully converted and have come to view religious matters “in nearly the same light” as the world.¹³

The image to the beast will be formed when the Protestant churches in America unite with the state to use its power to enforce their decrees and sustain the institutions of the church.

Then “there will be a national apostasy which will end only in national ruin.” Then, “as the crowning act in the great drama of deception, Satan himself will personate



“So you also, when you see these things happening, know that the kingdom of God is near.” Luke 21:31.

Christ.”¹⁴ This throws light on Jesus’ words that “if possible, even the elect” would be deceived (Matt 24:24).

Ever since Constantine in A.D. 321 issued the first Sunday law there have been Sunday laws in existence in many countries, as well as in America. But many of these were limited in extent and focused primarily if not exclusively on commercial activities. Revelation 13 predicts that future Sunday legislation will be national, even international, and that such decrees will include religious observances: “All the world marveled and followed the beast” (Rev 13:3). Ellen White, elaborates on this: “As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false Sabbath, the people of *every country on the globe* will be led to follow her example.” “And many a star that we have admired for its brilliance will then go out in darkness.” One reason for this apostasy will be “threatened imprisonment, and death.”¹⁵

Ellen White even beheld Satan saying, “When death shall be made the penalty of violating our Sabbath, then many who are now ranked with commandment keepers will come over to our side.”¹⁶ Since there will be no changing of sides after the close of probation, the test involving a death threat must, therefore, come before the close of probation.¹⁷ Regarding the mark of the beast, we are told the following:

When Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, . . . will thereby accept the sign of allegiance to Rome – “the mark of the beast.”¹⁸

The close of probation marks the end of Christ’s ministry in heaven. The work of investigation and judgment will then be finished, and the door of mercy for the world will be forever shut.¹⁹ By the time Christ announces probation’s close with the words found in Revelation 22:11, God’s people will already have been sealed²⁰ and will be protected from the plagues poured out during the great Time of Trouble, just as ancient Israel was protected from the plagues that fell upon Egypt.

Conclusion

Seventh-day Adventist eschatology follows the historicist method of prophetic interpretation. While the precise order of future events has not been clearly

revealed, we know the time of the Lord’s coming is near. “Look at the fig tree, and all the trees. When they are already budding, you see and know for yourselves that summer is now near. So you also, when you see these things happening, know that the kingdom of God is near” (Luke 21:29-31). Ellen White reminds us:

Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord’s coming. We do not know the day nor the hour, or when the definite time is, and yet the prophetic reckoning shows us that Christ is at the door.²¹

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¹ The highest, truest form of worship is obedience (1 Sam 15:22).

² Ellen G. White, *The Great Controversy*, 425.

³ See Donald Ernest Mansell, *The Shape of the Coming Crisis: A Sequence of End-time Events Based on the Writings of Ellen G. White* (Nampa, Id.: Pacific Press, 1998), 31 n. 4.

⁴ Ellen G. White, *Testimonies for the Church*, 9:11.

⁵ Ellen G. White, *The Great Controversy*, 425; idem, *Testimonies for the Church*, 9:126.

⁶ Ellen G. White, *The Great Controversy*, 464.

⁷ Ellen G. White Comments, *Seventh-day Adventist Bible Commentary*, 4:1161.

⁸ Ellen G. White, *The Great Controversy*, 611.

⁹ Ellen G. White, *Early Writings*, 86.

¹⁰ Ellen G. White, *Testimonies for the Church*, 6:50-51.

¹¹ See Ellen G. White, *Early Writings*, 277; idem, *Selected Messages, Book Two*, 118.

¹² Ellen G. White, *Early Writings*, 33, 85-86.

¹³ Ibid., 270; idem, *Testimonies to Ministers*, 112; idem, *Testimonies for the Church*, 4:89; idem, *The Great Controversy*, 608.

¹⁴ Ellen G. White Comments, *Seventh-day Adventist Bible Commentary*, 7:976; idem, *The Great Controversy*, 624.

¹⁵ Ellen G. White, *Testimonies for the Church*, 6:89; ibid., 5:81.

¹⁶ Ellen G. White, *Testimonies to Ministers*, 473.

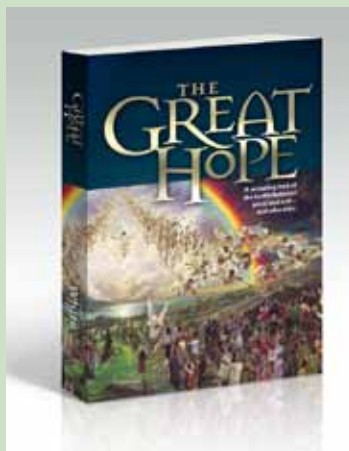
¹⁷ Her position is also made clear in Ellen G. White Comments, *Seventh-day Adventist Bible Commentary*, 7:976: “The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. . . . (Rev 13:11-17 quoted) . . . This is the test that the people of God must have before they are sealed.” Revelation 13:11-17 includes the death decree. Thus, Ellen White in this statement places the death threat again before the close of probation.

¹⁸ Ellen G. White, *The Great Controversy*, 449.

¹⁹ Ibid., 428.

²⁰ Ellen G. White, *Testimonies for the Church*, 5:212.

²¹ Ellen G. White, Letter 38, 1888 (*Manuscript Releases*, 10: 270).



In light of the Great Controversy Project currently being advanced, it may be useful to reflect on the nature of the message of *The Great Controversy*, which understands history as being divinely guided to an end full of hope. We invite you to consider this theme with us, as expressed below by Rex Edwards, BRI.

