

EVANGELICAL CONFERENCES

(For Adventists Only)

- The most dramatic, astounding, rapid and complete doctrinal changeover ever made in our denomination. And, most startling of all, it was done by just two men
- The condensed story from 1941 to 2008
- Most astounding, even frightening, chapter in our denominational history
- Hundreds of facts and source quotations
- How one man, not of our faith, was in charge for 34 years—with permanent results
- What actually happened, and how it dramatically altered our official church doctrines
- The condensed eye-witness reports, and documentary statements, 70 chapters, and 4 appendices can be read in full in "Our Evangelical Earthquake" book. See page 16. You are reading the short tabloid version.

EVENTS BEFORE THE CONFERENCES (1941-1954)

Unruh Writes a Letter (1949)—Many wonder in bewilderment how all this began. On November 28, 1949, Unruh commended Barnhouse for certain radio sermons. Barnhouse wrote back that he was astounded that one of the heretics, an Adventist minister, would commend him on righteousness by faith.

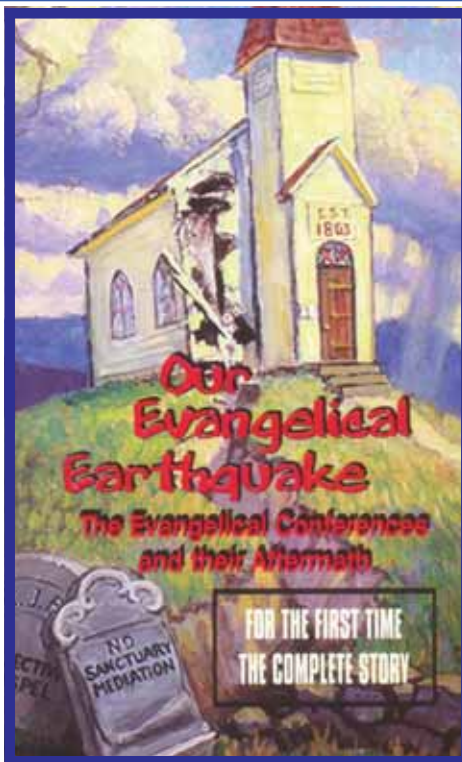
Martin Commissioned to Write a Book (1954)—Walter Ralston Martin (1928-1989), director of cult apologetics for Zondervan Publishing Company was contributing editor of Barnhouse's *Eternity* magazine.

In the spring of 1955, while checking through Barnhouse's files, Martin discovered those earlier letters from Unruh.

Branson was Gone (1954)—If Reuben R. Figuhr's (General Conference president 1954-1966) predecessor, William H. Branson (1887-1961), had still been president, the terrible doctrinal sellout which occurred at the Evangelical Conferences would never have taken place.

But, by the spring of 1955, Branson was out of the picture—and Figuhr (elected May 24, 1954), who was not a doctrinal expert, was in the habit of entrusting lower-level responsibilities to men whom he trusted.

Enter Froom and Anderson (1955)—Leroy Edwin Froom was the most in-depth researcher



our denomination ever produced, but Roy Allen Anderson, a former public Evangelist and powerful leader of men, immediately took charge of the contact with Walter Martin. He called in Walter E. Read, a GC field secretary, who also was not a doctrinal expert.

Froom tried to back out of taking part in the meetings when he realized that he would have to compromise our denominational beliefs, but Anderson talked him into it and he then became intent on bending everything to the one great objective of making our most controverted beliefs acceptable to Walter Martin.

The challenge was immense; and they gave their total energies to making both the conferences and the book which followed it a great success.

Anderson's Earlier Successes at Changing the Church (1941, 1949)—Anderson had earlier pushed through every project he had attempted. On becoming head of the Ministerial Association in 1941, he immediately set to work to help eliminate two songbooks our people had loved for years: *Christ in Song* and *Hymns and Tunes*.

In 1949, R.A. Anderson, with Froom's help, was

able to effect a second significant change.

In the mid 1940s, an important Protestant Bible scholar had written that Adventists "deny Christ's deity." The author had found that nature of Christ statement in *Bible Readings* which said that Christ took our "fallen, human nature." Anderson had that statement removed from the revised edition.

The revised statement was first published in the 1949 edition of *Bible Readings*. Interestingly enough, our people did not notice that this change had been made until Anderson, himself, revealed the fact.

Reprinted below is a condensation of that original correct version:

"In His humanity, Christ partook of our sinful, fallen nature. . . . The idea that Christ was born of an immaculate or sinless mother, inherited no tendencies to sin, and for this reason did not sin, removes Him from the realm of a fallen world and from the very place where help is needed. . . ."

The Bible clearly teaches that Christ took not the nature of angels (or, for that matter, unfallen Adam), but the nature of Abraham's descendants.

THE 18-MONTH MEETINGS (MARCH 1955 – AUGUST 1956)

The First Meeting (March 1955)—At the time of this first meeting, Froom did the research and writing; and Anderson gave him encouragement and led out in keeping the strong friendship of Martin and Barnhouse.

Could this small group of three Adventists (Froom, Anderson, and Read) represent our entire church? They certainly did not represent the solid historical believers. It is a significant fact that, only five years earlier, in front of the entire 1950 General Conference Session, Read defended our historic teaching about the fallen nature of Christ. A major change occurred within the first 24 Hours.

Froom, at this time at the height of his mental powers, spent the afternoon and evening, after the first session, preparing a 20-page study, in reply to Martin's initial list of questions. The manuscript was then sent over to Martin.

The second day will never be forgotten. Martin admitted that he had been wrong about Seventh-day Adventism and, in a dramatic gesture, he ex-

tended his hand in fellowship. Yet this small victory only served to whet the appetite of Anderson and Froom even more: If at all possible, they must gain full acceptance by the Evangelicals!

Getting Barnhouse On Board (August 1955)— Martin now needed to convince Barnhouse that the Adventists were Christians. The meetings in Dr. Barnhouse's home persuaded Barnhouse and his son that they, too, had held many misconceptions

Worldwide All-Expenses-Paid Trips (1955)— Our leaders brought Martin over to the Adventist Seminary to speak, plus letting him speak at our large Takoma Park Church. They also took him on an all-expenses paid- trip to Loma Linda—and, also in 1955, to mission stations around the world.

The Three Points—It was clear from the start that Martin had three points on which he would accept no disagreement—which if we compromised on them would ultimately work havoc in the Adventist Church. On all others, there might be some variations, but three were central to Martin's modern Protestantism. He presented three (to him controversial) beliefs of Adventists that needed changing:

1) The atonement of Christ was not completed on the cross. 2) Salvation is the result of grace plus the works of the law. 3) Christ took man's sinful fallen nature at the incarnation. We will carefully consider each of these three in an Appendix of this tract.

Our leaders assured Martin that the atonement was essentially finished when Christ died on the cross. They told him that Christ never really took the human nature that we have. But our beliefs about the atonement and the human nature of Christ are solid core doctrines. To tamper with them is to change many other beliefs, including the truths about salvation, grace, obedience, and the law of God.

If the atonement was finished at Calvary, then we today were saved at the cross. Conduct counts for nothing. If Christ did not actually take our human nature, then His sinless life is not an example we need to follow. It is said that human beings do not need

to try to stop sinning, because they cannot stop sinning. (This terrible error was invented; and it is eagerly accepted by millions because it teaches that they can continue to sin and still go to heaven.)

This error also eliminates the three angels' messages which teach that we must worship the true God; the judgment is taking place; we must leave the churches which reject these truths; the mark of the beast will be placed on all who reject these truths.

Each of these points in the messages of the three angels is keyed to the necessity of obedience to God's law, by faith in the enabling grace of Christ, which is provided to us through the example of Christ's obedient life, His self-sacrificing death, and His mediation in the Sanctuary above to provide us the strength needed to obey all that God commands in the inspired books.

These changes by Froom and Anderson are compatible with the teaching that it is not even necessary to keep the Bible Sabbath!

An Appendix at the back of this tract will show the truth of our beliefs.

How Froom and Anderson Helped Martin Change Our Beliefs— The key point to be eliminated was the means of salvation. The objective was to do away with obedience to the holy law of our Creator, who is a holy God.

It was decided that, in some cases, the very words used to describe our beliefs should be changed. Confusion of terms would make belief modification easier.

