

The Assumptions of the Daniel and Revelation Committee in Defending 1844

By Roy Ingram.
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This paper is a summary of a larger paper:
The Assumptions of DARCOM and other sources in defending 1844.

The teaching of an investigative judgment in heaven commencing in 1844 is the one doctrine unique to the Seventh-day Adventist Church. No other denomination has ever taught this doctrine or discovered it in the Bible. Because it is our unique doctrine we claim it as evidence of our special calling that gives us our identity and legitimacy for existence.

The Daniel and Revelation Committee (DARCOM) have produced seven volumes in defence of this position. Of the over 2400 pages in these volumes, only 3.5 per cent deal with the central issue of establishing the biblical bases for the date 1844. In defending this teaching, DARCOM and the other sources, base their defence on a series of assumptions, rather than on Scripture alone. This larger paper fully documents these assumptions.

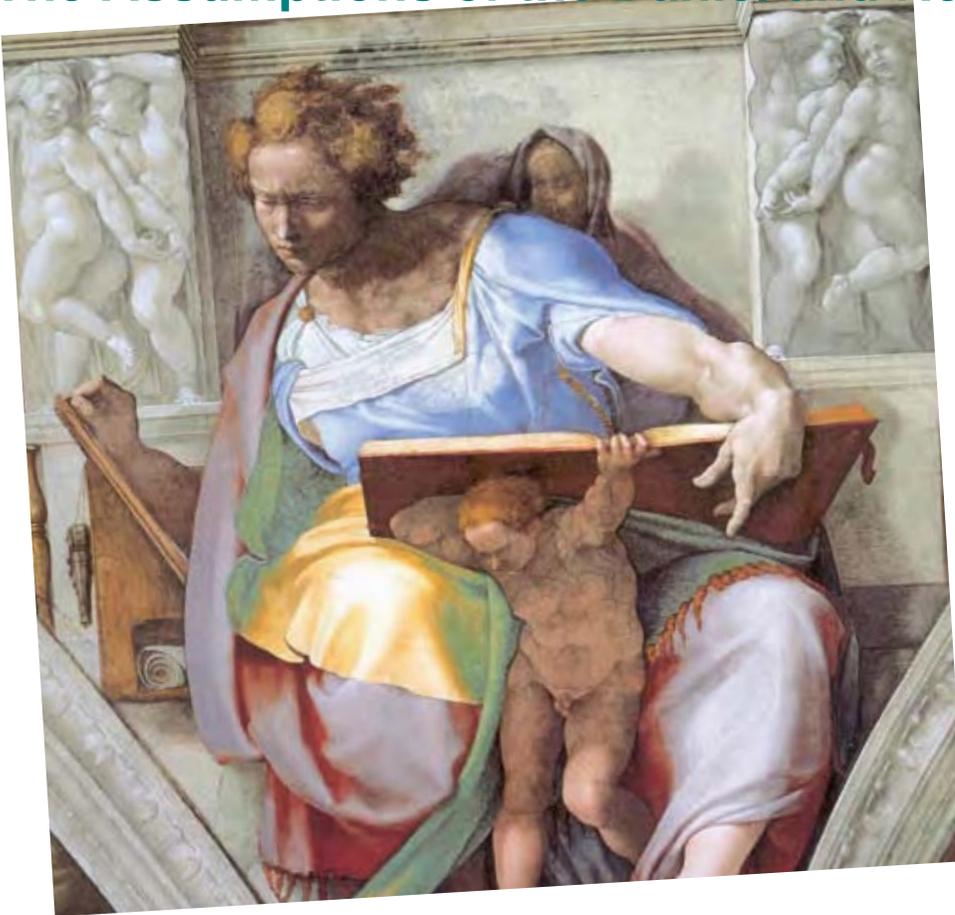
It is an overstatement to say that the relevance of our message and our right to exist are diminished or denied if we admit that the 1844 investigative judgment is not biblical. We have a message, when centred in the everlasting gospel that is very relevant for today's world.

Ellen White say: "The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. *No true doctrine will lose anything by close investigation.*" (*Councils to Writers and Editors*, page 35).

The appeal to the church is to re-assess this unique teaching in the light of Scripture.

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2300-day prophecy of Daniel 8:14. A number of writers highlight the problems in understanding this passage, because of “the difficulty of the text and the multiplicity of interpretations.”¹⁰ It should be of great concern to us that this passage is “one of the most controversial in the entire OT” and that “extreme divergency” “exists on the question of the beginning ... and end” of the 70-weeks prophecy.¹¹ Adventist biblical scholar Gerhard F. Hasel states that the Historicist School, along with the other schools of prophetic interpretation, “has certain weaknesses.”¹² Determining the commencement date

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NO ONE WHO IS FAMILIAR WITH THE Seventh-day Adventist Church would question that 1844 is a significant date in the history and thinking of the church. The year 1844 was established from the prophecies of Daniel 8 and 9 using the historicist method of prophetic interpretation. Our pioneers were greatly disappointed when Jesus did not return on October 22 of that year. Out of the pain of that great disappointment developed the view that the event foretold was not the Second Coming, but rather Jesus moving from a first-apartment ministry in the heavenly sanctuary to a second-apartment ministry in the Most Holy Place, commencing an investigative judgment of professed believers.