The Great Controversy

Reminds us that history is set in the context of theology, of “beginnings” and “ends”; it assures every Christian that they can see something of the true meaning of events; it assures them they can see them not only in their contemporary setting, not only in their setting in human history, but in relation to *“In the beginning God”* and *“I will come again.”*

The long story of the Christian Church is a panorama of lights and shadows, of achievement and failure, of conquests and divisions.

It has exhibited the divine life marvelously transforming the lives of men. It has also exhibited those passions and wickedness of which human nature is capable, and its tasks have seemed, in every age, almost insuperable.

Notwithstanding,

The Great Controversy

Reminds us that the Church has demonstrated --
VITALITY in competing with other religions and ideologies,
and the often sharp opposition from intellectual and political leaders;
RESILIENCE in its seemingly inexhaustible capacity to revive after periods of stagnation and decay;

CONTINUITY, for Christianity is an historical religion. The succession of the years is not merely an unraveling tangle of events without meaning.

History witnesses to a divine purpose and is moving toward a divine goal.

RENEWAL for the Church is a rhythmic panorama: the progression of *zeal* of the first generation, the *indifference* of the second, and the *resurgence* of the third.

The Great Controversy

Reminds us that the vital element of Christian faith, obscured in one generation will be revived in the next; reminds us that there is a pattern in the expansion of Christianity: proclamation, accommodation, assimilation, corruption and reform; reminds us that some of these rhythms include purity, corruption, and reform.

From these abstractions one might infer that the history of the Church is simply a seesaw; but never is revival simply a repetition. Renewal is also re-creation for a zigzag admits of a forward movement. To what?

The Great Controversy

Reminds us that biblical Christianity is a religion of hope. When tongues shall have ceased and knowledge shall have vanished away, hope is one of the three things that abide. But the Christian hope looks also beyond the ultimate frontier, where history is no more, and forward to that time when the great controversy is ended, to that place where *“there will be no cruel, deceiving foe to tempt to forgetfulness of God”* where *“every faculty will be developed, every capacity increased”* where *“the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized”* (GC 677).

The Great Controversy
Is a
VISION OF HOPE

THEOLOGICAL FOCUS

Does the Emancipation Proclamation Illustrate the Plan of Salvation?

BY STEPHEN BAUER

The Emancipation Proclamation was signed by Abraham Lincoln, the sixteenth president of the United States, during the American Civil War on January 1, 1863. It proclaimed freedom to all slaves held in the Confederate-controlled states and counties. The Emancipation Proclamation is used by some proponents of the doctrine of Universal Legal Justification,¹ particularly followers of the 1888 Message Study Committee, as an illustration of the plan of salvation.² To support this connection, some proponents allege that Ellen White likewise employs the analogy. It thus seems useful to explore to what extent the Emancipation Proclamation could be used for this purpose. Here is my summary of the average version of the Emancipation Proclamation argument I encounter in conversations:



to what extent the Emancipation Proclamation could be used for this purpose. Here is my summary of the average version of the Emancipation Proclamation argument I encounter in conversations:

Lincoln declared all slaves to be free. The slaves were thus legally free, but ignorant of their legal standing. Hence, they continued living as slaves in hopelessness. It follows that if the slaves could just know they were legally free, they could walk away from slavery and live like free men. Someone, then, must bring the good news of their legal standing to them so they can exercise the freedom they already had at the legal level, but of which they had no personal knowledge.

The illustration is then extended along the following lines:

Just as the Emancipation Proclamation legally freed the slaves but they did not know they were free, so Christ's death justifies all men but they do not know it. Like the slaves, people need someone to bring them the good news that they are legally already saved. Once

informed, they now can experience personally the wonderful consequences of their heretofore unknown legal standing, or they can reject it and be lost.

Such an analogy has great appeal on several grounds. Emotionally, the depiction of a universal, unconditional grant of salvation has immense appeal.³ Furthermore, the analogy has wonderful symmetry which infuses an almost self-evidential quality into the argument. The illustration just sounds eminently logical. But there are several problems with the emancipation analogy which need to be addressed.

A Closer Look at the Emancipation Proclamation

The first problem is that Lincoln's Emancipation Proclamation was not universal. It only "emancipated" slaves in rebel-controlled states and counties.⁴ The specific wording of the Emancipation Proclamation states, "all persons held as slaves in any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free . . ." ⁵ In other words, it only proclaimed freedom to slaves in the areas over which the Union had no power. Slaves in non-rebel regions were excluded from the scope of the proclamation, thus legally remaining in slavery. Hence the Emancipation Proclamation does not properly illustrate Universal Legal Justification as it was not a universal proclamation directed at all slaves in the United States. It appears that in the Emancipation Proclamation, a select subgroup is decreed free, prior to their knowledge or consent, just as individuals are elected prior to their knowledge or existence in the Calvinist doctrine of decrees, while a second group is *de facto* excluded from the blessing. It seems unequivocally clear that the Emancipation Proclamation demonstrates a significant failure of analogy to the concept of universality found in the doctrine of Universal Legal Justification.⁶

The Emancipation Proclamation offered no resources to help slaves take advantage of the freedom it proclaimed.

Second, the slaves "freed" by Lincoln's emancipation were not empowered to act upon the decree. As long as the Confederate government controlled a region listed in Lincoln's proclamation, the slaves living there remained in slavery, because the Confederacy did not acknowledge the authority of Lincoln or the U.S. Government. The rebellion first had to be quelled by the Union so that the agency issuing the proclamation would be able to enforce the new measure. Merely informing

the slaves that the Union no longer saw them as slaves was insufficient. They needed deliverance from the governance and power of the Confederate government. And even if those slaves could have walked away from their masters, they would not have been equipped for life in freedom; they had no resources to buy land or launch a business, and thus would not have had the economic sufficiency to support their freedom. The Emancipation Proclamation offered no resources to help slaves take advantage of the freedom it proclaimed.