In some instances this required translation of the inbred vocabulary of the church into language common among theologians of other communions. Four methods were used: rephrasing Adventist beliefs; quoting tiny snippets here and there from the Spirit of Prophecy; "official" statements in *Questions on Doctrine* (QD) which assumed that all Adventists believed that which almost none of them believed; and repeatedly tell Adventist believers that nothing had really been changed.

Froom emphasized two words concerning Christ's human nature

that are frequently used by Roman Catholics and Evangelicals—*exempt* and *vicariously*. Such words pleased Martin and Barnhouse, both Calvinists.

These two words, exempt and vicariously, do not appear in the prepublication manuscript copy of QD submitted to Review editors.

The Beliefs of Calvinists— Barnhouse and Martin were actually trying to make Calvinists out of us! They belonged to the Calvinistic/dispensational wing of Evangelicalism. "Calvinistic" means that salvation is by predestination and not dependent upon our actions. "Dispensational" means that salvation before Calvary was by obedience to the law and after Calvary it is by grace.

Barnhouse believed that Christ took a sort of composite humanity—which was not even the nature that pre-fall Adam nor which Mary had! His humanity was merely an outer covering over His perfect, unchangeable higher divine nature.

Questioner: "They (Adventist leaders) are taking the position, are they not, that Christ has the nature of Adam before he sinned, isn't that true? Barnhouse: "I hope not! Their position is that He was the God-man. Adam was created a being subject to fall. Jesus Christ was the God-man, not subject to fall."

How could we possibly please such men?

There is a very clear statement in *The Great Controversy* 260-262 which shows how evil is the Calvinist doctrine of predestination and how it totally destroys the need to keep the law of God.

How Martin Changed Our Other Books— Martin not only changed our beliefs, but he also coerced the General Conference into getting rid of—or rewriting—a sizeable number of our denominational books!

Martin not only demanded that many of our books must be expurgated by our publishing houses, but he started a trend that no more such books were ever again to be printed—unless certain offending passages were eliminated prior to publication.

Martin came in one day with literally a suitcase full of publications from Adventist publishing houses and said, "Do you know that your denomination teaches these things?" The suitcase was put up on the table and about two hundred documents were spread out. After spending a couple of days going through the documents, the Adventist committee, responded "We certainly have to do something about it immediately." Martin later commented "They were very responsive, and we entered into work in earnest."

Martin and Barnhouse recognized their opportunity and they made full use of it. Scores of Adventist books were carefully changed, while many others were permitted to go out of print.

Benefited by knowing where it stood with the Evangelicals, the Adventist Church went forward with efforts to purge from its older literature the fact or appearance of error.

Martin stated (*Eternity*, October 1956) that "less than 20 per cent" of the Adventist books in print at that time were acceptable—the rest had to be changed or eliminated entirely!

(Vance Ferrell at this point lists nearly 100 Adventist publications, many of them major doctrinal books, which are no longer available.)

Martin had demanded that different books must be printed. So what kind of doctrinal books are we presented with now?

Books ridiculing Ellen White. Books making fun of "perfectionism." Books praising Protestant churches. Books subtly denying the possibility that we can obey the law of God. Books teaching our youth how to be clowns and make movies. Books about our wonderful breakthroughs in "planting churches" which have drums, bands, and swaying singers. Books that compare those of us who keep God's commandments to legalistic Pharisees.

Something Else that Martin Changed— Walter Martin also changed our broadcasting identification. Previously, like all the other churches, we broadcast our radio and television broadcasts without necessarily identifying our denomination.

In his talk he told several things that the Adventists were going to do differently now. One of these was that the Voice of Prophecy and Faith for Today would now be identifying themselves.

Later Meetings—By the fall of 1955, after nearly two years of meetings, both sides had agreed that each would publish a book exonerating Adventists in the eyes of the Evangelicals.

Barnhouse was satisfied that Adventists were fundamentally Evangelical in all matters concerning salvation. Martin also told Froom and Anderson that the Reformed (Calvinistic) denominations were seriously considering accepting the Adventist denomination as truly one with them in major doctrinal beliefs concerning the means of salvation! In May 1956, Barnhouse was shown a number of documents which Froom had patched together “showing” that Mrs. White had held the doctrinal concepts Froom and Anderson were espousing.

Froom and Anderson actually read Barnhouse’s so-called “Bombshell” article presenting his new acceptance of Adventists as Evangelicals, and his follow-up articles, before they were printed. Supporting articles by Martin, to follow in *Eternity*, were also x

THE NON-ADVENTIST MAGAZINE ARTICLES (SEPTEMBER 1956 - JANUARY 1957)

Introduction—All the while that the Evangelical Conferences were in progress, not one word was mentioned to our people.

In August 1956, these eighteen months of meetings ended. In September Barnhouse published in *Eternity* magazine the first of three monthly articles regarding his meetings with Adventists and his changed position regarding them. It was the initial “Bombshell.”

In November 1956 another Evangelical magazine, *Our Hope*, published another changed leader’s recommendation that we should be accepted as Evangelicals. **But more significant was the article that fol-**

lowed a few pages later in that same issue: a good-sized article by Walter R. Martin stating that everyone should make “peace with the Adventists” because of their willingness to repudiate certain earlier doctrinal defects.

The GC seemed afraid to speak and did not know what to say—to announce to our own church any news of the biggest, fastest doctrinal sellout in our denominational history.

The first inkling that the Adventist Church gave to its members of what was taking place did not appear until a soft-toned announcement geared to the workers appeared in the December 1956 issue of *Ministry* magazine.

Aside from *Eternity*, *Our Hope* was to prove to be one of the only conciliatory Protestant magazines in the controversy. **All we gained for our sellout was four Martin articles, one Barnhouse article, and the Martin book! In the decades since then, our church leaders have repeatedly tried, through their Ecumenical connections, to draw closer to the other denominations, with a fair amount of success.**

These *Eternity* articles by Barnhouse and Martin, along with Martin’s book, *The Truth about Seventh-day Adventism*, contained four themes:

- 1) Adventists were to come to terms in order to receive “unity and fellowship;”
- 2) A number of original Adventist beliefs were ridiculous;
- 3) Adventists were actually changing their beliefs; and
- 4) These new beliefs were different from formerly held doctrinal truths.

Most of the common folk in our church still did not find out what was taking place.

The fact that the doctrinal tornado hit Adventist leaders and pastors, with no mention of the actual changes being made to the church members, made the changeover all the more insidious.

The Bombshell Article (September 1956)— In June 1956, I had started my second year of three years at the Seminary, next door to the General Conference. Some of the profes-

sors had mentioned divisive aspects of the atonement, the nature of Christ, and the error that Ellen White had nothing to do with formulating our beliefs.

Everyone, none of us excepted, at the Seminary building, quickly purchased copies of that September issue of *Eternity* magazine. It was all that we students could talk about.

Here is part of an introductory statement on page 4 of this September issue:

“The lead article of this month’s issue will come like a bombshell. . . . This article is the introduction to a series of three which will be presented by contributing editor Walter R. Martin in the next three months. . . .”

Elsewhere in that issue was Barnhouse’s own bombshell article.

In his report of the meetings, Barnhouse stated: “Immediately it was perceived that the Adventists were strenuously denying certain doctrinal positions, which had been previously attributed to them. They repudiated absolutely the thought that seventh-day Sabbath keeping was a basis for salvation.

“Martin found one of our publications which contradicted this position, showed to our representative who immediately brought this fact to the attention of the General Conference officers, that this situation might be remedied and such publications be corrected.

“This same procedure was repeated regarding the human nature of Christ. The leaders explained to Mr. Martin that they had among their number certain members of their ‘lunatic fringe’ who held to Christ having a fallen nature.”

It was obvious to Barnhouse that, in view of the new doctrinal changes by Adventists, *they now held teachings very close to those of the Calvinists!*

Barnhouse continued: “Adventists, now believing that the atonement was completed at the cross, would not find it too hard to get along with the modern Calvinism.”

Calvinists believe that we are saved entirely apart from any good or evil things we might do in this life.



NIGHT AND DAY

Conduct counts for nothing.

Froom and Anderson actually read Barnhouse’s so-called “Bombshell” article, and his follow-up articles, before they were printed. The quoted words, “lunatic fringe” and the other ideas in this quotation almost certainly came from the Adventist conferees. Supporting articles by Martin, to follow in *Eternity*, were also gone over.

George Knight states: “Nowhere do we find the Adventist leaders arguing that the language was not theirs,—even though M. L. Andreasen in his *Letters to the Churches* had claimed it was theirs.