This teaching is said to be our one “unique” doctrine¹ that gives Adventists their “self identity”² and “validates” their presence “in the world and ... in the Christian Community.”³ As such, this teaching has drawn criticism from non-

Adventist scholars, as well as from within our own ranks.⁴

In 1981 the General Conference of Seventh-day Adventists established the Daniel and Revelation Committee (DARCOM) to investigate these criticisms and to establish whether the teaching is truly biblically based. This included questions raised by Dr. Desmond Ford at Glacier View (1980).⁵

DARCOM met between 1981 and 1992, producing seven volumes⁶ said to be “the finest studies on sound ways to interpret the great apocalyptic prophecies.”⁷ These volumes are said to have “confirmed the historic Adventist understanding of the biblical material”⁸ “on exegetical and theological grounds,”⁹ providing biblical answers to the critics.

DARCOM Series, Adventist Identity, and the Central Issue

The prophecy of Daniel 9:24-27 is a key passage in our interpretation of the

for the 70-weeks prophecy “has been one of the questions to challenge students of prophecy.”¹³

If it is our one “unique” doctrine and rationale for our existence, it is vitally important that we give an absolutely clear and unambiguous defense from the Bible of this teaching. “Although the writings of Ellen G. White were carefully considered,” it is commendable that DARCOM was “to focus on the Scriptural basis for belief.”¹⁴

The central issue of this teaching is the establishing of the “correct commencement date” for the 70-weeks prophecy (Daniel 9), which gives the starting date for the 2300-days prophecy (Dan. 8:14).¹⁵ This central issue involves the relationship between the two prophecies and the 70 weeks being “cut off” from the beginning of the 2300 days; the year-day principle being biblical; and the word “vision” (Dan. 8:13) applying to the entire vision (verses 3-14), not just to the activities of the “little horn” (verses 9-12).

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This paper is an examination of these books, along with subsequent articles related to this central issue. Of the more than 2,400 pages in the DARCOM volumes, only about 3.5% deal with the central issue. The rest, while containing some excellent material, deal with peripheral issues.

What is most disturbing is that at every stage in dealing with the central issue, writers use conjecture, speculation, and assumption rather than clear biblical exegesis. Terms such as “assuming,” “appears,” “circumstantial,” “suggests,” “deduce,” “favor,” “possibilities,” “if,”

Jerusalem” (Dan. 9:25). This is despite the fact all writers agree it does not mention rebuilding Jerusalem.¹⁷

Adventist archaeologist William H. Shea suggests three “possibilities” for this: (1) Ezra was given permission *orally*; (2) He received a supplementary decree *not recorded in the Bible*; and (3) Ezra *understood* he had authority to build.¹⁸

One could speculate at length about the “possibilities” of what is “not recorded in the Bible” or anywhere else.

3. That the decree of Artaxerxes to stop the rebuilding of Jerusalem (Ezra 4) occurred after Ezra 7. It is then suggested

commences the 490-years prophecy. It is assumed this finds fulfillment in the decree of Artaxerxes I (Ezra 7).²⁴

6. That the date for the issuing of the decree of Artaxerxes is 457 B.C.,²⁵ when the decree is actually undated.²⁶

Correlations used to calculate the date of Artaxerxes’ 7th year are *incorrectly* presented as evidence the decree was issued in that year, by both Shea and Hasel.²⁷ As spring was the best time for Ezra’s journey to Jerusalem, and Josephus says a copy of the decree was sent to Jews in Media, many of whom responded,²⁸ it could have been a considerable time before Artaxerxes’ 7th year (even a year or more earlier).

7. That the 70-weeks prophecy begins *when* the decree of Ezra 7 *goes into effect* in the fall of 457 B.C.²⁹

This contradicts Daniel 9:25 and point 5 above, that it was the *issuing* of the decree to “restore and rebuild Jerusalem” that *commenced* the 70-weeks prophecy. **What happened in the fall of 457 B.C. that we use that as the starting point of the 2300 days/years, other than it fits in with October 22, the fall of 1844?**

Shea, more recently, admits that “it is still awkward that the decree does not specifically authorize the rebuilding of the city of Jerusalem.” He then postulates it was Ezra who issued the decree in the summer/spring of 456 B.C. after dealing with the problem of foreign wives.³⁰

I’m not sure if Dr. Shea understands the implications of this so-called “supplementary evidence!” **This completely undermines our traditional position** (that Artaxerxes’ decree is the one fulfilling Daniel 9:25). **It also renders invalid the view that Artaxerxes’ decree went into effect in the fall of 457 B.C., commencing the 2300 years.**

8. That Jesus was baptized in A.D. 27,³¹ when the specific date of Tiberius’ 15th year is unknown.³²

9. That the word “decreed” (Dan. 9:24)

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“probably,” “it is only reasonable to conclude,” “it seems reasonable,” “supports the idea,” “seems most likely,” “the only logical conclusion,” “do not fully prove,” “seems to be,” “an unexpressed but understood relationship,” etc. are used extensively. What is even more disturbing is that the matter is treated as though it has been proved from the Bible. Perhaps, because most of the articles are on peripheral issues, writers were not aware of how much conjecture is used when dealing with the central issue?