As a result, many who were freed through the defeat of the Confederates ended up becoming indentured servants to their former masters, in conditions that differed little, if any, from what they had endured prior to their “freedom.” Hence the Emancipation Proclamation fails as an analogy to the gospel of salvation which offers a real and meaningful deliverance from the power of sin.⁷

It fails as an illustration of salvation for another reason: Lincoln did not free slaves by fulfilling the law of the land but by changing it. This raises important questions about the relationship of salvation to God’s law.

First, as Ellen White frequently argues, if salvation could be achieved by changing the law, then Christ need not have died. “The claim that Christ by His death abolished His Father’s law is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable.”⁸ This recognition constitutes a huge theological problem for the proponents of Universal Legal Justification because, in trying to draw an analogy between the Emancipation Proclamation, which functioned by changing the law instead of fulfilling it, and the doctrine of salvation, which cannot tolerate saving a person by overturning the law, they unwittingly try to combine conflicting views of the relationship of the law to salvation.

Second, it was not merely the Confederate government that promoted and legalized slavery. The Union had also sanctioned slavery as a legal and legitimate practice, and continued to recognize slavery as legally legitimate for some time after the Emancipation Proclamation. Hence, having previously legislated the legitimacy of slavery, it later changed both its will and its laws regarding slavery. Using this document to illustrate the plan of salvation would suggest that God initially accepted the legitimacy of sin, but later effected a change of policy to deliver those He first willed to be enslaved in sin. Obviously this is theologically unacceptable, as it reduces God to a cosmic politician changing policies to the extent that circumstances allow.

Mere possession of emancipation papers was by itself not sufficient to establish legal standing.

Ellen White’s References to “Emancipation Papers”

There is yet another problem. As I travel around preaching in various congregations, proponents assert that Ellen White uses the Emancipation Proclamation as an illustration of salvation. Thus, they use the authority of Ellen White in an attempt to baptize this model. The problem is, their claim cannot be substantiated. Searching the published writings for the phrase “emancipation proclamation” using the 2007 edition of the Ellen G.

White CD-ROM yields no hits. In fact, changing the search format to find any paragraph containing these two words, even if not adjacent to each other, still produces zero results. Using Boolean search tools to look for all word forms derived from these two roots in a single paragraph

likewise produces no hits.⁹ Hence there appears to be no evidence in Ellen White’s published writings that she ever referred to Lincoln’s Emancipation Proclamation and thus no evidence that she viewed it as an illustration or model of salvation.

By contrast, Ellen White *does* refer to “emancipation papers” as an illustration of salvation. A search using the 2007 CD-ROM generates nine hits representing five different quotations. Eight of these fall into two groups: statements indicating that Christ signed the emancipation papers for the human race and statements in which Christ is said to tell the individual He has signed, or is offering them, their emancipation papers. The question naturally arises, How do emancipation papers differ from the Emancipation Proclamation?

I found a copy of emancipation papers drafted in 1823, and downloaded a photographic copy of the handwritten text plus a typed transcription. The text reads as follows:

I Thomas Clay of Davis County Kentucky do hereby make known to all whom it may concern that I have and do hereby emancipate, liberate, and set free the Negro Slaves herein named. [Illegible] old Samuel and his wife Biddy. Betty, Rachel and her children Henry, Juliett, the two [illegible] being under age. I reserve to myself or agent the management of them until the first day of June in the year **1827** when they will be of lawful age to ask for themselves as well as the others herein named as free born People of Colour, and the Clerke is required to give them a certificate of their freedom on presentment as the Law directs.

Given under my hand and seal this 28th day of February **1823**.

Thomas Clay¹⁰

Several differences between this document and the Emancipation Proclamation are immediately evident. First, the most stunning is in the last line: “as the law directs.” Unlike the Emancipation Proclamation, emancipation papers free slaves through a fulfillment of the law, not through an overturning of the law. The law had a provision for freeing slaves that involved a protocol of procedures, which when followed, obligated the clerk to issue papers. Hence there is no overturning of, or amendment to, the law. Emancipation papers differ significantly from Lincoln’s Emancipation Proclamation, and, as an illustration of salvation, are theologically far more acceptable to the student of Scripture.

Second, the slaves were not legally free until they took their emancipation papers to the clerk and were issued their certificate of freedom. Thus we see a conditional element. The slave must accept the emancipation papers and go to the clerk. Had the slave kept these papers but never gone to the clerk, he or she would remain enslaved and without freedom. Mere possession of emancipation papers was by itself not sufficient to establish legal standing. A response from the slave was necessary. While the papers made full provision for the slave’s freedom, it is this latter dimension requiring a freewill response that Ellen White focuses on in her statements.

For example, she writes of Christ: “With His own blood He has signed the emancipation papers of the race.”¹¹ Three sentences later she adds: “Today He is standing at the altar of mercy, presenting before God the prayers of those who desire His help. He turns no weeping, contrite one away. *Freely will He pardon all who come to Him* for forgiveness and restoration.”¹² If Ellen White, by referring to Christ’s signing of emancipation papers, had meant that *by that act* all people were saved, why does she go on to say “freely will He pardon all who come to Him...”? Why would people still need pardon if they had already been forgiven? She indicates that the sinner must *respond*, by coming to Jesus, in order to receive “forgiveness and restoration.” The context of this statement does not support the idea of a universal, unilaterally imposed legal standing as the Emancipation Proclamation model tries to suggest.

