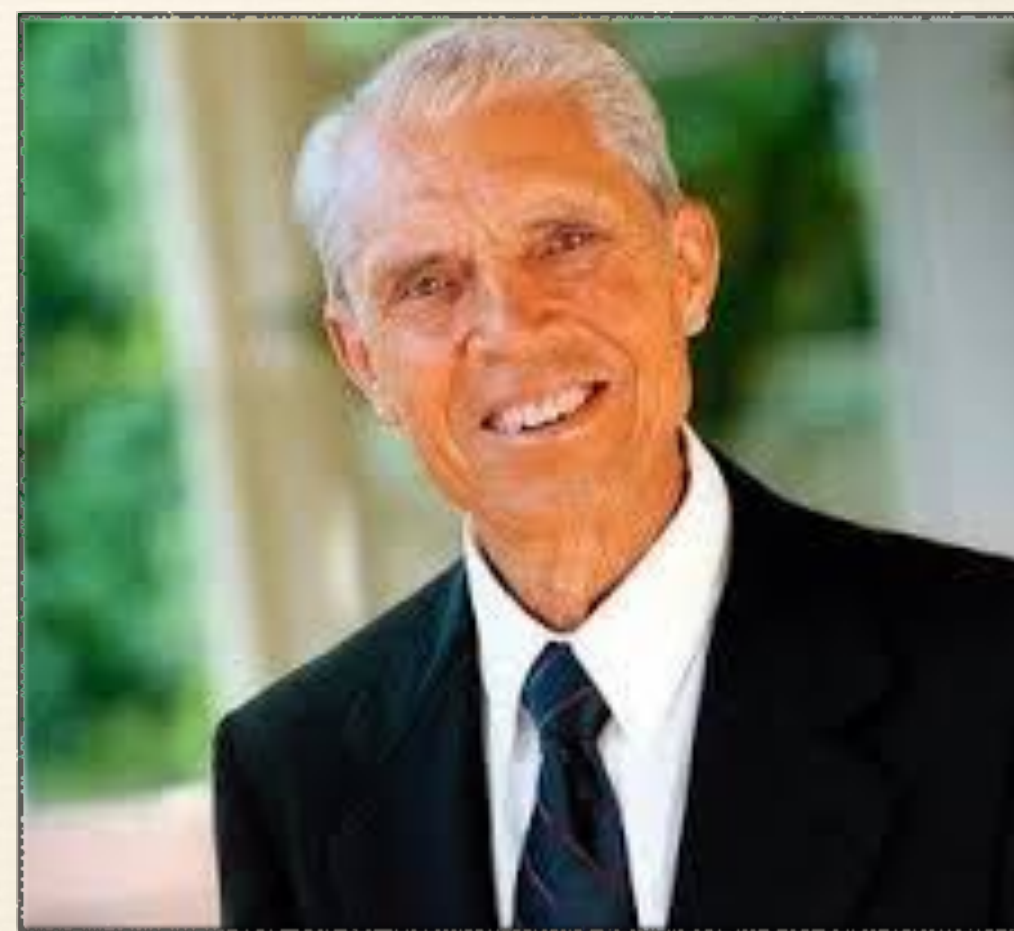