DARCOM and subsequent writers have failed to establish clearly and unambiguously from the Bible the 1844 investigative judgment. Assumptions, speculations, and conjectures have been made at both of the following crucial steps:

1. That Artaxerxes of Ezra 7 is Artaxerxes I.¹⁶

2. That the decree of Artaxerxes I (Ezra 7) is the “decree to restore and rebuild

that Artaxerxes’ decree (Ezra 7) must have included authorization to rebuild Jerusalem, even though it did not specify that. The problem is, Why would he stop the rebuilding he has authorized?¹⁹ Ellen White, on the other hand, called the Artaxerxes of Ezra 4 the False Smerdis (522 B.C.).²⁰

Arthur Ferch acknowledges that *the restoration of the city*, as well as the temple, *began in the time of Cyrus*.²¹ This is in line with Isaiah 44:28 and Haggai 1:4 (520 B.C.).²²

4. That Ezra used the Jewish fall-to-fall calendar, rather than a Persian/Babylonian spring-to-spring calendar in identifying Artaxerxes’ 7th year, because Nehemiah, Ezra’s contemporary, appears to use the Jewish calendar. This assumption puts Ezra’s journey to Jerusalem in 457 B.C.²³ and not in 458 B.C., as most non-Adventist scholars date it.

5. That it is the *issuing* of the decree to “restore and rebuild Jerusalem” that

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means “cut off” and that the 70 weeks are “cut off” from the *beginning* of the 2300 days, giving its starting date,³³ when Daniel 9:24, as well as being Messianic, applies the 70 weeks as probationary time “for your people and for your holy city” and not to the 2300 evenings-mornings. The 70 years of captivity was one-seventh of a previous 490 years (2 Chron. 36:21).

In an extended, highly speculative, intricate discussion on the meaning of *hatak* (“decreed,” “cut off”), Shea refers to the “possibility” that “the masculine plural ending of the word ‘weeks’ in Daniel ... was used to designate unexpressed but understood relationships to the evening-

Yet other Adventists have charged “that Hebrews denies the Adventist belief that Christ mediates in a two-phase priestly ministry.

mornings of” Daniel 8:14.³⁴ One could speculate at length about “unexpressed but understood relationships,” but *if it is unexpressed*, how can we know what it is? We surely need to establish our doctrine on better evidence than this.

Hasel says: “Based on Daniel 9:24, 25, where it is stated that the ‘seventy weeks’ or 490 years began in 457 B.C. and were ‘cut off’ from the 2300 years, it follows that the 2300 years also commence in 457 B.C.”³⁵ Where is this stated in Daniel 9:24-25? It is very disturbing to find blatantly incorrect dogmatic statements being used to support our doctrines!

10. That there is a biblical year/day principle that applies to apocalyptic time prophecies in Daniel and Revelation.

Shea presents 23 so-called biblical reasons for the year/day principle.³⁶ That there is a day-year relationship in the Bible is evident. (There is also a day-1000 year relationship—see Psa. 90:4 and 2 Pet. 3:8.) What is not presented is a clear, unambiguous year/day principle that applies to apocalyptic prophecy. The fact that Shea refers to establishing this “through reasonable interpretations of Scripture” indicates there is no clear principle! This is in agreement with the Glacier View Consensus Statement.³⁷

A very long bow, indeed, is drawn to make some passages, such as Leviticus 25:1-8 on the sabbatical year and the year of jubilee, teach a year-day principle.³⁸ The most obvious problem with applying a day for a year in Daniel 8:14 and Daniel 9:24-27³⁹ is that the word “day” does not occur.

William G. Johnsson, seeing the connection between the 70 years of captivity (Dan. 9:2) and the 70 weeks (verse 24), says that the time allocated “would amount to seven times ‘seventy years,’ of which Jeremiah spoke.”⁴⁰ This contradicts the view that the time period should be interpreted as 490 days symbolic of 490 years.

11. That the word “vision” in the question in Daniel 8:13 applies to the whole vision and not to part, namely, the activities of the “little horn.” This avoids the application, made by non-Adventist scholars, to Antiochus Epiphanes.

This is no small matter! **Our entire view of the 2300 day/year prophecy depends on their being only one unambiguous meaning for the word “vision.”** Yet, it is stated there are two alternative interpretations and the one adopted applies it to the whole vision. Quite an elaborate argument is used to support this. What is “not explicitly cited

in the question” of verse 13 is also used as “evidence.”⁴¹

Firstly, if there are two alternative interpretations, we cannot be dogmatic about one of them. Secondly, to build a case on what is “not explicitly cited” is eisegesis, not exegesis. And thirdly, if we need to go into elaborate, intricate arguments to establish our doctrine, then something is wrong. The meaning of the ram and the goat in Daniel 8 need no elaborate explanation.