Similarly, in the *Youth’s Instructor*, she writes: “the

emancipation papers of the race have been signed by the blood of the Son of God. A way has been opened for the message of hope and mercy to be carried to the ends of the earth. Now, whosoever will may take hold of God’s strength, and make peace with him.”¹³ While the opening line sounds favorable to the Universal Legal Justification view, we see from

the last sentence that, as in the first statement, salvation and peace with God are conditional upon a human response.

Perhaps critics could argue that emancipation papers functioned in a context where slavery was legal and for this reason are not analogous. It should be kept in mind, however, that Ellen White’s focus is on the legal provisions of how the slave may be delivered, and also on the conditional nature

of the emancipation that required an individual, proactive response from the slave in order to become both legally and experientially free. It is these elements of the emancipation papers system that were important to her. In addition, according to Ellen White, it is Christ who offers them, suggesting the biblical image of the *goel* or “redeemer.” The *goel* had the right, using thoroughly legal means, to buy his relative out of enslavement to a third party and, having provided freedom, to equip him or her for living free. By contrast, the Emancipation Proclamation is rooted in the imagery of a government changing its mind about its own law and abolishing it in order to provide freedom.

Conclusion

Unfortunately for the proponents of Universal Legal Justification, the Emancipation Proclamation seems singularly unsuited as a model for salvation. The analogy simply does not work and, more ominously, it creates catastrophic theological misconceptions regarding the relation of salvation to the law. A further difficulty is that Ellen White points to a different method of emancipation as an illustration of salvation, but, fortunately, it is one without the problematic theological baggage of the Emancipation Proclamation model. Proponents of Universal Legal Justification who appeal to it as an illustration of the process of salvation appear to be generating their theology from the analogy and seeking biblical and/or Ellen White support for it. Thus, the proper order of theology being derived from the biblical text appears to be reversed, a theol-

I Thomas Clay of Davis County Kentucky do hereby
 make known to all whom it may concern that I have and
 do hereby emancipate liberate and set free the negroes
 herein named James P. Johnston and his wife Betty, their
 children and her children. Having full power the two last
 being under age. I reserve to myself or agent the manage-
 ment of them until the first day of June in the year
 1837 when they will be of lawful age to and for them-
 selves as well as the other herein named, as free born people
 of colour, and the clerk is required to give them
 a certificate of their freedom or presentment as the
 law directs.

Given under my hand and seal the 21st day
 of February 1835
 Witness James P. Johnston
 Thomas Clay
 Davis County

ogy whose support rests not on Scripture but on a false analogy. We must be wary of ascribing to attractive analogies the authority which belongs only to Scripture.



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¹ Universal Legal Justification is the teaching that all human beings were justified—given a legal verdict of acquittal—in Christ, at the cross, and that only those who reject this gift will be lost.

² While I have never seen this position in print, the BRI has supplied a printed source for the Emancipation Proclamation illustration for further study. See The 1888 Message Study Committee, “In Search of the Gospel—We Believe,” *1888 Message Newsletter* 12/2 (March-April 1996): 13-14.

³ The idea of some kind of universal salvation is muddled by a lack of clarity as to how one defines the term *salvation*. One may agree or disagree with the idea that Christ performed a universal salvific act depending on how salvation is defined, but the scope of this essay is too limited to explore these nuances.

⁴ The complete text of the Emancipation Proclamation, in both facsimile and transcribed form may be found online at <http://lincolnat200.org/items/show/159#>; accessed March 8, 2011. Specifically, the states of Arkansas, Texas, Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, along with specific portions of Louisiana and Virginia, are named as the territories encompassed by it.

⁵ *Ibid.* It goes on to state: “I do order and declare that all persons held as slaves within said designated state, and parts of states, are, and henceforward, shall be free.”

⁶ An additional aspect that makes this analogy problematic is the fact that the Emancipation Proclamation was produced, in its own words, “upon military necessity.” It invited escaping slaves to positions in the U.S. military (non-combatant), both helping deprive the Confederacy of manpower and resources while

bolstering the resources of the Union army. Thus, it appears to have been framed, to some extent at least, on the basis of military expediency rather than a moral opposition to slavery itself. Had the grounding principles been moral in nature, the Emancipation Proclamation should have emancipated all slaves, not just those in rebel territories.

⁷ Examples of the deliverance motif include Romans 6, John 8:34-36, and Galatians 5:13.

⁸ Ellen G. White, *The Great Controversy*, 466.

⁹ Use of “emancip* AND proclam*” in the search would yield all paragraphs having any combination of words starting with these letters (such as *emancipation*, *emancipating* or *emancipate* AND *proclamation* or *proclamations*).

¹⁰ While the webpage referred to, accessed in 1998, no longer exists, it can still be found online: <http://replay.waybackmachine.org/200101190721/http://www.louisville.edu/a-s/english/subcultures/afamgenealogy/emancipate.html>; accessed April 4, 2011.

¹¹ Ellen G. White, *The Ministry of Healing*, 90.

¹² *Ibid.*, emphasis supplied.

¹³ Ellen G. White, *The Youth’s Instructor*, June 28, 1900. The preceding paragraph has one statement that sounds very much like Universal Legal Justification, but these subsequent sentences as well as the larger context of Ellen White’s theology negates that possibility. With the writings of Ellen White, as with Scripture, we must be careful to avoid taking one or two statements out of their theological context the way some, for example, take Paul’s statement “absent from the body and present with the Lord” out of the larger biblical context to support the doctrine of the immortality of the soul. When Ellen White says that “by becoming the sin-bearer, he [Christ] lifted from the human race the curse of sin,” she means that the domineering power of Satan is broken by Christ, as the next sentence makes clear: “In his own body he paid the penalty of that on which the power of Satan over humanity is founded—sin.” In saying that He paid the penalty for the whole world, we must also remember her comments on the sanctuary to the effect that payment of the penalty did not immediately forgive sin. Rather the ministry and intercession of a priest was needed. See Ellen G. White, *The Great Controversy*, 419-21.