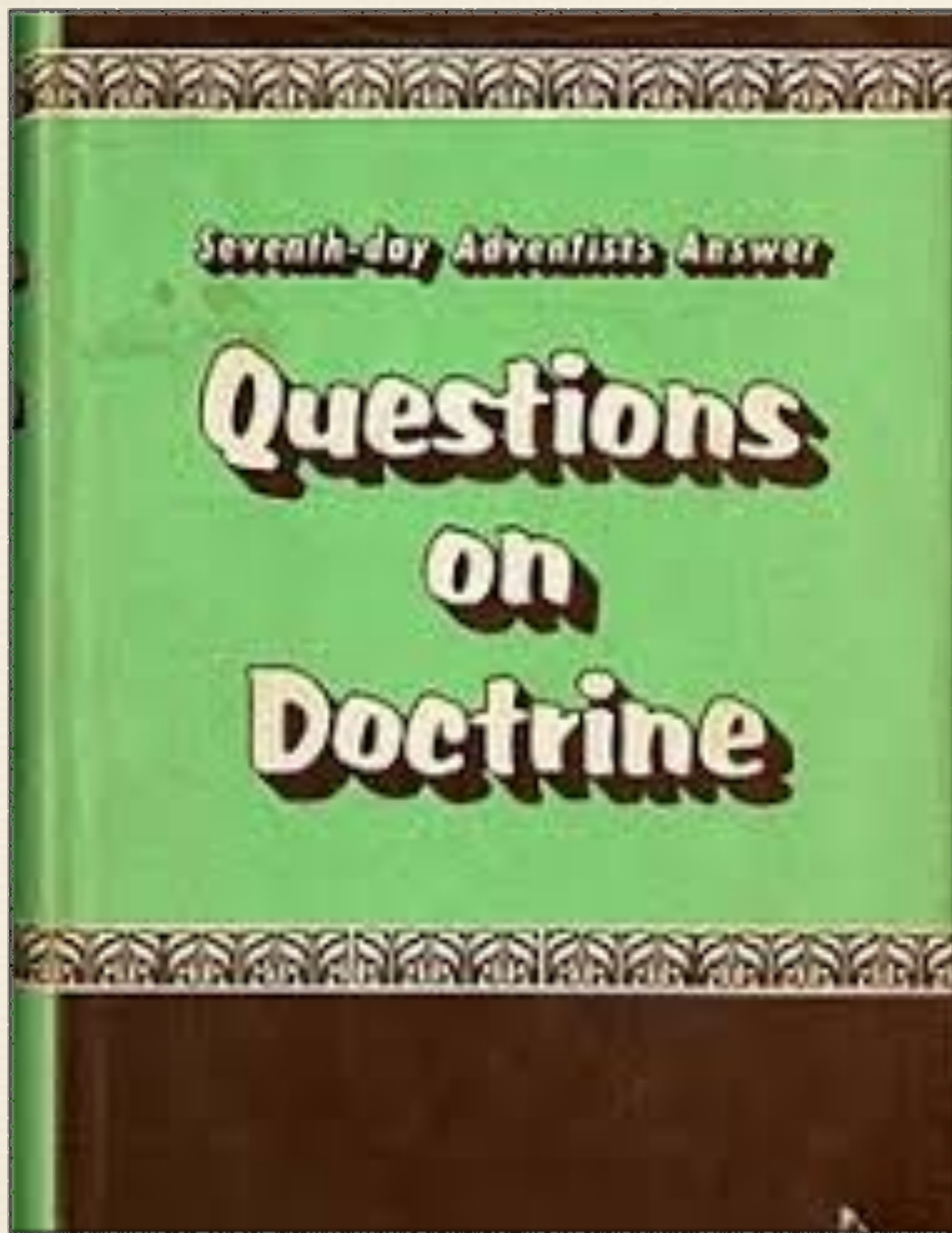


