LET ◆ HISTORY SPEAK

A Review of Current Proceedings in the
Seventh-day Adventist Church
Growing Out of the Primacy of the Gospel
Committee Meetings,
And Their Official Report to Church Administration
Relative to the 1888 General Conference
And the 1888 Message

◆

The Six Papers Herein Were Presented
to the General Conference
ad hoc *Primacy of the Gospel Committee*

Compiled by
Donald K. Short

The 1888 Message Study Committee
8784 Valley View Drive
Berrien Springs, MI 49103 U.S.A.

LET HISTORY SPEAK

Compiled by Donald K. Short

Copyright © 2001 by
Donald K. Short

Unless otherwise indicated, Scripture is taken from the King James Version.

Bible texts credited to NEB are from the New English Bible.

Bible texts credited to NIV are from the New International Version.

Bible texts credited to *The Message* are from The New Testament with Psalms, by Eugene H. Peterson, NavPress, P. O. Box 35001, Colorado Springs, CO 80935.

All emphasis within quotations was added by the author.

This printed compilation has had minor editing for grammar, punctuation, and clarity.

PRINTED IN U.S.A.

ISBN 1-931218-53-6

[00154]

CONTENTS

A Consideration of Six Papers Presented to the
General Conference *ad hoc* Primacy of the Gospel Committee
May 1999 to January 2000

Reasons for this Book 5

Section 1 7
"Acquittal and Life for All Men"
The Bible, Ellen White, and the 1888 Messengers
Confirm the Gift of Justification for the Whole World

Section 2 25
"Able to Succour Them Who Are Tempted"
The Bible, Ellen White, and the 1888 Messengers
Confirm that Jesus Was "Made Like Unto His Brethren"

Section 3 43
A Brief Summary of the Nature of Christ Controversy
Before and Since the 1950s with Comments

Section 4 67
Fifty Years of Modern Adventist History
Scholars, Compilers, and Ellen White Portray
Conflicting Concepts of Adventist History

Section 5 93
"Are We Blind Also?"
The Truth of Adventist History Will Stand Forever.
When Will It Be Seen and Accepted? A Verdict is Pending.

Section 6 105
"Evidence Piled Upon Evidence. . .Till the Very End of Probation?"
Ellen White and Her Contemporaries Confirm that God
Sent a Precious Message of Light and Truth to His People

Section 7 123
Summary — History Bears Witness

Appendix A **125**
Primacy of the Gospel Committee Report

Appendix B **135**
The "In Christ" Motif
Prepared by Robert J. Wieland

Appendix C **143**
Letter to Primacy Committee Members, July 20, 1999

Appendix D **145**
Letter to Primacy Committee Members, December 15, 1999

Appendix E **147**
Letter to Primacy Committee Members, January 10, 2000

Appendix F **149**
Joint Letter to Primacy Committee Members, October 1, 1999

REASONS FOR THIS BOOK

Half a century ago the General Conference Committee of Seventh-day Adventists received a serious manuscript that continues to stir discussion pro and con. This 204-page document, *1888 Re-examined*, was officially rejected in 1951, and has continually been condemned. The General Conference members of the Primacy of the Gospel Committee on February 8, 2000 also reacted negatively to its thesis.

But the question remains: what is the testimony of the Bible, of Ellen White, and of the "messengers" the Lord sent in 1888? What does history say?

In anticipation of the Centennial of the 1888 Minneapolis Session, this original mimeographed manuscript was finally published in 1987. Sincere Adventist laity, workers, and ordained ministers have become deeply interested. Growing out of concern that the "most precious message" of righteousness by faith which the Lord sent us in the 1888 era should be proclaimed to the world, some pastors and laity in 1985 formed the 1888 Message Study Committee. This group has published material pointing out that there is an essential preparation we must all make before the final outpouring of the Holy Spirit in the Latter Rain can come.

Because some church administrators have not seen matters in this light, General Conference leadership appointed the Primacy of the Gospel Committee in 1994 in a sincere effort to seek for understanding and unity. The original intent of this *ad hoc* Committee was not to judge or condemn the 1888 Message Study Committee, but to study the 1888 message itself: is it biblical, or is it not? The most competent scholars and theologians available were appointed to be members. In addition, the General Conference appointed six from the Board of the 1888 Message Study Committee to be members.

Following the first meeting May 12, 1994, the committee met nine times during five years, with the last one February 8, 2000. During that period the six 1888 Message Study Committee

members presented in the formal meetings over 150 pages of monographs and outline studies relevant to the 1888 message, but they were ultimately largely determined as "Areas With *Disagreement*" in the final Primacy of the Gospel Committee Report prepared by the members from the General Conference, Andrews and Loma Linda Universities (see Appendix A).

Additional Historical Witness

Besides the formal papers presented during the meetings, one of the six members from the 1888 Message Study Committee felt constrained to prepare six additional compilations. These were sent to all Primacy Committee members from May 14, 1999, to January 2000.

These papers deal with major matters which the General Conference members of the Primacy Committee agreed to reject in their final Majority "Report." It would seem that these six documents were either not read or were ignored. A wider group of Seventh-day Adventist church members and leaders will be interested.

The General Conference have agreed that fairness demands that the world church have a chance to know firsthand what the 1888 Message Study Committee presented to them during those crucial five years of study. (Ten Bible studies also presented to them are published in a small book entitled, *What Is the 1888 Message? Is It Biblical? An Answer to Inquiries*, available from the publishers of this book.)

It was originally understood that if the Primacy Committee should eventually conclude without unanimity, the Minority Report should be published by the General Conference as well as the Majority one, because the six from the 1888 Message Study Committee were appointed as *members*, and were not invited merely as *guests*. In matters of such grave concern, it is commonly understood that if any responsible committee ends in pronounced disunity, both the majority and minority reports should be made available to constituents. History must be allowed to speak.

◆

SECTION 1 — THE FIRST PAPER

"ACQUITTAL AND LIFE FOR ALL MEN"

The Bible, Ellen White, and the 1888 Messengers Confirm the Gift of Justification For the Whole World

Primacy of the Gospel Committee ⇦ Andrews University
May 14-16, 1999

"Acquittal and Life for All Men"

The Majority Primacy Report specifically disagrees with "*Universal Legal Justification.*" Under its "Areas with Disagreement" in paragraph No. 6 it quotes from *1888 Re-examined* as follows: "Christ's sacrifice is not merely provisional but effective for the whole world, so that the only reason anybody can be lost is that he has chosen to resist the saving grace of God" (p. vi). Its comment on this is negative.

But what do the Bible, Ellen White, and the 1888 messengers confirm was accomplished in the sacrifice of Christ? Was a gift of justification given to all the children of Adam "from the foundation of the world"? The following was presented to the Primacy Committee:

SOME BIBLE TEXTS ON A JUDICIAL VERDICT OF ACQUITTAL

Rom. 5:16, 18 NEB • The gift of God is not to be compared in its effect with that one man's sin; for the judicial action, following upon the one offense, issued in a verdict of condemnation, but the act of grace, following upon so many misdeeds, issued in a verdict of acquittal. ... It follows, then, that as the issue of one misdeed was condemnation *for all men*, so the issue of one just act is *acquittal and life for all men*. (Italics added to all texts.)

1 John 2:2 • And he is the propitiation for our sins: and not for ours only, but also for the *sins of the whole world*.

John 4:42 • Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, *the Saviour of the world*.

1 John 4:14 • We have seen and do testify that the Father sent the Son to be *the Saviour of the world*.

2 Cor. 5:19 • God was in Christ, *reconciling the world unto himself*, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Rom. 5:1, 6, 12, 18 • Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. ... For when we were yet without strength, in due time Christ died *for the ungodly*. ... Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. ... Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one *the free gift came upon all men unto justification of life*.

1 Tim. 2:3-6 • For this is good and acceptable in the sight of God our Saviour; who would have *all men to be saved*, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who *gave himself a ransom for all*.

John 3:16, 17 • God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that *the world* through him might be saved.

John 6:33 • For the bread of God is he which cometh down from heaven, and giveth life unto *the world*.

John 6:51 • I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for *the life of the world*.

Titus 2:11 • The grace of God that bringeth salvation hath appeared *to all men*.

Isa. 53:6 • All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him *the iniquity of us all*.

John 12:47 • If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but *to save the world*.

Eph. 1:4 • According as he *hath chosen us in him before the foundation of the world*, that we should be holy and without blame before him in love.

1 Tim. 1:15 • This is a faithful saying, and worthy of all acceptation, that Christ Jesus *came into the world to save sinners*; of whom I am chief.

Heb. 2:9 • We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should *taste death for every man*.

1 Tim. 4:10 • We trust in the living God, who is *the Saviour of all men*, specially of those that believe.

Rom. 3:23, 24 • For *all have sinned*, and come short of the glory of God; *being justified freely* by his grace through the redemption that is in Christ Jesus.

Rom. 4:24, 25 • But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was *raised again for our justification.*

Eph. 2:1, 5-7 • And you hath he quickened, who were dead in trespasses and sins; ... even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and *hath raised us up together*, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in *his kindness toward us* through Christ Jesus.

John 1:7-9 • [John] came for a witness, to bear witness of the Light, *that all men through him might believe.* He was not that Light, but was sent to bear witness of the Light. That was the true Light, which *lighteth every man that cometh into the world.*

2 Tim. 1:9, 10 NEB • It is he [God] who brought us salvation and called us to a dedicated life, not for any merit of ours but of his own purpose and his own grace, *which was granted to us in Christ Jesus from all eternity*, but *has now at length been brought fully into view* by the appearance on earth of our Saviour Jesus Christ.

Matt. 19:10 • For the Son of man is come to seek and to save that which was lost.

Gen. 3:13-15 • The Lord God said unto the woman, ... And the Lord God said unto the serpent, ... I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

[The day there was sin there was a verdict of acquittal for all humanity through the seed of mother Eve with a curse on the serpent whose head would be crushed.]

SOME ELLEN WHITE STATEMENTS ON GOD'S VERDICT OF ACQUITTAL

(Underscore added.)

(1) • Christ is not only the propitiation for our sins, but also for the sins of the whole world. ... The value of the offering was deemed sufficient to save every soul from Adam's time down to the close of earth's history. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Salvation is proffered to all men. The Jews, the Greeks, the Gentiles, the bond, the free, all tribes and nations, may come to Christ (ST, Jan. 22, 1894).

(2) • In faith the woman of Phoenicia flung herself against the barriers that had been piled up between Jew and Gentile. Against discouragement, regardless of appearances that might have led her to doubt, she trusted the Saviour's love. It is thus that Christ desires us to trust in Him. The blessings of salvation are for every soul. Nothing but his own choice can prevent any man from becoming a partaker of the promise in Christ by the gospel (DA 403).

(3) • "Ye are the light of the world." The Jews thought to confine the benefits of salvation to their own nation; but Christ showed them that salvation is like the sunshine. It belongs to the whole world (DA 306).

(4) • The humiliation and agonizing sufferings of Christ in the wilderness of temptation were for the race. In Adam all was lost through transgression. Through Christ was man's only hope of restoration to the favor of God. ... He alone could make an acceptable atonement for man in suffering the agonizing sense of His Father's displeasure. The sorrow and anguish of the Son of God for the sins of the world were proportionate to His divine excellence and purity, as well as to the magnitude of the offense (1 SM 283, 284).

(5) • God has made every provision that His purpose in the creation of man shall not be frustrated by Satan. After Adam and Eve

brought death into the world by their disobedience, a costly sacrifice was provided for the human race. A higher value than that they originally possessed was placed upon them. By giving Christ, His only-begotten Son, as a ransom for the world, God gave all heaven (1 SM 299).

(6) • When all hope was excluded from Adam and Eve in consequence of transgression and sin, when justice demanded the death of the sinner, Christ gave Himself to be a sacrifice for the sin of the world. The world was under condemnation. Christ became substitute and surety for man. He would give His life for the world, which is represented as the one lost sheep that had strayed from the fold, whose guilt as well as helplessness was charged against them and stood in the way, hindering their return (FE 283).

(7) • [Christ] took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, He restored the whole race of men to favor with God. ... Let no one take the limited, narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. ... Christ is able to save to the uttermost because He ever liveth to make intercession for us. All that man can possibly do toward his own salvation is to accept the invitation, "Whosoever will, let him take the water of life freely" (Rev. 22:17). No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation (1 SM 343).

(8) • Adam and Eve were given a probation in which to return to their allegiance; and in this plan of benevolence all their posterity were embraced. After the Fall, Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by taking the nature but not the sinfulness of man (ST May 29, 1901; 7 BC 912).

(9) • Christ as High Priest within the veil so immortalized Calvary, that though He liveth unto God, He dies continually to sin and thus if any man sin, he has an Advocate with the Father. He arose from the tomb enshrouded with a cloud of angels in wondrous power and glory,—the Deity and humanity combined. He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, He restored the whole race of men to favor with God. The songs of triumph echoed and re-echoed through the worlds. Angel and archangel, cherubim and seraphim, sang the triumphant song at the amazing achievement (Manuscript 50, 1900; 7 BC 485).

(10) • All men have been bought with this infinite price. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. Whether believers or unbelievers, all men are the Lord's property. All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day (COL 326).

(11) • Jesus knows the circumstances of every soul. The greater the sinner's guilt, the more he needs the Saviour. His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy. With His own blood He has signed the emancipation papers of the race (MH 90).

(12) • In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the stature of men and women in Christ Jesus (SC 68).

(13) • Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood his temptations. He redeemed Adam's disgraceful fall, and saved the world. ... He lived the law of God, and

honored it in a world of transgression, revealing to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam that through His grace humanity can keep the law of God (*God's Amazing Grace*, p. 43; YI, June 2, 1898).

(14) • Heaven's plan of salvation is broad enough to embrace the whole world. God longs to breathe into prostrate humanity the breath of life. And he will not permit any soul to be disappointed who is sincere in his longing for something higher and nobler than anything the world can offer (RH, June 24, 1915).

(15) • Christ wrought out a redemption for men. This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption (1 SM 250, 251).

(16) • In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust;" [Acts 24:15.] "for as in Adam all die, even so in Christ shall all be made alive" [1 Cor. 15:22] (GC 544).

(17) • The mission of Christ to the world was to break the chain of Satan from the soul, and to set at liberty those that are bound. It cost an infinite price to deliver the captives of Satan from the captivity of sin. In the councils of heaven it was determined that Christ should die for the sins of the whole world. He laid aside his royal crown, his royal robe, clothed his divinity with humanity, that he might touch humanity, and yet he was not received by the world (ST, April 4, 1894).

(18) • The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear that God will not pardon, for because of the efficacy of the

divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fullness! It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God (RH, Nov. 28, 1912).

(19) • Jesus taught that the religion of the Bible does not consist in selfish exclusiveness, in personal enjoyment, but in the doing of loving deeds, in bringing the greatest good to others, in genuine goodness. His life, from its beginning to its close, was one of self-denial and self-sacrifice. Upon the cross of Calvary he made the great sacrifice of himself in behalf of all men, that the whole world might have salvation if they would. Christ was hid in God, and God stood revealed to the world in the character of his Son. He declared, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (YI, Aug.16, 1894).

(20) • Christ wrought out a redemption for men. This was not done by going out of Himself to another, but by taking humanity into Himself. Thus Christ gave to humanity an existence out of Himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption (1 SM 250, 251).

(21) • The Lord Jesus, who is the image of the invisible God, gave his own life to save perishing man, and, oh, what light, what power, he brings with him! In him dwells all the fullness of the Godhead, bodily. What a mystery of mysteries! It is difficult for the reason to grasp the majesty of Christ, the mystery of redemption. The shameful cross has been upraised, the nails have been driven through his hands and feet, the cruel spear has pierced to his heart, and the redemption price has been paid for the human race (RH, June 3, 1890).

(22) • The angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome, and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the

sorrowing, to protect the imperiled, to win the hearts of men to Christ. Not one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created (DA 639).

(23) • For the world Christ's sacrifice was made. "God so loved the world, that He gave His only begotten Son." John 3:16. It is through that one gift that every other is imparted to men. Daily the whole world receives blessing from God. Every drop of rain, every ray of light shed on our unthankful race, every leaf and flower and fruit, testifies to God's long forbearance and His great love (COL 301, 302).

(24) • But not to any class is Christ's love restricted. He identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity; and Heaven looks upon them as brothers to sinners as well as to saints. The fallen, the erring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to Him (DA 638).

(25) • The message of mercy that was brought from the Father was meant for the ears of the whole world. Christ came to unveil the character of God. He did not select a part of the human race and place a limited value on them. His grace is for all, and the estimate He places on the human soul is infinite. His power also is unlimited by right of His position with the Father. Had it not been for the great sacrifice He made in giving His life for mankind, the human race would have perished in their sin. But after the fall of Satan and man, Christ stepped in to give us another trial. He alone could give man another opportunity to recover himself, for only He who has equal with God could carry out the great scheme of redemption. When Christ has given such an example of comprehensive love, should an exclusive spirit be cherished by those who profess His name? Christ says, "I am the light of the world." He is the great fountain of life and salvation (13 MR 160).

(26) • What does that say to us? "This is my beloved Son, in whom I am well pleased." It says to you, I, God, have sent My Son into your world, and through Him is opened all heaven to fallen man. After the sin of Adam man was divorced from God, but Christ came in. He was represented through the sacrificial offerings until He came to our world. Here Christ offers this prayer, and what does it say to us? The human race is accepted in the Beloved. His long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite, and He opens to man all of heaven. The gates are ajar today. Christ is in the heavenly sanctuary and your prayers can go up to the Father (*1888 Materials*, p. 124).

(27) • The atonement for a lost world was to be full, abundant, and complete. Christ's offering was exceedingly abundant, reaching every soul that God had created. It could not be restricted nor measured so as not to exceed the number who would accept the great gift (YI, July 19, 1900).

(Other statements are readily available.)

THE 1888 MESSENGERS SPEAK OF GOD'S VERDICT OF ACQUITTAL

(Italics added.)

E. J. Waggoner, *Waggoner on Romans,* p. 5.101 [from ST Oct. 95 to Sep. 96]:— "'By the righteousness of One the free gift came upon all men unto justification of life' [Rom. 5:18]. *There is no exception here.* As the condemnation came upon all, so the justification comes upon all. Christ has tasted death for every man. He has given himself for all. Nay, he has given himself to every man. *The free gift has come upon all.* The fact that it is a free gift is evidence that there is no exception. If it came upon only those who have some special qualification, then it would not be a free gift.

"It is a fact. therefore, plainly stated in the Bible, that *the gift of righteousness and life in Christ has come to* every *man on earth. There is not the slightest reason why every man that has ever lived should* not *be saved unto eternal life, except that they would not have it.* So many spurn the gift offered so freely."

E. J. Waggoner, *The Gospel in the Book of Galatians*, pp. 29, 30 [Feb. 10, 1887]:— "Your misapplication ... I am sorry to see ... And that is that in the so-called Jewish dispensation forgiveness of sins was only *figurative.* Your words plainly indicate that there was no real forgiveness of sins until Christ, the real sacrifice, was offered. If that were so, I would like to inquire how Enoch and Elijah got to Heaven. Were they taken there with their sins unforgiven? Had they been in Heaven for two or three thousand years before their sins were forgiven? The very fact that they were taken to Heaven is sufficient evidence that *their sins were really pardoned.* ... no sham forgiveness. ... It was expressly declared that if a soul should sin ... he should offer his sacrifice and his sins should be forgiven him. ... There was no virtue in the sacrifice, which was typical, yet the pardon was as real as any that has ever been given since the crucifixion. How could this be? *Simply because Christ is the Lamb slain from the foundation of the world.*"

Page 54:— "If the 'great system of justification by faith' was not reached till the cross of Christ, pray tell me whether anybody was ever justified before Christ came, and if so, how? My reading of the Bible convinces me that *'the great system of justification* by *faith' was known as soon as sin entered the world.* I read that 'by faith Abel offered unto God a more excellent sacrifice than Cain, *by which he obtained witness that he was righteous .'*"

Page 63:— "He [Christ] redeems none who were not in the condition which he was made. And since only the Jews were subject to the ceremonial law, your theory would make it that he came to save only the Jews. I am glad that a proper interpretation does not oblige us to limit the plan of salvation in this way. *Christ died for all men*; all men were under the condemnation of the law of God; and so he was made under its condemnation. *By the grace of God he tasted death for every man."* [Heb 2:9.]

E. J. Waggoner, *The Glad Tidings*, pp. 13, 14 [1900]:— "The will of God is our sanctification. 1 Thess. 4:3. He wills that all men should be saved and come to the knowledge of the truth. 1 Tim. 2:4. And He 'accomplishes all things according to the counsel of His will.' Eph. 1:11. 'Do you mean to teach universal salvation?'

someone may ask. We mean to teach just what the Word of God teaches—that 'the grace of God hath appeared, bringing salvation to all men.' Titus 2:11, RV. God *has wrought out salvation for every man,* and *has given it to him; but the majority spurn it and throw it away.* The judgment will reveal the fact that *full salvation was given to every man* and that *the lost have deliberately thrown away their birthright possession.*"

Page 61:— "*It is true that all are redeemed,* but not all have *accepted* redemption. Many say of Christ, 'We will not have this Man to reign over us,' and thrust the blessing of God from them. But *redemption is for all. All have been purchased* with the precious blood—the life—of Christ, and all may be, if they will, free from sin and death."

Page 66:— "Thank God for the blessed hope! *The blessing has come upon all men.* For 'as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one *the free gift came upon all men unto justification of life,*' Rom. 5:18. God, who is no respecter of persons, 'has blessed us in Christ with every spiritual blessing in heavenly places.' Eph. 1:3. *The gift is ours to keep. If anyone has not this blessing, it is because he has not recognized the gift, or has deliberately thrown it away.*"

A. T. Jones, *General Conference Bulletin*, 1893, p. 258:— "When he [Satan] came to our first parents and they received of that mind, what mind was that? The mind of self, because it is the mind of Satan who is self. ... Then what is the mind that is in us? [Congregation: "Self."] The natural mind is the mind of Satan; that is self always.

"Now the Lord did not leave it there alone. The Lord did not stop right there. ... But God said, I will break that up; 'I will put enmity between thee and the woman, and between thy seed and her seed.' God put the enmity there, the hatred against Satan's power, the hatred against the things that are in that mind even. God has planted that hatred there, and that is the source of every impulse to good, or to right, or anything of the kind *that ever comes into any man's mind in this world. ...*

"*This is that Light which lighteth every man that cometh into the world.*"

A. T. Jones, *General Conference Bulletin*, 1895, pp. 268, 269:— "Wherein, then, was Adam the figure of Christ?—In this: That all that were in the world were included in Adam; and all that are in the world are included in Christ. In other words: Adam in his sin reached all the world; Jesus Christ, the second Adam, in *his righteousness touches all humanity*. ...

"The question is, Does the second Adam's righteousness embrace as many as does the first Adam's sin? Look closely. *Without our consent* at all, *without our having anything to do with it*, we were all included in the first Adam; we were there. *All the human race were in the first Adam.* What that first Adam, what that first man, did, meant us; it involved us. ...

"*Jesus Christ, the second man*, took our sinful nature. He touched us 'in all points.' He became we and died the death. *And so in him*, and by that, *every man that has ever lived upon the earth*, and was involved with the first Adam, *is involved in this, and will live again.* There will be a resurrection of the dead, both of the just and of the unjust. Every soul shall live again by the second Adam, from the death that came by the first Adam. ... Therefore, just as far as the first Adam reaches man, so far the second Adam reaches man. The first Adam brought man under the condemnation of sin, even unto death; so *the second Adam's righteousness undoes that*, and makes every man live again."

A. T. Jones, *Review and Herald*, Oct. 3, 1899:— "[Gal. 2:16 quoted] By this it is plain that it is law in general, the idea of law, that is considered in this text: that *men are not justified by any law at all*, nor by all law together; but solely by faith of Jesus Christ without any works of any law whatever. Evidently it could not be otherwise. For to specify some particular law, and assert that men were not justified by that law, would leave the question open to the implication that men might be justified by some other law. But 'the truth of the gospel' is that *man can not be justified by any law at all*, nor by all laws together; but only by the faith of Christ: simply by believing in Jesus."

A. T. Jones, *Review and Herald*, Oct. 10, 1899:— "The law of Ten Commandments, while it, with all other law, must never be used as a means of justification is not abandoned altogether. ...

"The Lord Jesus did not come into the world to minister to sin, but altogether *to save from sin.* ... The Lord Jesus came to *save men from sin*, in the nature of the case he came *to save men* from the transgression of that law."

A. T. Jones, *Review and Herald*, Oct. 24, 1899:— "[Gal. 2:20 quoted.] Thus this verse is a beautiful and solid foundation of Christian faith *for every soul in the world.* ...

"For any soul to say, 'I am crucified with Christ,' is not speaking at a venture. It is not believing something on a guess. ... *Every soul in this world* can say, in all truth and all sincerity, 'I am crucified with Christ.' It is but the acceptance of a fact, the acceptance of a thing that is already done. ...

"It is a fact that Jesus Christ was crucified. And when he was crucified, *we also were crucified*; for he was one of us. ...

"Jesus Christ was 'us.' He was of the same flesh and blood with us. He was of our very nature. He was in all points like us. ... He was 'the last Adam,' and precisely as the first Adam was ourselves, so Christ, the last Adam, was ourselves. When the first Adam died, we being involved in him, died with him. And when the last Adam was crucified,—*he* being ourselves and we being involved in him,—*we* were crucified *with him.* As the first Adam was in himself the whole human race, so the last Adam was in *himself the whole human race*; and so when the last Adam was crucified, *the whole human race*–the old, sinful, human nature–was crucified with him. ...

"*Thus every soul in this world* can truly say, in perfect triumph of Christian faith, 'I am crucified with Christ;' my old sinful nature is crucified with him, that this body of sin might be destroyed."

A. T. Jones, *Review and Herald*, Nov. 7, 1899:— "[Gal. 3:1 quoted.] Christ crucified at Jerusalem in Judea, was also Christ crucified *wherever there is a man on the earth.* And the preaching of Christ crucified at Jerusalem in Judea, to be the true preaching of that fact must be also the preaching of Christ crucified *wherever the fact is preached.* It is simply the preaching of the universal and ever-present Christ the Saviour. ...