SCRIPTURE APPLIED

How to Keep the Sabbath Holy

The Sabbath is God’s gift to us, an offer to improve the quality of our life. Therefore, God does not only tell us to observe the Sabbath day, but gives us instruction on how to do it so that the day may become a real blessing for us.

The Sabbath as a Benefactor

- Mark 2:27 In his love God instituted the Sabbath to benefit humankind.
- Isa 58:13-14 The Sabbath allows us to take delight in the Lord.
- 1 Cor 13:1-3 We do not just keep the Sabbath because it is the day God wants us to observe, but because we love him.

Tips for a Happy Sabbath

1. Beginning and End

The Sabbath lasts from sundown to sundown (Gen 1:5; Lev 23:32; Luke 4:31, 40).

2. Biblical Advice

Preparation

Exod 16:22-24 For the Sabbath to become an anti-stress day and a good experience it must be prepared for in advance (Luke 23:54).

Rest

Exod 20:8-11 Humans and animals should enjoy rest on the Sabbath. Fellow humans do not need to work for us. Children and youth can participate in the joy and rest, as well as reflect-

	tion on God by not attending school or college.
Exod 34:21	Even when pressed by deadlines we may still enjoy the divinely given rest.
<i>Activities</i>	
Matt 12:9-12	Jesus set an example of Sabbath keeping by looking out for the needs of fellow human beings and doing good. We too can serve God and do missionary work on Sabbath (Acts 17:2-3).
Heb 10:24-25	We are called to attend the worship service to encounter our Lord.
Mark 1:29; Luke 14:1	Hospitality is important, allowing for fellowship with humans and with God.
Matt 12:1	Oftentimes in nature we feel closer to God. Jesus spent some time on Sabbath in nature.
Isa 58:13-14	We turn away from selfishness and secular activities and do things that are pleasing to God. That includes avoiding things that rob the Sabbath of its distinctness and its blessing such as watching non-Christian programming, reading the newspaper, attending non-Christian meetings, undertaking long journeys (Matt 24:20), buying and selling (Neh 13:15-22), etc.

An Ideal Sabbath

1. Anticipation

During the week our thoughts are directed toward the Sabbath. Preparation and planning for it begins on Sunday.

2. The Day of Preparation

On Friday the cleaning of the house, preparation of food, and other preparations for the festive day are finished.

3. Beginning of the Sabbath

Fellowship with the family or believers is important. We may create a Sabbath atmosphere by

having special yet simple meals, flowers, candles, good music, etc. We try to be creative. Without rushing, we welcome the Sabbath on time with singing and a devotional, prayer, as well as making sure we take time for our children (telling a story, asking them questions and answering theirs, perhaps playing a Bible game). We may go to bed a little early so as to be fresh for the next morning.

4. Sabbath Morning

We try to create a loving and prayerful atmosphere, get dressed for church, have a good breakfast, and attend church. In church we take part in the worship service, show reverence, are friendly to others and show a readiness to fellowship with them. After finding a place in the sanctuary, a silent prayer can help us focus on worshipping God.

5. Following the Worship Service

We may participate in a fellowship meal, enjoy others' hospitality or invite people to our home. A good meal on a neatly set table can be wonderful.

6. Sabbath Afternoon

A walk in nature, reading good books and studying Scripture, listening to music or making our own, witnessing, visiting other people, reading stories to and playing Bible games with children, having uplifting conversations are all good Sabbath afternoon activities.

7. Ending the Sabbath

Attending vespers or having sundown worship in one's home, thanking the Lord for the Sabbath, and looking forward to God's guidance in the new week is meaningful.

Conclusion

This description of an ideal Sabbath should not be interpreted as so many rules but rather as suggestions that may help us in creating a wonderful Sabbath experience. By mentally preparing for the Sabbath early in the week and, when Sabbath arrives, setting aside some activities and doing others, the day becomes special—the best day of the week.

Let us remember: The Sabbath is a day of worship, a festive day, and a day of service—a foretaste of heaven and the new earth where we will have an even closer fellowship with God from one Sabbath to another. Let us thank the Lord for this extraordinary gift and do what is pleasing to him. It is also what is most beneficial for us!

Ekkehardt Mueller, BRI

“We must be guarded, lest the lax practices that prevail among Sunday keepers shall be followed by those who profess to observe God's holy rest day. The line of demarcation is to be made clear and distinct between those who bear the mark of God's kingdom and those who bear the sign of the kingdom of rebellion.” Ellen G. White, *Testimonies for the Church*, 6:353.

BOOK NOTES



Rolf J. Pöhler, *Hoffnung, die uns trägt: Wie Adventisten ihren Glauben bekennen* (Hope that Sustains Us: How Adventists Confess Their Faith), Lüneburg: Advent-Verlag, 2008, 224 pp. € 5.00.

This book deals with the 28 Fundamental Beliefs of Seventh-day Adventists and was published by the Seventh-day Adventist Church in Germany in conjunction with the German Adventist publishing house. The author is a professor of systematic theology at Friedensau Adventist University. After a foreword and the author's introduction, the main body of the book discusses the 28 Fundamental Beliefs in 28 chapters. This is followed by an epilogue and two appendices, the first appendix reprinting the 28 Fundamental Beliefs and the second furnishing additional study materials.

The book is very well done, richly illustrated, written in an easily accessible style with suggestions for further reading and a dedicated website to find further information, ask questions, and make comments. Obviously, the book is not just addressing an Adventist audience but is geared towards non-Adventists in order to introduce them to the Adventist church.