12. That, after arguing that the 2300 evenings-mornings apply to the entire vision, in contradiction, this period is then said to apply *to part of the vision* from 457 B.C. on and not from the beginning in 539 B.C., when Medo-Persia conquered Babylon.⁴²

It seems our scholars, in their enthusiasm to defend the traditional position, have overstated the evidence. Hasel correctly criticizes dispensationalists for basing their views on assumptions.⁴³

The New Testament

Perhaps the greatest problem with the doctrine of the 1844 investigative judgment is that it is not taught in the New Testament. The New Testament interprets the Old Testament, not the other way around, as dispensationalists would have it.

The book of Hebrews is the main New Testament book that explains the sanctuary. In pointing to Christ’s ministry in the heavenly sanctuary, it helped our pioneers “to resolve the dilemma of the 1844 disappointment.” Yet other Adventists have charged “that Hebrews denies the Adventist belief that Christ mediates in a two-phase priestly ministry.” DARCOM concluded that Hebrews neither affirms nor denies “Christ’s two-phased priestly ministry.”⁴⁴ For Hebrews to **not** affirm this teaching **is** to deny it.

Johnsson says Hebrews “does not deny the SDA sanctuary doctrine, because

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basically it does not address the issue.” After saying it does **not** deal with Christ’s work in the heavenly sanctuary “*from a time perspective*,” in contradiction, he says “the apostle’s emphasis [is] *on one point in time—the once-for-all sacrifice of Calvary*” (emphasis mine).⁴⁵ Again, for Hebrews **not** to address the SDA sanctuary doctrine is to deny it.

What is true is we must not “dilute the apostle’s emphasis on one point in time—the once-for-all sacrifice of Calvary.” (See Heb. 9:6-14, 22-28; 10:10-14, 19-22, etc.)

The New Testament does, of course, affirm judgment: at the cross (John 12:30-33), at the preaching of the gospel (John 3:16-18; 5:22-25) and at the end (Acts 17:31; John 5:28-29; Rom. 14:10; 2 Cor. 5:10).⁴⁶

Enormous Resources Expended

Why have we expended enormous resources to defend a position that can only be substantiated by a series of presuppositions? While the “focus” was to be “on the Scriptural basis for belief,” one can only conclude that writers instead followed Ellen White, who endorsed this teaching. We want to defend the integrity of our prophet. I believe she had the prophetic gift and treasure her writings. Some of her statements on substitutionary atonement and the imputed righteousness of Christ are as clear as can be found anywhere. But spiritual gifts are subordinate to the Bible.

Cognitive Dissonance

What we have here is a classic case of cognitive dissonance, which occurs when we hold two conflicting thoughts in the mind at the same time. For example, believing smoking is unhealthy and continuing smoking. Something has to change to eliminate the discord and bring psychological harmony. Usually attitudes accommodate behavior. Smokers, for example, knowing it is unhealthy, will often

rationalize and say, “I’ll put on weight if I stop smoking.”

To admit that this “unique” doctrine is not true, after investing so much in defending it, would be embarrassing. Instead we have rationalized the “uniqueness” of this doctrine (“because no one else teaches this”) into “evidence” of our “special calling.”⁴⁷

Spiritual Gifts

The integrity of Ellen White is under threat only if we have an incorrect view of inspiration and fail to recognize the limitations of the prophetic gift.

1. **Prophets are not infallible.** Nathan was wrong to tell David he could build the temple (2 Samuel 7). John the Baptist doubted Jesus was the Messiah (Luke 7:18-28). Paul was wrong in rejecting John Mark (see Acts 15:36-41; 1 Pet. 5:13; Col. 4:10; 2 Tim. 4:11). “Ellen White was not infallible, and she never claimed infallibility. *She grew, changed her mind on issues, and was constantly open for more light.*”⁴⁸ “In regard to infallibility,” Ellen White in a letter written in 1895 said, “I never claimed it; God alone is infallible.”⁴⁹

2. **Prophets are products of their times.** The disciples, following the popular view in expecting a political kingdom, were shattered by the death of Jesus (Luke 24:21). They still expected this after the resurrection (Acts 1:6). Peter, following Jewish customs, separated himself from Gentile believers (Gal. 2:11-14).

Ellen White also was a product of her time. She said the Artaxerxes of Ezra 4 was the False Smerdis (522 B.C.). DARCOM has a different view (see point 3 above). She reflected Ussher’s chronology (printed in the margins of many Bibles) on the age of the earth. Siegfried Horn, at a 1970s Bible Conference, said archaeology shows the world is older than 6,000 years. We cannot use archaeology to prove the Bible and then reject its findings when they

don’t suit us.