From Questions on Doctrine to Desmond Ford



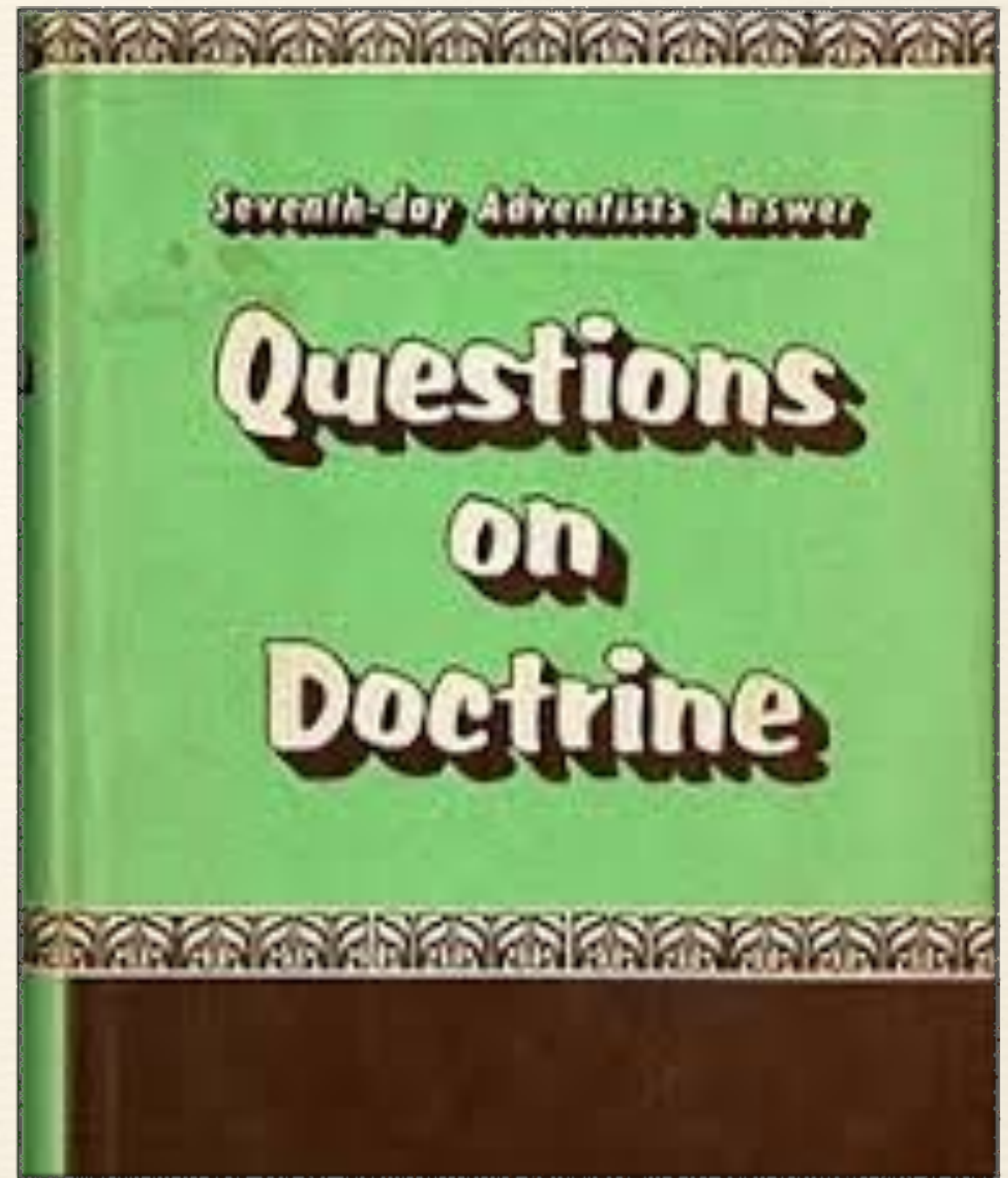
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GYC December 31, 2018



History of QOD

- ❖ Published in 1957 by “representative” Seventh-day Adventists
- ❖ Re-published in 2003 by Andrews University Press as an annotated edition.



History of QOD

❖ “*Questions on Doctrine* easily qualifies as the most divisive book in Seventh-day Adventist history. A book published to help bring peace between Adventism and conservative Protestantism, its release brought prolonged alienation and separation to the Adventist factions that grew up around it.” —
Annotated Edition of QOD, p. xiii

History of QOD

- ❖ T.E. Unruh, president of East Pennsylvania Conference, was listening to a series of presentations on righteousness by faith by Dr. Donald Barnhouse (Editor of *Eternity* Magazine and leader of American Protestantism's conservative wing)
- ❖ Unruh reached out to Barnhouse commending him for his sermons on righteousness by faith

History of QOD

- ❖ Barnhouse was astonished to be commended by an Adventist minister as he believed it to be a well-known fact that Adventists believed in righteousness by works.
- ❖ Unruh invited him to have lunch and also sent him a copy of *Steps to Christ* as a launching point for discussion

History of QOD

- ❖ Correspondence between the two continued until Barnhouse wrote a scathing review of *Steps to Christ in Eternity* Magazine calling the book “false in all its parts.”
- ❖ He also called Ellen White the founder of a cult.
- ❖ At this point, Unruh discontinued the correspondence.

History of QOD

- ❖ In 1954, Barnhouse appointed a young evangelical scholar named Walter Martin to write a book on Seventh-day Adventists.
- ❖ The book would be entitled *The Rise of the Cults*.
- ❖ Walter Martin reached out to T. E. Unruh asking to speak with authoritative Adventists and Adventist literature “so that he could treat Adventists fairly.”

History of QOD

- ❖ This led to a series of discussions in 1955 and 1956. Donald Barnhouse and Walter Martin represented the Protestant Conservative Evangelicals.
- ❖ Leroy Froom (leader of GC ministerial association from 1941-50), W.E. Read (Field Secretary of GC), George R. Cannon (teacher of theology), and Roy A. Anderson (director of GC ministerial) represented the Seventh-day Adventists
- ❖ Missing from the group was M.L. Andreassen, foremost scholar on the atonement in the church.