By and large, Pöhler has done a good job in summarizing Adventist beliefs. In most cases, he has presented the Adventist perspective well and needs to be commended for that. However, the book contains a number of serious shortcomings.

1. Criticism of Adventism. In some cases, Adventists and/or their positions are criticized directly or indirectly and different views among Adventists are portrayed. For instance, the author mentions that Adventists are still "in the process of adjusting their original, shortsighted, and narrow view of the 'little flock' of persecuted and scattered Sabbath keepers to the larger 'Revelation of Jesus Christ'" (89), namely that the remnant is not a small group but a huge multitude. He discusses the "shut door" issue suggesting that Adventists have not yet completely moved out of this "dead end road" (154) overlooking Merlin Burt's dissertation that has effectively dealt with this question.¹ Discussing the gift of prophecy, he mentions Adventists who supposedly have made Ellen White infallible and have equated her with the Bible, while others consider her the little light which has no binding character (120). He claims that Adventists have sometimes forgotten that the Sabbath is not a means of salvation (132). Even if there may be some truth in these statements, is it wise to present this in a

book that attempts to make an impact on non-Adventists and help believers in a German-speaking church which is deeply polarized?

Pöhler also criticizes the fact that Adventists call themselves the "remnant church" and maintains that "the body of Christ" cannot be considered an organized church (89), seemingly equating God's church throughout the ages with the end-time remnant. He holds that we have no right to decide whether others are part of the church of the remnant and suggests that Adventists may "consider themselves to be part" of the remnant only if they exhibit the characteristics of the saints in Revelation 14:12 (90). His chart on the remnant in the New Testament (207) focuses on the Greek term *loiapos* "the rest/remnant" but leaves out other important aspects because, in Scripture, the remnant is not only described by this term. He also seems to imply that the 144,000 represent all believers of all time (p. 219). While many of his statements on the church may contain a kernel of truth, the overall line of thought misrepresents the Adventist position. Fundamental Belief number thirteen clearly distinguishes between God's church through the ages and the remnant: "The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus."² The remnant is a visible group of believers who call God's people out of end-time Babylon.

2. Details liable to be misunderstood or to provoke questions.

Baptism and the Lord's Supper. It may seem that the author does not consider baptism as a prerequisite for participation in the Lord's Supper (108) which, in his view, has little or nothing to do with remembering a past event (109).

Spiritual Gifts. Pöhler proposes that, because the Holy Spirit is compared to wind, it may get "stormy" when he fills an individual (43). This suggestion, together with his assertions that (a) no "guests" were present when the Holy Spirit was poured out at Pentecost, (b) the church was just praising God (113), (c) spiritual gifts can also be used to edify oneself (112),³ (d) mention of a "charismatic church" (118) and (e) repeated references to praise may suggest to some readers that the author is pursuing a charismatic agenda. When dealing with the gift of prophecy one could get the impression that the author considers Luther a prophet of some kind (118). For him prophets are speakers for God who have a message for their own time (117). Criteria for the genuine gift of prophecy are not given; instead Ellen White is described as being "in prophetic trance" (119), a word which, due to its connotations, we would normally avoid when speaking about the biblical gift of prophecy.

Christian Living. While Pöhler correctly rejects as-

ceticism his stress on “fun in life” (137) sounds strange. There also seems to be an extreme emphasis on individualism when he states that “nobody interferes with me . . .” (139). Supposedly, mature believers are those who think, speak, and act autonomously and responsibly (145). But where is the community of believers? Although Scripture mentions the individual aspect, it also stresses the corporate aspect. Believers listen to each other and are shaped, corrected, and encouraged by the church. They do not live and act in isolation from the church, although they are individually responsible for their decisions.

3. Issues and topics not mentioned or not sufficiently developed. Books must be evaluated not only by what they mention but also by what they leave out. When discussing the Adventist lifestyle, Pöhler does not mention abstinence, the distinction between clean and unclean foods or jewelry. However, in the second appendix he gives a personal testimony about his own attitude toward nicotine, alcohol, drugs, and unclean meat. This is quite helpful and yet far from being a portrayal of the position of the church. Tithing is mentioned only in passing without even a full sentence being devoted to it (139).

The treatment of the sanctuary doctrine appears to be fuzzy. 1844 is dealt with in such a way that we are left wondering where the author stands and seems to be unrelated to the Day of Atonement. One wonders if, for the author, the Day of Atonement was fulfilled completely at the cross (155). The year-day principle is not spelled out. We hear little about the heavenly sanctuary; and, instead of speaking about the cleansing and vindication of the heavenly sanctuary, the author talks vaguely about the restoration of whatever is holy to God (156-57).

On page 205, three views of the atonement are mentioned: the dramatic model (ransom), the objective model (substitution), and the subjective model (moral influence). An evaluation is not provided, although the author does mention substitution in other places (65, 67, 71, 208).

4. Own views and agendas. In some cases the author presents his own views instead of the position of the church. For instance, adultery is redefined as abandoning a love relationship with one’s spouse. This would include extramarital affairs, abuse, emotional deprivation of love, and neglect. Whatever destroys a marriage is adultery (149). Consequently, there are many causes for divorce. Pöhler includes under adultery much more than what the church has established and how the Bible defines this term. Scripture limits adultery and fornication to sexual misbehavior. While the *Church Manual* stresses that a marriage “should be entered into only between partners who share a common faith,”²⁴ the author provides guidelines for mixed marriages: (1)

Are the partners aware of the specific challenges of a mixed marriage and willing to master them? (2) Are both partners willing to respect their different religious convictions? (3) Do both partners wish to ask for God’s blessing upon their marriage (151)?