“According to Barnhouse, the Adventist leaders held the human nature of Christ ‘to be sinless despite the fact that certain of their writers have occasionally gotten into print with contrary views completely repugnant to the church at large. They further explained to Mr. Martin that they had among their number certain members of their ‘lunatic fringe.’ ”

Barnhouse had stated that Adventists believe that keeping the Bible Sabbath has nothing to do with salvation. If that is true, then it does not matter if we keep any part of the Ten Commandments!

Returning to Barnhouse’s “Bombshell” article: “A great amount of time was spent in our early meetings to spell out the fact that Adventists do not believe in legalism as a part of salvation. . . . they take a position (to us very illogical) that the Ten Commandments are to be obeyed, but that their teaching [on this] has no part whatsoever as a down payment or a part payment toward salvation. . . .”

“The latter doctrine [the investigative judgment], to me, is the most colossal, psychological, face-saving phenomenon in religious history!

“The position of the Adventists seems to some of us in certain cases

to be a new position. It may be merely the position of the majority group of sane leadership which is determined to put the brakes on any members who seek to hold views divergent from that of the responsible leadership.

“(1) Notably, the Adventist leadership proclaims that the writings of Ellen G. White . . . are not on a parity with Scripture.

“(2) They specifically repudiate the idea that Sabbath keeping is in any way a means of salvation.

“They do not believe, as some of their earlier teachers taught, that Jesus’ atoning work was not completed on Calvary but instead that He was still carrying on a second ministering work since 1844. This idea is also totally repudiated. . . . It can be seen that what remains is most certainly exegetically untenable and theological speculation of a highly imaginative order.”

Barnhouse eliminated any significance in the Ten Commandments, the Bible Sabbath, the heavenly ministry of Christ, and the truth that Christ really took our human nature.

He stated, “We personally do not believe that there is even a suspicion of a verse in Scripture to sustain such a peculiar position, and we further believe that any effort to establish it is stale, flat, and unprofitable!”

Bombshells do not improve things. They destroy property, kill people, and cripple those who survive. Martin and Barnhouse’s bombshells were destined to do the same thing:

Destroy the foundations of our basic beliefs; kill the souls of men and women by teaching them that they can be saved in disobedience to God’s commands; and immensely cripple the efforts of the faithful who remain true to our original beliefs.

These first few *Eternity* articles were not accepted by a large number of Evangelicals and other Protestants.

This accusation of a “lunatic fringe” was incredible when we consider the following list of prominent Adventist leaders who taught that Christ took man’s fallen nature to live a sinless life (some 50 are listed).

Martin’s October 1956 *Eternity*

Article— Here is the only statement of special significance regarding the above issues in Martin’s first *Eternity* article:

“. . . in some places orthodox Christian theology and . . . Ellen White do not agree; . . . but on the cardinal doctrines of the Christian faith necessary to the salvation of the soul and the growth of the life in Christ [she is in agreement with Evangelicals].”

Martin’s November 1956 *Eternity* Article— Now we turn to the second of Walter Martin’s three articles in *Eternity* magazine.

“A concise statement of what Seventh-day Adventists do believe from an authoritative source” was followed by a five-paragraph statement from the forthcoming book, *Questions on Doctrine*, repudiating our basic beliefs on the atonement and the nature of Christ.

Further on Martin said that only 20% of the current Adventist books in print are truly safe, doctrinally; but that Adventist Church leaders are busily amending or eliminating the rest! Now that is a bombshell all on its own!

Quoting Martin, “There is still some literature in print and on the shelves [reflecting earlier positions] but precautions are being taken to limit further circulation and to present a unified and true picture of Seventh-day Adventist adherence to the cardinal Christian doctrines. . . .”

“Less than 20 per cent of these volumes are now up to date or contain the true Seventh-day Adventist positions. . . .”

“The need for abandoning the out-of-print quotations and questionable statements that have been repudiated by the Adventist denomination ought also to be recognized by Christian publishers. . . .”

Martin also revealed the fact that most Adventist commentators on *QD* state that they have no idea who wrote the book. Later investigation has confirmed that it was Froom. Martin wrote “Dr. LeRoy E. Froom . . . writing in a new theological publication to be released early in 1957 clearly states the Seventh-day Adventist denomination’s repudiation of all extremist or personal positions of the

past . . .”

“Seventh-day Adventists wish to correct all misrepresentations . . . and to fellowship with the other members of the body of Christ.”

Martin was also told by Froom and Anderson that only Hiram Edson and “early Adventists” believed that there was a Sanctuary in heaven!

E. Schuyler English’s November 1956 *Our Hope* Article— “. . . SDAism has been undergoing a change through the past decade, and there are many brethren in Christ who are within the fold of Adventism.”

The December 1956 *Time* Magazine Article— *Time* magazine declared the conferences to be a great event and that the Adventists had “announced that they would publish— probably next spring— a new, definitive statement of their faith”

Martin’s January 1957 *Eternity* Article— contained the statement “only ‘early members’ of the Adventist Church believed they were the remnant.”

However, Revelation 12:17 clearly identifies the remnant as only those who keep the commandments of God.

“. . . the ‘remnant church’ idea, espoused by early members . . . Still taught in the denomination, though in a vastly different sense . . . Adventists constitute a definite *part* (emphasis supplied) of the ‘remnant church,’ . . .”

Did you know that all the churches are part of the last-day remnant? That is what the above statement said.

Barnhouse’s November 1957 *Eternity* Article— In this article he announced that *Questions on Doctrine* had been printed. (Martin’s *The Truth about Seventh-day Adventism* was not printed until over two years later, in 1960.)

“. . . The volume [*QD*] is an authoritative statement of their doctrines. . . . It is a definitive statement that lops off the writings of Adventists who have been independent of and contradictory to their sound leadership . . .”

“. . . In my opinion she [Ellen White] lacked profundity, accuracy, and scholarship . . .”

“While most of our readers may not wish to attempt the 720 pages of the new Adventist volume, I would recom-

mend that they purchase, read, and circulate Mr. Martin’s volume [not published until two years later].”

THE ADVENTIST MAGAZINE ARTICLES (DECEMBER 1956 - APRIL 1960)

Introduction to the Seven Articles—Oddly enough, Froom and Anderson waited until December 1956 when the first of several articles were published only in *Ministry* magazine, which was sent out to pastors and church leaders. In it R.A. Anderson mentioned for the first time the human nature of Christ revision in *Bible Readings* back in 1949 (see a condensation of the original correct version on page 1 above).

Anderson also spoke highly of the QOD Appendix B, with a subheading “[Christ] Took Sinless Human Nature,” as “completely reliable and trustworthy.” In reality it is a highly selective and distorted SOP compilation purportedly supporting the Evangelical position. Anderson also quietly slipped Appendix B into the back of the later Volume 7A of the *Seventh-day Adventist Bible Commentary*. Yet he did this without the *Commentary* editors ever knowing about that inclusion in advance!

He claimed that “This [Appendix B] provides as full coverage of this subject as can be found in the writings of Ellen White. . . . this compilation faithfully represents the thinking of the messenger of the Lord.” **This was a totally false statement.** In an attempt to avoid trouble, a month after Martin’s first visit, Froom wrote president Figuhr, “Some of the statements are a bit different from what you might anticipate. . . .”

Froom’s December 1956 *Ministry* Editorial— This was the very first article published by our denomination about the Evangelical Conferences

The message of the article was that some had not been teaching the correct view about the atonement. While this is the very first intimation published by the General Conference—it was only printed in a journal which went largely to pastors and leaders.

Quoting Froom " . . . Certain Christians have maintained that our teaching implies that Christ is actually making another atonement in heaven in addition to what He accomplished on the cross. . . .

"Adventists, on the contrary, trust implicitly in the finished all-sufficient, once-for-all atonement made on the cross. . . .

"Over a period of a year or more, some fifty or sixty important questions . . . have come to the General Conference [from theologians] who desire to know exactly what Adventists believe. . . .

"No attempt whatsoever has been made to add to, take from, or change our doctrines. . . . These answers represent the thinking of a large circle of our preachers, teachers, and administrators. . . ."

Ministry Editorial (unsigned), April 1957— " . . . He [Christ] possessed the sinlessness of the nature with which Adam was created in Eden . . . He was indeed a man, but withal He was God manifested in the flesh."

Ministry Editorial (unsigned), June 1957— It announced that *QD* was about to be published (although that did not happen until four months later). This editorial was the only place that told the actual number of times that Martin and/or Barnhouse met with them (sixteen).