History of QOD

- ❖ Barnhouse and Martin had 48 questions on doctrine for the Seventh-day Adventists.
- ❖ Most of the book and its responses to these questions are standard Adventist theology.
- ❖ However, there were some hot spots that have not been resolved since that time.

History of QOD

- ❖ There were six main areas of potential trouble:
- ❖ 1) What constitutes the Remnant church?
- ❖ 2) What constitutes Babylon?
- ❖ 3) Concern from Barnhouse and Martin that SDAs teach that the atonement was not completed at the Cross.

History of QOD

- ❖4) Concern that SDAs teach that salvation is received by grace plus the works of the law.
- ❖5) That the Lord Jesus Christ is a created being, not from all eternity.
- ❖6) That Jesus partook of man's fallen sinful nature at the Incarnation.

History of QOD

- ❖ There was no difficulty in showing that Adventists believe from Scripture that Jesus is from all eternity.
- ❖ Also, there was no trouble in showing that Adventists do not believe that we are saved by works.

History of QOD

- ❖ The trouble points especially centered on what constitutes the Remnant Church and Babylon
- ❖ The trouble also revolved around the theology of the atonement and on the human nature of Christ.

History of QOD

- ❖ For starters, how these questions were answered determined whether or not Barnhouse and Martin would include the Seventh-day Adventist Church as a cult in their book.
- ❖ Based on the Bible, Barnhouse and Martin were actually representing the fallen daughter churches of Babylon.
- ❖ So that's kind of hard to reconcile: Cult vs. Babylon

History of QOD

- ❖ However, Froom and company were determined to be accepted by the Protestant Evangelicals.
- ❖ Another key impasse not really understood is that Barnhouse and Martin were coming from a Calvinist perspective of predestination whereas Adventists were coming from an Arminian perspective of free will.

History of QOD

- ❖ From a Calvinist perspective, original sin, Christ having an unfallen nature, and a completed atonement on the Cross are a given.
- ❖ From a free will perspective, sin is a choice, Christ can have a fallen nature, and the atonement is completed at the end of the investigative judgment when all have made their decision.

Question on Remnant

❖ Question 20: “It is alleged that Seventh-day Adventists teach that they alone constitute the finally completed ‘remnant church’ mentioned in the book of Revelation. Is this true, or do Seventh-day Adventists recognize by the ‘remnant’ those in every denomination who remain faithful to the Scriptures and the faith once delivered to the saints?” QOD p. 186

Question on Remnant

❖ “Do Adventists maintain that they alone are the only true witnesses of the living God in our age and that their observance of the seventh-day Sabbath is one of the major marks that identify them as God’s remnant church?” QOD, p. 186

Answer on the Remnant

❖ “We believe that the prophecy of Revelation 12:17 points to the experience and work of the Seventh-day Adventist Church, but we do *not* believe that we *alone* constitute the true children of God—that we are the only true Christians—on earth today. We believe that God has a multitude of earnest, faithful, sincere followers in all Christian communions, who are, in the words of the question, ‘true witnesses of the living God.’” QOD p. 187

Answer on the Remnant

❖ “Seventh-day Adventists firmly believe that God has a precious remnant, a multitude of earnest, sincere believers, in every church, not excepting the Roman Catholic communion, who are living up to all the light God has given them.” — QOD, p. 192

Question on Babylon

❖ Question 21: “Do SDAs teach . . . that the members of the various Protestant denominations, as well as the Catholic, Greek, and Russian Orthodox churches, are to be identified with Babylon, the symbol of apostasy?” QOD, p. 197

Answer on Babylon

❖ “We fully recognize the heartening fact that a host of true followers of Christ are scattered all through the various churches of Christendom, including the Roman Catholic communion. These God clearly recognizes as His own. Such do not form a part of the “Babylon” portrayed in the Apocalypse. . . . What is denominated “Babylon” in Scripture, obviously embraces those who have broken with the spirit and essence of true Christianity, and have followed the way of apostasy. Such are under the censure of Heaven.” QOD, p. 197

Come Out of Her My People

- ❖ Revelation 18:4 “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”
- ❖ Why would we call them out if they are already part of the Remnant and not part of Babylon?