William Shea, at a later Bible Conference, disagreed that Revelation 9 applied to the fall of the Ottoman Empire, as Ellen White asserts.⁵⁰ He applied it to a later event. He then asked, “What do we do with Ellen White?” His answer: “She was reflecting the popular view of her day.”

Ellen White’s view of the investigative judgment is not the view the church promotes today. The view presented in *The Great Controversy* gives no assurance of salvation until our lives pass the scrutiny of the judgment and we are perfected by the atoning work of Jesus. And, to add to the uncertainty, we don’t know when our names will come up in the judgment.⁵¹

What is said by DARCOM and others is quite different. But there is still an endeavoring to marry what God has not joined together: completed atonement at the cross and a special cleansing work of Jesus during the investigative judgment—grace and end-time sinless perfection.⁵² “The atonement, or reconciliation, was completed on the cross ...” (emphasis mine).⁵³ *Atonement by judgment* will, therefore, bring about a fully reconciled and harmonious universe” (emphasis mine).⁵⁴ In 1844 Jesus “would begin His special work of *cleansing* and judgment in addition to His continual intercessory ministry” (emphasis mine).⁵⁵

3. **Spiritual gifts must be tested by the Word** (see 1 Thess. 5:19-21 and 1 John 4:1). “As Seventh-day Adventists, we believe in the gifts of the Spirit, including prophecy, but we also believe that everything should be tested by the Word of God.”⁵⁶ “The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested.”⁵⁷

4. **The Bible is the only rule of faith and practice.** The preamble to our

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fundamental beliefs states: “Adventists have but one creed: ‘The Bible, and the Bible alone.’”⁵⁸

Gerhard Pfandl’s comments on Ellen White are relevant: “Her writings are not another Bible, nor do they carry the kind of authority found in the Bible. In the end, the Bible and the Bible alone is our ultimate authority. ... The crucial point to remember is that our church’s doctrines are based solely on the Bible. They are not dependent upon Ellen White’s writings, however helpful she has been in clarifying some of those teachings. ... Ellen White’s writings are never to be used in place of the Bible.”⁵⁹

Ellen White said of the Scriptures: “In our time there is a wide departure from their doctrines and precepts, and there is need of a return to the great Protestant principle—the Bible, and the Bible only, as the rule of faith and duty.”⁶⁰ And she added, “The Testimonies are not to take the place of the Word.”⁶¹

The Everlasting Gospel

It is an overstatement to say that the relevance of our message and our right to exist are diminished or denied if we admit that the 1844 investigative judgment is not biblical. The Sabbath, God as Creator, the Second Coming, the state of the dead, the health message, Christ’s intercession, salvation by grace through the substitutionary atonement, etc. are all still true and relevant today.

The heart of the gospel is the death, burial, and resurrection of Jesus (1 Cor. 15:1-4). Since he is our substitute and representative, everything that happened to Jesus—his death, burial, resurrection, ascension, and enthronement—is provisionally counted as happening to the whole human race. This becomes a reality for the believer by faith in Jesus (2 Cor. 5:14; Rom. 6:3-5; Col. 3:1; Eph. 2:6)! His victory and righteousness *then* become

ours, and we become citizens of heaven (see Heb. 2:14; Rom. 8:37; 4:6; Col. 1:12-13; Eph. 2:19-22; Phil. 3:20-21).

With the gospel at the center, we have something very important to share with the world; but without the gospel, we are just another sect.

Ellen White herself wrote: “Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. ... The sacrifice of Christ *as an atonement for sin* is the great truth around which all other truths center” (emphasis mine).⁶² “Hanging upon the cross Christ was the gospel.”⁶³ “Christ’s sacrifice in behalf of man was *full and complete*. The condition of the atonement *had been full fled*” (emphasis mine).⁶⁴

“The great work that is wrought for the sinner who is spotted and stained by evil, is the work of justification. By Him who speaketh truth He is declared righteous. The Lord pronounces him righteous before the universe. [Could we instead say: This is the pre-Advent judgment that “reveals to heavenly intelligences” (Fundamental Belief 23, 1988 version) what takes place *at the time when* a person accepts Jesus (emphasis mine)?] He transfers his sins to Jesus, the sinner’s representative, substitute, and surety. ... Christ made satisfaction for the guilt of the whole world, and all who come to God in faith, will receive the righteousness of Christ.”⁶⁵

The two greatest threats to the gospel are legalism on the one hand and liberalism on the other. Crudely put, legalism is the view that we can earn salvation by what we do. A more subtle form (what the Council of Trent did) is to substitute the ongoing work of the Holy Spirit for the finished work of Christ, *as the basis of salvation*.

With liberalism, some turn the liberty of the gospel into license to do as they please (e.g., Gal. 5:13). The position of those who

say that because of grace we do not have to obey God’s commandments (or who are careless about obedience) is just as destructive of the gospel as legalism.