"The preaching of Christ crucified at Jerusalem in Judea, and also wherever there is a human soul,—*this brings to each soul,*

just where that soul is, Christ, the crucified, the risen, and ever-living Saviour. And then and there each soul who hears the preaching can be crucified with him (Rom. 6:6), can rise with him (Eph. 2:5, 6), and can live with him (Rom. 6:8), as the ever-crucified, ever-risen, and ever-living Saviour."

A. T. Jones, ***The Consecrated Way,*** pp. 82, 83 [1905]:— [Heb. 10:15-18; 'I will put My laws into their hearts ...'] "And this is the 'new and living way' which Christ, through the flesh, 'hath consecrated for us'—*for all mankind*; and by which every soul may enter into the holiest of all—the holiest of all places, the holiest of all experiences, the holiest of all relationships, the holiest of all living. This new and living way He 'hath consecrated for us through the flesh;' that is, He, coming in the flesh, identifying Himself with mankind in the flesh, has, for us who are in the flesh, consecrated a way from where we are to where He now is, at the right hand of the throne of the Majesty in the heavens in the holiest of all.

"In His coming in the flesh—having been made in all things like unto us, and having been tempted in all points like as we are—He has identified Himself *with every human soul* just where that soul is. And from the place where every human soul is, He has consecrated for that soul a new and living way through all the vicissitudes and experiences of a whole lifetime, and even through death and the tomb, into the holiest of all, at the right hand of God for evermore. ...

"And this 'way' He has consecrated for *us*. He, having become one of *us*. He, having become one of us, has made this way *our* way; it belongs to us. *He has endowed every soul with divine right* to walk in this consecrated way; and by His having done it Himself in the flesh—in our flesh—He has made it possible, yea, He has given actual assurance, that *every human soul can* walk in that way, in all that that way is; and by it enter fully and freely into the holiest of all."

◆

CONCLUSION — THE FIRST PAPER
"Acquittal and Life for All Men"
Universal Legal Justification in Christ

These sources confirm that every human being can walk in this "consecrated way," for this is the judicial action of God, following the one misdeed that brought condemnation on all men. Christ brought acquittal and life for all men.

The evidence presented here from the Bible and from Ellen White seems conclusive. Added to this is the confirmation of the "messengers," E. J. Waggoner and A. T. Jones, whom Ellen White supported in a special way and whom the Lord used to bring us "a most precious message."

The sacrifice of Christ seems to be far more significant and effective than the average Seventh-day Adventist understands. The 1888 message proclaims that the second Adam literally "saved the world" which the first Adam had ruined by his sin. God reversed the judicial condemnation "in Adam" by judicial justification "in Christ." If the condemnation in Adam had not been merely legal, the human race would perish instantly. Likewise the justification in Christ is legal, making it possible for God to treat every person as though he/she had never sinned. This accomplishment conquered Satan and brought the gift of salvation to "all men," for Christ paid the full penalty of sin for every child of Adam.

Thus the lost by unbelief reject the gift which Christ has already placed in their hands. In this eternal truth there is healing power for Laodicea and the world, as it gives the human race the true view of the Creator's character of love.

End of Section One — The First Paper — Compiled in February 1999

Primacy of the Gospel Committee • Andrews University • May 14-16, 1999

See Appendix C for covering letter, July 20, 1999

SECTION 2 — THE SECOND PAPER

"ABLE TO SUCCOUR THEM WHO ARE TEMPTED"

The Bible, Ellen White, and the 1888 Messengers Confirm that Jesus Was "Made Like Unto His Brethren"

Primacy of the Gospel Committee ⇝ Andrews University
May 14-16, 1999

"Able to Succour Them Who Are Tempted"

In paragraph No. 8 in the Primacy Report under "Areas of Disagreement" comment is made on the "*Nature of Christ*" and Ellen White's admonition is wisely quoted to "avoid every question in relation to the humanity of Christ which is liable to be misunderstood" (5 BC 1128; "the Baker Letter"). No one would dare contest this. Reading "*everything*" she says about the human nature which Christ "took" leaves no room "to be misunderstood."

Further comment in this paragraph of the Primacy Report proclaims that Jones and Waggoner "gave to the biblical materials on the human nature of Christ ['the interpretation'] not necessarily supported by Ellen White's full understanding of Christ's human nature." The implication is clear—Jones and Waggoner were out of harmony with Ellen White.

But this disparaging appraisal needs to be studied in context. This paper given to each Primacy Committee member lists over 20 Bible texts; provides a chronological record from 1858 to 1906 of Ellen White's understanding and teaching on Christ's human nature; and includes a sample of published statements of Waggoner and Jones from before Minneapolis to some 12 years afterwards. Can this record be misunderstood if words are accepted for their clear meaning? Here is the paper:

BIBLE EVIDENCE FOR
"A SAVIOUR NIGH AT HAND"

(Italics added.)

John 1:1, 14 • In the beginning was the Word, and the Word was with God, and the Word was God. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Gal. 4:4, 5 • But when the fulness of the time was come, *God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law*, that we might receive the adoption of sons.

Rom. 1:3, 4 • Christ our Lord, which *was made of the seed of David according to the flesh*; and declared to be the Son of God with power ... by the resurrection from the dead.

Heb. 4:15 • For we have not an high priest which cannot be touched with the feeling of our infirmities; but *was in all points tempted like as we are*, yet without sin.

Heb. 2:16 • For verily he took not on him the nature of angels; but *he took on him the seed of Abraham.*

Heb. 2:17 • Wherefore in all things *it behooved him to be made like unto his brethren*, that he might be a merciful and faithful high priest in things pertaining to God, *to make reconciliation for the sins of the people.*

Heb. 2:18 • For in that he himself hath suffered being tempted, *he is able to succour them that are tempted.*

Gal. 1:4 • [Jesus Christ] gave himself for our sins, *that he might deliver us* from this present evil world, according to the will of God and our Father.

John 7:42 • Hath not the scripture said, That *Christ cometh of the seed of David*, and out of the town of Bethlehem, where David was?

John 3:17 • God sent not his Son into the world to condemn the world; but *that the world through him might be saved.*

John 4:42 • Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, *the Saviour of the world.*

Eph. 2:12-17 • At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off *are made nigh by the blood of Christ.* For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; *having abolished in his flesh* the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and *that he might reconcile both unto God* in one body by the cross, having slain the enmity thereby: and came and preached *peace to you which were afar off, and to them that were nigh.*

John 6:33, 51 • For the bread of God is he which cometh down from heaven, *and giveth life unto the world.* ... I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Rom. 5:10 • *When we were enemies, we were reconciled to God* by the death of his Son, much more, being reconciled, we shall be saved by his life.

Col. 1:19-22 • For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him *to reconcile all things unto himself*; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet *now hath he reconciled in the body of his flesh through death*, to present you holy and unblamable and unreprovable in his sight.

1 John 4:1-3 • Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: *Every spirit that confesseth that Jesus Christ is come in the flesh is of God*: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Heb. 5:7-9 • *Who in the days of his flesh,* when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and *being made perfect, he became the author of eternal salvation* unto all them that obey him.

Rom. 5:12, 15-18 • Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: ... but not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; *much more* they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the *righteousness of one the free gift came upon all men unto justification of life.*

John 5:30 • I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because *I seek not mine own will*, but the will of the Father which hath sent me.

John 6:38 • For I came down from heaven, *not to do mine own will*, but the will of him that sent me.

Matt. 26:39 • And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: *nevertheless not as I will*, but as thou wilt.

Luke 9:23 • And he said to them all, *If any man will come after me*, let him deny himself, and *take up his cross daily*, and follow me.

Rom. 15:3 • *Christ pleased not himself*; but, as it is written, The reproaches of them that reproached thee fell on me.

SOME ELLEN WHITE STATEMENTS ON "A SAVIOUR NIGH AT HAND"

(Taken from scores of similar statements and sundry sources; underscore added.)

1858 • Jesus also told them [the angels] that they should have a part to act, to be with him, and at different times strengthen him. That he should take man's fallen nature, and his strength would not be even equal with theirs (*Spiritual Gifts*, vol. 1, p. 25).

1864 • It was in the order of God that Christ should take upon himself the form and nature of fallen man, that he might be made perfect through suffering, and endure himself the strength of Satan's temptations, that he might the better know how to succor those who should be tempted (*Spiritual Gifts*, vol. 4, chapter 38, pp. 115, 116).

1869 • In Christ were united the human and the divine. His mission was to reconcile God and man, to unite the finite with the infinite. This was the only way in which fallen men could be exalted through

the merits of the blood of Christ to be partakers of the divine nature. Taking human nature fitted Christ to understand man's trials and sorrows, and all the temptations wherewith he is beset. Angels who were unacquainted with sin could not sympathize with man in his peculiar trials. Christ condescended to take man's nature and was tempted in all points like as we, that He might know how to succor all who should be tempted. As the human was upon Him, He felt His need of strength from His Father. ... His humanity made prayer a necessity and privilege (2 T 201, 202).

1872 • It was in the order of God that Christ should take upon himself the form and nature of fallen man, that he might be made perfect through suffering, and himself endure the strength of Satan's fierce temptations, that he might understand how to succor those who should be tempted (RH, Dec. 31, 1872).

1874 • The great work of redemption could be carried out only by the Redeemer taking the place of fallen Adam. With the sins of the world laid upon him, he would go over the ground where Adam stumbled. He would bear the test which Adam failed to endure, and which would be almost infinitely more severe than that brought to bear upon Adam. He would overcome on man's account, and conquer the tempter, that through his obedience, his purity of character and steadfast integrity, his righteousness might be imputed to man, that through his name man might overcome the foe on his own account (RH, Feb. 24, 1874).

1878 • I present before you the great Exemplar. ... Jesus identified His interest with suffering humanity, and yet He is man's judge. He was a child once, and had a child's experience, a child's trials, a child's temptations. As really did He meet and resist the temptations of Satan as any of the children of humanity. In this sense alone could He be a perfect example for man. He subjected Himself to humanity to become acquainted with all the temptations wherewith man is beset. He took upon Him the infirmities and bore the sorrows of the sons of Adam (20 MR 71, 72).

1885 • I had freedom and power in presenting Jesus, who took upon himself the infirmities and bore the griefs and sorrows of

humanity, and conquered in our behalf. He was made like unto his brethren, with the same susceptibilities, mental and physical. He was tempted in all points like as we are, yet without sin; and he knows how to succor those who are tempted. ... As Satan tempts you, so he tempted the Majesty of Heaven (RH, Feb. 10, 1885).

1886 • He for our sakes laid aside His royal robe, stepped down from the throne in heaven, and condescended to clothe His divinity with humility, and became like one of us except in sin, that His life and character should be a pattern for all to copy, that they might have the precious gift of eternal life (YI, Oct. 20, 1886).

***The following six references (1)-(6) are exclusively from* 1888 Materials**

(1) • After the sin of Adam man was divorced from God, but Christ came in. He was represented through the sacrificial offerings until He came to our world. ... His long human arm encircles the race, while with His divine arm He grasps the throne of the Infinite, and He opens to man all of heaven. The gates are ajar today. Christ is in the heavenly sanctuary and your prayers can go up to the Father. ... He took human nature upon Himself and fought the battles that human nature is engaged in. ... Up to the time when Christ died, though He was human, He was without sin, and He must bear His trials as a human being (pp. 124-126).

(From EGW Sabbath sermon at
Minneapolis General Conference, Oct. 20, 1888.)

(2) • Did the Saviour take upon Himself the guilt of human beings and impute to them His righteousness in order that they might continue to violate the precepts of Jehovah? No, no! Christ came because there was no possibility of man's keeping the law in his own strength. He came to bring him strength to obey the precepts of the law. ... In order for man to obtain eternal life, divine power must unite with human effort, and this power Christ came to place within our reach (pp. 130, 131).

(From EGW sermon at Minneapolis, Oct. 21, 1888.)

(3) • We want self to die and be hid in Christ Jesus, then we will not talk of discouragement and difficulties and all these small things, but we will talk of the great plan of redemption and the matchless power of Jesus Christ to come to our world and take upon Him human nature that we through Him might be elevated and have a seat at His right hand (p. 160; c. Oct. 1888).

(4) • Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery—the blending the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose?—That through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, is incomprehensible to human minds (p. 332; June 2, 1889).

(5) • Letters have been coming in to me, affirming that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. If it were not possible for him to yield to temptation, he could not be our helper. It was a solemn reality that Christ came to fight the battles as man, in man's behalf. His temptation and victory tell us that humanity must copy the Pattern; man must become a partaker of the divine nature.

In Christ, divinity and humanity were combined. Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness. The prince of this world came to Christ after his long fast, when he was an hungered, and suggested to him to command the stones to become bread. But the plan of God, devised for the salvation of man, provided that Christ should know hunger, and poverty, and every phase of man's experience.

He withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God. Man may become a partaker of the divine nature; not a soul lives who may not summon the aid of Heaven in temptation and trial. Christ came to reveal the Source of his power, that man might never rely on his unaided human capabilities.

Those who would overcome must put to the tax every power of their being. They must agonize on their knees before God for divine power. Christ came to be our example, and to make known to us that we may be partakers of the divine nature. How?—By having escaped the corruptions that are in the world through lust. Satan did not gain the victory over Christ. He did not put his foot upon the soul of the Redeemer. He did not touch the head though he bruised the heel. Christ, by his own example, made it evident that man may stand in integrity. Men may have a power to resist evil—a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them (p. 533; RH, Feb. 18, 1890).

(6) • Christ's life of humiliation should be a lesson to all who desire to exalt themselves above their fellow-men. Though he had no taint of sin upon his character, yet he condescended, to connect our fallen human nature with his divinity. By thus taking humanity, he honored humanity. Having taken our fallen nature, he showed what it might become, by accepting the ample provision he has made for it, and by becoming partaker of the divine nature (p. 1561; May 31, 1896).

1888 • He who was one with the Father stepped down from the glorious throne in heaven, laid aside his royal robe and crown, and clothed his divinity with humanity, thus bringing himself to the level of man's feeble faculties. ... The highest gift that Heaven could bestow was given to ransom fallen humanity (RH, Dec.11, 1888).

1890 • Christ's perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance

in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to men, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature.

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature ... was not humanized; neither was humanity deified by the blending or union of the two natures; each retained its essential character and properties. ...

The divine nature, combined with the human, made Him capable of yielding to Satan's temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, *fallen* but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. To suppose He was not capable of yielding to temptation places Him where He cannot be perfect example for man, and the force and the power of this part of Christ's humiliation, which is the most eventful, is no instruction or help to human beings. ...

He descended in His humiliation to be tempted as man would be tempted, and His nature was that of man, capable of yielding to temptation. His very purity and holiness were assailed by a fallen foe, the very one that became corrupted and then was ejected from heaven. How deeply and keenly must Christ have felt this humiliation (16 MR 181-183).

1893 • As God He could not be tempted: but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. He was passing over the ground where Adam fell. He

was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity. A human body and a human mind were His. He was bone of our bone and flesh of our flesh (6 MR 111, 1893).

1895 • Christ came to our world to represent the character of His Father. ... The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He could not come in the form of an angel; for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. ... Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man (MS 21, 1895).

1897 • Had he not been fully human, Christ could not have been our substitute. He could not have worked out in humanity that perfection of character which it is the privilege of all to reach. He was the light and the life of the world. He came to this earth to work in behalf of men, that they might no longer be under the control of Satanic agencies. But while bearing human nature, he was dependent upon the Omnipotent for his life. In his humanity, he laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature (ST, June 17, 1897).

1901 • He gave his own life for us. He took upon his divine soul the result of the transgression of God's law. Laying aside his royal crown, he condescended to step down, step by step, to the level of fallen humanity (GCB, April 23, 1901).

1902 • Satan claimed that it was impossible for human beings to keep God's law. In order to prove the falsity of this claim, Christ

left His high command, took upon Himself the nature of man, and came to the earth to stand at the head of the fallen race, in order to show that humanity could withstand the temptations of Satan. He became the Head of humanity, to be assaulted with temptations on every point as fallen human nature would be tempted, that He might know how to succor all who are tempted. On this earth He worked out the problem of how to live in accordance with God's standard of right. Bearing our nature. ... He was tempted in all points like as we are, yet He was without sin (MS 77, 1902).

1906 • Christ took upon himself human nature, a nature inferior to his heavenly nature. ... Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. ... He was the son of Mary; he was of the seed of David according to human descent. ... That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. ... Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as he is one with the Father, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him (RH, April 5, 1906; from ST, April 26, 1899).

◆

The church and the world have been given a book with a monumental record of the life of Christ from Bethlehem to the cross—The Desire of Ages, *by Ellen White. This 800-page biography is built upon the* Bible *premise:* One made "in the likeness of sinful flesh" was to be their Redeemer; like every child of Adam He accepted the results of the working of the great law of heredity; in our humanity, Christ was to redeem Adam's failure; our Saviour took humanity, with all its liabilities; Jesus was in all things made like unto His brethren. He became flesh, even as we are; His character is to be ours; by His humanity He reaches us (pp. 175, 49, 117, 311, 312, etc.).

THE 1888 MESSENGERS PROCLAIM JESUS AS "MADE LIKE UNTO HIS BRETHREN"

(Underscore added.)

E. J. Waggoner, ***The Gospel in the Book of Galatians,*** pp. 61-63 [Feb.10, 1887]:— "[Heb. 2:16, 17 quoted] His being made in all things like unto his brethren, is the same as his being made in the likeness of sinful flesh. ... One of the most encouraging things in the Bible is the knowledge that Christ took on him the nature of man; to know that his ancestors according to the flesh were sinners. ... If Christ had not been made *in all things* like unto his brethren, then his sinless life would be no encouragement to us. ... 2 Cor. 5:21 'For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' Now when was Jesus made sin for us? It must have been when he was made flesh, and began to suffer the temptations and infirmities that are incident to sinful flesh. He passed through every phase of human experience. ... So I say that his being born under the law was a necessary consequence of being born in the likeness of sinful flesh. ... You are shocked at the idea that Jesus was born under the condemnation of the law, because he never committed a sin in his life. But you admit that on the cross he was under the condemnation of the law. What! Had he then committed sin? Not by any means. Well, then, if Jesus could be under the condemnation of the law at one time in his life and be sinless, I see no reason why he could not be under the condemnation of the law at another time, and still be sinless. ... He was made sin in order that we might be partakers of his righteousness." (From a 71-page booklet handed to all the delegates at the 1888 Minneapolis General Conference.)

A. T. Jones, ***The Consecrated Way to Christian Perfection,*** pp. 35-39 [1905]:— [Heb. 2:17 quoted.] If He were not of the same flesh as are those whom He came to redeem, then there is no sort of use of His being made flesh at all. More then this: Since the only flesh that there is in this wide world which He came to redeem, is just poor, sinful, lost, human flesh that all mankind have; if this is not the flesh that He was made, then He never really came *to* the world which needs to be redeemed. For if He came in a human nature

different from that which human nature in this world actual is, then, even though He were in the world, yet, for any practical purpose in reaching man and helping him, He was as far from him as if He had never come. ... But the carnal mind is not willing to allow that God in His perfection of holiness could endure to come to men where they are in their sinfulness. Therefore, endeavor has been made to escape the consequences of this glorious truth, which is the emptying of self, by inventing a theory that *the nature of the virgin Mary* was *different* from the nature of the rest of mankind. ... From this theory it therefore follows ... His nature is not human nature at all. ... The faith of Rome is that we must be pure and holy in order that God shall dwell with us at all. The faith of Jesus is that God must dwell with us, and in us, in order that we shall be holy and pure at all.

E. J. Waggoner, *Christ Our Righteousness*, pp. 27, 28 [1892]:— "A little thought will be sufficient to show anybody that if Christ took upon Himself the likeness of man in order that He might redeem man, it had to be sinful man that He was made like, for it is sinful man that He came to redeem. Death could have no power over a sinless man, as Adam was in Eden; and it could not have any power over Christ, if the Lord had not laid on Him the iniquity of us all. Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of sinful man, that is, the flesh which He assumed had all the weaknesses and tendencies of which fallen man is subject, is shown by the statement that He 'was made of the seed of David *according to the flesh.*' ... [Heb. 2:16-18 quoted.]"

A. T. Jones, *Review and Herald*, May 8, 1900:— "[Gal. 4:1-7 quoted] 'God sent forth his Son,' '*made under the law*, to redeem them that were under the law.'... Now, it is these people who are under sin: who are under the curse: who are condemned to death, because 'the wages of sin is death;'—it was *them* whom God sent his son to *redeem*. And in order to redeem them, it behooved him to be made *in all things* 'like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.' Heb. 2:17. Therefore, that he might meet men just where men are and be a complete Deliverer, he himself came to men where they are, and was made like to men where

they are. Therefore, he was made to be *sin*. 2 Cor. 5:21. He took the place of the transgressor: he became flesh, just as is the transgressor: he was made to be sin, just as the transgressor is sin: he bore the sins of men, 'for the Lord hath laid on him the iniquity of us all.' He took the condemnation, because the sins of the transgressor were imputed to him. And, as to the transgressor himself, the consciousness of sin is accompanied with the consciousness of guilt and condemnation; so when these sins were imputed to him who knew no sin, it was sin indeed, with its accompanying sense of guilt and condemnation. He bore the curse, for sin brings the curse; and he bore the curse even unto death, because sin brings the curse even unto death."

E. J. Waggoner, *General Conference Bulletin*, 1901, pp. 404, 405:—"The doctrine of the immaculate conception is that Mary, the mother of Jesus, was born sinless. Why?—Ostensibly to magnify Jesus; really the work of the devil to put a wide gulf between Jesus the Saviour of men, and the men whom he came to save, so that the one could not pass over to the other. That is all. We need to settle, every one of us, whether we are out of the church of Rome or not. ... Do you not see that the idea that the flesh of Jesus was not like ours (because we know ours is sinful) necessarily involves the idea of the immaculate conception of the virgin Mary? ... Mary being born sinless, then, of course, her mother also had sinless flesh. But you can not stop here. You must go back to her mother, and her parents, and so back until you come to Adam; and the result? Adam never sinned; and thus, you see, by that tracing of it, we find the essential identity of Roman Catholicism and Spiritualism and all other false doctrines. ... The words of the Bible concerning Christ. ... 'Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.' How many ... think that the suffering of Christ was only for the few moments that he hung upon the cross? ... 'Christ hath suffered for us in the flesh, arm yourselves likewise with the same'—what flesh? ... He was tempted in the flesh, he suffered in the flesh, but he had a mind which never consented to sin. 'Let [therefore] this mind be in you, which was also in Christ Jesus.' Arm yourself with the same mind, the mind of God, and let that mind have control over the body, and you will experience in your own selves that mystery, the power

that Jesus Christ has over all flesh. ... He established the will of God in the flesh, and established the fact that God's will may be done in any human, sinful flesh."

A. T. Jones, ***General Conference Bulletin*****, 1893,** pp. 327-329 :— "In the Scriptures all the way through he [Jesus] is like us, and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don't go too far. He was made in the likeness of sinful flesh; not in the likeness of sinful mind. Do not drag his mind into it. His flesh was our flesh; but the mind was 'the mind of Christ Jesus.'... Now the flesh of Jesus Christ was our flesh, and in it was all that is in our flesh,—all the tendencies to sin that are in our flesh were in his flesh, drawing upon him to get him to consent to sin. Suppose he had consented to sin with his mind; what then? Then his mind would have been corrupted, and then he would have become of like passions with us. But in that case he would have been a sinner; he would have been entirely enslaved, and we all would have been lost—everything would have perished. ... Satan reaches the mind through the flesh; God reaches the flesh through the mind. Satan controls the mind through the flesh. ... All that Satan could do with Christ was entice the flesh; to lay temptation before the flesh. He could not affect the mind of Christ. But Christ reaches the mind of Satan, where the enmity lies and where it exists, and he destroys that wicked thing. It is all told there in the story of Genesis [Gen. 3:15]."

◆

SUMMARY

The evidence presented here from the Bible, and from Ellen White, plus the agreement of the Lord's "chosen messengers," A. T. Jones and E. J. Waggoner, indicates they have one purpose. They do not present a Saviour "afar off" who came only in the nature of Adam before the Fall. They present a Saviour who is "nigh at hand," who "took" our fallen nature, and who knows the feeling of our infirmities, and who is able to succour the human race for He was truly tempted in all points as we are, yet without sin.

This Saviour condescended to connect our fallen human nature with His divinity that we may be partakers of the divine nature and by faith have access to the same help that Christ had. The Holy Spirit can enable us to understand this glorious truth and bring the fallen race into oneness with Christ, even as He is one with the Father. This is the plan established in Eden and which completes the work of redemption.

End of Section Two — The Second Paper — Compiled in April 1999

Primacy of the Gospel Committee • Andrews University • May 14-16, 1999

See Appendix C for covering letter, July 20, 1999

SECTION 3 — THE THIRD PAPER

A Brief Summary of the NATURE OF CHRIST CONTROVERSY

Before and Since the 1950s with Comments

Compiled by Donald K. Short ⇦ October 1998

This monograph presents wide-ranging historical details showing how our in-house publications, periodicals and books, have made strenuous efforts to influence and change the Adventist teaching about the fallen human nature that Christ "took" in the incarnation. The decade of the 1950s brought repeated efforts for our acceptance by the Evangelical world, leading to the publication of *Questions on Doctrine*. This plan to present the idea of the pre-Fall nature of Christ brought much negative reaction from the field.

This produced numerous articles in *Ministry* magazine and the *Review*. Scholars of the Evangelical world were quoted as sources. Some 35 years after *Questions on Doctrine* was published, the church press continued to promote the pre-Fall theology with *Review* editorials plus entire books to sustain this concept and discount the 1888 message. This paper, given to Primacy Committee members in June 1999 brings data from different publications as well as from the Bible, Ellen White and the 1888 "messengers," all of which support the post-Fall human nature of Christ. Here is the paper:

A Brief Summary of the NATURE OF CHRIST CONTROVERSY

Preamble: Seventh-day Adventists are committed to the firm conviction that "God is leading out a people to stand in perfect unity upon the platform of eternal truth" (4 T 17). This "platform" demands that we have a correct understanding of "Jesus the author and finisher of our faith," for He was the "Lamb slain from the foundation of the world." Eternal life and all that is involved in the conflict between sin and righteousness depends upon knowing Jesus Christ who was sent by God (John 17:3).