Question on the Atonement

❖ Question 29: “Seventh-day Adventists have frequently been charged with teaching that the atonement was not completed on the cross. Is this charge true?” QOD p. 341

Answer on the Atonement

- ❖ Lengthy discussion on Atonement from p. 341-445
- ❖ Froome had some difficulty on this but answered that the atonement was “accomplished” on the Cross and that the benefits are currently being “applied.”

Answer on the Atonement

- ❖ The problem with this answer is that it is wrong.
- ❖ The 2300 day prophecy points us to what day?
- ❖ The anti-typical Day of Atonement
- ❖ The atonement is not finished until the blotting out of sins at the end of the Day of Atonement
- ❖ Occurs when Michael stands up and probation closes

Question on Humanity of Christ

❖ Question 6: “What do Adventists understand by Christ’s use of the title ‘Son of man’? And what do you consider to have been the basic purpose of the incarnation?” QOD p. 50

Problem on Nature of Christ

- ❖ Froom and company had a problem here. He had taken a poll of several Adventist leaders and nearly all of them believed that Christ had a fallen sinful nature.
- ❖ This put Froom in a bind because to affirm this belief would increase the risk of being labeled as a cult.

Answer on Nature of Christ

- ❖ Froome and company advocated that Jesus took an unfallen sinless nature.
- ❖ They taught that he took human nature vicariously as He took our sins vicariously.
- ❖ However, Scripture teaches that He really did take on our sins (2 Cor. 5:21 - hath made Him to be sin for us Who knew no sin)

Answer on Nature of Christ

❖ Placed emphasis on Ellen White statements that suggest that Christ took a sinless nature.

❖ Statement quoted in QOD, p. 59

“He is our example in all things. He is a brother in our infirmities, but not in possessing like passions. As the sinless One, His nature recoiled from evil.” (2T 201)

Answer on Nature of Christ

- ❖ Ellen White quote found on QOD, p. 59
- ❖ “We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ.”—
Signs of the Times, June 9, 1898

Answer on Nature of Christ

- ❖ Appendix B, p. 650 of QOD
- ❖ Heading reads: **Took
Sinless Human Nature**

- ❖ “Again, we remark, Christ bore all this (human nature) vicariously, just as vicariously He bore the iniquities of us all.” QOD, pp. 59, 60
- ❖ “It is in this sense that all should understand the writings of Ellen G. White when she refers occasionally to sinful, fallen, and deteriorated human nature. We read that Jesus took ‘our nature’ (DA 25); He ‘took upon Himself human nature’ (5BC 1128); He ‘took the nature of man’ (DA 117); He took ‘our sinful nature’ (MM 181); He took ‘our fallen nature’ (*Special Instruction Relating to the Review and Herald Office*, p. 13, May 26, 1896); He took ‘man’s nature in its fallen condition’ (ST, June 9, 1898).”

❖ “All these are forceful, cogent statements, but surely no one would designedly attach a meaning to them which runs counter to what the same writer has given in other places in her work.” — QOD, p. 60.

❖ Oh the irony of that statement! This is exactly what Froom and company did. They designedly attached a meaning to selected statements that fit the narrative they were pushing.

Complete Picture of Humanity of Christ

“It would have been an almost infinite humiliation for the Son of God to take man’s nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.” (DA 48 and 49)

Complete Picture of Humanity of Christ

“For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation.” (DA 117.1)

“Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam’s position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured.” (DA 117.2)

“In our own strength it is impossible for us to deny the clamors of **our fallen nature**. Through this channel Satan will bring temptation upon us. Christ knew that the enemy would come to every human being, to take advantage of hereditary weakness, and by his false insinuations to ensnare all whose trust is not in God. And by **passing over the ground which man must travel, our Lord has prepared the way for us to overcome**. It is not His will that we should be placed at a disadvantage in the conflict with Satan. He would not have us intimidated and discouraged by the assaults of the serpent. ‘Be of good cheer,’ He says; ‘I have overcome the world.’” John 16:33. (DA 122.3)

Fallout from QOD

- ❖ Froom and company were less than transparent in their attempt to answer these questions.
- ❖ Froom also labeled SDAs who disagreed with these answers as “the lunatic fringe of Adventism.”