" . . . the new book, *Questions on Doctrine*, is about ready for release. . . . Of all the books we have ever published, none has had more careful scrutiny than this one. It is a group project, and not the work of one author [!]."

Mrs. Cox's December 1957 Ministry Article— Both this and the next article were the first to be printed after *QD* came off the press. Froom and Anderson had to scrounge around in order to find something [two non-SDA authors] which could support their errors.

This *Ministry* article, entitled "The Immaculate Christ," was strange because it tried to split the human nature of Christ into two pieces.

"There are some good souls who seemingly believe that when Jesus was born of the virgin Mary He inher-

ited from her those carnal tendencies that have marred our race since Adam fell. . . .

"Roman Catholics . . . cannot, however, conceive of His being born of an erring woman.

" . . . some Protestants assume that Mary must inevitably have transmitted her carnal tendencies to her child . . . or to say that Christ took a carnal nature from Mary, is surely in either case markedly to exalt Mary's role and to emphasize it beyond what seems warranted by Scripture. . . ."

It is of the highest significance, that Froom and Anderson could not locate even one quotation by an Adventist that taught the strange errors in this issue of *Ministry* magazine.

W.G.T. Shedd's December 1957 Ministry Statement— We now come to the second strange article in this December issue.

It declares that Christ had a composite human nature which consisted of lots of different people, making Him different than normal humans! Shedd says that this "complex person" theory originated with the Catholics!

Catholic Christology—The Word assumed the human nature, not a human person, into a personal union with himself, by which the complex person exists, God-man.

"The original and total sanctification of the human nature was first necessary to fit it for the personal union with the Word, who . . . out of His infinite purity could not defile himself by becoming sinful flesh."

Ministry Editorial, March 1958— Apparently, Froom received so many complaints from that first one, that it was thought best that the rest should be anonymous.

This March Editorial stated that all (all!) of the "250 denominational leaders" who received advanced copies of *QD* fully approved it and "no change in content was called for." "Since then, expressions of heartfelt gratitude" have poured in. "The unanimous approval of the book from all parts of the world field reveals the unanimity of our . . . beliefs, and a careful reading of *QD* will reveal that it is in complete accord with the clearest statements of the Spirit of

prophecy. . . ."

Totally, totally untrue!

Figuhr's April 1960 Review Article— Finally, 43 months after Barnhouse's bombshell article shocked our church, and 30 months after *QD* came off the press—at last—an article was printed in the *Review* for our people to read! —But it was not about the *QD*, but about Martin's "favorable" new book.

DURING PREPARATION OF QUESTIONS ON DOCTRINE (1956-1957)

Personnel at the Review Deeply Concerned— Froom was busily writing and rewriting the draft for the forthcoming book. So much switching back and forth occurred during the preparation of *QD* that the editors at the *Review*, just across the alley from the General Conference building, were deeply concerned. They would repeatedly try to correct exaggerations, omissions, and outright mistruths; yet the errors would be placed right back in again. The only main correction they were able to get into *QD* was that a complete "sacrificial atonement," instead of complete atonement" was made at the cross.

But this mingling of truth with error had the effect of causing many who read the statements to consider the errors as possibly true.

Francis D. Nichol wrote a confidential letter to President Figuhr saying that some statements were being made to Martin which "many of us, on mature consideration, are unable to support."

But, consistently, in spite of repeated attempts by the editors at the *Review* to edit out the problems, Froom and Anderson always won.

Raymond Cottrell, one of the associate editors at the *Review*, wrote a letter to L.E. Froom.

" . . . Paul stated that the central features of the work of atonement and the plan of salvation is seen in our High Priest ministering in the Sanctuary above . . . in the portions of the book, *Questions on Doctrine*, dealing with Christ's ministry in the Sanctuary, the word 'atonement' appears to be scrupulously avoided.

" . . . you have been insidiously led to compromise the truth, so as to state it in terms acceptable to the popular Evangelical churches. . . .

"Let us be certain that nothing gets into the proposed book that will take us the next 50 years to live down."

October 2007 was fifty years later, and the effects of *QD* continue to



weaken our courage and damage our very morals. A member of the editorial team writes "I remember it as if it were yesterday when the *QD* trio finally told the *Review and Herald* editing committee on January 30, 1957, that 'no more editing would be permitted.'

"That morning in the Commentary office, Raymond Cottrell left the room and returned with a towel over his left arm and a basin of water. . . . Then each of us on the *Commentary* staff took turns washing our hands of any more input or responsibility for *QD*."

On January 23, 1957 the *Review and Herald* publishing house accepted the manuscript "as is" for publication without responsibility for further editing.

Never, anywhere in the book, or at any other time—was the authorship of *QD* mentioned. It was always stated that a "representative group of Seventh-day Adventist leaders, Bible teachers, and editors" produced it. In reality, it was Leroy Edwin Froom who wrote the book—all of it.

Andreassen Begins Publishing—

Beginning with a paper he wrote on February 15, 1957, M. L.

Andreasen wrote paper after paper in condemnation of what was happening. Heaven values men and women who will stand up and be counted in a crisis, who will defend God's truth when it is being trampled by those intent on modernizing the faith.

It was not until Andreasen read Barnhouse's September 1956 bombshell article that he fully realized what was taking place.

He was appalled by Froom's 1957 articles saying that "The sacrificial act on the cross [is] a complete, perfect, and final atonement for man's sins."

Central to Andreasen's view of the atonement was a division of it into "three phases." (1) Christ's living a perfectly sinless life, which provided an example of how we are also to live (2) His self-sacrificing death on the cross. (3) "In the third phase, Christ demonstrates that man can do what He did, with the same help He had. This phase includes His session at the right hand of God. . . . "He is now eliminating and destroying sin in His saints on earth. This is part of the cleansing of the true Sanctuary."

This "last generation" position of Andreasen is that Christ is the example of what can be accomplished in the lives of His followers. They can be overcomers to the fullest extent!

On March 11, 1957, M.L. Andreasen expressed his deep concern in a letter to the General Conference president:

"If the book [QD] is published, there will be repercussions to the end of the earth, that the foundations are being removed."

". . . if these men are permitted to author or approve of the book to be published, I must protest. . . . It is in your hand to split the denomination or heal it."

Two weeks later: "It is hard to concentrate while the enemy is destroying the foundations" of the ongoing atonement and investigative judgment in the heavenly sanctuary.

"Take that away, and you take Adventism away. . . .

". . . "this is the greatest apostasy this denomination has ever faced."

On March 9, 1958, after QD came off the press, Andreasen wrote to

Figuhr:

"I weep for my people. This is the apostasy foretold long ago. . . . I am trying to save my beloved denomination from committing suicide."

Andreasen ultimately published nine widely circulated papers in late 1957 and early 1958 under the general title of "The Atonement." That was followed in 1959 by a second series, called "Letters to the Churches," which was later published as a 100-page booklet by the same name.

A key problem was that there was only one man at the time who would stand up and be counted! If 10,000 Adventists had been as resolute as Andreasen was, perhaps our church today would still have its original, pure beliefs.

PUBLICATION OF QUESTIONS ON DOCTRINE (OCT. 1957)

The Book that Changed the Adventist Church— It was not until late October 1957 that *Questions on Doctrine* was finally printed. Froom wrote in its Introduction that it only contained our standard beliefs.

"The goal was to set forth our basic beliefs in terminology currently used in theological circles. . . ." "This was not to be a new statement of faith. . . ." "These answers represent the position of our denomination. . . ." "The answers in this volume are an expansion of our doctrinal positions. . . ." "There had been no published disavowal of erroneous earlier individual or minority views that had later been abandoned. . . ." "the early erroneous concepts of a minority clearly needed to be repudiated. . . ." "we should not be identified with, or stigmatized for, certain limited and faulty concepts."

Looking Back at the Wreckage Produced— All of the following remarkable statements were written about 50 years after the initial publication of *Questions on Doctrine*:

[QD] "raises uncertainties about what Adventists actually believed. . . ." "alienated various factions of the church theologically. . . ." "did more than any other single event in Adventist history to create what appears to be permanently warring factions. . . ." "set-

ting the stage for ongoing theological tension. . . ." "the most divisive book in Seventh-day Adventist history. . . ." "its release brought prolonged alienation and separation. . . ." "much of the doctrinal controversy that divided Adventists into competing 'traditional' versus 'Evangelical' camps. . . ." "it had sold Adventism down the river to the Evangelicals. . . ." "the publishing of QD had been a major mistake. . . ." "With the Evangelical courtship of the 1950s, the Adventist leaders started something the extent of which they did not anticipate. The traditional Adventist landscape was being radically changed." "I believe that the Evangelical dialogues and publication of *Questions on Doctrine* created a climate in the church favorable to criticism, suspicion, uncertainty, rumor, and a loss of confidence in leadership."