◆

(1) The plan of salvation is built upon God's gift of Christ to the children of Adam.

Christ confirmed that God "gave"—therefore God had less subsequently. For eternity He would have less; what He gave was not a loan; it was a gift. Numerous texts seem to confirm this, and Hebrews is explicit.

This gift was without strings, no reservations. It was a mutual sacrifice; God/Christ agreed that forever Christ would remain a member of the human race.

Christ laid down His prerogatives; He was "sealed" to the human family (John 6:27). He became the "Author" of our salvation; the Word is explicit. Christ is the One "who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. ... Since the children have flesh and blood, he too shared in their humanity. ... For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way, in order that he might be a merciful and faithful high priest" (Heb. 2:11-17 NIV).

(2) Our spiritual forefathers in the 1844 era understood that Christ took our human nature.

Following the great disappointment, years before there was a Seventh-day Adventist church, these early faithful ones studied seriously why Jesus had not returned; they were not confused about His human nature. Their sentiments seem clearly portrayed:—

"After the great disappointment ... the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and interest was complete" (2 SM 109, 110).

(3) A few years later in 1858, truths that make us a people were being established.

The Lord's messenger explained to these early believers:—

"Jesus [told the angels] that he should take man's fallen nature, and his strength would not be even equal to theirs. ... [Satan] told his angels that when Jesus should take fallen man's nature, he could overpower him, and hinder the accomplishment of the plan of salvation" (*Spiritual Gifts*, vol. 1, pp. 25, 27).

(4) Over the years Adventists have consistently proclaimed that although Christ took fallen human nature, He did not sin.

Ellen White preached and published this theology throughout her lifetime. Never did she suggest that Christ came to this world with the nature of Adam before the fall. *The Desire of Ages* is a book replete with clear confirmations:—

"As one of us He was to give an example of obedience. For this He took upon Himself our nature, and passed through our experience. ... As a man, He met temptation, and overcame in the strength given Him from God. ... Like every child of Adam He accepted the results of the working of the great law of heredity. ... In our humanity, Christ was to redeem Adam's failure. ... 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" (pp. 24, 48, 117).

Her writings are the reasonable echoes of Scripture and portray the same teaching found in messages published by many Adventist authors over decades.

(5) Recent years have seen new and different teachings about the human nature of Christ.

The Scriptures leave no question: there is a true Christ, and there is a false christ. Justice demands that the One whom God gave be known for what He is. This means that it is impossible

that "between Jesus and us a great gulf is fixed," as the church has been told (*Adventist Review*, July 8, 1993). The gospel proclaims that "in Christ Jesus you who were once far away have been brought near through the blood of Christ" (Eph. 2:13 NIV).

John contrasts the true Saviour and the false: "Every spirit that confesseth that Jesus Christ came in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:2, 3).

The Scriptures know only one kind of flesh—human flesh. Thus the record says of the Saviour, "the Word was made flesh, and dwelt among us, ... the Lamb of God, ... the Son of God, ... who in the days of his flesh ... learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation" (John 1:14, 29, 34; Heb. 5:7-9; see: Gen. 6:3, Hebrew).

(6) The seriousness of multiple choice theology confronts the church.

Seventh-day Adventists will have to decide if they know "the only true God and Jesus Christ." The reality of our dilemma has been placed before the world church in a significant editorial in the *Adventist Review*, July 22, 1993:—

"We see, then, that the stakes in this debate are high. This isn't some abstract theological discussion—it's about our salvation; it's about the very gospel God calls us to proclaim" (Our Matchless Saviour—II).

The truth of this pronouncement will be confirmed as the church continues to wait for the latter rain which cannot come until there is unity and "this debate" is settled. We must understand what the Lord wanted to do for us over 100 years ago in 1888.

(7) The Evangelical world knew where Adventists stood on the human nature of Christ.

The 1950 decade of dialogue with Evangelicals is well known among Adventists, and in the press of the Evangelical world. That we should have tried to set our beliefs before them is perfectly legitimate, for it fulfills our calling. But we gave them a distorted view of the third angel's message "in verity."

This failure was the direct result of our not knowing or our rejecting the 1888 gospel concepts. These would have enabled us to make clear to them our Adventist doctrines. We should have been able to convince the Evangelicals that we do indeed believe in righteousness by faith, and that the sanctuary message is truly biblical.

They would have understood the significance of our great High Priest's mediation following His sojourn on earth when He took our fallen human nature. Our sin was unbelief of the "beginning" of the latter rain and loud cry sent to us over a century ago.

(8) Our compromise led to the publication of *Questions on Doctrine.*

This book published in 1957 became the basis of illogical presentations of Adventist beliefs which created an outcry at the time and ever since. This treatise prepared by an unknown "Editorial Committee" confused the world about what we profess to believe, and it became a distorted chart for the next generation of students in our schools.

We now have a corps of scholars and workers around the world whose thinking reflects the erroneous theology of this book. They have cast aside the "old view" which was accepted and taught from our beginning and in its place substituted a concept which brings the approbation of the popular churches and makes Christ "exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam" (p. 383).

(9) Consternation in the world field produced a litany of *Ministry* editorial rebuttals.

Beginning in 1956 as the dialogue with Evangelicals was in process there was an endeavor to condition church members to accept the views of scholars outside our ranks, which were in sharp contrast with the Adventist "old view." *Ministry* magazine led out in this conditioning process that continued over a period of years:—

• **September, 1956:**— Before *Questions on Doctrine* was published, an editorial appeared entitled, "Human, Not Carnal." The editor presented a series of Ellen White statements carefully selected to support the "new view."

This same tactic was used in Appendix B (pp. 647-660) when the book was published. Italicized portions with inserted

headings give the compiler's concepts but defy clear-cut statements in *The Desire of Ages*.

The editor states that "in only three or four places in all these inspired counsels have we found such expressions as 'fallen nature' and 'sinful nature.' But these are strongly counterbalanced and clearly explained by many other statements that reveal the thought of the writer." Actually this "writer," Ellen White, writes dozens of statements using expressions that clearly state "fallen nature" and "sinful nature" which Christ took.

• **December 1956:—** Another *Ministry* editorial, this one entitled, "Changing Attitudes Toward Adventism." There was a tone of rejoicing that we were making progress in being accepted. The editor said: "No attempt whatsoever has been made to add to, take from, or change our doctrines, but only to explain 'those things which are surely believed among us.'"

If the editor really believed that no change was being made in our doctrines, clearly the Evangelicals thought otherwise.

• **June 1957:—** An article entitled "Seventh-day Adventists Answer *Questions on Doctrine*." The editor said: "Of all the books we have ever published, none has had more careful scrutiny than this one. ... No manuscript has been more carefully prepared and no book has been awaited with more eager anticipation."

• **December 1957:—** This issue featured a "Special Theme: The Incarnation." The leading article was by Dr. William G. T. Shedd, theologian of several seminaries and author of *Dogmatic Theology*. His article was said to "provide much valuable material which could be used by our workers."

This article is confusing. It tells Adventists: "The incarnate Logos can think and feel either like God, or like man. ... When incarnate, the Logos is capable of a *two-fold* existence of consciousness and of agency. ... The human nature assumed into union with the Logos was miraculously sanctified, so as to be sinless and perfect." It quotes Calvin (Inst., II. xiii. 4) that Christ was perfectly immaculate because he was born of a woman unconnected with any man so "his generation was pure and holy, such as it would have been before the fall of Adam."

Dr. Shedd goes on to say: "The doctrine of the sinlessness of Christ, is thus necessarily connected with the miraculous conception by the Holy Ghost. ... In the one person of Jesus Christ,

consequently, there are two different kinds of consciousness or experience: one divine and one human. ... Having two natures, he could have two corresponding forms of consciousness. He could experience either divine feeling, or human feeling; divine perception, or human perception."

These confusing overtones are foreign to remnant church teaching and should not be offered to Adventist workers as "valuable material."

• **January 1958:**— The president of the General Conference continued with the editor's agenda and promoted the new book with his statement: "Probably no other book published by this denomination has been so carefully read by so large a group of responsible men of the denomination before its publication as the one under consideration."

• **March 1958**:— An article, "Unity of Adventist Belief," repeated the story of careful work, wide support, and enthusiastic reception that *Questions on Doctrine* received. Since 250 denominational leaders had examined the manuscript, it stood approved "except for minor suggestions, no change whatsoever in content was called for. ... in no area of doctrine was any major change called for."

• **April 1958:**— The next article was entitled, "A Call to Action." As criticisms continued to come from the field, there was an endeavor to refute the concern by announcing, "It may appear to some that we have changed our beliefs; it is better to say that we have emerged, that our denominational beliefs have crystallized, and that we have become unified in our declared understanding of truth."

Many within the church considered they were being asked to believe something that was against their conscience, that was a departure from Adventist theology.

• **June 1958:**— This issue of *Ministry* contained a book review of *Questions on Doctrine* prepared by a General Conference officer, a further attempt to reassure church members who felt that leaders had compromised or even changed basic doctrines to obtain the good favor of the Evangelicals. Christian journals of the world in this era plainly said we had altered our theology. The reviewer, however, urged every Adventist to obtain a copy, for it was authoritative and the new standard of orthodoxy. To think

otherwise was to be "prejudiced." Adventist workers were assured, "This book in no way compromises our faith."

(10) Negative Reaction in the Field Is Published.

At this juncture, a life-long retired college and theological seminary teacher, M. L. Andreasen, was constrained to voice his strong opposition to what he perceived as a conspiracy to change solid Adventist theology and to prevent church members from learning of the concessions made to the Evangelicals. Whatever his faults may have been, he was a voice that many sincere people listened to.

His concern was published in a series of six articles entitled "Letters to the Churches." Andreasen was deeply perplexed about the way *Questions on Doctrine* had referred to the incarnation. He was adamant that Christ was not "exempt" from anything that human beings must face. He said:

"It is, of course, patent to all, that no one can claim to believe the *Testimonies* and also believe in the new theology that Christ was exempt from human passions. It is one thing or the other. The denomination is now called upon to decide. To accept the teachings of *Questions on Doctrine* necessitates giving up faith in the Gift God has given this people."

He discerned: "We have reached a crisis in this denomination when leaders are attempting to enforce false doctrines and threaten those who object. The whole program is unbelievable. Men are now attempting to remove the foundation of many generations, and think they can succeed. If we did not have the Spirit of Prophecy we would not know of the departure from sound doctrine which is now threatening us, and the coming of the Omega which will decimate our ranks and cause grievous wounds."

His concern was set forth in very strong words: "What a sight for heaven and earth! The church of the living God which has been given the commission to preach the gospel to every creature under heaven and call men to come out of Babylon, is now standing at the door of these churches asking permission to enter and become one of them. How are the mighty fallen! ... This is more than apostasy. This is giving up Adventism. It is the rape of a whole people. It is denying God's leading in the past."

There was no way for Andreasen to know how his perception in the 1950s would presage increasing peril as time went on.

(11) Books, World-wide Convention, and Major Treatise, Support *Questions on Doctrine*.

The turmoil and confusion in the field received new impetus in 1971 when a 700-page book was published containing a blatant disregard for and perversion of historical facts. (See Appendix A of this paper.)

• **1971 *Movement of Destiny*:**— This book gives total support to *Questions on Doctrine* as evidenced by the 16-page chapter dealing with the book (pp. 476-492). It is lauded as the compelling power to reach the Evangelicals; the praise is profuse:—

"The corrective and balancing influence of *Questions on Doctrine* is doubtless its greatest single contribution to the Cause of Truth among religious leaders not of our faith. ... They accept *Questions on Doctrine* as representative and reliable, and trustworthy for citation. ... Its influence is steadily on the increase, as continuing letters and citations attest" (pp. 489, 492).

• ***Movement of Destiny vs. Bible Readings*:**— *Movement of Destiny* testifies that it wins friends and creates acceptance by notable theologians and scholars of the popular churches of the world as well as Roman Catholic priests (pp. 465-475).

This accomplishment is done in the chapter entitled, "Changing the Impaired Image of Adventism." The impairment is said to be an "unfortunate note" in *Bible Readings*, copyrighted in 1914, dealing with the human nature of Christ. This offending statement, according to *Destiny*, reads as follows: "In His humanity Christ partook of our sinful, fallen nature" (p. 115, 1935 ed.). This is called an "erroneous minority position" whereas Froom says: "He [Christ] was like Adam before the fall" (p. 428).

By the stroke of a pen, *Bible Readings* is edited and made to state that Christ took the nature of Adam before the fall. But Ellen White's terminology leaves no room for uncertain double interpretation.

She speaks of Christ's human nature as that of "fallen Adam," "man's fallen nature," "weaknesses and necessities of fallen man," "took upon Himself fallen human nature," "our fallen nature," "liabilities of human nature," "our nature in its deteriorated condition," "nature of fallen man," "He took upon Him our sinful nature," "became flesh, even as we are," "the nature of Adam, the transgressor," "man's nature in its fallen condition," "complete

humanity." Further, "Had he not been fully human, Christ could not have been our substitute" (ST June 17, 1897). The Scriptures proclaim He was "tempted like as we are, yet without sin" (Heb. 4:15; see Woodrow Whidden, *Ellen White on the Humanity of Christ*, Appendix B, pp. 105-149).

• **1970 *The Man Who Was God*** by Edward Heppenstall:— The denomination is told in this book that because of Christ's unique conception, Romans 8:3 does not mean what it says. "In the likeness of sinful flesh" really means *unlike* sinful flesh. Christ did not "inherit" Adam's post-Fall nature. "Made of the seed of David according to the flesh" is ignored (pp. 136, 137). Quotations from many Evangelical scholars are given to support his idea, while Ellen White is virtually ignored.

• **April 23-30, 1976, Palmdale Meeting:**— As the theological harmony worsened in the world field, it was deemed expedient to call a meeting of Bible teachers, editors, and administrators. The agenda proposed was to reach harmony on the "doctrine" of righteousness by faith. A significant segment of those present was from Australia including Dr. Desmond Ford, who urged the pre-Fall human nature of Christ. As harmony was not reached at the meeting, the premise was established within Adventism for proposing "we may hold either view" on the human nature of Christ and thus the controversy was left to continue.

• **1982 - *Christ Our Substitute*:**— This book was to be the Sabbath School lesson helps for the first quarter of 1983. The Sabbath School lessons were entitled, "Christ's All-Atoning Sacrifice," presenting the same theme as the book. Repeatedly the church is told: "Christ took the spiritual nature of man before the Fall, and the physical nature of man after the Fall; ... taking upon Himself all the physical results of the Fall, but not the spiritual. ... He had the pre-Fall human nature of Adam" (pp. 33, 38), "the bottom line is the tremendous advantage He had over you" (p. 53). The book is a hypothetical dialogue building "straw" situations answered with concepts obtained from non-Adventist scholars.

(12) Articles in the Church Press Continue to Present the Pre-Fall Agenda.

• **June 30, 1982, *Review* feature article, "Behold the Man":**— This four-page article brought to the denomination

further perplexity. In a kind of synthesis of two views the article proclaims, "Seventh-day Adventists look on the humanity of Jesus in two ways. (1) The pre-Fall view. ... (2) The post-Fall view. ... The church has never taken a stand for or against one or the other view. This is because both views are found within Scripture and in the writings of Ellen White. If even inspired writers wished to preserve both truths about Jesus, it seemed right for the church to do the same. Therefore both views are found in historic Adventism."

This is theological confusion. Ellen White never speaks about a "pre-Fall nature" of Christ. Nor does she endeavor to establish a "balance" between two opposing views. To suggest that both views are found in the Bible and in the writings of Ellen White is to make a mockery of "inspired writers" and place a halo upon deception.

• **Letters to the *Review* Editor**:— Church members were not prepared to accept the fallacies of this *Review* article, June 30, 1982. Letters to the editor were four to one against the aberrant message published. The conviction of these church members was in harmony with inspired counsel. We are told: "Daniel ... did not think, as do many at the present day that it is no matter what we believe, if we are only honest, and love Jesus. True love for Jesus will lead to the most close and earnest inquiry as to what is truth. Christ prayed that his disciples might be sanctified through the truth. He who is too indolent to make anxious, prayerful search for truth, will be left to receive errors which shall prove the ruin of his soul" (RH, February 8, 1881).

(13) The Biblical Research Institute Adds Another Document.

The theological confusion that refused to go away precipitated another treatise to be produced for the church.

• **1989 - "An Appeal for Church Unity"**:— In an endeavor to bring healing and direction to the denomination, the Biblical Research Institute of the General Conference issued this document in August. This "official" ten-page treatise deals with specific matters, quotes nearly fifty Scriptures, and much from Ellen White. "Appeal" lists four points as potential problems: "(1) Fanaticism. (2) Rejection of basic Christian doctrine. (3) Party spirit. (4) Differing with the position of the church on nonessentials." Point four is

the real thrust of the paper and takes up six pages of the ten. The heart of this "differing" is on the human nature of Christ.

Great concern is expressed for the "divisive effects of some segments of the church." "These members hold certain positions on the nature of Christ, the nature of sin, and the doctrine of righteousness by faith in an end-time setting. ... The world church has never viewed these subjects as essential to salvation nor to the mission of the remnant church. ... These topics need to be laid aside and not urged upon our people as necessary issues." The reason given to lay aside these topics is said to be that they are not part of the "27 fundamental beliefs."

The church needs unity, but why should "Appeal" affirm that these subjects are not essential? The book, *Seventh-day Adventists Believe ... 27 Fundamental Doctrines*, presents a whole chapter on the Saviour, "God the Son" (pp. 36-57), which makes clear that Romans 8:3 means what it says, "likeness" is not *unlikeness*; and "righteousness by faith in an end-time setting" is promoted in scores of places.

To plead for unity in this environment presents serious problems. The Evangelicals see our confusion, and have plainly said so with headlines in *Christianity Today*, February 5, 1990, "Seventh-day Adventists ... are still debating their true identity." How is it possible that the world can see what we fail to see, and how can basic teachings be laid aside in the name of "unity"?

(14) The Plea for Unity Goes Unheeded With Six More Articles in the *Review*.

The call for unity by the BRI was hardly in the field before it was challenged and disregarded, and this by the official church press.

• **January 18, 1990, New Year/New Series in *Adventist Review*:**— Six articles published (Jan. 18, 25; Feb. 1, 8, 15, 22) on the nature of Christ, entitled, "Model or Substitute?" This new series continues with the same confused theology as previously and proclaims that: (1) "His nature was unlike ours" (which defies Hebrews 4:15); (2) Ellen White "speaks of a pre-Fall and a post-Fall dimension" of Christ's nature but no support is given for such a statement; (3) "Jesus could not experience the inner urgings of sinful humans," which ignores Christ's own testimony (John 5:30, 31; 6:38; Matthew 26:39, 42).

Letters to the editor express strong opposition to the theology presented in these articles. In the fifteen letters published, eleven writers took emphatic exception to the author with expressions such as: "new theology," "not good enough," "confuses," "misleading, if not totally false," "poor logic," "unscriptural," "the ... position does violence to Scripture and, more important, to the character of God." Adverse reaction was so pronounced that the author was allowed a full column of rebuttal in the April 26 issue, but this only repeated previous inaccuracies and by innuendo searched to theologize the pre-Fall contention.

(15) Another *Review* series on the Forbidden Topic in the Spring of 1990.

The shock produced by the six-articles series was not over before another three-part-serial was published:

• **March 29, April 12, April 26, 1990,** "Like Adam or Like Us?":— These articles brought further confusion, but no letters from readers were allowed to be published and subscribers cannot know what they said. But the articles speak for themselves, based upon the Council of Nicea in A.D. 325 and the Council of Chalcedon in A.D. 451, suggesting that Ellen White speaks in a contradictory way, and that Hebrews 2:17 [made like his brethren] may have more than one meaning—the church is told that Christ "would have been crippled as a Saviour" if in nature He "were altogether like us." The Scripture must be incorrect in stating that our High Priest "was in all points tempted like as we are, yet without sin" (Hebrews 4:15). Such a drama of confusion cannot bring unity.

(16) The *Review* Continues to Promote the Problem Topic.

Following the three articles concluded in April 1990, the matter comes again to the church before the year-end, and is repeated in following years.

• **November 1, 1990:—** The *Review* editorial focused on a serious need of the church, "Time to Press Together." The problem according to the editorial is theology. "Some want to ignore or delete part of the 27 fundamentals; some want to add to them. ... As an example, take the human nature of Jesus." Somehow a topic that "Appeal" said should be laid aside, repeatedly merits notice in the church press.

• **Fall 1991:—** An unusual 16-page tract insert on "Tithe" was included in the *Review* of November 7. The tract diverges from its announced subject to promote the forbidden topic of the nature of Christ. The world church is told there are *three* views: (1) "Christ took the nature of Adam before Adam's fall"; (2) "after the fall"; (3) a combination of these two. The tract states that a large number of Adventist ministers, Bible teachers and members take the third view because of "certain acknowledged ambiguities in both Scripture and Mrs. White's writings on the human nature of Jesus." Never before has the denominational press stated that we Adventists have "three views of the nature of Christ." Truth demands that the alleged "ambiguities" be recognized as such, and be listed for all to see. This has not been done.

• **Winter 1993:—** The *Review* for January 7 raises the question "whether there exists among us any theological controversy of sufficient magnitude to generate a schism in the church." The answer is given: "One theological issue, however, has that potential. It centers on the nature of Christ, righteousness, and the absolute sinless perfection of the final remnant." That the denomination should face such a quandary, "a schism in the church," is foreign to its mandate and makes a correct understanding of the nature of Christ of supreme importance.

• **Summer 1993 - Another series of *Review* Editorials:—** The church is again brought face to face with an endeavor to promote the prelapsarian view of the Incarnation. Five editorials, July 8, 22; August 12, 19, 26, are all based upon a pre-Fall concept of the nature of Christ and published under the title, "Our Matchless Saviour."

Editorial I — Following the same pattern used in previous decades, readers are told that "between Jesus and us a great gulf is fixed" and cherished phrases from the Baker letter lifted from context are quoted.

Editorial II — Leads off with the inference: "The deity of Jesus means everything to us. ... "However in contrast we are told by EGW: "The humanity of the Son of God is everything to us" (2 SM 244). A serious understanding is set forth: "We see, then, that the stakes in this debate are high. This isn't some abstract theological discussion—it's about our salvation; it's about the very gospel God calls us to proclaim."

Editorial III — Much of the main thrust in this series is found in this editorial. The proposal is made that "principally" there are "five things" the Bible tells us about Jesus' humanity.

"1. Jesus was truly human." This is true but then it is conditioned with the proposal that this was only "for a little while He stooped lower than the angels." This questions the unequivocal statement: "He gave His only begotten Son to come to earth, to take the nature of man, not only for the brief years of life, but to retain his nature in the heavenly courts, an everlasting pledge of the faithfulness of God" (1 SM 258).

"2. Jesus had an undivided personality." This is absolutely true. The confirmation is clear: "In Christ divinity and humanity were united, and the only way in which man may be an overcomer is through becoming a partaker of divine nature. ... Divinity and humanity are blended in him who has the spirit of Christ" (*Sons and Daughters of God*, p. 24). But then comes the bewildering statement: "He experienced no inner conflict, as if deity and humanity pulled Him in different directions." This ignores Christ's own words: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done" (Luke 22:42). He surrendered His will (see John 5:30, 31; 6:38).

"3. He entered into our human experiences." Positively true, this expresses His taking the post-Fall human nature; but never did He capitulate to His own will, which victory enables Him to be our "merciful and faithful high priest."

"4. He suffered temptation." Obviously, this has never been questioned but it is not clear from the editorial that it means He was "in all points tempted like as we are, yet without sin," nor that it is true that He "condemned sin in the flesh," nor that He was "made of a woman, made under the law ... made in the likeness of men ... in fashion as a man ... [or] in the days of his flesh ... learned obedience by the things which he suffered" (Heb. 4:5; Rom. 8:3; Gal. 4:4; Phil. 2:7, 8; Heb 5:7, 8). This obedience He learned was not the physical suffering while on the cross for a few hours, but it was the terrible lifelong conflict with "self" because He took our fallen human nature — "the Lord has laid on Him the iniquity of us all" (Is. 53:6).

"5. Throughout all, however, He remained sinless." Of course He remained sinless! How dare anyone infer otherwise? But then

the editorial sets up a "straw man" question: "But what does the Bible indicate concerning His nature—was it pre-Fall or post-Fall?" The reader is told: "The Scriptures don't give a specific answer," which denies all of Paul's clear statements. The reader is then told Hebrews 2:16 does not mean what it says, the translation is poor. Yet the Greek says "he took on him the *spermatos* of Abraham" which is beyond debate. This same passage from Hebrews states: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Four times in one phrase Paul gives a "specific answer"!

Editorial IV — The question is raised: "What did Ellen White tell us about Jesus?" The answer is given: "Plenty." It is correctly recognized that she has written "thousands of comments about Jesus' humanity." The need is to accept what she has written. But then the strange agenda is offered that we "need to note what she did *not* write as well as what she wrote." The gospel is not established on what is *not* written in the Bible, neither can the truth of the Incarnation be denied by what Ellen White has *not* written. What she has written is explicit, beyond controversy, for there is no dispute in truth.

Editorial V — The church is told we "need a Saviour who is different, one who is not part of the sin problem, who does not Himself need a Saviour." This subtle insinuation denies the Scripture which says that Christ "condemned sin in the flesh. ... The Lord has laid on him the iniquity of us all ... being made sin for us, who knew no sin, that we might be made the righteousness of God in him" (Rom. 8:3; Is. 53:6; 2 Cor. 5:21). Christ did not have a "dual nature" as stated in these editorials. On the contrary the witness is that in "Christ divinity and humanity were united," "divinity and humanity were blended" (*1888 Materials*, p. 332; ST Mar. 8, 1899). Anything blended or united is one and only one. Thus we are assured: "Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery—the blending of the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into this mystery. ... Divinity took the nature of humanity, and for what

purpose?—That through the righteousness of Christ humanity might partake of the divine nature" (*1888 Materials*, p. 332).

The subtle implications in this entire series of editorials are staggering. A detailed critique should be published.