Fallout from QOD

- ❖ M.L. Andreasen wrote a response in “Letters to the Churches”
- ❖ He lost his credentials as a result which were restored posthumously

Fallout from QOD

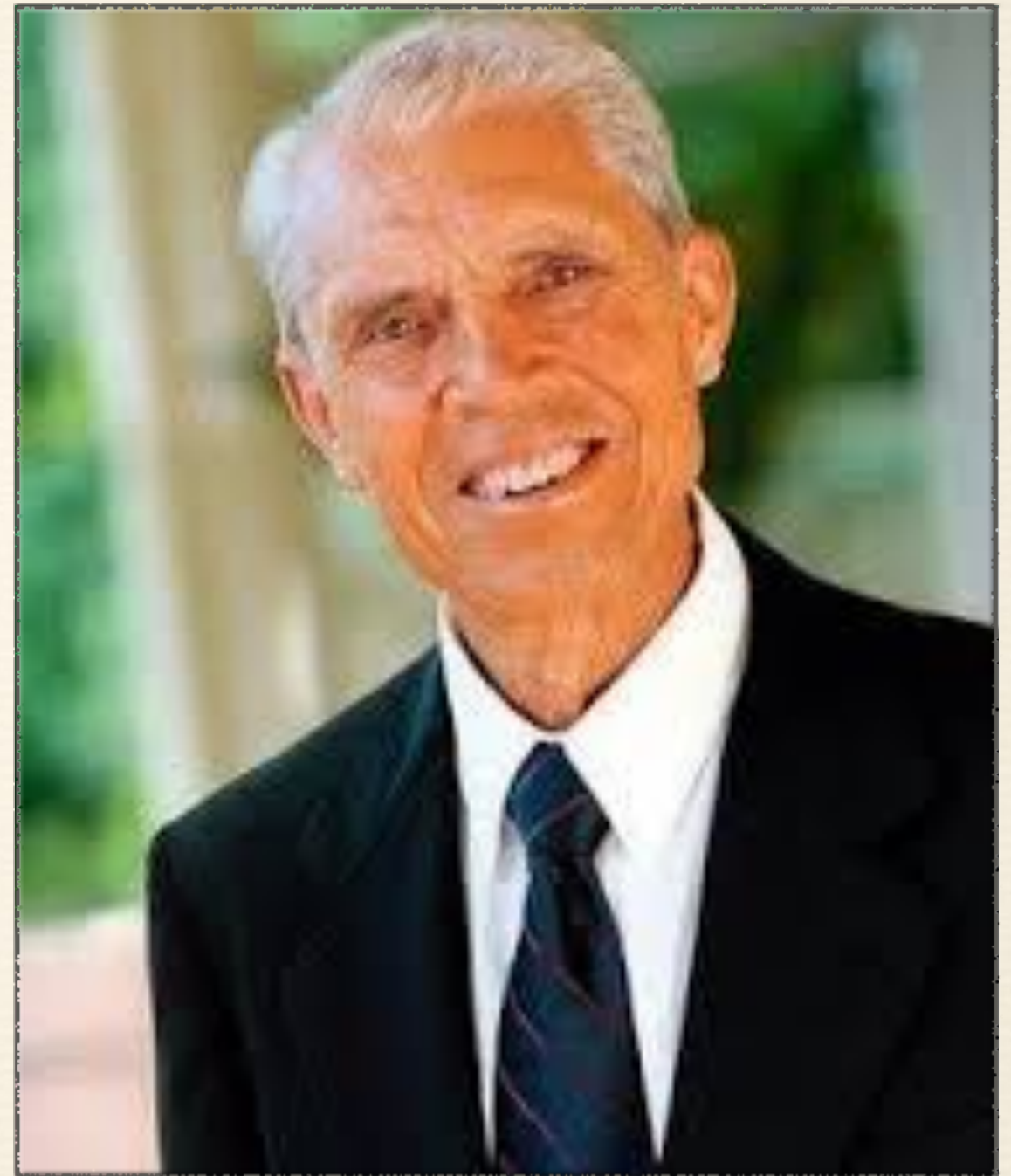
- ❖ Froom and company had perhaps unwittingly attempted to meld two incompatible theological tectonic plates: Predestination and Free Will
- ❖ A new evangelical gospel theology emerged in Adventism championed by Edward Heppenstall and others.

Fallout from QOD

- ❖ The new evangelical gospel theology promoted original sin and an emphasis on forensic legal justification to cover the sin of our nature.
- ❖ Led to acceptance by many that we will be “sinners by nature” until Jesus comes.
- ❖ That led to questions on the logic of an investigative judgment that closes before 2nd Coming.