Frequent references to various positions in Adventism and the development of Adventist doctrine as well as his urging not to stay where we presently are (155)—though not completely mistaken—reveal the author’s agenda expressed in his dissertation that “there can be no timeless and permanent doctrinal meaning, nor any immutable conceptual truth” and doctrine must constantly be reinterpreted.⁵ A statement similar to this is found on p. 182 where he talks about the effect of Scripture and tradition (most likely *Adventist* tradition!) on the church. Again, on p. 185, he refers to two opposing groups within Adventism: those who understand the 28 Fundamental Beliefs as a “credo” and those who consider them imperfect and dependent on time and who are open to correcting and changing them. As representatives of the second position he mentions especially the postmodern cultures of Europe, Australia, and North America and quotes A. Loisy: “Our fathers had difficulties confessing their beliefs; we have difficulties believing their confessions.”

The epilogue shows that Pöhler is particularly interested in locating the “center” of Adventist faith (182-87) which, for him, is Christ. However, this confession leads him to argue that not all Adventist beliefs are equal in importance and indispensable and that one must distinguish between central and marginal teachings (184), a distinction the church has never made. For him the Fundamental Beliefs contain three central Adventist concerns: the Second Coming, the Sabbath, and the church of Christ (186-87). Therefore the Adventist church must be different from and yet close to other Christian denominations (183). An overemphasis on neglected truths must be avoided (184).

5. Selective use of the writings of Ellen G. White. The author occasionally quotes Ellen White, but one gets the impression that his use of her writings is selective. For instance, he quotes her to show that truth is progressive (12-13), but he does not balance this statement with others she makes about “the sure pillars of our faith” from which “not one pin is to be removed.”⁶ He uses her statements on the so-called thought inspiration of Scripture and the imperfection of everything human (18), but does not show from her other statements what she means by thought inspiration nor refer to those where she ascribes the final authority to Scripture.⁷

All in all, the book is a mixed bag. A number of other issues exist that space does not allow us to address here. While Pöhler portrays *some* Adventist teachings

well, he *relativizes* others. The book is written in such a way that readers may not see the full implications of his proposed exposition of Adventist beliefs, and yet feel uneasy. Here and there, his agenda for major change, pluralism, individualism, and relativism shines through (182). Viewed from this perspective, the book belongs to the fringe of Adventism. The book would have greatly benefited from an evaluation by the Biblical Research Committee of the Euro-Africa Division but, unfortunately, this has not happened. Because of the book's significant shortcomings we would discourage its translation into other languages.

Ekkehardt Mueller, BRI



¹ Merlin Burt, "The Historical Background, Interconnected Development, and Integration of the Doctrines of the Sanctuary, the Sabbath, and Ellen G. White's Role in Sabbatarian Adventism from 1844-1849" (Ph.D. diss., Andrews University, 2003).

² *Seventh-day Adventist Church Manual*, 17th edition (Silver Spring, Md.: General Conference of Seventh-day Adventists, 2005), 13. The baptismal vow reads: "Do you accept and believe that the Seventh-day Adventist Church is the remnant church of Bible prophecy and that people of every nation, race, and language are invited and accepted into its fellowship?" (33). See also *Toward a Theology of the Remnant* (ed. Ángel Manuel Rodríguez, Biblical Research Institute Studies in Adventist Ecclesiology 1; Silver Spring, Md.: Biblical Research Institute, 2009).

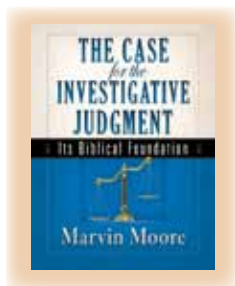
³ Based on his interpretation of 1 Cor 12:7, which does not seem to be Paul's emphasis in the context of the chapter.

⁴ *Church Manual*, 17, citing 2 Cor 6:14 among other passages.

⁵ Rolf Pöhler, "Change in Seventh-day Adventist Theology: A Study of the Problem of Doctrinal Development" (Th.D. diss., Andrews University, 1995), 99.

⁶ Ellen G. White, *Counsels to Writers and Editors*, 52-53.

⁷ Ellen G. White, *Selected Messages, Book One*, 416.



Marvin Moore. *The Case for the Investigative Judgment: Its Biblical Foundation*. Nampa, Id.: Pacific Press, 2010. 350 pp. US\$19.99.

In 1888 Ellen White wrote, "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God" (GC 488). Yet, many Seventh-day Adventists today have only a limited or distorted understanding of this important doctrine. In addition, critics claim that the investigative judgment is not a biblical teaching and that those who believe in it cannot have any assurance of salvation.

In this volume Marvin Moore, long-time editor of *Signs of the Times* magazine, responds to the criticisms

that have been leveled against this doctrine and shows that the investigative or pre-advent judgment is in fact a biblical teaching which shows that God is fair and that he is on our side in this judgment. Apart from the introductory chapter, thirty-five short chapters are divided into eight sections dealing with such topics as righteousness by faith and the investigative judgment, issues concerning this doctrine in the books of Daniel and Hebrews, the history of the doctrine, and the investigative judgment and the sanctuary.

Moore pulls together the most recent research of Adventist scholars on the topic. In regard to issues in Leviticus he relies largely on Roy Gane who wrote his dissertation and several books on the Levitical ritual. Concerning the judgment in Daniel he draws heavily on the dissertation by Martin Pröbstle which dealt with Daniel 8:9-14; on the chronology of Daniel 9:24-27 he draws attention to the dissertation of Brempong Owusu-Antwi; and when dealing with issues in Hebrews he relies on a dissertation on Hebrews by Felix Cortez. Moore is able to distill the technical language of these dissertations into a readable form for the average layperson while keeping the attention of scholars.