One concerned pastor predicted a great disaster ahead 'a tornado was yet to come.'

Froom continued upbeat. Looking back 14 years, he happily wrote that even the Catholics loved QD. And, he added, so did the World Council of Churches.

Walter E. Read Retires (1958)— Only a year after *Questions on Doctrine* was finally printed, W.E. Read decided to retire. Some feel that he was prematurely worn out even though his role had been minor in the conferences and resulting QD.

Spreading the Book Everywhere— *Questions on Doctrine* was first printed by the denomination in late October 1957. Froom and Anderson planned for an immense distribution.

About a month after the publication of QD, Andreasen, shattered by what he found in the book, wrote President Figuhr: "I am grieved at heart, deeply grieved. . . . The unity of the denomination is being broken up. . . . It [QD] must promptly be repudiated and recalled, if the situation is to be saved."

On November 6, a letter went out over Elder Figuhr's signature to all the union conference presidents. He appealed for large group orders. Froom and Anderson's plan was to smother

the opposition. Most church leaders recognized that, in spite of Andreasen's published booklets, it was best for them to fall into line.

R.A. Anderson, who was extremely influential, had arranged for thousands of free copies to be mailed to every Christian college and seminary in the world.

Union conference papers and Adventist magazines would be asked to run advertisements. Non-Adventist periodicals would be invited to run ads and to publish book reviews. A suitable four-page folder was to be printed for distribution to non-Adventist clergymen. High-ranking religious leaders in North America were to receive complimentary copies. Churches were to be invited to put copies in their libraries and to present complimentary copies to Protestant ministers. By 1970, Froom estimated that the total circulation had exceeded 138,000 copies.

Elder Theodore Carcich, president of the Central Union Conference, was the only church leader who would dare to ultimately refuse to accede to the distribution pressure. He wrote: "Mr. Martin proceeds to serve up the same theological hash. . . . that our spiritual forefathers had to refute years ago." "*Questions on Doctrine* is a clever and subtle attempt to undermine the foundational doctrines of Seventh-day Adventists."

In 2006 Herbert Douglass wrote: "In 1957, I had reason to discuss certain Biblical subjects with Arthur White. . . . He said, 'Herb, I thought I would die trying to make my views known to Froom and Anderson.'

"R.R. Figuhr. . . . was captivated by what appeared to be a magnificent achievement [of avoiding a cult label]. . . . "Many felt that if Elder Branson (General Conference President, 1950-1954) had not become ill, thus removing his name from the nominating committee at the General Conference of 1954, *Questions on Doctrine* may never have seen the light of day. . . .

"[Church leaders] were assured that any misunderstandings were only semantic. Denominational workers generally were either lulled to sleep

or went underground."

Froom and Anderson had taken on the entire Seventh-day Adventist Church, and had won! They succeeded in changing, or suppressing, the beliefs of over a million Advent believers!

In the years between 1957 and 1971, L.E. Froom and R.A. Anderson were particularly active. Hundreds of speaking trips, made by them to the far corners of the world were paid for out of General Conference funds.

Fraudulent QD Statements About the Nature of Christ—Definite, knowing fraud was committed in the statements made by Froom at the Evangelical Conferences and in his book, *Questions on Doctrine*.

George Knight reports that the authors of QD told Martin that "the majority of the denomination had always held the human nature of Christ 'to be sinless.'"

But, in reality, quite the opposite is true! Many of the so-called "lunatic fringe" were General Conference presidents, church leaders, editors of the *Review*, major authors, and well-known college teachers.

In his exhaustive research, Ralph Larson did not find one Seventh-day Adventist writer prior to 1952 who wrote anything other than that Christ took upon Himself our fallen, sinful nature. Ellen White never wavered in her position that Christ took upon Himself our fallen, sinful nature.

Froom took a poll of Adventist leaders and discovered that 'nearly all of them' felt that Christ had our sinful nature, but he pushed forward with his false assertions.

Trying to Keep a Lid on the Hoax—While telling our people that no changes had been made in our teachings, Froom and Martin had to confront the fact that not only faithful Adventists—but also critical non-Adventists—recognized that this was simply not true! Adventist doctrines were being changed!

Anderson wrote Martin: "It will serve the best interests of all concerned if we help our own people to know that there is no serious movement to change our belief, but rather to clarify it."

As for Barnhouse, he clearly recognized that the Adventist teachings were being changed,—and said so in print!

"The position of the Adventists seems to some of us in certain cases to be a new position . . ."

Our Hope stated: "SDAism has been undergoing a change."

In 2004 Ralph Larson wrote: "They [Froom and assistants] had to produce a double deception They had to prove to the Calvinists that we had changed our doctrines, and at the same time prove to the Adventists that we had not changed. . . This 'presentation' could not have been an accident. It had to be a deliberate and intentional deception."

Other Evangelical Leaders Recognized the Hoax—They saw through the fraudulent doubletalk of Froom and Anderson.

M.E. DeHaan wrote: "The book abounds in double-talk and flagrant contradictions."

Norman Douty charged that Barnhouse and Martin were "taken in by the statements given them by the Adventists."

Several Evangelical critics recognized that no General Conference Session ever approved *Questions on Doctrine*, and therefore it could not be considered official.

Harold Lindsell, of Fuller Theological Seminary, correctly stated that "The authors of QD cannot and do not speak with authority . . ."

He added that if the Adventist doctrines of eschatology (last-day events) and the Sanctuary were removed, it would end Adventism! "Destroy these, . . . There would then be no adequate basis for the existence of Adventism."

Frank A. Laurence predicted that Martin's volume would cause "consternation and bitterness" . . . "This is a book which will be kicked around in Evangelical and Adventist circles until the Southern Baptists appoint an envoy to the Vatican."

Barnhouse's Ongoing Disgust—In that same "Bombshell" *Eternity* issue (1956), those who remained steadfast in the faith established from the Bible in our church's earlier history were defamed by the vitriolic lan-

guage of Dr. Barnhouse.

George Knight reports that "Other authors have described him as 'fiery,' 'fearless and brusque,' and one who was willing to criticize 'freely.'" The repeatedly aggressive language of the ever-combative Barnhouse undoubtedly did much to create division.

"He wrote that *Questions on Doctrine* 'is a definitive statement that lops off the writings of Adventists who have been independent of and contradictory to their sound leadership,' . . . the 'sane leadership which is determined to put the brakes on any members who seek to hold views divergent from that of the responsible leadership of the denomination.'"

"It should be evident that Barnhouse himself did much to exacerbate the internal difficulties among the Adventists."

THE HUDSON BARNHOUSE TALKS

The first individual to reprint Andreasen's mimeographed collection of papers was Al Hudson, a printer in Baker, Oregon.

He wrote: "The officers of the General Conference give evidence that . . . they have largely lost the spiritual eyesight . . ."

"We wish to make our position clear that we hold the book, *Questions on Doctrine*, to be the illegitimate child of gross spiritual adultery."

On May 16, 1958, Hudson telephoned Donald Barnhouse. This occurred a year and a half after the conclusion of the "Bombshell" articles in *Eternity* and a little less than a year after QD was released. The information given by Barnhouse in this telephone conversation is devastating.

He stated that SDA leaders were totally repudiating certain earlier teachings . . . He knew it, he said, and they knew it.

Barnhouse had not only been told by Froom and Anderson that although this was indeed an outright repudiation of earlier Adventist "errors,"—but that the entire membership of the Adventist Church fully went along with the repudiation! Barnhouse expressed utter disgust for both Adventists and their beliefs.

In the following conversation, "(H)" indicates that Hudson is speaking and "(B)" that Barnhouse is speaking. Here are a very few excerpts from this lengthy conversation.

"(B) What church are you connected with? "(H) I'm a Seventh-day Adventist. . . There seems to be one angle of the thing that I would like to get cleared up. . . Have Seventh-day Adventist leaders indicated formally or informally that they desire fellowship in the National Association of Evangelicals?"