Ministers can believe quite aberrant, perfectionist views of the gospel and still retain their credentials. Some hold that Christ had a sinful human nature but did not sin through the power of the Holy Spirit. They reason that if he could do it, then so can we. They see Jesus primarily as our example rather than as our substitute. The last generation, some claim, will be without sin through the final atonement of Christ in the heavenly sanctuary, where he perfects the saints.

This was the 1960s view of Robert Brinsmead’s Sanctuary Awakening offshoot. It still is the teaching of some independent groups today. Ministers can believe these unscriptural views and retain their credentials, but if they question the 1844 investigative judgment, which is not a salvation issue, they could be dismissed.

An Appeal for Reassessment

Ellen White has said: “Error is never harmless. It never sanctifies, *but always brings confusion and dissension*. It is always dangerous” (emphasis mine).⁶⁶ “Every position we take should be critically examined and tested by the Scriptures.”⁶⁷

“There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. ...

“Long-cherished opinions must not be regarded as infallible. ... We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will

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never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. ... We should never allow ourselves to employ arguments that are not wholly sound.⁶⁸

Can we claim to be “people of the Book” and heirs of the Reformation’s *sola scriptura* while we “go beyond what is written” in Scripture (1 Cor. 4:6)?⁶⁹ This one “unique” doctrine undermines our credibility as “Bible-believing Christians.” By far the great majority of Adventists have no understanding of these issues, and few could give an intelligent Bible study on these prophecies. They just accept the church’s teaching on the subject. How will they feel when they eventually discover that this doctrine we make so central is unbiblical? By allowing this unscriptural teaching to prevail, we detract from the once-for-all sacrifice of Jesus and the completed atonement at the cross. We also undermine assurance of salvation for many Adventists who believe they have to reach a certain level of holiness before they are ready for heaven.

While this situation remains, we sap the energy and morale of pastors who know that this doctrine is unscriptural. This, I believe, is stifling our mission—especially in Western countries among thinking people.

This article is an appeal to the church to reassess this teaching in the light of Scripture. 

Roy Ingram is a pseudonym.

¹Clifford R. Goldstein, “The Gospel, 1844 and the Judgment,” *Adult Teachers Sabbath School Bible Study Guide*, April-June 2006, p. 2.

²Angel Manuel Rodríguez, “God’s Presence in the Sanctuary,” *BRI Documents* (on CD), (n.d.), Vol. 1-2, p. 1.

³Angel Manuel Rodríguez, “The Sanctuary,” in *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), pp. 405-406.

⁴Arnold V. Wallenkampf, “Challenges to the Doctrine of the Sanctuary” in *Doctrine of the Sanctuary: A Historical Survey*, edited by Frank Holbrook, (Silver Spring, MD: Biblical Research Institute, 1989), Vol. 5, pp. 197-224.

⁵Rodríguez, “The Sanctuary,” pp. 405-406.

⁶Edited by Frank Holbrook and published by Biblical Research Institute. They will be subsequently referred to by article author, article title, DARCOM date, volume number, then page number.

⁷<http://www.adventistbiblicalresearch.org/bookshop.htm>

⁸Richard M. Davidson, “A Song for the Sanctuary,” *Adventist Review*, July 2, 1992, p. 9.

⁹Rodríguez, “God’s Presence in the Sanctuary” (n.d.); Rodríguez, “Response To: ‘The Investigative Judgment: A Bible Based Doctrine?’ *The Watchtower*, July 15, 1997” (Silver Spring, MD: Biblical Research Institute, Nov. 1997), p. 1 (see <http://www.adventistbiblicalresearch.org/documents/>). *Exegesis* is the act of drawing the meaning out of the text itself, while *eisegesis* is reading into the text one’s own ideas and meaning.

¹⁰Jacques Doukhan, “The Seventy Weeks of Daniel 9: An Exegetical Study, in *The Sanctuary and the Atonement*, edited by A.V. Wallenkampf and W.R. Leshar (Washington, D.C.: Review and Herald, 1981), p. 251.

¹¹Gerhard F. Hasel, “Interpretations of the Chronology of the Seventy Weeks” (DARCOM 1986), Vol. 3, pp. 5, 7, 62-63.

¹²*ibid.*

¹³Arthur Ferch, “Commencement Date for the Seventy Week Prophecy” (DARCOM 1986), Vol. 3, p. 65.

¹⁴W. Richard Leshar and Frank Holbrook, “Final Report” (DARCOM 1992), Vol. 7, p. 452.

¹⁵Frank Holbrook says that this prophecy “*finds genuine meaning only if its correct commencement date can be established*” (DARCOM 1986), Vol. 3, p. 64.

¹⁶Ferch, “Commencement Date for the Seventy Week Prophecy” (DARCOM 1986), Vol. 3, p. 68.