The book's basic premise is that, "the investigative judgment has to be understood in the context of the great controversy, for only in that context does it make sense" (p. 37). The investigative judgment is part of "God's plan to resolve the sin problem" (p. 42). Satan accuses the saints before God, pointing to their sins and claiming them as his subjects. In response God opens the books, so to speak, and lets angels and the unfallen beings of the universe review "the life of every single human that He has decided to bring into His kingdom" (p. 43). Thus the investigative judgment is not for God to decide who is worthy; He knows that before the books are opened. The "purpose of this judgment is to let the angels see the grounds for God's decisions regarding each of His people" (p. 44). Thus this judgment vindicates the saints and God Himself before the universe.

Every objection to the investigative judgment teaching is heard, evaluated, and refuted. Moore sometimes goes beyond traditional Adventist explanations. Concerning the heavenly sanctuary, for example, he says "the throne room Jesus entered at His ascension includes both the Holy Place and the Most Holy Place" without a veil between them (p. 277). The purpose of the veil in the earthly sanctuary was to shield the priest from God's presence, but there is no need for Jesus to be shielded from the Father's presence in heaven. In this way Moore deflects the criticism that Jesus entered the presence of God in A.D. 31 as the New Testament indicates, and not in 1844. At the same time, he affirms that Jesus began what was in the earthly sanctuary the first-apartment ministry and in 1844 added the second-apartment

ministry, i.e., the investigative judgment. Moore does an admirable job of showing that this is the teaching of Scripture. Ellen White's description of a two-apartment heavenly sanctuary in *Early Writings* (p. 32) is understandable, he says, because she described what she saw in vision and God showed her an earthly sanctuary that she could recognize. Whether or not readers find this persuasive, Moore faces controversial issues such as these head-on.

While *The Case for the Investigative Judgment* is a long-needed response to the attacks by critics and a corrective to some of the misconceptions of many church members, there are some things in this book that puzzled this reviewer. He argues, for example:

- a. The investigative judgment “progresses in stages, with breaks between sessions that may last several years” (p. 98). This is sheer speculation. The fact that the judgment has now lasted more than 160 years should not disturb us. Every day thousands die whose names appear in the books of heaven and so decisions concerning their status need to be made every day.
- b. “Since there is no year 0 between 1 B.C. and 1 A.D., we need to add a year to our calculation” (p. 233). This is a chronological fallacy. Of course, there is no year 0. Why should there be? The “missing year” is found at the beginning and ending of a certain time period. For example, the 483 years between the command to restore Jerusalem in 457 B.C. and the baptism of

Jesus in A.D. 27 consist of the following:

3 months of the year 457 (the command was given in the autumn)

456 full years

26 full years

9 months of the year 27 (Jesus was baptized in the autumn of 27, 3½ years before he died in the spring of A.D. 31).

Thus 456 years + 26 years + 3 months + 9 months is 483 full years.

- c. After explaining that the Holy Place and the Most Holy Place are really just a single room in the heavenly sanctuary Moore says, “At the same time, we can consider Daniel 7 to describe a second location in the heavenly sanctuary where heaven's Day of Atonement and the investigative judgment takes place” (p. 282). But if it is a one-room heavenly sanctuary, what is this other location, what is located there, and what is it for? The High Priest went into the Most Holy Place only on the Day of Atonement. But if the sanctuary in heaven is one large room why should Jesus go somewhere else? This is left unexplained and constitutes a contradiction in the book.

In spite of these flaws, the book will be helpful for every minister and church member to understand the importance of the investigative judgment.

Gerhard Pfandl, BRI



WORLDWIDE HIGHLIGHTS

Recent Proceedings of the Euro-Africa Biblical Research Committee

The Biblical Research Committee (BRC) for the Euro-Africa Division met in Berne, Switzerland, March 7-8, 2011 at which the first in a series of books produced by the BRC dealing with ethical issues was displayed. This first in the series, on marriage, is available in French in two volumes, *Le Mariage: Questions bibliques et théologiques*, edited by Richard Lehmann; and in a single volume in German, *Die Ehe: Biblische, theologische und pastorale Aspekte*, edited by Roberto Badenas and

Stefan Höschele. It will also soon be available in English. The second book in the ethics series, currently in preparation, deals with Adventists and military service. Also discussed were two statements produced by BRI, one dealing with the problem of dual membership and the other outlining a procedure to guide pastors and administrators in handling theological issues and concerns raised by church members. In addition, plans were made for holding three Bible conferences in Europe in 2012 for the pastors and other church workers of the Euro-Africa Division.



Photo: Andrew Bossi

BRI Meets with Israel Ministry of Tourism Commissioner

The Biblical Research Institute organized a special luncheon held at the Seventh-day Adventist world headquarters in Silver Spring, Maryland, U.S.A. for Haim Gutin, the Israel Tourism Commissioner for North and South America, and Sharon Katzav, deputy director of the Israel Ministry of Tourism based in New York City. Pastor Ted N. C. Wilson, a number of General Vice Presidents, including Director-Elect



Photo: Mark A. Kellner/Adventist Review

of BRI Artur Stele, and several heads of GC departments, in addition to BRI associate directors Ekkehardt Mueller and Clinton Wahlen were in attendance. Following the luncheon, the representatives from BRI met privately

with the guests to discuss plans for the upcoming 2012 International Bible Conference (further details at www.adventistbiblical-research.org). The fact that more than 300 delegates from over sixty countries will attend the conference and how best to facilitate certain planning details in light of this was a special focus of the discussion. It was also mentioned that

conditions are improving for visiting Israel and are likely to improve further in the months leading up to the conference.