"(B) I don't think there is any doubt of the fact that Seventh-day Adventists, that is the top leaders, understand that it is a very important thing for Seventh-day Adventists to be recognized as Evangelical. I said 'All I'm saying is that the Adventists are Christians.' I still think their doctrines are about the screwiest of any group of Christians in the world. I believe this beyond any question. In fact, the doctrine of the investigative judgment is the most blatant, face-saving proposition that ever existed . . . Well, let's face it, in a very nice way, the leaders who have written this book, have moved from the traditional position of the SDA movement. . . If you want to strike a blow for the truth, write an article and come right out and say something like this, 'Let's face the fact that we have error in our fundamental position. Let's abandon them and go forward with truth!'

"(H) Frankly, there is a considerable difference between what you have published and what our men are telling us. I'm just trying to find out if we have changed."

"(B) Everything I have published was read by Seventh-day Adventist leaders before we published. Not one line have I ever printed that was not previously read by Froom. . . . I'm going to preach in the Seventh-day Adventist church in Takoma Park, Washington. We had Dr. Roy Anderson come to my pulpit in the Presbyterian church. . . ."

"Let me tell you this, if you don't want, I mean if you try to write a book or anything that there has been no change in Adventism, then we're going to have to go back and say, 'You

are anti-Christ.' I will have to make a public retraction, and send it to *Time* magazine, and say, 'Your article,'—did you read it when it came out in *Time*? Well, I'll have to write *Time* magazine and publish in *Eternity* and write an apology to Talbot for *King's Business*, *Moody Monthly*, and say, 'I was wrong. These people are still anti-Christ. Put them back with Jehovah's Witnesses where they belong;'

"(H) You actually believe, then, that our book, *Questions on Doctrine*, supports the attitude that you have put forth in your *Eternity* magazine . . ."

"(B) . . . that book [QD] is taking the position, for example, that everybody that ever said that it was necessary to keep Saturday in order to be saved was wrong. Your book states this." "You don't hold that Sunday is the mark of the beast, do you? . . ."

" . . . if you believe that keeping any day but Saturday is the mark of the beast then you are of the party of anti-Christ because you deny salvation by grace alone.

" . . . that is of the devil, beyond any question, and you see, you're the one that's making the difficulty. . . . I hate Saturday as a Sabbath religious day. I hate it because Christ hates it!

"Do you feel that you are the remnant church? . . . if you believe that, then you are a megalomaniac. Well, it isn't Adventist teaching!

" . . . do you think that I am cursing Saturday as the Sabbath, cursing everything that is of the law? . . . do you believe that therefore I am a lost soul?"

"Thank God the leaders of Seventh-day Adventism do not hold your position. and they say, We are redeemed and fellows in Christ.

"They believe that I am a born again person. That I am saved and have eternal life. They know that I hold the Calvinistic position that I am saved forever and can never be lost.

"(H) I had one of these very men who have been foremost in this relationship tell me when I was in Washington, D.C. last November— (B) Which man?"

"(H) . . . I'll tell you, it was Froom. He told me that he had you men right where you were going to have to ad-

mit the seventh day is the Sabbath. (B) We know that the seventh day is not the Sabbath. . . .

"I'm preaching against the Sabbath right now. (H) . . . our men have been representing one thing to you and they are representing another thing to us. (B) Well, put that down in so many words. (H) You say you have in your files stuff that will support ev-



erything that you have written in *Eternity* magazine. Well, now, will you come out with that? (B) Well, uh—

"(H) Our men are denying that. Now let's get the thing straight. (B) there were Seventh-day Adventists who held that He did not have a sinless nature . . . Now your leaders have come out in the strongest possible repudiation of that phase of Seventh-day Adventist teaching.

"(H) They are taking the position, are they not, that Christ had the nature of Adam before he sinned, isn't that true? (B) . . . that He was the God-man. Adam was created a being subject to fall. Jesus Christ was the God-man, not subject to fall.

"(H) It has come out in the Evangelical press. We have been represented as standing before the door of the National Association of Evangelicals asking for entrance. (B) . . . someone stated, I believe, I wasn't at the convention, that Seventh-day Adventists had as much right in it as the Seventh-day Baptists. . . . Froom and the rest of them say that Walter Martin knows more about Seventh-day Adventists than any professor in Takoma Park, Washington. (B) She [Ellen White] was running off at the mouth.(H) Do you think that Anderson and Froom agree with you on that position?"

"(B) I know that these men are intelligent enough to know that she was a fallible human being, and that she said so herself.

"(H) They feel that she has written error? (B) Of course they do. Every one of these men have said this to me. Every man. Every man . . . if you take this position, Seventh-day Adventism will have to go back into the same position as Mormonism.

"She was just a good woman who was greatly blessed and greatly mistaken, frequently. (H) And you don't think Elder Froom and the others take my position? That she was a true prophet?"

"(B) Of course they don't."

That concludes the most important excerpts from Al Hudson's telephone conversation with Donald Barnhouse who died only two years later. Because Hudson published against the Martin-Barnhouse meetings with our leaders, he was disfellowshipped from the church.

EVENTS FROM 1960 TO THE PRESENT (1960-2008)

Martin's Book, *TASDA*, is Published (February 1960)—Martin had assured Anderson and Froom that he would release his book at the same time that *Questions on Doctrine* was published. Finally, over two years later, in February 1960, *The Truth about Seventh-day Adventism* was printed

T.E. Unruh . . . revealed that Martin was given a copy of *QD* prior its publication; and, in turn, our leaders had carefully gone over *TASDA* before it was printed. Here is Barnhouse's key statement in the Preface to Martin's book:

"Let it be understood that we made only one claim: i.e., that those Seventh-day Adventists who follow the Lord in the same way as their leaders are to be considered true members of the body of Christ."

On page 15 of Martin's book was a statement by Harry W. Lowe, "Chairman, Bible Study and Research Group of the General Conference of Seventh-day Adventists." Lowe expressed deep appreciation for Martin's approval of those beliefs which, in reality, Froom and Anderson had compromised on.

"His [Martin's] presentation of our doctrines and prophetic interpreta-

tions . . . is accurate . . . This author has earned our gratitude and respect for his earnest endeavor to set forth correctly our doctrinal positions."

In early 1960, F.D. Nichol wrote this to Figuhr: "The non-Adventist world would take Lowe's words as a kind of endorsement of the book."

Martin was upset when our bookstores did not stock his book, *TASDA*.

When was *Truth about Seventh-day Adventism* first published? While others say it was first published in 1960, Froom says it was first published in 1957. My copy says "Copyright 1960." If there was an earlier 1957 edition of this book, it would say so on the copyright page. *Ministry* magazine first announced publication of *TASDA* in its April 1960 issue. Frankly, this is rather clear evidence that Froom was accustomed to shav- ing the truth. However, when Froom did this with the Spirit of Prophecy writings, it brought grief to our church. He would twist the truth just enough to turn it into a lie.

A meeting with Barnhouse (late 1959)—In February 1983, Kern Pihl, M.D., a Seventh-day Adventist medical doctor who had a medical practice in southern California, told me that he and his wife attended a meeting with Barnhouse in South America, about twelve months prior to Barnhouse's death. By 1959, Barnhouse was very antagonistic to Seventh-day Adventists, their beliefs and their objectives. He was no friend of Adventists. It was late in that year that he spoke to a group of missionaries in South America.

Dr. Pihl reports: "Late in 1959, my wife and I were salaried Seventh-day Adventist medical missionaries in Peru.

"Dr. Barnhouse came to Lima. He was very friendly. One of our Adventist missionaries stood up and asked a simple question. In reply, Barnhouse talked a little while and, then sensing that it was a Seventh-day Adventist who had asked the question, he suddenly turned a livid red and began speaking loudly. Then he struck the palm of his hand with the clenched fist of the other, making a strong slap, and shouted, 'In the name of Jesus

Christ, I curse that Seventh-day Sabbath!

"In the diatribe that followed, he clearly showed that he hated us as a people. When he spoke that 'I curse the Sabbath' sentence, my wife turned to me and said, 'That man is going to die!' Later "I identified myself as an Adventist medical missionary, but in response, he turned red again, and shouted at me, 'When I get back to the States, I'm going to see your leaders in Washington, D.C. about this proselytizing that you Adventists are doing!' And then he went into another tirade. He was terribly angry at the very thought of seeing an Adventist missionary in front of him.

"I was quite impressed with the apparent authority he seemed to think he had over our leaders in Takoma Park.