Desmond Ford Takes the Next Step

- ❖ Desmond Ford accepted the gospel as portrayed in QOD
- ❖ His view of the gospel led him to question the investigative judgment



Testimony of Kevin Paulson

On the Fall Quarter Events Calendar, we soon noted a scheduled meeting of the Association of Adventist Forums, with Desmond Ford as the featured speaker. His title: “The Investigative Judgment: Theological Milestone or Historical Necessity?” (12) (The very words rang uneasy bells in the minds of the faithful.) The meeting was scheduled for October 27, 1979.

I remember it well.

It was a lovely autumn Sabbath. Word seemed to have gotten around that Ford was about to make a major statement. Devotees of his theology gathered to the PUC campus from far and near.

One reported to me much later that the evening before, Ford had stated to her, “What I say tomorrow will be heard around the world.” More than a few seemed to know this. That same evening I spoke on the telephone with Dr. Herbert Douglass, then serving as senior book editor at the Pacific Press. He was certain Ford would be extremely subtle in his assertions, and would need—in Douglass’ words—to be “smoked out of his lair.” He believed it utterly out of the question that Ford would join Brinsmead in directly attacking the historic SDA sanctuary doctrine. I then told Douglass I would call him the following evening, after Ford’s presentation, but only if something dramatic occurred. He seemed quite sure I would not be calling him.

He was in for a surprise.

At 3:30 the following afternoon, two friends and I knelt for prayer in my dormitory room, prior to leaving for the meeting site. Somehow, we too sensed something serious was about to happen. As we approached Paulin Hall, where the meeting was to occur, we saw the doors open and a crowd start pouring out. Running ahead, I learned that due to overflow numbers, the meeting was being relocated to Irwin Hall, PUC's historic building which then overlooked the lower expanse of classrooms, walkways, and the college church complex. My friends and I turned around and hurried up the long stone staircase, anxious to find good seats. At one point I asked, with a hint of sarcasm, "What are we running for? So we can hear the investigative judgment thrown away?" My negative premonitions were growing stronger.

Ford began his discourse with his own testimony, describing doubts he had held for decades about the harmony of the Adventist sanctuary doctrine with the book of Hebrews. He went on to discount the validity of the year-day principle, denied any linguistic connection between Daniel 8:14 and the depiction in Leviticus 16 of the ancient cleansing of the sanctuary, and declared that the book of Hebrews places Christ in the Most Holy Place, not in 1844, but immediately at His ascension.

The crowd loved every word, greeting Ford's message with enthusiastic applause. At least one retired North American Division president was there, rising to his feet during the question period with a choked voice and a breaking heart. A group of us gathered in the back after the meeting, hardly believing what we had just heard. Upon returning to my dorm room, I called Herbert Douglass again, as I had promised to do in the event Ford's message was newsworthy. I read him my notes over the telephone. By the time I finished, his sorrow was palpable.

Tapes of the meeting belted the world in days. Soon the General Conference intervened, arranging with Pacific Union College that Ford be given a six-month leave of absence, during which time he would prepare a defense of his views, which would then be examined by a committee of persons from varied backgrounds. Ford's manuscript, titled, "Daniel 8:14, the Day of Atonement, and the Investigative Judgment," totaled 991 pages, and was eventually published in book form. An abbreviated version of the manuscript was also published in *Spectrum* magazine.

A group of 114 scholars, pastors, and church administrators, soon to be called the Sanctuary Review Committee, met to consider Ford's case at the Glacier View Ranch near Ward, Colorado, the week of August 10-15, 1980 (15). Less than a month later, following unsuccessful efforts by church leaders to urge Ford's reconsideration of his stand (16), the General Conference recommended to the Australasian Division that Ford's ministerial credentials be removed. This was done.

The years that followed would see scores of pastors and a number of congregations exit the ministry as well as the denomination. And the controversy thus ignited continues to this day.

It is an epoch the church dare not forget. And one whose unfinished business remains essential to the task of contemporary Adventism.