¹⁷Hasel, “Interpretations of the Chronology of the Seventy Weeks” (DARCOM 1986), Vol. 3, pp. 51, 57; Ferch, “Commencement Date for the Seventy Week Prophecy” (DARCOM 1986), Vol. 3, pp. 65, 69, 74; William H. Shea, “When Did the Seventy Weeks of Daniel 9:24 Begin?” (DARCOM 1991), Vol. 6, pp. 383-384; William H. Shea, “Supplementary Evidence in Support of 457 B.C. as the Starting Date for the 2300 Day-Years of Daniel 8:14,” *Journal of the Adventist Theological Society*, Vol. 12, No. 1 (Spring 2001), pp. 89, 94.

¹⁸William H. Shea, “Unity of Daniel” (DARCOM 1986), Vol. 2, p. 287.

¹⁹Hasel, “Interpretations of the Chronology of the Seventy Weeks” (DARCOM 1986), Vol. 3, p. 51; Ferch, “Commencement Date for the Seventy Week Prophecy” (DARCOM 1986), Vol. 3, pp. 69, 71, 74; Rodríguez, *The 70 Weeks and 457 B.C.* (Silver Spring, MD: BRI, April 1994), p. 4 (see <http://www.adventistbiblicalresearch.org/documents/>); Shea, “When Did the Seventy Weeks of Daniel 9:24 Begin?” (DARCOM 1991), Vol. 6, p. 382.

²⁰*Prophets and Kings*, pp. 572-573.

²¹Ferch, “Commencement Date for the Seventy Week Prophecy” (DARCOM 1986), Vol. 3, p. 70.

²²“God rebukes the Jews for allowing their comfortable living in well-appointed houses to blind them to the need of rebuilding the Temple,”

Seventh-day Adventist Bible Commentary, edited by Francis D. Nichol (Washington, D.C.: Review and Herald, 1955), Vol. 4, p. 1076.

²³Rodríguez, *The 70 Weeks and 457 B.C.* (Silver Spring, MD: BRI, April 1994), p. 7; Shea, “The Prophecy of Daniel 9:24-27” (DARCOM 1986), Vol. 3, pp. 100, 101; Shea, “When Did the Seventy Weeks of Daniel 9:24 Begin?” (DARCOM 1991), Vol. 6, p. 390; *Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald, 1955), Vol. 3, p. 365.

²⁴Hasel, “Interpretations of the Chronology of the Seventy Weeks” (DARCOM 1986), Vol. 3, p. 49; Ferch, “Commencement Date for the Seventy Week Prophecy” (DARCOM 1986), Vol. 3, p. 65; Shea, “The Prophecy of Daniel 9:24-27” (DARCOM 1986), Vol. 3, p. 88; Shea, “When Did the Seventy Weeks of Daniel 9:24 Begin?” (DARCOM 1991), Vol. 6, pp. 377, 384-385; Rodríguez, *The 70 Weeks and 457 B.C.* (Silver Spring, MD: BRI, April 1994), p. 8.

²⁵Shea, “When Did the Seventy Weeks of Daniel 9:24 Begin?” (DARCOM 1991), Vol. 6, pp. 389, 392, 393; Shea, “Supplementary Evidence in Support of 457 B.C. as the Starting Date for the 2300 Day-Years of Daniel 8:14,” *Journal of the Adventist Theological Society*, Vol. 12, No. 1 (Spring 2001), pp. 89-96; Hasel, “Interpretations of the Chronology of the Seventy Weeks” (DARCOM 1986), Vol. 3, p. 49; Ferch, “Commencement Date for the Seventy Week Prophecy” (DARCOM 1986), Vol. 3, p. 69.

²⁶Shea, “When Did the Seventy Weeks of Daniel 9:24 Begin?” (DARCOM 1991), Vol. 6, pp. 384-5; *Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald, 1954), Vol. 3, p. 97 (footnote).

²⁷Shea, “The Prophecy of Daniel 9:24-27” (DARCOM 1986), Vol. 3, p. 101; Hasel, “Divine Judgment,” in *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), p. 839.

²⁸“Antiquities of the Jews,” Book 11, Chapter 5, No. 2.

²⁹*Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald, 1954), Vol. 3, p. 365; *Seventh-day Adventist Bible Commentary*, (Washington, D.C.: Review and Herald, 1955) Vol. 4, p. 853; Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7* (Washington, D.C.: Review and Herald, 1953), p. 4.

³⁰Shea, “Supplementary Evidence in Support of 457 B.C. as the Starting Date for the 2300 Day-Years of Daniel 8:14,” *Journal of the Adventist Theological Society*, Vol. 12, No. 1 (Spring 2001), pp. 89, 94, 96.

³¹Shea, “The Prophecy of Daniel 9:24-27” (DARCOM 1986), Vol. 3, p. 102. Shea cites J. Finegan, *Handbook of Biblical Chronology* (Princeton, 1964), pp. 259-73, to support A.D. 27. Hasel, in a footnote in his “Interpretations of the Chronology of the Seventy Weeks” (DARCOM 1986), Vol. 3, p. 49, also cited Finegan, who gives either A.D. 26 or 27.

³²*Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald, 1955), Vol. 5, pp. 235, 244.