(17) Undated Unique Copyrighted Publication Released in the Fall of 1992.

The North American Division Officers and Union Presidents released a 467-page publication late in 1992 entitled, "ISSUES: The Seventh-day Adventist Church and Certain Private Ministries." It carried the stated purpose to demonstrate how certain church members "are out of harmony with God's plan for His established church" and "to determine if they are loyal to the church ... or if they are divisive" (p. 7). Further it is affirmed specifically: "These differences are grounded in theology" (p. 12).

Issues does not propose "to provide a theological rebuttal," yet it claims that the "issues of the conflict over the nature of Christ and righteousness by faith are not nearly as straightforward as [some] would have them appear." It goes on to say: "Both Scripture and Ellen White contain statements that seem to support varying viewpoints, and these must be held in tension with each other" (p. 12). If such "tensions" and "acknowledged ambiguities" do exist it should be a simple matter to list a few of them. Instead, *Issues* tells the church to study the series of six articles that ran in the *Review* in 1990. This is the series that caused consternation among many Adventists at the time it was published. Now it is set forth as the touchstone of orthodoxy and does in fact become "a theological rebuttal."

(18) Another Article in *Ministry* About the Nature of Christ.

The 1993 October *Ministry* presented a five-page scholarly paper, "Essential Adventism or historic Adventism?" The reader is told "the term *historical Adventism* is of questionable value in Adventist theological discussion." Then the article proposes that, "Not everything historic is essential. ... Such issues as the human nature of Christ, the interpretation of 1888, and the meaning of Christian perfection have always had differing interpretations in the Adventist doctrinal tradition. ... With advancing research the so-called historic Adventists have no monopoly on any orthodox

understanding of these issues. Take the issue of Christ's human nature." Then the post-Fall view is called in question as being "suspect with advancing research." The source of that advancing research is said to be the book, *From 1888 to Apostasy*, published in 1987.

(19) The Church Gets an Entire Book on the Forbidden Subject.

This 143-page treatise, *The Nature of Christ*, published in 1994, sets new records in vindictive condemnation of workers past and present. Anyone acquainted with the sources and context of the citations used, along with the theological concepts presented, is amazed. M. L. Andreasen is accused of "scores" of discrepancies in his writings and "manipulation of the evidence," as well as "glaring contradictions and misrepresentations," and personally his theology was "misguided and wrongheaded" which virtually makes him a heretic (pp. 52-54). Anyone who believes that Christ in the Incarnation took the nature of Adam after the Fall is ridiculed without mercy. [Because of the theology presented and the serious nature of the indictments in this book which is highly recommended by a broad spectrum of leaders, a 16-page review has been printed entitled, "A Friendly Response to This Amazing Book,"available from this publisher.]

(20) Yet Another Book on the Important Subject that Won't Go Away.

This 1997 publication, *Ellen White on the Humanity of Christ*, brings to the church 160-pages of study "on the lingering debate over the nature of Christ." Twenty-five percent of the book, the last 44-pages, presents an excellent compilation of Ellen White quotations setting forth her view of the nature that Christ took in the Incarnation. To read these statements and to accept them for what they say raises the question as to why this book rationalizes and (by inference) attempts to uphold the pre-Fall theory. The sweeping statement is made: "Probably the majority of current academics and ministers hold to some version of the pre-Fall view" (p. 13). The overall purpose of this book is to buttress the position of those who hold the pre-Fall view of the humanity that Christ took. The circuitous route traveled to reach this conclusion is

amazing. (This book has been examined in much greater detail in an 88-page compilation, *Truth on Trial*, available from this publisher.)

(21) Minneapolis and the Incarnation Remain Current History and Fundamental Truth for the Seventh-day Adventist Church.

Early in 1998, the Review and Herald released another book dealing with 1888, bringing the total to over 600 pages of historical interpretation on this era by the same author in the last ten years. This book of 183 pages appeals to church members with the pleasing title, *A User-friendly Guide to the 1888 Message*. The reader will find the same thesis and the same conclusions as published previously with the added feature that the 1888 Message Study Committee now is singled out for severe criticism. The last major subject of the book, the human nature of Christ, is said to be an "extremely small" topic at the Minneapolis meeting. As usual for the pre-Fall contention, the "Baker letter" is quoted out of its context. However, with all the rationalizing in support of this view, the author makes the clear, positive statement in italics proclaiming Ellen White's understanding and her teaching which ought to be accepted: *"There is not the slightest doubt that Ellen White believed that Christ took upon Himself fallen, sinful human nature at the Incarnation. Whatever that consisted of, however, it is clear that it did not include any evil propensities to sin"* (p. 160). The truth of this statement is at odds with the thesis of the book. Numerous statements misread Adventist history and demand some further consideration which has been published in *An Urgent Look At Adventist History* (available from this publisher).

◆

SUMMARY

After over four decades of protracted controversial dialogue, where does the conscientious Adventist turn—is there no solution? Is the pre-Fall and the post-Fall theology so similar or so unimportant that either or both can be accepted or rejected with impunity? Do truth and error lie so close together that one or the other or both can be embraced without compunction? Can a church engulfed in this kind of turmoil fulfill its calling, receive the Latter Rain, and become the "bride" of Christ?

Our present confusion has relevance to the Saviour's warning to take heed "that no man deceive you, ... false Christs, and false prophets, ... insomuch that, if it were possible, they shall deceive the very elect." There is little difference in distorting the human nature of Christ and denying His actual crucifixion—both serve the purpose of making Him impotent.

Could it be ... ? When the glory and the saving truth of the Incarnation is fully appreciated by the remnant church there will be a revival and reformation. Multiple-choice theology now rampant in our church will come to an end. The Holy Spirit can function only when we have been guided into the unity of all truth. As long as Christ is considered to be "exempt" from anything, there is no way fully to appreciate His condescension. The universe stands amazed not only that He joined His divinity to our humanity, but that weak, vacillating human beings are the medium through which He exhibits the mystery of godliness by humanity being joined to divinity. Without this living vital union the truth of the gospel lies dormant.

Only when stripped of His power can Christ prove that sacrificial love is the basis of His government. His "strength is made perfect in weakness" (2 Cor. 12:9). Only when "made in the likeness of men" can He show the total power of righteousness. Some of His "friends" would lessen the glory of His victory by "exempting" Him from the real struggle. But He will manifest the same victory that no one can deny—even in His bride who will "overcome even as [He] overcame." The universe awaits this revelation and the consummation of the union between humanity and divinity.

The loftiness of Christ's sacred desire and planned destiny for His people, His bride, is beyond our most penetrating dreams;

it has not yet entered into the heart of man (1 Cor. 2:9). The Father is infinitely grieved when we interpret the Saviour's birth, life, and death, as merely some means to compensate for the fall of man and his sinful rebellion. The Incarnation must be understood as a promise to the universe that God gave His only begotten to take fallen human nature and join His divinity to our humanity so that we through the righteousness of Christ might have our humanity joined to His divinity. The record is clear, the betrothal is announced, the "marriage of the Lamb is come and his wife hath made herself ready" (Rev. 19:7).

For this purpose He was "made like unto his brethren."

APPENDIX A — THIRD PAPER

The confusion in *Movement of Destiny* does not begin nor end with this attempt to change Adventist theology regarding the fallen nature that Christ "took" in the incarnation. Even though the author claims impeccable credentials for the integrity of his work, there is a persistent endeavor to rewrite our history by telling the church: "1888 was not a point of defeat but a turn in the tide for ultimate victory" (p. 187). Ellen White says the opposite: "Satan succeeded. ... The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been kept away from the world" (1 SM 234, 235). Recently this has been expanded and confirmed irrefutably in The Ellen G. White Estate publication in 1987 of the 1,821-page, four-volume-set, *The 1888 Materials*.

To try to bolster the "victory" syndrome, *Movement of Destiny* refers to "individuals who were personally there, ... some twenty-six able and representative men and women who were actual participants" and who provided "signed declarations" in 1930, being 42 years after the conference. These affidavits, which no one has seen, are discussed in two chapters, pages 237-268. Of the 26 individuals called "participants," only 13 were actually present. Sixty-four references are made to the 26 persons and their letters with repeated reference made to certain witnesses, one being mentioned 14 times, but with one exception there is not a single complete sentence quoted from any of the entire 64 references made, "eyewitnesses" or otherwise. Why should testimonies said to prove "victory" be kept confidential for over 40 years and why should witnesses not be allowed to witness? The author states in italics: *"There was no denomination-wide, or leadership-wide rejection, these witnesses insisted"* (p. 256), yet not one person of the 26 is quoted to this effect.

There are other serious problems. Why are a certain two men said to be "authoritative" historians for 1888 (p. 189)? One, who was a 17-year-old high school boy, attended the Minneapolis session for one day only while the other was 11 and did not attend at all. These two "witnesses" plus others on page 370 add nothing to the veracity of unsupported statements. *Destiny* asserts over forty times that there was "no rejection," but not one vital Ellen

White documentation is given in support of this claim. Such untenable methods combined with frequent use of fragments of sentences coupled with inferences and assertions diminish this work as dependable history and only tarnish further the intended luster of *Questions on Doctrine*.

The notable Minneapolis General Conference session in 1888 and the human nature of Christ are inseparably connected. The scholastic and intellectual confusion offered to the church in these two volumes amplifies the vast difference that must ever exist between "Israel" and "Babylon." The longer God's people are in this world, the more serious will become the confusion that these books have spread.

◆

In 1974 the General Conference set up a 10-member *ad hoc* committee, "Historical Background of the 1888 Experience Committee." At that time a 104-page paper was presented, "The Mystery of 1888," which reviewed six Seventh-day Adventist authors and inconsistencies in their work. Special attention was given as to how *Movement of Destiny* denies plain statements of EGW as well as twists our historical record. The content of "Mystery" was never considered in committee nor appraised in any report.

Divine insight has proclaimed, "we have nothing to fear for the future, except we shall forget the way the Lord has led us, and his teaching in our past history" (GCB 2-20-1899). Current history says we have ignored and forgotten, and it seems His teachings are increasingly called in question.

End of Section Three — The Third Paper — Compiled in October 1998

Primacy of the Gospel Committee • Andrews University • May 14-16, 1999

See Appendix C for covering letter, July 20, 1999

SECTION 4 — THE FOURTH PAPER

FIFTY YEARS of MODERN ADVENTIST HISTORY

Scholars, Compilers, and Ellen White Portray Conflicting Concepts of Adventist History

Primacy of the Gospel Committee ⇦ Andrews University
May 14-16, 1999

This original compilation focuses on serious irregularities facing modern Israel. The parallels with ancient Israel are awesome, for we too have been in a great degree defeated by the same unconscious sin of unbelief.

It is astonishing that the manuscript *1888 Re-examined*, officially rejected in 1958 continues to prod authors to write further condemnation. At least seven books in opposition have been published. But no amount of condemnation can cancel the 1800-page support found in the *Ellen G. White 1888 Materials*.

Besides the books by our scholars, we have in-house publications with the same negative biases. The Ellen White Estate has added their counteracting support by editing recent editions

of long-time standard works to condition readers to perplexing conclusions. Specific statements plus overt implications in all these works reject the call for repentance.

Here the Primacy Report in paragraph No. 5 under "Areas of Disagreement" denies that "Ellen White ever called for corporate repentance in respect to events in 1888 or 1893." This reveals a serious lack of knowledge concerning what Ellen White has said in the *1888 Materials*. This paper presented previously to them documents her specific calls for repentance. How did the Primacy Report overlook this? Surely it would make a difference in the hearts of sincere administrators and our church members if they knew the facts. Here is the paper:

FIFTY YEARS OF MODERN ADVENTIST HISTORY

Introduction

"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chronicles 20:20.

Remember our history, friends, and be warned. All our ancestors were led by the providential Cloud and taken miraculously through the Sea. They went through the waters, in baptism like ours, as Moses led them from enslaving death to salvation life. They all ate and drank identical food and drink, meals provided daily by God. They drank from the Rock, God's fountain for them that stayed with them wherever they were. And the Rock was Christ. But just experiencing God's wonder and grace didn't seem much—most of them were defeated by temptation during the hard times in the desert, and God was not pleased.

The same thing could happen to us. We must be on guard so that we never get caught in wanting our own way as they did. And we must not turn our religion into a circus as they did—"First the people partied, then they threw a dance." We must not be sexually promiscuous—they paid for that, remember, with twenty-three thousand deaths in one day! We must never get Christ to serve us instead of us serving him; they tried it, and God launched an epidemic of poisonous snakes. We must be careful not to stir up discontent; discontent destroyed them.

These are all warning markers—DANGER!—in our history books, written down so that we don't repeat their mistakes. Our positions in the story are parallel—they at the beginning, we at the end—and we are just as capable of messing it up as they were. Don't be so naive and self-confident. You're not exempt. You could fall flat on your face as easily as anyone else. Forget about self-confidence; it's useless. Cultivate God-confidence.

1 Corinthians 10:1-12, *The Message*

MODERN ADVENTIST HISTORY

This Corinthian passage is a biblical warning for Seventh-day Adventists; we live in the end-time and our history shows that the Lord has also led us. Like Israel of old we too have been guided by the providential "cloud." We too have been taken from "slavery" and have been given food and drink from the same "Rock."

Our history proclaims that we too have been defeated by the same unconscious sin of unbelief. The account is explicit; it happened to the children of Abraham, and the evidence says the same thing has happened to us. They were at the beginning time, and we are at the end-time.

Truth proclaims that we have more to warn us now than Israel ever had, but we have failed to read and believe what is written in our own history. We have ignored many precious messages the God of Israel has sent to us.

The year 1998 brings modern Israel to 40 years since *1888 Re-examined* was officially rejected by the General Conference. This half-a-lifetime is part of 110 years since the 1888 Minneapolis General Conference session. Ellen White is emphatic that at that time the Lord sent a "most precious message to His people through Elders Waggoner and Jones."

Within the present generation of Adventists there are few who know anything of our Minneapolis history, or of the intervening forty years since 1958. But 100 years ago God's people were warned of the danger of ignorance:—

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history."

We have heard this quotation scores of times, but do we know that it comes from the *General Conference Bulletin* of

February 20, 1899? That means that one hundred years ago we were warned not to forget "the way the Lord has led us, and his teaching in our past history." This brings to the present generation of Adventists—modern Israel—a compelling witness; it's time to cross Jordan.

◆

Forty years ago there were no copy machines, no computers as known today, and of course, there were no CD-ROMs to bring our church history and Ellen White's witness to view at the click of a mouse. The Ellen G. White Estate vault was closed to general access and only special approval allowed material to be released. It was in this environment that the private manuscript *1888 Re-examined* was written for the attention of the General Conference Committee and presented to them in 1950.

The contents were serious and far-reaching. It was sensed that more study was required. Therefore the manuscript was placed in the hands of the Defense Literature Committee, which today has come to be known as the Biblical Research Institute.

After more than a year, a reply was received dated December 6, 1951. The brethren said: "We see nothing new in your manuscript. ... If you accept this counsel ... you will not wish to press your rather critical views nor to circulate them any further."

And so for eight years the manuscript was virtually a clandestine paper surreptitiously copied and passed from friend to friend, around the world. By the year 1958 many of our church members were deeply concerned as to why the document was not accepted by leadership. This situation required an official reply which was provided in a 49-page treatise released in September 1958: "Further Appraisal of the Manuscript '1888 Re-examined'."

It stated that this "Appraisal was prepared by a committee appointed by the Officers of the General Conference." The authors of "Appraisal" took a firm stand against *1888 Re-examined* and determined that it was based on (1) "inadequate sources of information which resulted in numerous inaccuracies"; (2) "total lack of Biblical background"; (3) "contains a number of contradictions"; (4) "the conclusions set forth in the document could not be accepted."

This official condemnation went on to say that the manuscript shows that "the authors have revealed considerable amateurishness in both research and use of facts"; "the thesis ... is a serious reflection upon the literary ethics of its authors"; "it is honeycombed with ... fallacious reasoning"; "having proved themselves guilty of distortion of facts and misapplication of statements from the Spirit of Prophecy, the authors ... have produced a manuscript that is detrimental to the church." Therefore the pronouncement was made: "any persons referring to, upholding, or even circulating the Wieland and Short manuscript are thereby guilty of improper procedure."

That ban was made forty years ago. What has happened to the thesis of *1888 Re-examined* in the hands of modern Israel during the past four decades?

THE PRESENT NEW GENERATION

The present generation is acquainted with very little of what took place in the church forty years ago. As far as is known, all the committee members who banned the manuscript in 1958 are now in their graves. But the record set forth in *1888 Re-examined* continues to demand consideration. The history of the Minneapolis Conference holds a place in Adventist annals as significant as Israel's crossing the Jordan. The comparisons are awesome.

Israel would have crossed the Jordan forty years before they did had it not been for unbelief within the camp. Almost unconsciously they departed from God. Licentiousness and idolatrous Baal-worship were their downfall, and leading men were among the first to transgress. The apostasy became national, for it was the traitors within the walls that overthrew the strongholds of principle. All of this is clearly portrayed in *Patriarchs and Prophets* in the chapter, "Apostasy at the Jordan."

Although such gross transgressions have never been named among us, yet the caution is explicit:— "As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land" (PP 457). We must understand that spiritual immorality and refined Baal-worship can be as deadly as blatant transgression.

TIME HAS AGGRAVATED THE PROBLEM

The 1958 official rejection of *1888 Re-examined* did not quell the interest in the field. Church members continued to raise questions which irked and embarrassed the administration. This led to books published to persuade church members that all is well and that really Minneapolis was a "victory" whereas Ellen White said it was Satan who triumphed (*1888 Materials*, p. 604).

The present generation needs to know what our publications have told the church in recent decades. They give to our membership a report comparable to that of the ten spies who said Israel could not go into the promised land—a faithless report.

Over the years some major works have come from our publishing houses, books which ignore and defy the 1,800-page *Ellen G. White 1888 Materials* which the White Estate published in 1987 in anticipation of the 1988 Minneapolis Centennial. Following is a brief review of seven books written in the past thirty-five years which betray the truth of our history.

(1) • 1962—*By Faith Alone,* by Norval F. Pease. The Foreword in this book, written by R. R. Figuhr, the then General Conference President, urged "careful reading" because he said the 1888 General Conference had "been variously commented upon by a number of persons, especially in recent months." The President assured the church: "This book sets the record straight."

This highly recommended book was the first of numerous volumes that have been published about 1888. This indicates clearly that anomalies persist, and that this book does not set the record straight.

Pease picks up the perennial downgrading of A. T. Jones. He says his utterances in 1893 were "vehement, almost vitriolic" whereas the written record indicates the opposite. He initiates the supposition that Jones and Waggoner got the 1888 message from the popular Protestant churches and it was the historical doctrine of Luther, Wesley and others.

But the Adventist conscience cannot accept that the "most precious message" the Lord sent in 1888 was merely a doctrine which came from Babylon. Ellen White has defined it as the "third angel's message in verity."

(2) • 1966—*Through Crisis to Victory 1888-1901,* by A. V. Olson. This author's book title presents a great mystery, for not once does Ellen White refer to 1888 or 1901 as a "victory." She says that "Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit" (1 SM 234, 235).

A strenuous effort is made to show that only about "twenty-three workers" by name were involved in the opposition to the message (p. 83). But if so, since there were less than 100 delegates at the session, it means the percent of leadership opposition was something like the original opposition in heaven. Ellen White says: "My testimony was ignored, and never in my life experience was I treated as at that conference. ... I became the subject of remarks and criticism. ... My labors seemed to be in vain" (*1888 Materials*, pp. 187, 218, 223). "1901" did not change the picture.

Though the author recognizes there was some opposition at the session, the tone of the entire book is one of complacent satisfaction. The reader is told: "We have found many heartening indications of acceptance. In all of this voluminous material we have found only three references to any active opposition to the blessed truth of righteousness by faith" (p. 229). This "three-references" judgment is incomprehensible in view of the scores of Ellen White's statements pointing out the opposition and open rebellion. The author says the trouble is with the laity, "they have neglected, ... they have failed, ... their poor souls are naked and destitute, ... they will soon be rejected by the Lord" (p. 239). This presents what is close to a Roman Catholic philosophy which provides for church leadership to be right with God but a laity that is unresponsive. The book fails to understand what the Lord wanted to do in sending the latter rain and the loud cry.

(3) • 1971—*Movement of Destiny,* by LeRoy E. Froom. This 700-page treatise came with astonishing recommendations. At the 1970 General Conference in Atlantic City, 32-page promotional booklets were distributed entitled, "The Fascinating Story of Movement of Destiny." Filling over six-pages were nineteen glowing recommendations for the book by prominent church leaders.

The author claims that his work is to be a "comprehensive portrayal—one that would honor God and exalt truth," "enlighten," "complete and forthright," "documented," "comprehensive,"

"impartial," "true and trustworthy," "faithful to fact," "unswerving in fidelity," "candid and undeviating," "correcting misconceptions,"—all of which makes it perhaps the most highly acclaimed book in our history.

But the many anomalies presented, however, are wearisome and baffling. The church is told that Minneapolis "introduced a distinctly new epoch, leading to an advanced experience, ... a new awakening—a period of revival and reformation. ... It aroused the Movement from the complacency of Laodiceanism" (p. 267).

The author considers there is no need for repentance, but rather over twenty times tells us "we should analyze our emphasis, we need ... we need to check, analyze, measure, ... readjust and recast, ... we should throw out any truly obsolete strategy, timeworn methods—possibly good enough for our forefathers, but which are now utterly inappropriate" (pp. 664-666).

He passes judgment on those who in reading our history recognize that it was the leaders primarily who rejected the message in 1888. He proclaims that those who dare express this fact are doing a work which "actually constitutes an impeachment of the dead." Furthermore, he says that from such persons "an explicit confession is due the church" (p. 358).

It is now over twenty-five years since *Movement of Destiny* was published. Sober reflection declares that no "distinctly new epoch, ... awakening ... revival and reformation" has come to the church. This book will not bear analysis in the light of Adventist history and the witness of Ellen White.

(4) • 1987—*From 1888 to Apostasy: The Case of A. T. Jones*, by George R. Knight. This is the author's first of several books about 1888. He states in the Preface that his primary purpose is "to develop Jones's biography." However some thoughtful and intelligent book reviews published in 1988 seriously question this purpose. One reviewer says: "He [Knight] is being totally irresponsible as a biographer. ... [The book] is very much worth reading, provided that one can constantly check the source material against the text. ... What he has written ... is an indictment of Jones" (*Adventist Currents*, April 1988). Another reviewer says: "There is misuse of documentation as well as subtle undermining of Jones's early messages on righteousness by faith. ...

Knight also manipulates his documentation in such a way to leave a false impression upon the reader" (*A Critique*, LMN Publishing, 1988).

Yet another reviewer observes: "While reading this book, I began to wonder if Knight wrote this biography to discredit Jones. ... While there is a considerable amount of useful information in this book, that information seems so 'tainted' by 'interpretation' that it raises questions about its reliability or accuracy as biography" (*Spectrum*, Vol. 19, No. 3, p. 61).

The perceptive insight of these reviewers was confirmed by Knight when in a published statement he said: "I was doing my best to demonstrate that Jones was aberrant from beginning to end" (*Adventist Currents*, April 1988).

Knight pours upon Jones multiplied aspersions and imputations of bad motives and heresies. Yet Jones is the only Seventh-day Adventist minister in history who shared with his colleague E. J. Waggoner what Ellen White said were "heavenly credentials" (*1888 Materials*, p. 543).

This generation must decide whether to believe the Lord's messenger who counsels us regarding Jones and Waggoner: "I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness? God has given them His message. They bear the word of the Lord" (*1888 Materials*, p. 1341).

(5) • 1989—*Angry Saints*, by George R. Knight. This 158-page book of seven chapters has six chapters built upon "Crisis" with the theme being "essentially a study of Adventist history." This volume is a sequel to *From 1888 to Apostasy: The Case of A. T. Jones*, but it includes some 19 specific derogatory references to the authors of *1888 Re-examined*.

Knight would have his readers believe—and he repeats and emphasizes the thought in italics—that the message which Waggoner [and Jones] brought was not *"some special Adventist contribution to theology. It was a call to return to basic Christianity"* (p. 53). This idea is repeated on page 57, again in italics, with the added slant—*"Thus, from Ellen White's perspective, the importance of the 1888 message was not some special Adventist doctrine developed by*

Jones and Waggoner. Rather, it was the reuniting of Adventism with basic Christianity."

This contention permeates the book and is mentioned at least six more times (pp. 112, 128, 137, 144, 147, 150)—however this view will not stand in the context of *The Ellen G. White 1888 Materials.* It is an assumption which ignores Ellen White's appraisal of the 1888 message. She says it was the "Lord in His great mercy [who] sent a most precious message to His people through Elders Waggoner and Jones" (*1888 Materials*, p. 1336, [TM 91]). Obviously since the Lord sent the message it was not something that Jones and Waggoner invented or gleaned from commentaries, and certainly it does not belong to the Sunday-keeping denominations. Besides claiming that they had no special message, the author tells the reader that Jones' character should be defined as "cocksure," "always right," "abrasiveness," "commanding ways," "assertive," and that "his personality particularly antagonized his opponents" (p. 65).

The book closes with the astounding conclusion that Ellen White considered that the message had been "presented and accepted" by 1895 and "enough had accepted it sufficiently for the denomination to move on its primary mission" (pp. 153, 154).

This seems to ignore what she said over the years following Minneapolis. Never is there a hint that the message was "accepted." On the contrary after the session in 1888 she stated that there was "rejection of light sent by God." In 1896 she said, "the Holy Spirit has been insulted and light has been rejected." In 1899 she said, "they stood in stubborn defiance of truth and light and evidence." And in 1902 she said, "[the] Minneapolis Conference is one of the saddest chapters in the history of the believers in the present truth" (*1888 Materials*, pp. 226, 1494, 1693, 1796).

Only by disregarding these facts can any scholar proclaim that the message was "accepted." The truth of our history as recorded must be understood and acknowledged by this generation.

(6) • **1994**—***The Nature of Christ,*** by Roy Adams. This book establishes new low levels of vindictive never before seen in Seventh-day Adventist church publications. The most noted apostates in Adventist history have never been maligned with the vengeance this treatise heaps upon the authors of *1888 Re-Examined* as well as on M. L. Andreasen.