"Now, even hotter with anger, Dr. Barnhouse jumped into the car, slammed the door, and ordered the chauffeur to drive off."

"It appears that Froom and Anderson had given Barnhouse assurances that they would remove all missionaries from foreign fields!

The Death of Donald Grey Barnhouse (November 1960)—

Donald Barnhouse died about a year after that incident in Peru on November 5, 1960, at the age of 70. His death occurred only five years after the start of the Evangelical Conferences. He was stricken with a baffling illness in September that physicians finally diagnosed as a massive tumor of the brain. Shortly after the death of Barnhouse, Walter Martin began his own separate "cult research" organization.

The Death of William H. Branson (1961)—William Henry Branson (1887-1961) had for years been one of our leading defenders of historic Adventism. It is well-known that if he had remained president, the Evangelical Conferences (which began in 1955) never would have occurred.

The Death of M.L. Andreasen (1962)—The following excerpts will provide you with additional background material on the terrible grief experienced by this man of God, M.L.

Andreasen, which resulted in his death:

"As he read that day [autumn 1956], a reprint of Donald Barnhouse's bombshell article in *Eternity* magazine would set off a series of reactions on his part that would long outlive him . . .

"A phrase caught Andreasen's attention: 'Immediately it was perceived that the Adventists were strenuously denying certain doctrinal positions which had been previously attributed to them.'

"Farther along M.L. read, 'This idea is also totally repudiated.' What idea was this? None other than what he considered the basic concept of the Sanctuary and the atonement—the subject on which he had centered his thought all these years.

"Now he read this sentence: 'They do not believe, as some of their earlier teachers taught, that Jesus' atoning work was not completed on Calvary.

"Soon *Ministry* revealed that extensive answers would be published in book form: 'Some 250 men in America and in other countries received copies of the manuscript. There was, however, a remarkable chorus of approval.' "

Virginia Steinweg, in *Without Fear or Favor*, writes: "Who were these 250 men who had received copies before publication?

"It greatly bothered him that anyone would think that sheer numbers could necessarily add up to expertise. No post in the church automatically made a man a theologian. An administrator had no more right to take the role of a theologian than vice versa.

"One thing M.L. knew: he who probably could have detected serious pitfalls in the presentation of the atonement and of the nature of Christ had not been given the opportunity."

After pleading letters were ignored, Andreasen began publishing and mailing out warnings to our people. Finally, the end drew near. His books were removed from our bookstores in November 1960; and on April 6, 1961, his ministerial credentials were removed.

Steinweg continues: "M.L.'s body

could not withstand the grief that assailed him, especially during the long nights. No longer was he permitted to preach even one sermon on Sabbath. . . . He spent his last night at home praying and weeping. His wife sent word to the General Conference president [R.R. Figuhr], who was in the vicinity at the time, explaining that M.L. wanted to see him.

"M.L. made it plain that although he differed regarding some of the procedures followed in the handling of his case, he wanted to be at peace with his brethren. There were tears of gratitude in his eyes as the visitors left. "Now I can die in peace," he told his wife."

We expect to meet this godly man, M.L. Andreasen, in heaven; for he did his best to warn God's people of what was taking place. On March 1, 1962, the GC Committee restored Andreasen's credentials. It would have been well if that committee had, in addition, issued an order stopping the publication of *Questions on Doctrine*. As has happened so often in history, the whistle-blower was considered to be the cause of all the problems.

R.R. Figuhr Places B.B. Beach on WCC Committee (1965)—Figuhr arranged for B.B. Beach to be, for the first time in our denominational history, placed on an ecumenical board.

Figuhr Retires From the Presidency (1965)—After irreparable harm R.R. Figuhr finally retired after a 12-year term.

Froom's book, *Movement of Destiny* (1971)—Over a decade after the publication of *Questions on Doctrine*, L.E. Froom published his version of the 1888 and 1950s theological crises, *Movement of Destiny*. It is a striking fact that we know of not one instance in which Schuyler English, Walter Martin, or Donald Barnhouse yielded on a single point of doctrine! All the compromises were for us to make. From start to finish, Evangelical Protestantism provided the standard of doctrinal purity that should be attained. *Movement of Destiny* was a lengthy attempt to show how we gradually put away errors of former years. It is true that Froom and

Martin did not try to destroy our Sanctuary Message. What they did was to lay a strong foundation upon which the new theology could later eradicate it. Martin and Froom provided the bullet; the new theology provided the gun to propel it; now the shots are being fired. Many have fallen,



wounded, never to recover. Doctrinal purity, apparently, is of far less importance than is Ecumenical unity with the other churches.

According to Froom, the destiny of our movement is unity with the fallen churches. But, in order to do this successfully, we have had to stop mentioning the truths of Daniel 7 and Revelation 12, 13, and 14. How can we call ourselves the remnant of Revelation 12:17, if we choose to no longer give the message of Revelation 14:6 to 12?

The Change in Appendix B (1972)—Martin's concerns about the atonement and the human nature of Christ were crucial. He well-knew that if we accepted his position on both, this would effectively overthrow the truth about the importance of obedience to the law of God. Not recognizing the danger, Froom and Anderson capitulated. Martin was smarter than they were. But Martin and Barnhouse asked us pointedly about our early Adventist views in the aforementioned two areas of teaching.

In 1971, Froom applauded his "group's" presentation of these topics: "Complete search was made for all pertinent Spirit of Prophecy state-

ments, through the years, bearing on the vital questions . . .

"These were placed conspicuously on record in *Questions on Doctrine*, as *Appendices A* [Christ's divinity], *B* [Christ's human nature], and *C* [the atonement]. Thus was completed the long process of clarification, . . . Every worker and theological student should have these authoritative compilations at hand for reference."

You will recall that R.A. Anderson also quietly slipped *Appendix B* into the back of the later Volume 7A of *The Seventh-day Adventist Bible Commentary*. Yet he did this without the Commentary editors ever knowing about that inclusion in advance!

Over a decade later, in 1970, careful research in the editorial offices of the Review disclosed the fraudulent nature of these SOP quotations.

Herbert Douglass writes: "I at last had the opportunity to examine *QD*'s references. . . we stared with amazement at someone's remarkable disregard for the context."

In 1972, the Biblical Research Institute decided to correct *Appendix B*, in both its reprints of *QD* and also Volume 7A.

Froom Realized the Truth Before His Death (1974)—It is of interest that the flawed nature of *Appendix B* was published two years before Froom, himself, died. He probably felt humiliated.

The wife of "Jim," an editor for Froom, wrote: "When Froom was on his death bed, he sent for Jim. The lasting impression that has remained with Jim all these years was the look of stark terror on Froom's face near the end. . . . Surely, Froom had to know what he had done to God's remnant church."

Decision Not to Republish *Questions on Doctrine* and *Movement of Destiny* (1975)—A year after Froom's death, it was decided not to republish his two books.

Douglass reports: "The more the book [*QD*] was examined, the firmer their [GC leaders] denial for a reprinting became.

"Again, because of a number of assertions in it that were dubious and misleading, *Movement of Destiny* has

not been republished."

The Dallas Statement (1980)—The official *Statement of Beliefs of Seventh-day Adventists*, enacted at the 1980 General Conference Session in Dallas, Texas, was designed to please both conservatives and new theology advocates in the church.

Here is an example of two key points in this 1980 statement: "He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God." [Nothing here about Christ taking our fallen nature.]

"There is a Sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross."

Julius Nam states: "Since the Review and Herald Publishing Association discontinued the printing of the book [*QD*] in 1975, the General Conference has neither repudiated the book nor defended it. . . . The church's statement of fundamental beliefs adopted by the General Conference in session in 1980 affirmed *Questions on Doctrine's* emphasis on the centrality of the cross and the delineation of Christ's post-1844 heavenly ministry as an application of Christ's atoning sacrifice on the cross." —But the innovation made at the 2005 St. Louis GC Session - is the worst of all! More on this later.

Death of Ruben R. Figuhr (1983)—It is known that Figuhr frequently chaired the meetings of Froom and Anderson with Martin.

By his continued assent, he heavily implicated himself in all the decisions made and actions taken thereafter to please Martin. In 1965, one year before his retirement, Figuhr arranged for the placement of Bert Beverly Beach, for the first time, on a major World Council of Churches committee.

Following this 1965 penetration into the heart of major Ecumenism, our church began an intense drive to

draw nearer and nearer to the other denominations.