— Kevin D. Paulson, “1844: Embattled, Yet Enduring”

Key Questions Raised by Desmond Ford

- ❖ 1. The focus of the judgment and sanctuary cleansing in Daniel 7 and 8 is not the people of God, but their enemies
- ❖ See Daniel 7:26, 27; Daniel 12:1; Revelation 3:5

- ❖ 2. The year-day principle lacks clear biblical support.
- ❖ Lev. 4:6; Numbers 14:34
- ❖ Inherent within Daniel 8
- ❖ How long shall be the vision (*hazon*)?
That which is seen in verses 3-12
- ❖ Answer is 2300 days which is also why Medo-Persia is first kingdom of Daniel 8

- ❖ 3. The word “cleansed” is not a correct translation of Daniel 8:14
- ❖ Hebrew word *nisdaq* which comes from root word *tsadaq*
- ❖ *Nisdaq* means “to justify.” Ford misses Hebrew parallelism.
- ❖ Job 4:17 “Shall mortal man be more just (*tsadaq*) than God? Shall a man be more pure (*taher*) than His maker.
- ❖ *Taher* means to purify or cleanse

- ❖ 4. Antiochus Epiphanes was the primary, if not exclusive, fulfillment of the little-horn prophecy in Daniel 7 and 8.
- ❖ Little horn is obviously the papacy.
- ❖ In Daniel 8:4, the Ram of Medo-Persia (539-331 B.C) waxes *great*.
- ❖ In Daniel 8:8, the He-Goat of Greece (331-168 B.C.) waxes *very great*.
- ❖ In Daniel 8:9, the Little Horn of pagan 168 B.C. - 476 A.D. and papal Rome (538-1798) (two phases in Daniel 8) waxes *exceeding great*.

- ❖ 5. The book of Hebrews teaches that Christ entered the Most Holy Place of the heavenly sanctuary at His ascension
- ❖ Hebrews 9:3 Paul uses “*hagia hagion*” to describe Most Holy Place
- ❖ Remainder of Hebrews 9 is “*ta hagia*” which is translated “holy places”
- ❖ Hebrews 9:24 in KJV uses best translation of *ta hagia*
- ❖ Desmond Ford uses the NIV to make his case and *ta hagia* is always translated “Most Holy Place” in the NIV which is wrong

- ❖ 6. The Bible teaches neither a two-apartment heavenly sanctuary nor a two-phased ministry by Jesus in heaven
- ❖ Hebrews 9:1-5 shows the two apartments
- ❖ Hebrews 8:5 shows that the Earthly Sanctuary was a pattern of the Heavenly Sanctuary
- ❖ Revelation 11:19 shows opening of the Most Holy Place of Sanctuary in Heaven at sounding of 7th trumpet on October 22, 1844.

❖ 7. The phrase “within the veil” in the book of Hebrews refers to the second veil, or entrance to the Most Holy Place

❖ Two veils in Sanctuary. Veil into Holy Place. Veil into Most Holy Place (Heb. 9:3; Second Veil)

❖ 8. Seventh-day Adventists are wrong in teaching that sacrificial blood defiled the sanctuary, either on earth or in heaven

“As the sins of the people were anciently transferred, in figure, to the earthly sanctuary by the blood of the sin offering, so are sins are, in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is accomplished by the removal, or blotting out, of the sins which are there recorded (SOP Vol. 4 p. 266).”

- ❖ 9. The writings of Ellen White have no rightful authority in settling doctrinal controversy within the church.
- ❖ Desmond Ford claimed that her writings were inspiring but not inspired.
- ❖ Her writings are an identifying mark of the remnant church.

- ❖ 10. The sanctuary doctrine, as historically taught by Seventh-day Adventists, contradicts the New Testament gospel of grace.

“The great plan of redemption, as revealed in the closing work of these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, and their efforts will be successful.” (5T 575)

“By study, contemplation, and prayer God’s people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. Their faith will go with Him into the sanctuary, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness.” (5T 575)

Desmond Ford's Gospel

- ❖ We are sinners by nature
- ❖ We will sin until Jesus comes by nature
- ❖ We can only be saved by a legal justification that covers us
- ❖ Justification is 100% God's work
- ❖ Sanctification is 50% Man's Work and 50% God's Work (See 1 Thess. 5:23, 24)

Adventism Today

- ❖ Many are unwittingly under the influence of the gospel of QOD and Desmond Ford
- ❖ The everlasting gospel of the First Angel's message is what sets Seventh-day Adventists apart from the fallen churches of Babylon.
- ❖ Now is not the time to go back to a gospel that does not deliver us from sin.

Adventism Today

- ❖ The Evangelical/QOD/Ford gospel is destroying the power of Adventism
- ❖ It has led to a compromise with the world and to an assimilation of worldly culture in the church.
- ❖ We will close with a presentation on gospel clarity for the last days.