Over 50 times the authors are mentioned by name. Dr. Adams says that the "bloodshed and backwardness" of the Middle East, Northern Ireland, Yugoslavia, and the Sudan is what people like the authors wish on us (p. 106).

But more than this, they are placed in "the same continuum" as Jim Jones and David Koresh of Jonestown and Waco disrepute (pp. 109, 110). Dr. Adams considers he has good reason for his indictment. His denunciation is based on his adamant rejection of corporate repentance; he proclaims "that the idea of corporate repentance ... *has no merit*" but even more he says the call for "corporate repentance" is not from the "God of the Bible." To make sure his readers understand his aversion to the idea he repeats—"Corporate repentance. Who demands it of us? I make bold to say it: Not the Lord!"—which can only mean of course the idea comes from Satan (p. 112).

This spiritual insight does not recognize that the Lord Jesus Himself is calling His last-days church to repentance (Rev. 3:19). Dr. Adams' dictum that corporate repentance "has not a single shred of support in the writings of Ellen G. White" (p. 109), ignores the extended pleas found in *1888 Materials*. She not only wrote to "leading brethren in Battle Creek" (p. 1010), but she pled with the General Conference in session March 12, 1890, to "fulfill the conditions of repentance and confession" (pp. 906-914).

She sent similar authoritative calls to the entire church through the church paper as published in the *Review*, August 26, 1890:— "Since the time of Minneapolis. ... Those who realize their need of repentance toward God, ... will repent for their resistance of the Spirit of the Lord. They will confess their sin of refusing the light that Heaven has so graciously sent them." (p. 695).

If by unbelief our history is rejected for what it says, what cure is there? (For a 16-page review of this book, see: "A Friendly Response to This Amazing Book," available from this publisher).

(7) • 1998—*A User-Friendly Guide to the 1888 Message*, by George R. Knight. This recent 183-page book predicated upon the 1888 Minneapolis General Conference repeats much that appeared in his previous publications. The reader must determine if the contents really "guide" to the actual 1888 message. This publication comes to the church 40 years after the official rejection of *1888*

Re-examined. It is this document which seems to annoy Dr. Knight and furnishes him a thesis to condemn.

His question and answer writing style allows for hypothetical conjectures which begin early in the book. The charge is made that "Jones and Waggoner's theology went through significant transformation between 1888 and 1896" (p. 68). It was during this period that Ellen White spoke hundreds of endorsements of these messengers, telling the church that they had "heavenly credentials." Her approval of them as messengers with a message the Lord "sent" exceeds all commendations given to any other minister in the history of this church.

Dr. Knight does not believe that the 1888 message is a unique Adventist message. He repeats what he has said previously and proclaims:— "Whatever the message was, Paul, Luther, and Wesley shared and preached it" (pp. 83, 86). But can we accept that Paul, Luther, and Wesley preached the third angel's message? Ellen White said that the 1888 message was "the third angel's message in verity," a last-day proclamation never before made prominent. She made clear that "the people need *fresh manna*" the "message God sent to His people," "precious old truths in a new light" "and especially since the *Minneapolis meeting*, truths have been made known that have been of great value to the world" (*1888 Materials*, pp. 167, 429, 430, 432, 1689).

Certainly, Paul taught the truth, the Lord Jesus taught it, but in 1888 at Minneapolis the Lord sent, what Ellen White says, was "the very message *for this time* to give to the people." It was eternal truth, but it was a new revelation as surely as Christ's message to the Pharisees was new to them. It was far more than the "basic Christianity" which Sunday-keeping churches profess to proclaim (see *The Great Controversy*, p. 356).

More Than Skewed History, Now We See Perverse Theology

Surely one of the most serious problems in this book is placing fundamental theological truths in dispute. On pages 99 and 100, *1888 Re-Examined* is condemned because on page vi the statement is made:— "Christ's sacrifice is not merely provisional but effective for the whole world, so that the only reason anybody can be lost is that he has chosen to resist the saving grace of God."

Dr. Knight rejects this and says:— "Far from being born into the family of God and a state of justification, human beings have both only on condition of faith. The doctrine that God 'unconditionally saved all humanity at the cross' and the only way to be lost is to 'willfully and persistently' reject 'God's gift of salvation in Christ' is foreign to Ellen White, Waggoner, and the Bible." What is the witness of these three?

Bible:— Dr. Knight misses the many Bible texts that are clear. Repeatedly the truth is stated that Christ's sacrifice is for "the sins of the whole world," He is the "Saviour of the world," "Christ died for the ungodly," He "gave Himself a ransom for all," He "loved the world. ... that the world might be saved" (1 John 2:2; 1 John 4:14; 2 Cor. 5:19; Rom. 5:1, 6, 12-20; 1 Tim. 2:3-6; John 3:16-19; John 6:33; John 6:51; etc.), and all of this from the foundation of the world!

EGW:— Ellen White says the same thing which these few statements confirm:— "He restored the whole race of men to favor with God" (1 SM 343); "All men have been bought. ... All men are the Lord's property" (COL 326); "He has signed the emancipation papers of the whole race" (MH 90); "He redeemed Adam's disgraceful fall, and saved the world. With His human arm, Christ encircled the race" (*My Life Today*, p. 323), etc.

EJW:— Likewise Waggoner makes it clear:—"Christ has tasted death for every man. He has given himself for all. Nay, he has given himself to every man" (*Waggoner on Romans*, p. 5.101); and the same theology is repeated in *The Gospel in the Book of Galatians*, pp. 29, 30, 54, 63. Furthermore, in his notable work, *The Glad Tidings*, he proclaims the same theological truth:—"The judgment will reveal the fact that full salvation was given to every man and that the lost have deliberately thrown away their birthright possession" (p. 14, also pp. 61 and 66).

ATJ:— Jones stands with Waggoner in opposition to Knight for he explains in *The Consecrated Way*, pp. 82, 83: "In His coming in the flesh—... He has identified Himself with every human soul just where that soul is. ... He has endowed every soul with divine right to walk in this consecrated way." The same truth is expressed in the 1895 *General Conference Bulletin*: "Without our consent at all, ... we were all included in the first Adam; we were there. ... Jesus Christ, the second man, took our sinful nature. ... And so in him

and by that, every man that has ever lived upon the earth ... is involved in this. ... No one will die the second death who has not chosen sin rather than righteousness, death rather than life" (pp. 268, 269).

Notwithstanding Knight's denial, the documentation is beyond equivocation—Christ *restored the whole human race to favor with God* and humanity had nothing to do with this—"while we were yet sinners, Christ died for us"—whether believers or unbelievers, *all men* are the Lord's property. This is a vital element of the 1888 message which the Bible, Ellen White, and Waggoner, as well as Jones, all confirm and which the church membership and the world desperately need to know and believe.

This volume repeats the same fallacy found in his earlier work, *Angry Saints*. It is claimed that Ellen White, Jones, and Waggoner agreed that the church had largely accepted the message by 1895 (p. 148). This ignores the Ellen White record in *1888 Materials* where over some twelve years she repeatedly used the terms "rejected," "rejection," or "rejecting" and by count said this more than 75 times in relation to the message and the messengers. There is no documentation in context that supports "acceptance," and it is futile to try to prove otherwise. Such a course rejects the call for repentance which comes from the Lord Jesus Himself (Rev. 3:19).

Dr. Knight tells the church that "corporate repentance" is only an idea produced by *1888 Re-Examined*. In italics he proclaims "*there was no such thing as corporate and denominational rejection*" (p. 150). It is clear there was rejection, and Ellen White says so. At the same time she called for repentance to the church assembled in Battle Creek for the General Conference session March 12, 1890. From her solemn statements some few must be considered:

"It is a serious matter to stand as did Korah, Dathan, and Abiram, to become so self-deceived as to call darkness light and light darkness, to regard the truths of the third angel's message as error, and to accept error as truth. ... The reception given to God's servants in past ages is the same as the reception that those to-day receive through whom God is sending precious rays of light. The leaders of the people to-day pursue the same course of action that the Jews pursued. ... Men have placed themselves where they are wholly unable to fulfill the conditions of repentance and confession. ... The

sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed. ... In rejecting the message given at Minneapolis, men committed sin" (*1888 Materials*, pp. 906, 907, 911, 913).

For church members who did not attend the Session, they were able to read the same sentiments published in the *Review*:—

"Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. ... Like the Jews many have closed their eyes lest they should see . ... Those who realize their need of repentance toward God, and faith toward our Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord" (*1888 Materials*, p. 695 [RH 7-26-90]). (Similar indictments: pp. 765, 901, 904 [GCB 1891], 765 [RH 12-23-90].)

The thesis, the content and the thrust of Dr. Knight's book can not "guide" to the 1888 message. In a fair court of law would it defeat the charge of perjury?

(For a 32-page documentation of evidence see: "An Urgent Look at Adventist History," available from this publisher.)

OFFICIALS BESIDES OUR SCHOLARS APPARENTLY REJECT OUR HISTORY

The seven books listed above do not stand alone in their rejection of our history. We have published other books with the same false bias. There is a parallel rejection from official quarters, and in-house denominational publications prove this. When in the late 1950s the concern and questions about *1888 Re-examined* were on the increase from our church members, there was also official anxiety as to how to overcome the dilemma. This accounts for the General Conference President advocating in 1962 the book *By Faith Alone*.

At the same time the Ellen G. White Estate stepped forward to add counteracting support. To do this an Ellen White book that had been in the church for nearly forty years was republished with incredible unwarranted editorial additions. This was when the Estate vault was closed to the average person and there was no way to know what was actually in the records.

A Standard Work Gets Remodeled By the Compilers

Testimonies to Ministers—In 1962 the denomination published a new edition of this book with a serious attempt to cover-up. There had been two previous editions. The first came in 1923 and stated in the Preface:—"The General Conference held in Minneapolis, Minnesota, in 1888, marked a crisis in the work of the great threefold message." The second edition came to the church in 1944. But neither of these had the special treatment afforded in the current 1962 edition.

This edition has a 22-page Historical Foreword not found in either previous two editions. It closes on page xxxvi with the true self-evident statement:—"It is not the work of the custodians of the Ellen G. White Writings to explain or interpret the counsels which have been given." True! Yet no other E. G. White book, up to this time, had such an extended explanatory foreword with the dedicated purpose to prejudice any reader of our 1888 history.

Added to this "Historical Foreword" is a 14-page Appendix not found in her other books which makes this publication unique, having 36 extra pages which are not in the first two editions. Notwithstanding the denial to "explain or interpret," there is an added particular five-page Preface to the Third Edition, which proclaims on page xi: "These notes will aid the reader in ascertaining correctly the intent of the author in the messages here presented." Strange philosophy that church members need aid in understanding what Ellen White says, when it has been denied that such help is needed!

This book has more pages of Ellen White warning and entreaty with specific reference to our 1888 history than any other publication. To counteract this counsel the Compilers added the extraneous comments. Of the forty-odd entries in the Appendix, the largest number refer to our 1888 history. The obvious goal is to offset the written record and to condition the reader to believe that 1888 was a victory which Dr. LeRoy Froom says "aroused the Movement from the complacency of Laodiceanism."

Another E. G. White Book with Notes to Explain and Interpret

Selected Messages, Book Three—In 1980 this compilation was released by the Trustees of the Ellen G. White Publications, with a special 33-page account of the Minneapolis Conference. As was done in the 1962 edition of *Testimonies to Ministers*, the Compilers considered it necessary to insert seven pages of their ideas to condition the reader. The section is introduced by, "A Statement Presenting the Historical Backgrounds." It is claimed that: "The session itself was quite routine," yet in contrast it is noted, "the theological discussion ... made the 1888 meeting different from any other General Conference in Adventist history." Twice reference is made to a vote not being taken on doctrinal discussions. "No conference actions were taken" (p. 159), yet the 1893 *General Conference Bulletin* indicates that a vote was taken (p. 244).

This "Background" tells the church that A. V. Olson's *Through Crisis to Victory* "documents the gradual change for the better that ensued in the five or six years after Minneapolis," which defies the historical record (p. 162). The inescapable facts force the Compilers to acknowledge that "there was a tragic setback in the advancement of the cause of God."

But then the amazing statement is made, "Ellen White recognized this and at times mentioned it, usually in incidental statements. At no time, however, did she intimate or declare that there was an official rejection by the church leaders of the precious message brought to the attention of the General Conference in 1888."

Ellen White did not fulfill her calling with "incidental statements." The 1888 Minneapolis session was her deep concern for over a decade as the published record proves. The actual rejection she repeatedly confirmed establishes a *de facto* "official rejection" made clear in the record. What she said has no hidden meaning and requires no interpretation. To read her words is to know her intent: "Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them." She goes on to say in this profound 1896 statement: "The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been kept away from the world" (1 SM 234, 235).

To appreciate the innuendo in favor of all-is-well, this "Historical Background" must be read carefully.

Her Biographer Adds to the Denial of Rejection

***Ellen G. White, The Lonely Years, 1876—1891*, Volume 3,** by Arthur L. White (1983). This volume three of the six-volume biography of Ellen White covers her life from her early fifties until she was 64 and by General Conference vote in March 1891 was exiled to Australia (GCB 1891, p. 256).

Her sailing date after weeks of soul searching came in November, but after arriving she expressed her firm conviction: "The Lord was not in our leaving America. ... The Lord did not plan this. ... We were needed at the heart of the work. ... There was so great a willingness to have us leave. ... Those who were weary of the testimonies borne were left without the persons who bore them. ... It was not the Lord who devised this matter. ... When we left, relief was felt by many, ... and the Lord was displeased. ... [our leaving] was the result of man's devising, and not the Lord's. ... There is a power from beneath that is taking hold of minds" (*1888 Materials*, pp. 1622-1624).

This vote of the General Conference that she go to Australia was but a little over two years after the notable Minneapolis session. She says the leadership was "weary of the testimonies borne" as the recorded history confirms. The *1888 Materials* provide a remarkable record in the Table of Contents. In the year of the session beginning in October, there are 22 Letters and Manuscripts listed; in 1889 there are 33; but in 1890, the year before she was sent away, there are 51 entries. She knew whereof she spoke, "they were weary of the testimonies borne."

But her biographer would have the church believe that the theological discussions at the session were of minor consequence; he says they were "but one of many pressing matters." He lists 14 points to establish his thesis, but number 8 (p. 396) seems beyond belief as he proclaims:

"The concept that the General Conference, and thus the denomination, rejected the message of righteousness by faith in 1888 is without foundation* and was not projected until forty years after the Minneapolis meeting, and thirteen years after Ellen

White's death. Contemporary records yield no suggestion of denominational rejection. There is no E. G. White statement anywhere that says this was so."

This extraordinary statement (1) defies the numerous E. G. White charges made over a period of twelve years as recorded in *1888 Materials* and noted above under *A User-friendly Guide*. (2) It ignores the chapter in *Testimonies to Ministers* that is entitled "Rejecting the Light" (pp. 91-98). (3) It denies the 1896 statement that the light that is to lighten the whole world "by the action of our own brethren has been in a great degree kept away from the world" (1 SM 235). (4) This statement disregards the reality that the church membership as a whole, the "denomination," never had an opportunity to hear the message clearly, for it was blocked by the leading brethren. (5) It is incredible to state that it took "forty years" before someone recognized the rejection and that this was "thirteen years after Ellen White's death."

While the session was still in progress Ellen White was pleading publicly and in private letters for leadership to sense their responsibilities. The record is clear in *The 1888 Materials*. Here are eight statements as samples of what she preached and wrote without equivocation on four different occasions *during the conference*:

(1) "The spirit and influence of the ministers generally who have come to this meeting is to discard light" (p. 86); (2) "The Lord has presented before me that men in responsible positions are standing directly in the way of the workings of God upon his people" (p. 113); (3) "God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for this time" (p. 139); (4) "Truth of heavenly origin is confronting Satan's falsehoods, and this truth will prevail" (p. 140); (5) "What was the use of our assembling here together and for our ministering brethren to come in if they are here only to shut out the Spirit of God from the people? ... I never was more alarmed than at the present time" (p. 151); (6) "Brethren, light has come to us and we want to be where we can grasp it . ... If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it" (p. 152);

---

* Editorial note: The issue has never been whether the church leadership rejected the historic Protestant doctrine of "righteousness by faith." Did the brethren "in a great degree" reject "the beginning" of the loud cry of Revelation 18 and the initial "showers from heaven of the latter rain"? Much different!

(7) "No one must be permitted to close the avenues whereby the light of truth shall come to the people" (p. 171); (8) "As the Jews refused the light of the world, so many of those who claim to believe the present truth will refuse light which the Lord will send to His people [Rev. 3:14-21 quoted]. ... In this conference we are sowing seeds that will yield a harvest, and the results will be as enduring as eternity" (p. 174).

The far-reaching spiritual implications expressed in these statements are terrible to contemplate. God's people need to know about them. After over 100 years the "harvest" of lukewarmness in the church is all too evident and it remains to be seen what the results will be in "eternity."

Why should an attempt be made to deny these "contemporary records" which over the next decade following Minneapolis were ever made more specific by the Lord's messenger? When Ellen White speaks to "men in responsible positions" she is talking to the General Conference leadership. She did not hesitate to use the word "rejection," and a hundred times makes the comparison, "just like the Jews." But the rejection of the message and messengers, terrible as it was, was the outward sign of unbelief resulting in greater inward sin.

There are other published statements that deny our history. See the editorial comments made by the Secretary of the White Estate regarding G. I. Butler and the Minneapolis Conference. These are intended to nullify what actually took place and are inserted in *1888 Materials*, p. 85. A. V. Olson's book considered above, is again recommended.

See *The Australian Years*, (1983) by Arthur White, p. 11; he states that "the Bible-based doctrine of justification by faith was by 1891 quite generally accepted." Five years later in 1896 Ellen White made her most emphatic opposing statement that "Satan succeeded. ... Light ... has been in a great degree kept away from the world," etc.

Scholars and Compilers Cannot Change History

Our true history of the 1888 Minneapolis General Conference Session is sealed and cannot be amended. The record the Lord's messenger has provided cannot be altered, even by deception. The

"terrible" experience at this session was not just the mistreatment of men, but was an affront to Heaven. Writing from Australia in 1896 Ellen White portrays the rebellion specifically:

"If men would only give up their spirit of resistance to the Holy Spirit, the spirit which has long been leaving their religious experience, God's Spirit would address itself to their hearts. It would convince of sin. What a work! But the Holy Spirit has been insulted and light has been rejected. Is it possible for those who for years have been so blind to see? Is it possible that in this late stage of their resistance their eyes will be anointed? Will the voice of the Spirit of God be distinguished from the deceiving voice of the enemy?" (*1888 Materials*, p. 1494).

How tragic that mortal man trifles with God's Spirit of truth, aggravated to the point that the Holy Spirit was "insulted." But the Lord's messenger describes even more serious crimes the church must understand:

"On many occasions the Holy Spirit did work, but those who resisted the Spirit of God at Minneapolis were waiting for a chance to travel over the same ground again, because their spirit was the same. Afterward, when they had evidence heaped upon evidence, some were convicted, but those who were not softened and subdued by the Holy Spirit's working, put their own interpretation upon every manifestation of the grace of God, and they have lost much. They pronounced in their heart and soul and words that this manifestation of the Holy Spirit was fanaticism and delusion. They stood like a rock, the waves of mercy flowing upon and around them, but beaten back by their hard and wicked hearts, which resisted the Holy Spirit's working. Had this been received, it would have made them wise unto salvation; holier men, prepared to do the work of God with sanctified ability. But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated him in a manner similar to that in which the Jews treated Christ" (*1888 Materials*, pp. 1478, 1479).

The whole world knows how the Jews brought Christ to trial and crucified Him, but how many know that in our history we would have done the same thing if Christ personally had been in our midst? Scholars and compilers and biographers can never

change this record. Our position in sacred history is parallel with the Jews. They are at the beginning and we at the end, but the record shows our rebellion to be greater than theirs because we have the entire Bible to warn us. Multiplied denials published in books which distort and defy our history cannot alter truth.

This is not an involved theological problem for post-graduates to debate. After 40 years the most humble church member who can read should be able to discern the truth of our history. Honest witnesses can see it is a self-evident case of defiance, calling light darkness. Our self esteem has overcome our conscience and the commandments have been cast down. "Thou shalt have no other gods before me. Thou shalt not bear false witness."

BUT WE ARE NOT WITHOUT HOPE— IT'S TIME TO CROSS JORDAN!

No sin is too great to prevent repentance or forgiveness. Something must happen in the end-time that has never happened before. Millenniums of defeat must be reversed. This is the only way the cleansing of the sanctuary can be accomplished.

The prophecy of Daniel declares the sanctuary "shall" be cleansed. The infidelity of Laodicea will be cured by repentance both individually and corporately.

Sacred history confirms that a nation *can repent* which means a denomination can do so also. But repentance demands an understanding of the sin. Until we see ourselves standing with our brethren one hundred years ago as they insulted the Holy Spirit, and even worse, put Christ on the cross, we shall continue to reject the gift of repentance. Until we sense that we are bearing false witness in the court of the universe, we will continue to assert that we "have need of nothing." The attitude we hold toward our history proves we do not understand what happened a century ago. All that they did we perpetuate, whereas the Lord would have us see our own sinful hearts and accept His gift of repentance, recognizing we are in the same need as they. This means that all these decades since 1888 Laodicea has been refusing this blessed gift. This is the true measure of the sin of "the angel" of this last church.

However, Ninevah stands as proof that a corporate body as a whole can repent "from the greatest ... to the least" (Jonah 3:5).

The Holy Spirit will make effective the message the Lord sent over 100 years ago, but this cannot happen until the "angel," which is the leadership, sees and knows and is willing to listen and accept His counsel in Revelation 3:14-21.

The cry of Christ from the cross for the forgiveness of His tormentors, "for they know not," echoes through to the last church where He again says, "thou ... knowest not." The two supreme unknown sins of the human race await comprehension to the fullest. The depth of our enmity toward Christ is not yet understood, but it must be revealed in order for the sanctuary to be cleansed. As long as we refuse to face our 1888 history the Lord's hands are tied, and the sanctuary cannot be cleansed. Jesus made this clear when He proclaimed: "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:41).

The books we continue to publish which distort and falsify our history promote unbelief and prevent the Holy Spirit from guiding into all truth and thus thwart the gospel plan to have a people who overcome even as He overcame. This attainment is certified by the Revelator in his assurance that the "redeemed from among men" have "no guile in their mouth;" they are "without fault;" they embrace the reality of their history no matter how self-humbling, and with thankfulness they accept the gift of repentance.

While in general the ministry and administration with dedication scoff and ridicule the facts of our 1888 history and deny the call of the True Witness for corporate and denominational repentance, just so long will Laodicea stand transfixed by its own perceived "need of nothing." This repeats the unbelief of ancient Israel as they accepted the report of the ten false spies — Jordan could not be crossed. The forty years of Israel's wandering has turned into a century for modern Israel, and the generation that should have gone into heavenly Canaan is in their graves. Unbelief has hindered the Spirit's work so that our own history has become a snare and a delusion.

"THE LORD HATH BEEN SORE DISPLEASED WITH YOUR FATHERS" — Zechariah 1:2

Seventh-day Adventist history will stand throughout eternity. The only thing God's people can do is recognize it, put

away the all-is-well syndrome, confess and accept the gift of repentance. The prophet Zechariah makes this clear. He foretells of a wondrous day when "the burden of the word of the Lord for Israel" would take on new dimensions. As the Lord pours upon His people the "spirit of grace and of supplications" they will at last know their sin and mourn for Him. Jerusalem (the people of God) will fulfill a new glorious place under the Lord's care. They will understand that they were the ones who wounded His hands and pierced His side. Their remorse, their mourning and their repentance, will be unique in the entire history of Adam's children.

From the king and all his counselors (church administration at all levels) to the lowest servant in Jerusalem (from the oldest member to the most recently baptized), there will be a "spirit of grace and supplications" because now they sense how they have insulted the Holy Spirit and they see sin for what it is (Zech. 12:9-11; 13:6).

The ultimate experience awaiting the church is a taste of what Jesus went through in Gethsemane. Only His very own will be willing to accept it, but His faith will be rewarded as His confidence is staked on a people who will take up His cross and follow after Him. As Christ forsook heaven with no assurance that He would ever return so that sin and death would be eradicated from the universe, so His Bride out of faith and true love will stand at His side without concern for receiving her reward.

In the meantime the Lord can only wait until His people gladly accept the "eyesalve"—to see all the truth He has for them, including their rebellious history. They will come to fulfill the same role that Christ filled when He was on earth. That "short period of three years was as long as the world could endure the presence of the Redeemer" (DA 541).

When the power of Satan is broken among the Lord's people, the finally unrepentant and unbelieving world will not wish longer to endure their presence. A revival of primitive godliness will demonstrate true righteousness by faith, that union He longs for as He continues knocking at our heart's door.

There is no need for another generation. Repentance can come now. It's time to cross Jordan.

EXCURSUS —The Fourth Paper

The ten volumes listed above, seven from our scholars and three from the White Estate, all dealing with our 1888 history, have been the subject of this document. Of the six authors involved, four are in their graves. The biography of Ellen White and the comments in the other two of her books came from the same author, and he too is resting. This means that the two living authors are the ones called to account for what they have said in their books. Each one has seen critiques published that question the content of their works. In 1988, *From 1888 to Apostasy* was reviewed in a 43-page booklet, *A. T. Jones: The Man and The Message*. In 1994 a 16-page summary, "A Friendly Response" was published to refute *The Nature of Christ*. The most recent work, *A User-Friendly Guide to the 1888 Message*, (1998) has been reviewed in a 32-page response, "An Urgent Look at Adventist History."

These critiques have been based on the content of each book. It may be that now after several years the two authors would write differently if their work should be redone. But the 1888 Minneapolis history will stand. What is said about it will not change the record in heaven.

End of Section Four — The Fourth Paper — Compiled in April 1999

Primacy of the Gospel Committee • Andrews University • May 14-16, 1999

See Appendix C for covering letter, July 20, 1999

SECTION 5 — THE FIFTH PAPER

"ARE WE BLIND ALSO?"

The Truth of Adventist History Will Stand Forever.
When Will It Be Seen and Accepted?
A Verdict Is Pending.