³³Hasel, “A Study of Daniel 8:9-14” (DARCOM 1986), Vol. 2, p. 438; Shea, “The Prophecy of Daniel

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³⁴Shea, "The Relationship Between the Prophecies of Daniel 8 and Daniel 9," in *The Sanctuary and the Atonement*, edited by Arnold V. Wallenkampf and W.R. Leshar (Washington, DC: Review and Herald, 1981), pp. 241-248.

³⁵Hasel, "Divine Judgment," in *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), p. 839.

³⁶Shea, "Selected Studies on Prophetic Interpretation" (DARCOM 1982), Vol. 1, pp. 56-88.

³⁷"Consensus Document: Christ in the Heavenly Sanctuary," *Ministry*, October 1980, pp. 16-19. Reprinted in DARCOM 1989, Vol. 5, pp. 225-233.

³⁸Shea, "Selected Studies on Prophetic Interpretation" (DARCOM 1982), Vol. 1, pp. 69, 71, 74-75, 77, 79.

³⁹*ibid.*, pp. 61-62, 64, 80.

⁴⁰William G. Johnsson, "Biblical Apocalyptic," in *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), p. 798.

⁴¹Shea says, "The reverse order of these elements cited in the question leads naturally back into those elements of the vision which were not explicitly cited in the question, and . . . the word for vision becomes a summary of all of them" (from "Selected Studies on Prophetic Interpretation," pp. 80-81, emphasis mine). See also Hasel, "A Study of Daniel 8:9-14," (DARCOM 1986), Vol. 2, pp. 433-434.

⁴²Shea, "The Relationship Between the Prophecies of Daniel 8 and Daniel 9," in *The Sanctuary and the Atonement*, edited by Arnold V. Wallenkampf and W.R. Leshar (Washington, DC: Review and Herald, 1981), pp. 249-250; Rodríguez, *The Sanctuary and Its Cleansing* (a supplement to *Adventist Review*, September 1994); Hasel, "Divine Judgment," in *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen (Hagerstown, MD: Review and Herald, 2000), p. 836.

⁴³Hasel, "Interpretations of the Chronology of the Seventy Weeks" (DARCOM 1986), Vol. 3, pp. 14-15.

⁴⁴Frank Holbrook, ed. (DARCOM 1989), Vol. 4, p. 64.

⁴⁵Johnsson, *In Absolute Confidence* (Nashville, TN: Southern Publishing Assoc., 1979), pp. 115-116.

⁴⁶See Jon Paulien, *Elders Summer School* (Melbourne, 2002), on CD.

⁴⁷Clifford R. Goldstein, "The Gospel, 1844 and the Judgment," *Adult Teachers Sabbath School Bible Study Guide*, April-June 2006, p. 2.

⁴⁸Gerhard Pfandl, "The Prophetic Gift," *Adult Teachers Sabbath School Bible Study Guide* (Jan-Mar 2009), p. 110.

⁴⁹*Selected Messages*, Vol. 1, p. 37.

⁵⁰See Ellen G. White, *The Great Controversy*, pp. 334-335.

⁵¹*ibid.*, pp. 425-490.

⁵²See Hasel, "Divine Judgment," pp. 844, 845; Rodríguez, "The Sanctuary," p. 401, in *Handbook of Seventh-day Adventist Theology*, edited by Raoul Dederen (Hagerstown, MD: Review and Herald, 2000).

⁵³*Seventh-day Adventists Believe...* (Hagerstown, MD: Ministerial Association, 1988), p. 315.

⁵⁴*ibid.*, p. 319.

⁵⁵*ibid.*, p. 322. (See also pp. 323-325.)

⁵⁶Pfandl, "The Prophetic Gift," *Adult Teachers Sabbath School Bible Study Guide* (Jan-Mar 2009), p. 29.

⁵⁷White, *The Great Controversy*, p. vii.

⁵⁸*Seventh-day Adventists Believe...* (Hagerstown, MD: Ministerial Association, 1988), p. viii.

⁵⁹Pfandl, "The Prophetic Gift," *Adult Teachers Sabbath School Bible Study Guide* (Jan-Mar 2009), pp. 98, 113, 152.

⁶⁰White, *The Great Controversy*, pp. 204-205.

⁶¹White, *Evangelism*, p. 256.

⁶²White, *Gospel Workers*, pp. 156, 315.

⁶³*Seventh-day Adventist Bible Commentary*, Vol. 6, p. 1113.

⁶⁴White, *Acts of the Apostles*, p. 29.

⁶⁵White, *Selected Messages*, Vol. 1, p. 392.

⁶⁶White, *Testimonies for the Church*, Vol. 5, p. 292.

⁶⁷White, *Evangelism*, p. 69.

⁶⁸White, *Counsels to Writers and Editors*, pp. 35-37, 40.

⁶⁹See Frank M. Hasel, "Presuppositions in the Interpretation of Scripture," in *Understanding Scripture*, edited by George W. Reid, (Silver Spring, MD: Biblical Research Institute, 2006), p. 36.