Primacy of the Gospel Committee ⇦ December 1999
Compiled by Donald K. Short

"Are We Blind Also?"

This compilation was distributed to all Primacy Committee members in December 1999, only a few weeks before the final meeting held at Loma Linda University in February 2000. It reviews the profound experience of Jesus, and the man born blind recorded in John 9. Read carefully, the account seems to be an acted-out parable in Jerusalem before the eyes of church authorities. They were loath to believe what the indisputable facts proclaimed. In this there is a modern video of the message to Laodicea—a message of benevolent judgment. The True witness has a right to pass the verdict; "blind."

A few weeks before this paper was distributed to committee members, an 80-page spiral-bound book was printed and supplied to each member. It was a summary of what the 1888 Message Study

Committee was trying to make plain. It posed the question in ten Bible studies with two appendices: *What Is the 1888 Message?* Here is the fifth paper:

"ARE WE BLIND ALSO?"

Introduction

The evidence was beyond dispute. The man who was born blind now stood before the church administrators with eyes that were wide open. They repeatedly grilled him. Plainly he told them how he had received his sight. Four times they rejected his testimony. Dismayed, he wondered why they refused that which others knew to be a fact. With deep concern he declared:

"I've told you over and over and you haven't listened. Why do you want to hear it again? Are you so eager to become his disciples?" With that they jumped all over him. "You might be a disciple of that man, but we're disciples of Moses. We know for sure God spoke to Moses, but we have no idea where this man comes from."

The man replied, "This is amazing! You claim to know nothing about him, but the fact is, he opened my eyes! ... That someone opened the eyes of a man born blind has never been heard of—ever. If this man didn't come from God, he wouldn't be able to do anything."

They said, "You're nothing but dirt! How dare you take that tone with us!" Then they threw him in the street.

Jesus heard that they had thrown him out, and went and found him. He asked him, "Do you believe in the Son of Man?"

The man said, "Point him out to me, sir, so that I can believe in him."

Jesus said, "You're looking right at him. Don't you recognize my voice?"

"Master, I believe," the man said and worshiped him.

Jesus then said, "I came into the world to bring everything into the clear light of day, making all the distinctions clear, so that those who have never seen will see, and those who have made a pretense of seeing will be exposed as blind."

Some Pharisees overheard him and said, "Does that mean you're calling us blind"?

Jesus said, "If you were really blind, you would be blameless, but since you claim to see everything so well, you're accountable for every fault and failure."

◆

And so the Faithful and Accurate Witness says to the last church on earth:

"I know you inside and out, and find little to my liking. You're not cold, you're not hot—far better to be either cold or hot! You're stagnant. You make me want to vomit. You brag, 'I'm rich, I've got it made, I need nothing from anyone,' oblivious that in fact you're a pitiful, blind beggar, threadbare and homeless.

"Here's what I want you to do: Buy your gold from me, gold that's been through the refiner's fire. Then you'll be rich. Buy your clothes from me, clothes designed in Heaven. You've gone around half-naked long enough. And buy medicine for your eyes from me so you can see, really see."

From *The Message*, John 9 and Revelation 3
(Eugene Peterson version).

DO WE SEE ANY BETTER THAN THE PHARISEES?

The Lord Jesus took the sins of the human race upon Himself "for he knew what was in man." But the ecclesiastical authorities of His day did not know what was in their own hearts, and called light darkness and condemned Him to the cross. He made it clear that He came to bring everything into the open, revealing the light of truth. But they were certain that they were already in the light and deeply offended at the suggestion they were blind. Upon this the Saviour solemnly passed judgment and told them, and today He tells us the same thing—blindness. On its own it carries no condemnation, even to be born blind, but rather a false claim of good sight is sin.

The message to the "angel of the church of the Laodiceans," which is a message to the leaders of the end-time seventh church, proclaims this same judgment, "blind." But the True Witness says they don't know it!

◆

For over a century the statistics of the church have shown ever larger numbers. For this we may rejoice and thank the Lord. We have worldwide satellite evangelism, more members, more schools, more hospitals, more money, more degrees, more everything that the world uses to measure reputation and progress. But these man-made standards do not yet contain the seal of the living God that is granted to the "hundred forty and four thousand, having his Father's name written in their foreheads." These worldly measurements will not produce a unique people who "in their mouth was found no guile: for they are without fault before the throne of God." These earthly criteria will not prepare a church for translation.

In our sober moments the Holy Spirit compels us to sense that an audit of our condition is imperative. Why are we still here? Why the delay? Why do we not see how "our fathers," our pioneers, passed through an experience that "with many of them God was not well pleased," and which confirmed their blindness.

This paper is a kind of review of the past five years and rehearses some considerations facing the final meeting.

PRIMACY OF THE GOSPEL COMMITTEE

Because of the prevailing conditions in the church spanning several decades, a memorandum from the General Conference President's office on May 12, 1994 set in motion an *ad hoc* committee. It contained a unique mandate: "There is no prepared agenda, and the purpose of the meeting is to attempt to identify the causes of the apparent rift between the church and those focusing on 1888, and work at ways to heal the gap and bring a sense of unity."

This "apparent rift" was in fact apparent only, and did not and does not exist in the understanding of the 1888 Message Study Committee. This Study Committee has a deep "sense of unity" with all the purposes and teachings of the corporate body of the Seventh-day Adventist Church.

The original and continuing reason for this committee grows out of a document prepared nearly fifty years ago. That manuscript, *1888 Re-examined*, written in 1950 by two missionaries on furlough from Africa, was presented to the General Conference

as a private document for careful consideration. Because of that manuscript there has been nearly half a century of ongoing concern and difference of understanding our history as recorded, and which makes plain the experience of the church at the 1888 Minneapolis General Conference Session.

Before the second advent the reason for this difference must be analyzed and recognized because the loud cry and latter rain are involved.

A VERDICT PENDING

The 1888 Message Study Committee was founded and exists upon the firm conviction that God has entrusted to Seventh-day Adventists His last message of warning, and a corresponding "much more abounding grace" for humanity. The Seventh-day Adventist message must be the final cure for the problem of sin, demonstrate righteousness in believing humanity, and vindicate the sacrifice of Christ. It is beyond dispute that the fourth angel of Revelation 18 has not yet lightened the earth with the glory of that message. The true success of the plan of salvation depends on its final hour. Before the Lord can vindicate His remnant church, the present generation must "see" and somehow in principle rectify every failure of God's people to follow the light. *Agape* must ultimately be revealed in humanity, and in the Bride finally prepared for her Husband.

The love of God in its fullness cannot be manifest and imparted to the world by a people who deny the truth of their own history. The Holy Spirit cannot function in an environment of hidden reservations buried in the conscience. "The cleansing of the sanctuary" can never be complete until the resistance of the Spirit in our 1888 history is fully understood and the underlying spiritual problem solved.

The solemn truth of this situation is confirmed and set forth by the Lord's Messenger in hundreds of pages of counsel and reproof to which must be added the voluminous witness of the 1888 contemporaries and the Lord's "delegated messengers."

A glimpse of the awful blindness and spiritual poverty that pervaded our leadership and laity in the 1888 era is set forth by Ellen White in a 15-page letter to the General Conference President written from Australia in 1892:

"The only hope for our churches today is to repent and do their first work. ... Well may the people fear and tremble under these words: 'Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place.' What then? 'If therefore the light that is in thee be darkness, how great is that darkness!' ... God's people have *evidence piled upon evidence*; they have truth powerful and convincing. Shall it be kept in the outer court ... ? Why do not brethren of like precious faith consider that in every age, when the Lord has sent a special message to the people, all the powers of the confederacy of evil have set at work to prevent the word of truth from coming to those who should receive it. ... Now, although there has been a determined effort to make of no effect the message God has sent, its fruits have been proving that it was from the source of light and truth. ... One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance to light and truth ... in the face of *evidence piled upon evidence*, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? ... What a condition of blindness. ... 'wretched, and miserable, and poor, and blind, and naked.' The guilt of self-deception is upon our churches. The religious life of many is a lie. ... *Evidence has been piled upon evidence*, but they have been unwilling to acknowledge it. ... The time will come when many will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis. ... The sin committed in what took place at Minneapolis remains on the record books of heaven. ... When God speaks to men, commanding them to bear His message to the people, it means something. ... Those who claim to know the truth, and yet lay every obstacle in the way so that light shall not come to the people, will have an account to settle with God that they will not be pleased to meet. God manages His own work, and woe to the man who puts his hand to the ark of God" (*1888 Materials*, pp. 1020-1032, italics added).

If the counsels of Ellen White are accepted as from the Lord, this tiny sample taken from 1821 pages of the *1888 Materials* should confirm that Minneapolis holds a place in Seventh-day Adventist

history as important as Israel crossing Jordan. There is therefore urgent need to "see" this and to pursue whatever it takes to heed the counsel of the True Witness to the last church. It is reasonable to believe that the Primacy of the Gospel Committee is Heaven ordained, having a very serious responsibility.

For the record, no matter how long it stands before the second advent, it must be noted that this seemingly protracted period of five years of dialogue has actually been only nine sessions spread over sixteen and one-half days. With varying attendance this committee has been made up of nine or ten members representing the General Conference and five or six members from the 1888 Message Study Committee. The time and places of meeting are as follows:

Nine Sessions of Dialogue

First Meeting—May 12, 1994—General Conference
Second Meeting—May 24, 1995—General Conference
Third Meeting—April 29-30, 1996—Andrews University
Fourth Meeting—October 16, 1996—General Conference
Fifth Meeting—June 17-18, 1997—Andrews University
Sixth Meeting—October 17-19, 1997—Andrews University
Seventh Meeting—May 1-3, 1998—Andrews University
Eighth Meeting—November 6-8, 1998—Loma Linda University
Ninth Meeting—May 14-16, 1999—Andrews University

GOD'S VERDICT vs. A COMMITTEE

No audio recording was made of any meeting. Only rough notes were taken during the sessions. This record of the extended dialogue makes clear that there are serious differences in basic understanding of Adventist history and theology, as well as a blessed harmony within the committee as a whole. It is also true that there is difference as well as harmony among the General Conference committee members.

This is brought into sharp focus by considering the Ellen White letter noted above. When she proclaims that the only hope for "our churches today is to repent," it has to mean corporate repentance for the church is a body. The idea of corporate repentance has been a stumbling block of large proportions.

However the truth of this principle was ably presented to the committee early on in October 1997. Dr. Richard Davidson read a 40-page carefully documented study confirming the truth of corporate solidarity in the Bible.

Ellen White's deep concern is stated clearly when *she repeats three times* that God's people are brought into judgment for disregarding the "evidence piled upon evidence." Her assessment is made of "truth powerful and convincing" but held in an immature pre-1844 concept of a work still in the outer court of the sanctuary, whereas the final cleansing must be in the most holy place. The President in 1892 was called to note that "the Lord sent a special message to the people" which the powers of evil would oppose and which by the "determined effort" of the brethren would make of no effect. It was not a repetition of Luther's work or any of the other Reformers but "the message God has sent ... proving that it was from the source of light and truth."

She was burdened that there was continued resistance to this "light and truth" notwithstanding that the evidence proved it was "the message God has sent." She makes the fearful comparison with the Jewish nation and ponders whether our brethren will "pass over the same path of blind resistance, till the very end of probation." This reference to the close of probation over 100 years ago should now deepen the concern of any committee having honest convictions to proclaim the third angel's message. Without constraint, *for the third time*, she proclaims that "evidence has been piled upon evidence" but "they have been unwilling to acknowledge it." This leads to her awesome conclusion: "The time will come when many will be willing to do anything and everything possible in order to have a chance of hearing the call they rejected at Minneapolis. ... [This sin] remains on the record books of heaven."

There is no possible way to interpret this "condition of blindness" as having been healed by what Ellen White has written over the years, either before or after Minneapolis. Nothing she has ever penned can take the place of the "most precious message" which "the Lord in His great mercy sent" through A. T. Jones and E. J. Waggoner. The message given to us was to bring to the human race the "uplifted Saviour, the sacrifice for the sins of the

whole world." This good news was to make clear the unconditional love of God and Christ's sacrifice, thus motivating a deep faith and holy living.

It is futile for any person or committee to suggest that the work of those "messengers" can be discounted and ignored or replaced from other sources. Ellen White made it clear to the President: "When God speaks to men, commanding them to bear His message to the people, it means something." What reason can possibly be given that this message which the Lord sent should not be made known to the church without repress as from the "men who have been chosen of God"?

During the past five years of discussion in the Primacy of the Gospel Committee, the 1888 Message Study Committee has presented over 150 pages of outlines and study material. This material is based on the belief that the Seventh-day Adventist Church leadership should acknowledge the need and do more to emphasize and teach the great gospel concepts which the Lord sent and which began to shine in the 1888 era. It is these concepts that the 1888 Committee has tried to present. We believe as the Lord leads we should continue to present them within the church and in evangelism. A growing segment of church membership in many countries is convicted and many have been reclaimed as their belief of Adventist truths is confirmed because of hearing the 1888 message.

Yet there is still continued objection and opposition against the promotion of this message as done by the 1888 Message Study Committee. They are accused of teaching a gospel that is not proclaimed by the Church, nor taught in the Scriptures or supported by Ellen White. These charges have gone out to the world field on official stationary from the General Conference. Yet the indictments have not been substantiated by specific example of error in their publications, or their failure to support the 27 doctrines, or by their misquoting Scripture or Ellen White. What would a jury say to this?

The overwhelming response of church members and the fruit of the message the 1888 Committee is preaching and publishing is joy and healing with confidence in the purpose and teachings of the organized SDA church. The five papers that have been given to each committee member since the last Primacy

meeting present such teachings and must be assessed against Adventist theology.

◆

It is now in the hands of this generation, this Primacy of the Gospel Committee, to face the truth and make a decision. There is no need for more time. We know enough now. For the sake of the gospel and the prayer of Christ for us we must have unity—"that they may be one." With over 300 endorsements of the message that Jones and Waggoner brought, we have a responsibility without further delay to heed the *Ellen G. White 1888 Materials* which proclaim clearly, "Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. ... The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been kept away from the world" (p. 1575, [1 SM 234, 235]).

As we face the final meeting, the 1888 Message Study Committee has compiled an 80-page booklet which has been supplied to all Primacy Committee members. This is a summary of the understanding held by the 1888 Committee which they have tried to present in papers and dialogue, and which is taken from the Bible and the historical record of the message that "the Lord sent." This understanding invites, indeed requires, careful study and appraisal before the final meeting.

WHAT IS THE 1888 MESSAGE?
Is It Biblical? An Answer to Inquiries
Ten Bible Studies Presented by Members of the 1888 Message Study Committee to the Primacy of the Gospel Committee.

With this summary book in hand, any jury could decide the truth or error of what the 1888 Message Study Committee is proclaiming to the church and the world. If their understanding is in error it should be easy to record that error for all to see. Should this be the case, they will then in humility before the Lord have to ask: "Are we blind also?"

End of Section Five — The Fifth Paper — Compiled in December 1999

Primacy of the Gospel Committee • Final Meeting Pending
at Loma Linda • February 8, 2000

See Appendix F for covering joint letter, October 1, 1999

SECTION 6 — THE SIXTH PAPER

"EVIDENCE PILED UPON EVIDENCE

. . . Till the Very End of Probation?"

Ellen White and Her Contemporaries
Confirm That God Sent a Precious Message of Light
and Truth to His People
Convened in the 1888 Minneapolis General Conference

Primacy of the Gospel Committee ⇝ January 2000
Compiled by Donald K. Short

"Evidence Piled Upon Evidence ...
Till the Very End of Probation?"

The sixth and last paper was presented to the Primacy of the Gospel Committee in January 2000, which was but a few weeks before the final meeting February 8. This original compilation, arranged chronologically, brought to the Committee Ellen White's clear-cut convictions and positive statements regarding the message God sent to the church at the right time through Jones and Waggoner.

Unknowingly this sixth compilation presented at least five prior answers to subsequent charges in the Report's "Areas With Disagreement." Had this brief sixth paper been read for what it says, and the Ellen White citations accepted with the supporting statements of her contemporaries, there would have been no need for at least five paragraphs of objection.

Paragraph No. 1, "*Application of Ellen White's Remarks Related to 1888*" states there "is disagreement on how to understand many of Ellen White's remarks related to 1888 and how they apply to the condition of the Church today." There is no dispensationalism in the theological truths Ellen White brought to the Adventist church. Repeatedly she affirmed that the message of 1888 was "precious truth" and it "harmonizes perfectly with the light which God has been pleased to give me." But more than this, she proclaimed the 1888 message was "the third angel's message in verity" which is vital to the final call the Remnant Church makes to the world.

Paragraph No. 2, "*Primacy of the Bible*" states that "it appears" the "1888 Study Committee" reads scriptural evidence "through the theological understandings of Jones and Waggoner." Did they bring to the church questionable teachings? Does this infer that their theology was in error and that Ellen White failed to correct them? But this is tied to the next question ...

Paragraph No. 3, "*Ellen White's Endorsement of Jones and Waggoner*" while recognized as "repeated endorsements" "did not mean she agreed with all their teachings." Read the record! With over 300 endorsements of the message and the messengers over a period of years it is futile to proclaim that there were "many areas in which Ellen White differs with Jones and Waggoner." Never did she caution the church to beware of them.

Paragraph No. 4., "*Historical Accuracy.*" The nebulous charge is made against the 1888 Message Study Committee that, "At times we sense a lack of historical accuracy when claims are made about Jones and Waggoner. History must speak for itself ..." Yes, let history speak for itself! In the fifty years since

1888 Re-examined was written and presented to the General Conference, there have been hundreds of pages of printed material made available and it should be very simple to point out specific statements that "lack historical accuracy." This should be done.

Paragraph No. 9, "*Jones and Waggoner and the Reformers.*" Here the idea is expressed that "on the subject of justification by faith Jones and Waggoner should not be set against the great reformers. To do so would contradict both Waggoner and Ellen White." This is a strange observation. When the citation is checked, (Waggoner, *Gospel in the Book of Galatians*, p. 70) it will be found that Waggoner was upholding the pure gospel in the context of the three angel's messages which he mentions twice on page 70. It will be seen in this sixth paper that Jones and Waggoner were never set against the Reformers. They were the Lord's messengers with "increased light," rejection of which involved the "sin of blasphemy against the Holy Spirit." With evidence piled upon evidence, repeatedly Ellen White confirms the unique place they held and proclaims—"If you reject Christ's delegated messengers, you reject Christ."

Here is the sixth and final document:

"EVIDENCE PILED UPON EVIDENCE . . . Till the Very End of Probation?" *

Introduction

Since the beginning of the Seventh-day Adventist Church when God called out a people to proclaim His final message, no event is of greater importance in their history than the 1888 Minneapolis General Conference Session. By private letter, public address and repeated articles in the *Review,* Ellen White for years continued to plead with the "brethren who occupy responsible

---

* From Ellen White's letter written in Australia to the General Conference President, September 1, 1892 (*1888 Materials*, pp. 1020-1032).

positions" to heed the light and truth the Lord sent to His people in this notable session. Her burden was that they accept the evidence that the "Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones." She was emphatic that this message "God commanded to be given to the world" was the "third angel's message."

The record of the important place this 1888 General Conference holds in Adventist history has been made clear in an 1800-page four-volume publication by the White Estate, *The Ellen G. White 1888 Materials*. But the world church membership knows very little of this publication and likewise the tragedy of the historic 1888 session is virtually unknown. Because of leadership opposition the "light and truth" never clearly reached the membership.

This paper, arranged chronologically, brings together a few of the comments in recorded history which make clear Ellen White's convictions and judgments regarding 1888, as well as a few appraisals of her contemporaries. She spares no words to explain that there was a persistent effort to counteract the message God sent, even though leadership had "evidence piled upon evidence" that confirmed the message was from the Lord.

The quotations are beyond equivocation. Whether they are ever read or accepted will not alter their divine authority. The remnant church is faced with the question: Can the second advent take place while modern Israel remains ignorant, ignores and even defies their own history and rejects what the Lord wanted to do for His people over a century ago?

1888 — General Conference Session, Minneapolis [Presented during the session]:

"When Elders A. T. Jones and E. J. Waggoner came to reply to their opponents, they stood side by side with open Bibles."—

E. J. Waggoner: (Read, Jer. 23:5, 6)—"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

A. T. Jones: (Read, Eph. 2:4-8)—"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

E. J. Waggoner: (Read, Gal. 2:16-21)—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."

[They continued reading Bible texts:]
Jones: (Read, Rom. 11:1-33).
Waggoner: (Read, Rom. 1:14-17).
Jones: (Read, Rom. 2:12-29).
Waggoner: (Read, Gal. 3).
Jones: (Read, Rom. 3).
Waggoner: (Read, Gal. 5:1-6).
Jones: (Read, Rom. 9:7-33).
Waggoner: (Read, Gal. 2).
Jones: (Read, Rom. 4:1-11).
Waggoner: (Read, Rom. 5).
Jones: (Read, Rom. 4:13-25).
Waggoner: (Read, Rom. 6).
Jones: (Read, Rom. 1:15-17).
Waggoner: (Read, Rom. 8:14-19).
Jones: (Ended with, 1 John 5:1-4).

"This was their answer without a word of comment, they took their seats. For the entire time of the reading there was hushed stillness over the vast assembly." (An Eyewitness Account, by R. T. Nash: *Manuscripts and Memories of Minneapolis 1888*, pp. 353, 354.)

1887, Feb. 10, E. J. Waggoner, *The Gospel in the Book of Galatians*. A 71-page printed "letter"/booklet handed to the delegates at the 1888 Session, in reply to Geo. I. Butler's, *The Law in Galatians*: (85 pp.):

"Your misapplication ... I am sorry to see ... And that is that in the so-called Jewish dispensation forgiveness of sins was only *figurative.* Your words plainly indicate that there was no real forgiveness of sins until Christ, the real sacrifice, was offered. If that were so, I would like to inquire how Enoch and Elijah got to Heaven. Were they taken there with their sins unforgiven? Had they been in Heaven for two or three thousand years before their sins were forgiven? The very fact that they were taken to Heaven is sufficient evidence that their sins were really pardoned. ... no sham forgiveness. ... It was expressly declared that if a soul should sin ... he should offer his sacrifice and his sins should be forgiven him. ... There was no virtue in the sacrifice, which was typical, yet the pardon was as real as any that has ever been given since the crucifixion. How could this be? Simply because Christ is the Lamb slain from the foundation of the world" (pp. 29, 30).

"If the 'great system of justification by faith' was not reached till the cross of Christ, pray tell me whether anybody was ever justified before Christ came, and if so, how? My reading of the Bible convinces me that 'the great system of justification by faith' was known as soon as sin entered the world. I read that 'by faith Abel offered unto God a more excellent sacrifice than Cain, *by which he obtained witness that he was righteous* '" [Heb. 11:4] (pp. 54, 55).

"He [Christ] redeems none who were not in the condition which he was made. And since only the Jews were subject to the ceremonial law, your theory would make it that he came to save only the Jews. I am glad that a proper interpretation does not oblige us to limit the plan of salvation in this way. Christ died for all men; all men were under the condemnation of the law of God; and so he was made under its condemnation. By the grace of God he tasted death for every man." [Heb 2:9.] (p. 63).

1888, Oct. 9, Ellen White, letter to Mary, written early in the opening of the session:

"Elders Smith and Butler are very loath to have anything said upon the law in Galatians, but I cannot see how it can be avoided. We must take the Bible as our standard and we must diligently search its pages for light and evidence of truth" (*The Ellen G. White 1888 Materials*, p. 67; herein after referred to as *1888*).

1888, Oct. 20, Ellen White, Sabbath Talk at the Minneapolis Session (Ms 8):

"Now, what we want to present is how you may advance in the divine life. We hear many excuses: I cannot live up to this or that. What do you mean by this or that? Do you mean that it was an imperfect sacrifice that was made for the fallen race upon Calvary, that there is not sufficient grace and power granted us that we may work away from our own natural defects and tendencies, that it was not a whole Saviour that was given us? or do you mean to cast reproach upon God? Well, you say, it was Adam's sin. You say, I am not guilty of that, and I am not responsible for his guilt and fall. Here all these natural tendencies are in me, and I am not to blame if I act out these natural tendencies. Who is to blame? Is God? Why did God let Satan have this power over human nature? These are accusations against the God of heaven, and He will give you an opportunity, if you want it, of finally bringing your accusations against Him. Then He will bring His accusations against you when you are brought into His court of judgment" (*1888*, p. 122).

1888, Oct. 24, Ellen White, Morning Talk, Minneapolis (Ms 9):

"Now I was saying what was the use of our assembling here together and for our ministering brethren to come in if they are here only to shut out the Spirit of God from the people? We did hope that there would be a turning to the Lord here. Perhaps you feel that you have all you want. ...

"I have been talking and pleading with you, but it does not seem to make any difference with you. ...

"Had Brother Kilgore been walking closely with God he never would have walked onto the ground as he did yesterday and made the statement he did in regard to the investigation that is going on. That is, they must not bring in any new light or present any

new argument notwithstanding they have been constantly handling the Word of God for years, yet they are not prepared to give a reason of the hope they have because one man is not here. Have we not all been looking into this subject?

"I have never been more alarmed than at the present time" (*1888*, p. 151).

1888, Nov. 1, Ellen White, "Dear Brethren Assembled at General Conference":

"Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. ... Truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God. ...

"I know it would be dangerous to denounce Dr. Waggoner's position as wholly erroneous. This would please the enemy. I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us. You say, many of you, it is light and truth. Yet you have not presented it in this light heretofore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience. If our ministering brethren would accept the doctrine which has been presented so clearly—the righteousness of Christ in connection with the law—and I know they need to accept this, their prejudices would not have a controlling power, and the people would be fed with their portion of meat in due season" (*1888*, pp. 163, 164).

1888, Nov. 4, Ellen White, "Dear Daughter Mary" (Lt 82):

"I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work. ...

"I am grateful to God for the strength and freedom and power of His spirit in bearing my testimony although it has made the least impression upon many minds than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here." (*1888*, pp. 182-184).

1888, Nov./Dec., Ellen White, Looking Back at Minneapolis (Ms 24):

"At Minneapolis ... I discerned at the very commencement of the meeting a spirit which burdened me. ...

"The Spirit of God was quenched. ... There was, I knew, a remarkable blindness upon the minds of many. ...

"When I stated before my brethren that I had heard for the first time the views of Elder E. J. Waggoner, some did not believe me. I stated that I had heard precious truths uttered that I could respond to with all my heart. ...

"I insisted that there should be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views. ...

"I knew the light which had been presented to us in clear and distinct lines. The brethren had *all the evidence they would ever have* that words of truth were spoken in regard to the righteousness of Christ. ...

"My labors seemed to be in vain. There was a spirit upon our brethren that I had never met in them before" (*1888*, pp. 206, 208, 216, 219, 223, italics supplied).

1889, April, Ellen White, "My Dear Brethren" (Lt 85):

"I must speak to you in reference to the meetings at Minneapolis. I at one time decided to leave the meeting because I saw and felt the strong spirit of opposition that prevailed. ...

"I had decided not to remain longer in Minneapolis ... a person of tall, commanding appearance brought me a message and revealed to me that it was God's will for me to stand at my post of duty. ...

"I listened to words uttered that ought to make every one of those ashamed who uttered them. ...

"Said my guide, 'This is written in the books as against Jesus Christ. This spirit cannot harmonize with the Spirit of Christ, of truth. They are intoxicated with the spirit of resistance and know not any more than the drunkard what spirit controls their words or their actions. This sin is peculiarly an offense to God. This spirit bears no more the semblance to the Spirit of truth and righteousness than the spirit that actuated the Jews to form a confederacy to doubt, to criticize and become spies upon Christ, the world's Redeemer.' ...

"The voice of prayer was seldom heard, but criticism and exaggerated statements and suppositions and conjectures and envy and jealousy and evil surmising and false accusing were current. Had their eyes been opened they would have seen that which would have alarmed them, the exulting of evil angels. And they would have seen also a Watcher who had heard every word and registered these words in the books of heaven" (*1888*, pp. 277, 278).

1889, June, Ellen White, (Ms 30):

"I felt it my duty to give a short history of the meeting and my experience in Minneapolis. ... I stated that I stood nearly alone at Minneapolis. ... In their blindness they could not discern spiritual things. ... I stated that the course that had been pursued at Minneapolis was cruelty to the Spirit of God ... [they] would—unless they were changed in spirit and confessed their mistakes—go into greater deceptions ... They had been privileged to hear the most faithful preaching of the gospel, and had listened to the message God had given His servants to give them, with their hearts padlocked. They ... used all their powers to pick some flaws in the messengers and the message, and they grieved the Spirit of God" (*1888*, pp. 353, 354, 359, 360, 368).

1889, Sept. 3, Ellen White, *Review and Herald:*

"The present message—justification by faith—is a message from God. ...

"The enemy of man and God is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. ...

"It is perilous to the soul to hesitate, question, and criticize divine light. Satan will present his temptations until the light will appear as darkness, and many will reject the very truth that would have proved the saving of their souls" (RH 9-3-1889).

1890, Feb. 7, Ellen White, (Ms 56):

"I believe without a doubt that God has given precious truth at the right time to Brother Jones and Brother Waggoner. ...

"We claim that God has given us light in the right time. And now we should receive the truth of God—receive it as of heavenly origin" (*1888*, pp. 566, 567).

1890, Mar. 11, Ellen White, *Review and Herald*:

"We have been hearing his voice more distinctly in the message that has been going for the last two years, declaring unto us the Father's name. ...

"We should not be found quibbling, and putting up hooks on which to hang our doubts in regard to the light which God sends us. ...

"For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not" (RH 3-11-90).

1890, Apr. 1, Ellen White, *Review and Herald*:

"Some of our brethren are not receiving the message of God on this subject. ...

"We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? ...

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'...

"To our brethren who are standing in this self-confident, self-satisfied position, who talk and act as if there is no need for more light, we want to say that the Laodicean message is applicable to you" (RH 4-1-90).

1891, Mar., Ellen White, General Conference of 1891 (Ms 30):

"In the fear and love of God I tell those before whom I stand to-day that there is increased light for us, and that great blessings come with the reception of this light. And when I see my brethren stirred with anger against God's messages and messengers, I think of similar scenes in the life of Christ and the reformers. The reception given to God's servants in past ages is the same as the reception that those to-day receive through whom God is sending precious rays of light. The leaders of the people to-day pursue the same course of action that the Jews pursued. ...

"In this our day men have placed themselves where they are wholly unable to fulfill the conditions of repentance and confession; therefore they cannot find mercy and pardon. The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence.

"The Lord has been calling his people. In a most marked manner he has revealed his divine presence. But the message and the messengers have not been received but despised. ... In rejecting the message given at Minneapolis, men committed sin. They have committed far greater sin by retaining for years the same hatred against God's messengers, by rejecting the truth that the Holy Spirit has been urging home. By making light of the message given, they are making light of the word of God. Every appeal rejected, every entreaty unheeded, furthers the work of heart-hardening, and places them in the seat of the scornful" (*1888*, pp. 911, 913, 914).

1892, Sept. 1, Ellen White, Appeal to Heed the Message to the Laodiceans (Lt 19d):

"*God's people have evidence piled upon evidence*; they have truth powerful and convincing. Shall it be kept in the outer court, so that it does not sanctify the soul? ...

"Now, although there has been a determined effort to make of no effect the message God has sent, its fruits have been proving that it was from the source of light and truth. Those who have cherished unbelief and prejudice ... have stood to bar the way *against all evidence*. ...

"Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, will that be proof that the message is not true? No, because the Bible is true. ...

"One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of *evidence piled upon evidence*, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? ...

"*Evidence has been piled upon evidence*, but they have been unwilling to acknowledge it" (*1888*, pp. 1021, 1024, 1025, 1029, italics supplied).

1892, Nov. 22, Ellen White, *Review and Herald*:

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of

Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth" (RH 11-22-92).

1893, Jan. 9, Ellen White, Put Away Differences (Lt 77).

"Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with the Bible in hand consider prayerfully and in a Christlike spirit the points of difference. This is the only course that would meet the approval of God, and His rebuke was upon those who would not do this at Minneapolis. ...

"We know that Brother Jones has been giving the message for this time—meat in due season for the starving flock of God. ...

"The conference at Minneapolis was the golden opportunity for all present to humble the heart before God and to welcome Jesus as the great Instructor, but the stand taken by some at that meeting proved their ruin. They have never seen clearly since, and they never will, for they persistently cherish the spirit that prevailed there, a wicked, criticizing, denunciatory spirit. Yet since that meeting, abundant light and evidence has been graciously given, that all might understand what is truth. ...

"They will be asked in the judgment, 'Who required this at your hand to rise up against the message and the messengers I sent to my people with light? ... And afterward *when evidence was piled upon evidence*, why did you not humble your hearts before God, and repent of your rejection of the message of mercy He sent you?' The Lord has not inspired these brethren to resist the truth. He designed that they should be baptized with the Holy Spirit, and be living channels of light to communicate the light to our world, in clear, bright rays" (*1888*, pp. 1122, 1125, 1126, italics supplied).

1894, Apr. 14, Ellen White, (Lt. 20):

"God designed to work mightily by his Holy Spirit in that Minneapolis meeting, for all who would submit their way and their will to him. ...

"After we left Minneapolis, the battle had to be fought over and over again. Time was lost, souls lost, lives imperiled, all because men felt sufficient in themselves, and were not careful to keep the way of the Lord. The testing process is going on with

every individual. Every movement is made before the whole heavenly universe. Whatever position men occupy, just as soon as they lift up their souls unto vanity they are left to make their own way without the help of God. He cannot co-operate with them" (*1888*, pp. 1229, 1230).

1895, May 1, Ellen White, Rejecting the Light, (Lt 57, [TM 89, *et seq.*]):

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. ... This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. ...

"I would speak a warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness. ...

"If you reject Christ's delegated messengers, you reject Christ" (*1888*, pp. 1336, 1337, 1341, 1342).

1895, A. T. Jones, *General Conference Bulletin*, 1895:

"Wherein, then, was Adam the figure of Christ?—In this: That all that were in the world were included in Adam; and all that are in the world are included in Christ. In other words: Adam in his sin reached all the world; Jesus Christ, the second Adam, in his righteousness touches all humanity. ...

"The question is, Does the second Adam's righteousness embrace as many as does the first Adam's sin? Look closely. Without our consent at all, without our having anything to do with it, we were all included in the first Adam; we were there. All the human race were in the first Adam. What that first Adam, what that first man, did, meant us; it involved us. ...

"Jesus Christ, the second man, took our sinful nature. He touched us 'in all points.' He became we and died the death. And so in him, and by that, every man that has ever lived upon the

earth, and was involved with the first Adam, is involved in this, and will live again. There will be a resurrection of the dead, both of the just and of the unjust. Every soul shall live again by the second Adam, from the death that came by the first Adam. ... Therefore, just as far as the first Adam reaches man, so far the second Adam reaches man. The first Adam brought man under the condemnation of sin, even unto death; so the second Adam's righteousness undoes that, and makes every man live again" (pp. 268, 269).

1896, Jan. 16, Ellen White, "To Brethren Who Occupy Responsible Positions" (Lt 6):

"On many occasions the Holy Spirit did work, but those who resisted the Spirit of God at Minneapolis were waiting for a chance to travel over the same ground again, because their spirit was the same. Afterward, when *they had evidence heaped upon evidence*, some were convicted, but those who were not softened and subdued by the Holy Spirit's working, put their own interpretation upon every manifestation of the grace of God, and they have lost much. They pronounced in their heart and soul and words that this manifestation of the Holy Spirit was fanaticism and delusion. They stood like a rock, the waves of mercy flowing upon and around them, but beaten back by their hard and wicked hearts, which resisted the Holy Spirit's working. Had this been received, it would have made them wise unto salvation; holier men, prepared to do the work of God with sanctified ability. But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated him in a manner similar to that in which the Jews treated Christ" (*1888*, pp. 1478, 1479, italics supplied).

1896, June 6, Ellen White [written from Australia] (Lt 96):

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that

efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world" (*1888*, p. 1575 [1 SM 234, 235]).

1897, Feb. 10, J. S. Washburn, letter to Ellen White:

"Brother Waggoner has been misrepresented and worked against in an underhanded way. ... Brother Waggoner has been cruelly misrepresented and treated as a dangerous man who needed to be watched and suspicion cast upon about all he said or taught—I mean by the leaders. ... I know that the doctrine which they and you teach is life and salvation to me" (*Manuscripts and Memories of Minneapolis 1888*, p. 302).

1902, Apr. 14, A. G. Daniells, letter to W.C. White:

"God has put his seal of approval upon the message that came at Minneapolis, and I can not understand how a man can proclaim his unbounded confidence in the Spirit of Prophecy, and reject the Minneapolis message" (*Manuscripts and Memories of Minneapolis 1888*, p. 321).

1904, Dec. 12, Ellen White, "A Call to Repentance"—*Review and Herald*:

"God says to his people to-day, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Will they heed the reproof? ...

"Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have sinned speedily repent, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they can not discern between light and darkness. Christ is humiliated in his people. ...

"The message to the Laodicean church reveals our condition as a people" (RH 12-12-04).

1910, Jan. 21, A. G. Daniells, letter to W. C. White:

"Brother White, you and I know full well, that those brethren [Jones and Waggoner] brought light in the laws and covenants, and on righteousness by faith instead of works. The Spirit of Prophecy later endorsed some of the new views they presented. In Patriarchs and Prophets, we find the most positive statements regarding the new covenant, and they contradict the former teaching of our brethren on this subject. ... All our leading brethren were absolutely wrong on the vital question regarding the new covenant. They took the position that it had no force and efficacy whatever until the death of Christ. Whereas, the Patriarchs and Prophets on page 370 and 371 tells us that the new covenant was made with Adam, repeated to Abraham, and ratified by the blood of Christ at his death" (*Manuscripts and Memories of Minneapolis 1888*, p. 325).

1926, A. G. Daniells, book authorized by the Ministerial Association Advisory Council, Des Moines, Iowa, October 22, 1924, *Christ Our Righteousness*:

"How sad, how deeply regrettable, it is that this message of righteousness in Christ should, at the time of its coming, have met with opposition on the part of earnest, well-meaning men in the cause of God! The message has never been received, nor proclaimed, nor given free course as it should have been in order to convey to the church the measureless blessings that were wrapped within it" (*Christ Our Righteousness*, p. 63).

1931, C. McReynolds, a statement—"Experiences While at the General Conference in Minneapolis":

"I am sorry for any one who was at the Conference in Minneapolis in 1888 who does not recognize that there was opposition and rejection of the Message that the Lord sent to His people at that time. It is not too late yet to repent and receive a great blessing" (*Manuscripts and Memories of Minneapolis 1888*, p. 342).

CONCLUSION—"... Till the Very End of Probation?"

The foregoing some thirty citations are taken from several hundred in the historical account. It is a record that will remain in the archives of the Adventist church no matter what is done with it now or later, nor however much longer we are in this world. The time that stretched into years following the 1888 Minneapolis meeting did not lessen Ellen White's concern for what the Lord tried to do in sending His people a special message of light and truth. As time went on it only added to her pointed rebukes. Four years after the session she proclaimed her convictions: "One matter burdens my soul: ... [the] continued resistance of light and truth ... in the face of evidence piled upon evidence."

She had the terrible concern that modern Israel might be as blind as ancient Israel, and as she often did, compares them with "our brethren," our leadership: "I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation?"

The "end of probation" is supremely important in Seventh-day Adventist thinking. There is a terribly sobering inference in her question, "blind resistance, till the very end of probation?" She proffers a reply: "If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists" (*1888*, p. 1025).

Ellen White could not hold her peace, and repeatedly sounded "the warnings God has given." Nothing can nullify or take the place of her counsel or supersede the "message" of the "messengers." Today we are faced with accepting or rejecting her counsel as from the Lord, thereby deciding whether she was dealing with eternal realities. The responsibility resting upon the Primacy of the Gospel Committee is awesome—as the "very end of probation" is pending.

End of Section Six — The Sixth Paper — Compiled in January 2000

Primacy of the Gospel Committee • Final Meeting Pending
at Loma Linda • February 8, 2000

See Appendix E for covering letter, January 10, 2000

SECTION 7 — SUMMARY

HISTORY BEARS WITNESS

It is strangely remarkable that the Report of the Primacy Committee should object to so many points that were covered in the six papers given to Committee Members before the final meeting, to say nothing of the 150 pages presented during five years of committee sessions. Does this mean that the 1888 Message Study Committee was preordained to condemnation? Is this the reason there was no vote taken in the final Committee meeting to accept the Report that has now become "official"? Were these six documented papers presented in the last few months of the committee ignored as unworthy of consideration?

One thing is certain—the Report of the Primacy of the Gospel Committee has gone to the world church through the Internet, and the Committee has been dissolved. This generation (or a generation yet to come) will have to decide whether the witness of history is reliable. With the close of probation pending, the "angel of the church of the Laodiceans" faces decisions more serious than any since Adam made his choice in Eden.

Are the thousands of pages of counsel from the Lord through Ellen White dealing with eternal realities to be accepted or rejected? Is it possible for the love of God in its fullness to be manifested and imparted to the world by a people who cavil and deny the truth of their own history? The Holy Spirit cannot function in an environment of hidden reservations buried in the conscience. The cleansing of the sanctuary can never be completed until the

resistance to the Spirit in our 1888 history is fully understood, and the underlying spiritual problem solved.

While the angels hold the four winds, may God's people at last cooperate with heaven and allow the Holy Spirit to do the work that heaven has wanted to do for the past century. History bears witness that 100 years ago God sent a message:

"The present message—justification by faith—is a message from God. ... The enemy of man and God is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. ... It is perilous to the soul to hesitate, question, and criticize divine light. Satan will present his temptations until light will appear as darkness, and many will reject the very truth that would have proved the saving of their souls" (*Review and Herald*, September 3, 1889).

APPENDIX A

PRIMACY OF THE GOSPEL COMMITTEE REPORT

Taken from the Internet Web Site: http://biblicalresearch.gc.adventist.org

Introduction

In pursuing matters raised in a small group—which included Robert S Folkenberg and George W Reid from the General Conference and Robert J Wieland, Donald K Short, and Gerald Finneman who are leaders in the 1888 Message Study Committee—the Administrative Committee appointed a committee to consider in depth the biblical doctrine of righteousness by faith. The particular focus of the committee was to give attention to the special understanding of this doctrine that has been advanced over the past 50 years by Robert J Wieland and Donald K Short, joined now by additional persons of the 1888 Message Study Committee. Included was an effort to relate the doctrine to the events of the 1888 General Conference Session in Minneapolis and subsequent events which reflect major concerns of the 1888 Message Study Committee.

The Primacy of the Gospel Committee (ADCOM-S) was appointed on May 17, 1994. Its original members were as follows:

Calvin B Rock, Chairman; Robert L Dale, Vice-chairman; George W Reid, Secretary; Richard Davidson, Gerald Finneman, Lloyd Knecht, George R Knight, Angel M Rodriguez, Donald K Short, Peter M Van Bemmelen, Mario Veloso, Nancy J Vyhmeister, Robert J Wieland, and Kenneth H Wood.

To provide a favorable environment for understanding one another, the committee membership was composed of leaders from the 1888 Message Study Committee and from the General Conference, including theologians from two General Conference educational institutions—the Andrews University Theological Seminary and the School of Religion at Loma Linda University. Of the original members, Kenneth H Wood asked to be released and Robert L Dale retired. The following additional persons were added to strengthen the group: Ivan Blazen, Robert J Kloosterhuis, Sidney Sweet, Woodrow Whidden, and Brian Schwartz. Robert J Kloosterhuis occasionally served as chairman.

Beginning with an initial meeting on May 24, 1995, the committee met 8 times, generally for 2 days each, for an equivalent of 15 full days. It studied prepared papers and held extended discussions on a variety of subjects identified by the 1888 Message Study Committee as important to their understanding of righteousness by faith as presented in Minneapolis.

The concluding session, held February 8, 2000, at Loma Linda University, spent the major portion of its time examining a summary report from the nearly five years of committee discussions. Although this report was reviewed by the entire committee during the final meeting and corrections were made, only the first section titled "Areas of Agreement" represents overall concurrence of the entire group. This full document should be understood as a report to the Administrative Committee by the General Conference, Andrews University, and Loma Linda University members of the committee.

Areas of Agreement

1. *Emphasis on God's Initiative in Salvation.* We agree that salvation is always at God's initiative and that the Church needs constantly to give that message to the world.

2. *Emphasis on the Saving Merits of Jesus.* We agree that God unconditionally made provision for the salvation of all.

3. *Emphasis on Faith in Accepting God's Gift of Salvation.* We agree that by faith we believe, appreciate, trust, and receive the objective truth of God's salvation. The experience of eternal life begins when individuals exercise faith in Jesus Christ.

4. *Emphasis on Salvation by Grace Through Faith Being Intimately Connected with a Transformed Life and the Keeping of all the Commandments of God.* We agree that the new birth takes place at the very moment when a person comes to Jesus and is justified by faith; and that in the new birth experience God through the Holy Spirit gives Christians a heartfelt desire to live God's will through His imparted grace.

5. *Emphasis on Agape.* We agree on the centrality of agape in the Christian's life and on its foundational role in Christian living.

6. *Emphasis on the Inability of Humans to do Right in and of Themselves.* We agree that human beings are incapable of doing right in and of themselves or of initiating their personal salvation.

7. *Emphasis on the Nearness of God to the Sinner.* We agree that the good news is that God is on the side of sinners rather than being against them and that He draws near to them in Christ Jesus.

8. *Emphasis on Bringing People to Christ.* We agree on the fundamental importance of bringing people to Christ as our response to the gospel commission.

9. *Emphasis on Repentance in the Body of Christ.* We agree that, for the sake of and in fellowship with the crucified and risen Christ, the Christian believer experiences a deep identification with the sins of others, knowing that they could be his or hers but for the grace of the Saviour. Such identification leads to calling the unrepentant to repentance and to new life in Christ. We further agree that the more pervasive this spirit of identification within the body of Christ, the more intensely will he [*sic*] felt and experienced the outpouring of the Spirit of God.

10. *Rejection of Universalism.* We reject universalism, defined as the belief that every person will be saved independent of personal commitment to the Lord.

11. *Emphasis on the Primacy of the Bible in the Formation of Christian Understandings.* We agree that the teachings of the Bible represent the center of any theological process.

12. *Emphasis on the "Most Precious Message" Set Forth by Jones and Waggoner.* We agree that studying the "most precious message" presented by Jones and Waggoner is important. Ellen White has provided us with a summary of the essential elements of that message in *Testimonies to Ministers and Gospel Workers*, pp 91-93:

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

"The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own lifeblood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. The message of the gospel of His

grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ.

"The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin and save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. This faith is the life of the church."

Areas With Disagreement

1. *Application of Ellen White's Remarks Related to 1888.* There is disagreement on how to understand many of Ellen White's remarks related to 1888 and how they apply to the condition of the Church today. We believe these must be read in the context of the blatant legalism held by Butler, Smith, and their colleagues in beliefs. One must be extremely cautious in applying statements that were made in one context to a later period in which some of the factors have changed. Only a fuller understanding of the public teaching of the leading brethren of the Church in the pre-1888 period will enable readers in the 21st century to understand the impact of Ellen White's commendations and condemnations related to 1888 events and personalities.

2. *Primacy of the Bible.* While we affirm the intent of the 1888 Study Committee to uplift the primacy of the Bible, it appears to us that this is not consistently applied. At times it appears that the scriptural evidence is being examined through the theological understandings of Jones and Waggoner.

3. *Ellen White's Endorsement of Jones and Waggoner.* Ellen White's repeated endorsements of Jones and Waggoner did not

mean that she agreed with all their teachings. It would be helpful if the 1888 Study Committee would seriously examine the many areas in which Ellen White differs with Jones and Waggoner or is virtually silent on topics or on a theological linkage that they emphasize.

It would also be informative to enumerate and explore the ramifications of those areas in which Ellen White *explicitly* commends (rather than alludes to) specific items in the writings of Jones and Waggoner (TM 91-93 is one example of this). Such explorations might help avoid giving Jones and Waggoners' theology an across-the-board endorsement. On the other hand, it would heighten the importance of those issues she specifically commended. Jones and Waggoner need to be read as theologians who had a "most precious message" that the Church desperately needed to hear, rather than as prophets or infallible guides—even in areas related to righteousness by faith.

4. *Historical Accuracy.* At times we sense a lack of historical accuracy when claims are made about Jones and Waggoner. History must speak for itself, even if it disagrees with Jones and Waggoner's evaluation of certain details or modern interpretations of them and their teachings.

5. *Corporate Repentance.* The impression should not be given that Ellen White ever called for corporate repentance in respect to events in 1888 or 1893, or that the General Conference administration of O A Olsen took the same position in regard to Jones and Waggoner as the Butler/Smith administration. The 1888 conflict witnessed a turnover in the leadership of the Church because of problems relating to the Minneapolis meeting. The new administration gave prominence to Jones and Waggoner throughout the 1890s. After 1888 it was Smith and Butler who were on the "outs" with the General Conference administration. Ellen White continued to call individuals to repentance, but did not call the denomination to repentance.

6. *Universal Legal Justification.* It is confusing to state that everyone is legally saved until they have "chosen to resist the

saving grace of God," and then turn around and say that one needs faith in order to have saving (rather than legal) justification. For example, 1888 Re-examined claims that "Christ's sacrifice isn't merely provisional but effective for the whole world, so that the only reason anybody can be lost is that he has chosen to resist the saving grace of God" (p vi). Interestingly, Ellen White is quite content to say that "the provisions of redemption are free to all; [but] the results of redemption will be enjoyed by those who have complied with the conditions" (PP 208).

7. *The "in Christ" Motif.* We believe that the Pauline phrase "in Christ" expresses a relational rather than a legal concept. Romans 5, for example, is tied to the experience of justification by faith in the once-for-all work of Christ that is so central to the first five chapters of Romans, rather than being a legal declaration of something that happened to every person when Christ died on the cross. Such a view seems to imply that when a person is born he or she is born legally justified before God. However, the "many" who "will be made righteous" of Romans 5:19 must be understood in the context of Romans 1:16-17; 3:25-26; 4:1-5:1 and Paul's thesis that we are justified by faith rather than justified "in Christ" independent of a personal faith-commitment. It is important to see the "in Christ" and "in Adam" concepts as spiritual conditions rather than as a legal status. A merely legal interpretation of the "in Christ" motif has not led to a proper understanding of the biblical concept of corporate solidarity.

8. *Nature of Christ.* We accept the admonitions of Ellen White to "avoid every question in relation to the humanity of Christ which is liable to be misunderstood" and that "the incarnation of Christ has ever been, and will ever remain a mystery" (5BC 1129). Here every human being must tread softly. It is important to treat fairly *everything* that the Bible and Ellen White have to say on this topic, realizing that neither of those sources necessarily gives the human nature of Christ the same prominence as did the post-Minneapolis Jones and Waggoner. The interpretation that Jones and Waggoner gave to the biblical materials on the human nature of Christ is not necessarily supported by Ellen White's full understanding of Christ's human nature.

9. *Jones and Waggoner and the Reformers.* We believe that on the subject of justification by faith Jones and Waggoner should not be set against the great reformers. To do so would contradict both Waggoner and Ellen White (Waggoner, *Gospel in the Book of Galatians*, p 70; White, Ms 8a. 15, and 24, 1888). The fuller understanding needs to be framed in terms of relating righteousness by faith to the third angel's message rather than to salvation itself.

10. *The Old Covenant.* It appears that the first time that the old covenant is explicitly mentioned in the Bible it is equated with the Torah of Sinai (2 Cor 3:14-15). We believe that the Bible describes the Sinaitic Covenant as a covenant of grace which the people willingly accepted as expressing God's will for them. The misunderstanding and misuse of the covenant by the people as a means of salvation does not alter the fact that it was never God's intention to institute a covenant of works with Israel.

11. *Attitude of Criticism.* Although 1888 Study Committee members consistently and genuinely express loyalty to the Seventh-day Adventist Church, the overall effect of their criticizing of the Church body and its leadership, along with their separatist activities, has probably been one of the most powerful forces in moving large numbers of Adventists into schismatic criticism and activities. The committee has organized itself legally as a separate organization; presents as crucial certain positions that differ from those held by the body of the Church, leading at times to confusion and even conflict within congregations; holds its own convocations; publishes its own materials; authorizes its own speakers; and supports activities across the world, often without approval of the acknowledged leaders of the Church in those fields.

The historical study of similar developments in the formation of new denominations (as in the Wesleyan movement between 1738 and 1800 in Britain, and between 1870 and 1900 in America) is extremely informative here. At any rate, many Seventh-day Adventist schismatics initially cut their teeth on 1888-type criticisms. Church history tells us that the first generation of many movements had no intention of forming a new religious body, but

subsequent generations, having been nourished on so-called "constructive criticism," merely follow the logic to its natural conclusion.

12. *The Church and the Message of Justification by Faith.* The church in its official documents has stated clearly its understanding of salvation through faith in Jesus.

"He [Christ] suffered and died voluntarily on the cross for our sins and in our place, was raised from the dead, and ascended to minister in the heavenly sanctuary in our behalf" (Fundamental Belief 4).

"God in Christ reconciled the world to Himself and by His Spirit restores in penitent mortals the image of their Maker" (Fundamental Belief #7).

"In Christ's life of perfect obedience to God's will, His suffering, death, and resurrection, God provided the only means of atonement for human sin, so that those who by faith accept this atonement may have eternal life" (Fundamental Belief #9).

"Through Christ we are justified, adopted as God's sons and daughters, and delivered from the lordship of sin. Through the Spirit we are born again and sanctified; the Spirit renews our minds, writes God's law of love in our hearts, and we are given the power to live a holy life" (Fundamental Belief #10).

"Salvation is all of grace and not of works, but its fruitage is obedience to the Commandments" (Fundamental Belief #18).

A comparison between the understanding of the Church and that of the 1888 Study Committee reveals significant differences that have contributed to confusion and in some cases division among church members.

Beyond question, the Church is in constant need of revival and reformation. Unless the gospel of justification by faith takes control of the life of each church member, transforming the person,

we will remain in a state of lukewarmness. It is important for the Church, as it fulfills its mission, constantly to listen to the message of the True Witness (Rev 3:14-22).

Observations

The charges raised by the 1888 Study Committee against the leadership of the Church are very serious. If the Church is proclaiming a false gospel, it has no right to exist. A partial understanding of the gospel, as they claim the Church to have, is not a true understanding of the gospel. If they are the only ones who have a *clear and complete* understanding of the gospel, then everyone else is proclaiming a false gospel. They are implicitly accusing the Church, or at least the leaders of the Church, of apostasy. We have found such accusations to be groundless as evidenced in the official statements of beliefs of the Church.

Therefore, we firmly believe that the 1888 Study Committee should discontinue its claims that the true message of righteousness by faith was rejected by the leaders of the Church, that they never genuinely accepted it, and that they have intentionally kept it away from the Church and the world.

An Appeal

We do not question the sincerity of the leaders of the 1888 Study Committee, but we do question the wisdom of the current course of action. If the committee chooses to continue its work outside the organized Church, we appeal to it to adopt the pattern of what is described as a supportive ministry. Such groups seek places to work where, in harmony with and under guidance of Church leadership in that field, they carry out activities that are part of the planned program for that field. Almost always their efforts are designed to reach out to unbelievers, calling them to Christ and His righteousness, and enlisting them among His remnant people. Supportive ministries promote harmony in both doctrine and relationship with the Church. We desire this as the outcome of our prayer and study together.

APPENDIX B

THE "IN CHRIST" MOTIF

Reference: Primacy Committee Report,
"Areas With Disagreement"
Paragraph 7, Page 131 Herein

Prepared by Robert J. Wieland

A SIMPLE BIBLE STUDY INTO THE "IN CHRIST" IDEA

INTRODUCTION

The members of the General Conference appointed Primacy of the Gospel Committee (1994-2000) were given a special responsibility—to study if the Bible supports the righteousness by faith ideas taught by A. T. Jones and E. J. Waggoner during the years of Ellen White's endorsements (1888-1896). The primary focus of attention was to be the Bible, not with an intention to disparage Ellen White's writings, but because she herself as "the lesser light" directs us to the study of "the greater light." The Seventh-day Adventist Church must proclaim *Bible* truth to the world.

However, as an introduction to Bible study, several serious statements of Ellen White catch our attention and direct us to a closer investigation into the biblical teaching of the "in Christ" idea (all emphasis supplied):

(1) Her astounding statement in *The Desire of Ages*. When the Father put His arms around Jesus at His baptism in the

River Jordan, at the same time He put His arms around *the entire human race* "in Him." "The word that was spoken to Jesus at the Jordan, 'This is My beloved Son, in whom I am well pleased,' *embraces humanity.* God spoke to Jesus as our representative. With all our sins and weaknesses, we are not cast aside as worthless. 'He hath made us accepted in the Beloved'" (Eph. 1:6).[1] (*The Desire of Ages*, p. 13.)

(2) The Emancipation Proclamation statement. Ellen White likened the entire human race to the slaves in the American Confederacy legally set free by President Lincoln's Emancipation Proclamation of January 1, 1863: "[The Saviour's] heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy. With His own blood He has signed *the emancipation papers of the race"* (*Ministry of Healing*, pp. 89, 90).[2]

(3) The "Christ saved the world" statements. Ellen White recognized that Christ has *given* salvation to every human being: "Christ ... redeemed Adam's disgraceful fall, and saved *the world"* (*My Life Today*, p. 323; *Youth's Instructor*, June 2, 1898). "He restored *the whole human race* to favor with God"[3] (*Selected Messages*, Book One, p. 343). "Christ ... acted in God's stead toward humanity, saving *the race* from immediate death"[4] (*Signs of the Times*, May 29, 1901).

---

[1] A parallel statement is found in *The Ellen G. White 1888 Materials*, pp. 124, 125. She sees the "us" and "we" in Ephesians 1 as primarily the human race "in Christ" through adoption by His grace. Some have trouble with this. The answer to the question, "What must I do to be saved?" they feel should be expressed in similar "do and live" terms, rather than "This *believe*, and be saved." All the "doing" has been done "in Christ." Live now and act as one who *is* saved!

[2] It must be noted that the "emancipation" was only a legal pronouncement that all Confederacy slaves were now "free." In order to *experience* the new-found freedom, the slave must (1) hear the good news, (2) believe it, (3) walk out to liberty. The Father legally "adopted" the entire human race "in Christ." The individual sinner must (1) hear the Good News, (2) believe it, (3) walk out into liberty. In no way does Ellen White's Emancipation Proclamation illustration favor the antinomian "sin and live" idea. Neither does Paul's use of the phrase "a judicial ... verdict of acquittal" with reference to Christ's sacrifice for "all men" imply that God forces "all men" to be saved *eternally.* They can resist.

(4) The wicked live because of the cross. "Never one, saint or *sinner,* eats his daily food, but he is nourished by the body and the blood of Christ" (*The Desire of Ages,* p. 660).[5]

(5) In order to be lost, you must reject the gift of God "in Christ." "The sinner may resist this love, may refuse to be drawn to Christ; but *if he does not resist,* he will be drawn to Jesus ... in repentance" (*Steps to Christ,* p. 27).[6]

Ellen White' s conclusions: In one certain sense, the entire human race is "in Christ"; every soul has been "emancipated" in Christ; He accomplished the salvation of the world; in some special sense, every human soul eats the Lord's Supper; the "gift" that the grace of Christ gives is so effective that one must resist and reject it in order to be lost.

---

[3] To be "restored to favor with God" while still an enemy of, or alienated from God, is precisely the meaning of the objective justification effected by the sacrifice of Christ. The word "justify" is primarily defined in the illustration of Deuteronomy 25:1: the Hebrew judge must pronounce a person guilty or innocent on the basis of the evidence in the case. For him to "justify" the accused cannot "make" a guilty person righteous. All the judge could do was make a pronouncement. In our case, we *are* guilty, but Christ has assumed our guilt. Thus "in Him" the entire human race has been pronounced innocent or justified in a legal sense. But many resist or reject the "gift" *given* them "in Him." Thus they voluntarily take back upon themselves the "condemnation" that was theirs "in Adam." When such a decision becomes final, the sinner has passed the line of no return.

[4] Her use of the word "death" is the same as Paul's in Hebrews 2:9. It's obvious she doesn't mean that Christ saved "the race" from the first death which is a "sleep," for everyone (nearly) has died it. She means that He saved "the race" from the second death. No one need die that second death save for his unbelief.

[5] No sinner (or anyone) could draw even another breath unless he were enjoying the benefits of a legal justification or "judicial ... verdict of acquittal" "in Christ" (Rom. 5:16, NEB).

[6] Strangely, this thought was never expressed by Ellen White until after 1888. Parallel statements are in DA 176, 387 and ST Aug. 11, 1890. Is this something she learned to articulate after hearing or reading Jones or Waggoner?

WHAT DOES THE BIBLE SAY ABOUT THE "IN CHRIST" IDEA?

God's love for the world is so strong and effective that the sinner must disbelieve in order to "perish." John 3:16-19.

The Father laid upon Christ the guilt of the sins of every human being. Isaiah 53:6. He "adopted" each one in Christ. As our second "Adam," Christ has taken humanity into Himself. As surely as Adam was redeemed and saved when "the Lamb was slain from the foundation of the world," so surely is every descendant of Adam redeemed and "saved" in that same objective sense. He can receive or reject the "gift" given him "in Christ."

Thus Christ has already died the second death of every human being. Hebrews 2:9.

"Not imputing unto them their trespasses," God has credited to every human being the full benefits of the sacrifice of Christ. Our work is to tell people so. 2 Corinthians 5:18-20.[7]

Thus Christ "eats with sinners" (Luke 15:2) because He treats them as though they were not guilty, their sins being "imputed" upon Himself. To treat a guilty sinner as though he were not guilty is due to a legal justification or "judicial ... verdict of acquittal" "in Christ" (Romans 5:16, NEB).

The Father has "adopted" the entire human race "in Christ." Ephesians 1:3-6.[8]

The sixteen pronouns "we," "us," and "our" in Isaiah 53:1-6 include every member of the human race because the "we" is the same "all we [who] like sheep have gone astray." ("All have sinned," Romans 3:23). It follows therefore that the iniquity of "us all" which was laid upon Christ is that of every human individual. Thus, again, it is seen that Christ has adopted the human race "in Himself."

---

[7] Failure to inform the sinner of this truth will inevitably incline him to regard his salvation as due to his own initiative—the essential bedrock idea in every subtle legalism. The oft repeated resistance of Seventh-day Adventists to this truth is directly responsible for the condition of church "lukewarmness."

[8] So Ellen White applies the first-person pronouns in that chapter (DA 113). This objective sense in no way contradicts her oft expressed warnings that the sinner must "receive Christ" experientially. The latter is not possible except by the foundation of the former.

It follows also that every human soul can choose to believe and say with David, "O Lord, truly I am Thy servant, ... Thou hast loosed my bonds" (Psalm 116:16).

Every human being can believe and claim there is an Attorney defending him at the judgment bar of God. 1 John 2:1, 2.[9]

Christ is declared to be "the Saviour of the world," "the Saviour of all men." John 4:42; 1 Timothy 4:10.

Since He has "tasted death for every man," the "death" which Christ has "abolished" must be the second death. 2 Timothy 1:10. Since God wants "all men to be saved and to come unto a knowledge of the truth," He has specifically not prepared "the lake of fire" for any human being, but for the "devil and his angels." Matthew 25:41. The wicked who end up in the lake of fire will do so only because they have *chosen* eternal death. They "love" it because they "hate" Christ. Proverbs 8:36.

Christ has lifted for "all men" the legal condemnation ("judicial verdict of condemnation") that Adam's transgression brought upon the human race. Romans 5:16 (all versions except *The Clear Word*).

Reversing the "condemnation" in Adam, Christ has brought to "all men" a legal "justification unto life" in the "gift" of Himself. Romans 5:18.

The same "all" who sinned are "justified freely by His grace through the redemption that is in Christ Jesus." Romans 3:23, 24. This is not *the experience* of justification by faith, for "all" do not experience that; this is the foundation on which the experience can rest when the sinner does believe.

The act of justifying took place when Christ's blood was shed. Romans 5:9. In a corporate sense "we were reconciled to God by His death" long before we were even born. Vs. 10. When we *believe* the gospel, we "*receive* the reconciliation." Vs. 11.

As every human being is by creation and by nature placed "in Adam," so the same every human being is by redemption placed "in Christ" as His "purchased possession." The first and second resurrections prove the legal identity of all human beings

---

[9] But Christ cannot force Himself on the sinner as a Defense Attorney if the sinner chooses to "dismiss" His services already provided.

(the saved and the lost) "in Christ." 1 Corinthians 15:22; Ephesians 1:14. But the lost have chosen to repudiate the identity already effected for them.[10]

An adopted person is legally free to repudiate the adoption. So the sinner can choose by unbelief to repudiate his/her "election" or "adoption" "in Christ." Joshua 24:15.

As an example of how the lost repudiate their being "chosen in Christ," Esau's experience is a warning. He "had" the birthright, it was his by virtue of his birth; no one could wrest it from him; but he chose to "sell" it for a trifling sensual indulgence. Genesis 25:34; Hebrews 12:15-17.

The horror of suffering the second death will be the final realization when the lost see how they have repeated what Esau did. They will see how they "despised" their "election" "in Christ." They will understand how they *had* the birthright blessing (it wasn't merely "offered" to them!), they were "chosen ... in Him," "predestinated ... unto the adoption of children by [in] Jesus Christ," "accepted in the beloved," "in whom [they had] redemption through His blood." All this they will see they have despised and rejected as did Esau. The lake of fire will mercifully end the horror of a total self-condemnation they will feel. Ephesians 1:3-7; Revelation 20:12-14; Hebrews 10:29.[11]

---

[10] "Historic Adventists" sometimes misunderstand the 1888 view of justification by assuming superficially that it encourages a "sin and live" heresy. What must be understood is the "constraint" of *agape* as a motivating power. We must not detract from the sinner's mind a full appreciation of that *agape* love, for only *agape* is true obedience to the ten commandments (Romans. 13:10). The frequent harsh disparagement of this as being only "love, love, love," is a tragic distortion of "a most precious message" about the cross of Christ and its motivating power to deliver from sin. Motivation is the issue---shall it be coerced by fear of hell and hope of reward, or is it constrained by *agape*.

[11] Some Adventists reject the idea that Christ died the second death because they assume that Revelation 20:14 depicts the physical "lake of fire" as being the totality of the second death. Since the Pharisees did not throw Jesus into a literal "lake" of burning oil, *ergo*, Christ could not have suffered the second death! They do not consider the agony that verse 12 describes. Mental and spiritual self-inflicted torture is more painful than any Fahrenheit or Centigrade temperature can inflict. Nor do these brethren and sisters seem to appreciate the nature of Christ's agony on His cross.

To "believe in Jesus" is a choice to appreciate what Christ has accomplished for us by His sacrifice in the gift of Himself. Faith is a choice for experiential identity of oneself "in Christ," to validate all that has already been accomplished for him/her. Receiving, believing, appropriating, appreciating this objective gospel results in *experiencing* the subjective gospel, which is a life transformed by justification by faith.[12]

Believing and appreciating God's love is "easy" while resisting or "kicking against" it is "hard." Matthew 11:29-30; Acts 26:14.[13]

---

[12] Thus there is one justification—that accomplished on the cross when the human race was "justified by His blood." The sinner believes or disbelieves—there is no middle ground. If he believes, he experiences justification by faith "which is made manifest in obedience to all the commandments of God" (TM 92; obviously, Sunday-keeping Babylon's version of justification by faith falls short). If the person disbelieves, he "hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." God save us from that!

[13] This astounding insight into divine revelation has become a stumblingblock to many Seventh-day Adventists who cherish the view that following Jesus is "hard" and service to the devil is "easy." This widely prevalent confusion would be impossible if the "most precious [1888] message" had been accepted and promulgated by the General Conference during the past century. Ellen White's view clearly stated in MB 139 needs to be accepted: "Do not ... conclude that the upward path is the hard and the downward path the easy way. All along the road that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings not to go on. God's love [*agape*] has made it hard for the heedless and headstrong to destroy themselves." That would be total death!

APPENDIX C

Letter to Primacy Committee Members
July 20, 1999

Donald K. Short
41 Brookside Drive • Hendersonville, North Carolina 28792
Phone: (828) 692-0971 • Fax: (828) 692-4341

July 20, 1999

Various Members of the
Primacy of the Gospel Committee:
Robert J. Kloosterhuis, George Reid, Angel Rodriguez,
Peter van Bemmelen, Nancy Vyjmeister

Dear Committee Members:

At our last meeting at Andrews, May 14-16, you were given two papers prepared by me. These considered topics that have been with us for more than one meeting: (1) "Acquittal and Life for All Men" which deals with the gift of justification for the whole world and (2) "Able to Succour Them Who Are Tempted" considers Christ's human nature in the incarnation.

There was a third paper I had planned to give to all, "Fifty Years of Modern Adventist History" which deals with conflicting concepts in our history. But the meeting closed on a high note and some might have considered anything that refers to "conflicting" is better left alone. But I did give it to several and so now all will have received their copy.

Likewise another paper, "A Brief Summary of the Nature of Christ Controversy" which has been given to some is now placed in your

hands. All of this material is from me personally, that is, not from the 1888 Message Study Committee, although I think their views are expressed in these.

Whether you ever take time to read all of this remains to be seen. But looking back over four years of meetings it would seem clear that considerable progress has been made in understanding. These four papers deal with topics relevant to the purposes of the committee and so we can all pray for better insight, "till we all come to the unity of the faith."

Sincerely yours,

Donald K. Short

APPENDIX D

Letter to Primacy Committee Members
December 15, 1999

Donald K. Short
41 Brookside Drive • Hendersonville, North Carolina 28792
Phone: (828) 692-0971 • Fax: (828) 692-4341

December 15, 1999

MEMO TO MEMBERS OF THE
PRIMACY OF THE GOSPEL COMMITTEE

Dear Committee Member:

During the last five years it has been my privilege and responsibility to sit with the Primacy of the Gospel Committee. Becoming acquainted with the committee members has been a blessing.

It should be easy for the other members to recall that except for my specific assignments in presenting papers, I have said very little during our sessions. One reason is that I was kept busy with taking notes of the proceedings which I have typed out for my edification. Another reason may be my fear of making impromptu irrational statements and bringing reproach upon others and upon the truth.

As we have neared the end of our sessions, I have taken it upon myself to make up for the past silence and to put on paper my deepest convictions. This makes a permanent record, far exceeding verbal comment, which must be approved or condemned now or in the future. These four papers that have already been placed in your hands are outside of my specific session assignments. In

particular the four are these: "Acquittal and Life for All Men"; "Able to Succour Them Who Are Tempted"; A Brief Summary of the Nature of Christ Controversy; Fifty Years of Modern Adventist History.

With the final meeting pending and near, one more paper comes out of my conscience, "Are We Blind Also?" It is based upon sacred history with the frightful possibility that we may have the same blindness as the Pharisees. Two things are certain, the True Witness has passed this judgment upon the angel of the seventh church and we cannot deny we are still in this world.

These five papers (60 pp.), from this one committee member must be accepted as from him personally, to go into the record that will stand until kingdom come. For better or for worse, they will be read and approved or denounced and ignored. Having watched the rationalization that has prevailed for the past 50 years, I have the hope of seeing the truth of our history accepted now. I continue to expect to see the second advent. It is beyond normal reason that I will see even half of another 50 years in this world.

May the power of the Holy Spirit be evident in a very special way as this committee closes its work.

Sincerely,

Donald K. Short

APPENDIX E

Letter to Primacy Committee Members
January 10, 2000

Donald K. Short
41 Brookside Drive • Hendersonville, North Carolina 28792
Phone: (828) 692-0971 • Fax: (828) 692-4341

January 10, 2000

ADDITIONAL MEMO TO MEMBERS OF
THE PRIMACY OF THE GOSPEL COMMITTEE

"Evidence piled upon evidence"

Dear Committee Member:

Nearly one month ago I sent you a paper and a covering memo dealing with my conscience as portrayed in the paper, "Are We Blind Also?" At the time there was no thought of placing any more material in your hands. But with the final meeting of the committee only a few days away, scheduled for February 8, there is yet another consideration that must be shared with you. Did Ellen White tell the truth about the 1888 General Conference?

The enclosed 13-page compilation, "Evidence Piled Upon Evidence," contains little from my thinking but rather is a kind of very brief summary of the published record of Ellen White's concerns and judgment of the 1888 tragedy, plus assessments of her contemporaries. Is there any way to ignore these and remain true to conscience?

This paper now makes number six that I have presented to you since our last meeting and brings the total to 73 pages. These were not assignments but rather present my convictions for the record stated on paper. It is possible that this presentation should have been Number One—for it contains foundational material as to why the 1888 Message Study Committee exists. That reason is based solely upon the counsel and verdict of Ellen White. It is futile to profess acceptance of the Spirit of Prophecy and reject what she has said about Minneapolis.

With this unshakable conviction it follows that the Primacy of the Gospel Committee has a supreme responsibility before the Lord and the Seventh-day Adventist Church. In the archives of heaven it will be recorded what was done with all that was "written for our admonition."

May this committee know how to cooperate with the Holy Spirit as it completes its work.

Sincerely,

Donald K. Short

APPENDIX F

Joint Letter to Primacy Committee Members
October 1, 1999

TO MEMBERS OF THE
PRIMACY OF THE GOSPEL COMMITTEE

Dear Committee Member:

The material we have presented to you over the past several years is summarized in the enclosed booklet, "WHAT IS THE 1888 MESSAGE?" This Bible-study compilation is based upon Ellen White's endorsements of Jones and Waggoner's message which she proclaims was "sent" by the Lord and was "commanded to be given to the world." This is the sole reason for the existence of the 1888 Message Study Committee.

As the meetings have continued it has become evident by comment and by circumstances that "some" of the committee members have read little or nothing of Jones and Waggoner. This means that "some" committee members will come to their conclusions without full knowledge of the basis of the discussion. Added to this deficiency is the lack of a working knowledge of the "1888 Materials" prepared by the White Estate in 1987.

In view of this situation and the committee probably ending in February next year, we believe that all members as well as a wide number of readers as possible should understand our concern as set forth in these ten Bible studies. In order to arrive at an informed decision before the next meeting, we believe this material should be carefully read beforehand.

It will have to be decided if we have either misrepresented or distorted the essential elements of the message which Ellen White labeled "most precious," "the beginning of the loud cry," etc. as sent to this people in 1888. We can hope that "in the multitude of counselors there is safety."

We respect the reasonable good judgment of the committee members. Heaven is holding all of us responsible for judging righteous judgment. There is a "stone which the builders refused" which must yet become the "chief cornerstone" of the Temple of truth that the remnant church is called to set before the world.

If that "stone" is not Christ as set forth in the 1888 message, may the dear Lord please grant us to see what it is, in harmony and unity, soon. This committee has a responsibility to the world church which must yet be fulfilled.

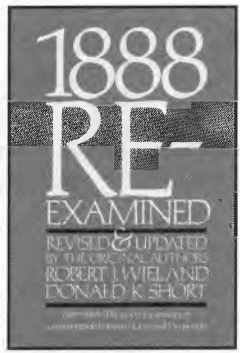
Sincerely,

Robert J. Wieland and Donald K. Short
On Behalf of the 1888 Message Study Committee

Further reading to learn more about the 1888 message and history ...

1888 Re-examined

by Donald K. Short and Robert J. Wieland



Seventh-day Adventists must know their fateful church history. This landmark book portrays over a century of confrontation between God and His people.

Prepared in 1950 as a private manuscript for the attention of the General Conference Committee, this key document has since stirred Adventist hearts worldwide. The 1888 General Conference session and the tragic results are carefully delineated, showing that the "most precious message" was resisted and in a great measure rejected. Here Ellen White bears uninhibited testimony of what really happened 100 plus years ago and the true reason for the continuing century of delay.

Fifteen chapters, five appendices, index, 243 pp. [00101].

What Is the 1888 Message?

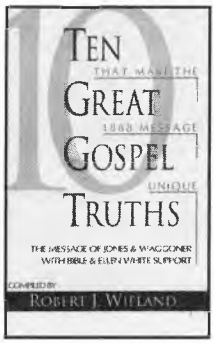
Is It Biblical? An Answer to Inquiries

Ten Bible Studies presented by members of the 1888 Message Study Committee to the Primacy of the Gospel Committee, November 1998 and May 1999.

Also included are two appendices on the "1888 View of the Two Covenants" and "The Bible Basis for Corporate Repentance (With Ellen White Insights)."

Easy-to-use format for Bible study; spiral-bound, 4-$^{1}/_{4}$ x 5-$^{1}/_{2}$ in., 84 pp. [40113].

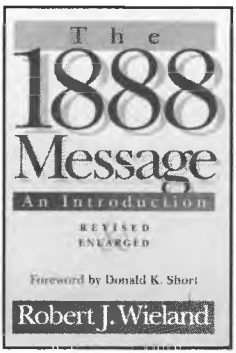
Ten Great Gospel Truths —
That Make the 1888 Message Unique
Compiled by
Robert J. Wieland



The essential elements of the 1888 message in capsule form. Includes the Bible insights, the Jones and Waggoner contributions, and the Ellen White "amens." Clearly answers the most often asked question, "What was the 1888 message?"

Excellent for group study. 44-page booklet. [40113].

The 1888 Message — An Introduction
by Robert J. Wieland



A book to fill an empty place in Adventist thinking. Much has been published in the official Adventist press *about* 1888, but this book highlights the most essential elements of the 1888 message. The 1888 messengers are allowed to speak in their own words, in ample context. Ellen White said that this message, astonishingly, was "the beginning" of the loud cry and the latter rain.

Originally published by Review and Herald Publishing House. 192 pp. [00138].

Also available in Spanish: ***Introducción al Mensaje de 1888***, 176 pp. [02105].

1888 Message Study Committee

8784 Valley View Dr., Berrien Springs, MI 49103 U.S.A.
Order line: (616) 473-1888 ▪ Fax: (616) 473-5850
http://www.1888message.org/

VISA MasterCard AMERICAN EXPRESS DISCOVER