Martin's Napa Lecture (1983)—The primary objective of this meeting was to issue a warning that if the General Conference did not reprint [*QD*], he would write a book against our denomination.

Martin said that (not the Bible but) the book, *Creeds of Christendom*, contained all the "basic theology" of all true Christian churches. Martin gave as the excuse why he did not classify the Roman Catholic Church as a cult was because it claimed to accept some of those early creeds.

What is the real cult? It is those religious groups which violate the law of God and teach salvation in sin. What is the real anti-Christ? It is someone who denies that Christ really became a man and really took our human nature!

The Gulley Quarterly and Book (1983)—The first quarter Sabbath School Quarterly for 1983 was the very first *Adventist Senior Quarterly* that taught the blatant errors in *QD*. Both the quarterly and its accompanying book, *Christ Our Substitute*, were very daring in presenting new theology errors. Even worse, Gulley was selected as the one to later write the basic manuscript of the official doctrinal book, *Seventh-day Adventists Believe (SDAB)*, which took the place of *QD*! Why did they select the one man who had dared to write a Quarterly and book which totally undermined our core beliefs? As soon as *SDAB* was published in 1988, all further complaints by Walter Martin and his organization totally ceased.

Martin's Revision of *Kingdom of the Cults* (1985)—This had always been Martin's primary "cult book."

Martin wrote: "On February 18, 1983, I wrote the General Conference of Seventh-day Adventists (Washington, D.C.), calling for the [General] Conference's public and official statement reaffirming or denying the authority of the Adventist book, *Questions on Doctrine*."

Notice the above date: February 18, 1983. His letter to the General Conference was written only four days prior to the talk that he gave at

Napa. Martin's plan was to give a double-barreled warning to the General Conference. In the Napa lecture, he also demanded that *Questions on Doctrine* be brought back into print. This would alert our leaders (and leaders of other churches) that he was still in charge of our doctrines.

Martin goes on to state that he received a reply (dated April 29) from W. Richard Leshner which stated: "You ask first if the Seventh-day Adventists still stand behind the answers given to your questions in *Questions on Doctrine* as they did in 1957. The answer is yes. . . ." "The great majority of Seventh-day Adventists are in harmony with the views expressed in *Questions on Doctrine*."

This placed the General Conference in a difficult position. Would they—at last—make a clean break with Martin, or would they capitulate as was done in the 1950s?

So it was decided that—instead of reprinting *QD*, the General Conference would print a replacement doctrinal book [*SDAB*].

The Ankerberg Debate (January 1985)—In January 1985, William Johnsson and Walter Martin flew to Chattanooga for the video-filming of a five-part television interview. Instead of acting as an impartial moderator (which it was his duty to do), Ankerberg worked closely with Martin in alternately voicing rapid-fire attack questions—so fast that it would have been difficult for even an expert in Adventist theology to reply.

The interviewers focused primarily on three issues: (1) If you Adventists accept her [E.G. White] writings as an authority in your denomination, then you are a cult. (2) If you Adventists accept these ideas [Sanctuary with investigative judgment and final atonement], which were *not* in your earlier official doctrinal book, *Questions on Doctrine*, then you are apostates from genuine Protestantism. (3) If you Adventists accept the possibility that the individual Christian has *any* part of the working out of his salvation, then you are legalists and non-Christians.

If the enemy is successful in casting out those three basic aspects of

our faith, he will successfully smash the foundations of all our distinctive beliefs!

Claiming to represent Adventism today, Johnsson maintained that our faith was entirely based on the 1980 Dallas Statement of Belief [27 beliefs]! But this makes us a creedal church, instead of one founded on the Word of God.

Luther's position was: I should be judged "on one condition, that they take the Word of God for their standard. Men have nothing to do but to obey it." "Prove from the writings of the prophets and apostles that I have erred." "I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures. . . I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

The Death of R.A. Anderson (1985)—Elder Anderson vigorously defended Walter Martin as a "great friend" of the Seventh-day Adventist Church." It was Elder Anderson who made it plain that the real purpose of *Questions on Doctrine* was a planned attempt to reshape the beliefs of our church.

In 1956, Anderson wrote two letters to R.A. Greive, an Australian Conference president who later left Adventism. Greive was teaching instantaneous sanctification, which meant that when we accept Christ we are instantly prepared for heaven, without any obedience to the law of God.

In the letters, Anderson agreed with Greive that Christ did not take the fallen nature of man, and that Greive's other teachings would soon be supported by the meetings Anderson and his associates were holding with the Evangelicals. But, for the present, Anderson told him to not spread the news until later.

Herb Douglass writes: "For many years after Dr. Anderson retired to his condo in Loma Linda, I would look forward to his telephone calls. His frequent questions went like this: 'Herb,

what is happening to our church?' It seemed that they both [L.E. Froom and R.A. Anderson] regretted the consequences of their labors in the 1950s."

Ralph Larson's Books (1986, 1988)—Ralph Larson was a staunch defender of historic Adventism. His 1986 book, *The Word Was Made Flesh*, provided the most complete Adventist coverage (Spirit of Prophecy and other writers) available anywhere on the human nature of Christ. Larson did not find one Seventh-day Adventist writer before 1952 who wrote anything other than that Christ took upon Himself our fallen, sinful nature! Also, that over a period of almost sixty years, Sister White did not waver in her position that Christ took upon Himself our fallen, sinful nature!

His 1988 book, *Tell of His Power*, provided a wealth of Spirit of Prophecy statements on the nature of grace, obedience, and perfection of character and the human nature of Christ.

In his book, *The Word Was Made Flesh*, Larson presented about 1,200 quotes from periodicals and other sources in North America, Great Britain, South Africa and Australasia. About 400 of these quotes were from Ellen White.

Samples' Threatening Article (1988)—In a 15-page article in *Christian Research Journal*, K.R. Samples portrayed "Evangelical Adventists" (his name for those of us accepting the new theology) as being persecuted and chased out of the Adventist denomination. Shortly afterward, our new doctrinal book, *Seventh-day Adventists Believe (SDAB)* came off the press; and all talk of relabeling us immediately ceased. This is because *SDAB* had the same doctrinal errors of its predecessor [*QD*].

That which Walter Martin did in 1983, he repeated in 1988 with Samples's article. In both instances, Martin wanted Evangelicals everywhere to know that it was due to his threats that the Adventists continued to submit to his demands.

The Publication of Seventh-day Adventists Believe (1988)—Because of the continued, ongoing con-

troversy over the book, *QD* was permitted to go out of print. But, by 1983, Walter Martin was openly threatening our church leaders.

So, in 1988, a sequel to *QD* was released. Entitled *Seventh-day Adventists Believe (SDAB)*, it contained a rehash of most of the doctrinal errors which had been in the previous book. For this reason, Martin's threatened denunciation of us was never printed. We had acceded to his demands. Please understand that *SDAB* is the only official doctrinal book ever published by our denomination!

The publication of *QD* was delayed over a year, because of repeated rejections of it by the Review and certain leaders. As *SDAB* neared publication, over 75 pages were removed from the book! As a result, a mingling of truth with subtly worded error occurred in both books. But this only makes both books all the more dangerous. Nowhere in the 1988 *Third Quarter Sabbath School Quarterly* was the new doctrinal book advertised as the accompanying study book What had happened?

Word came to the printing house that approximately 75 pages were being removed from the new doctrinal book! So the amount of text suddenly removed from here and there in the book—amounted to one-fifth of its entire content!

As Leroy Edwin Froom was the basic author of *Questions on Doctrine*, so Norman Gulley was the original and principal author of *Seventh-day Adventists Believe*.

"Six years earlier, Gulley had written the notorious 1983 *Senior Quarterly* and the accompanying book, *Christ Our Substitute*. This had marked him as a decided theological liberal.—Yet he had been the one selected to write the later doctrinal book! The theme of *Christ Our Substitute (COS)*, was that Christ was our substitute in all things, including providing the obedience that God required in order to save us, so that we do not need to obey.

The Statement by the Biblical Research Institute (1989)—only shortly after the publication of Ralph

Larson's mammoth collection of historical data on the subject, the GC Biblical Research Institute (BRI) published a 1989 book through the Review that totally rejected the importance of our historic truths which had been earlier set aside by *Questions on Doctrine*!

"The World Church has never viewed these subjects [the nature of Christ, the nature of sin] 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."

Walter Martin had won his last battle for the souls of the Adventist Church. At about the time of the release of this BRI book, Martin died.

The Death of Walter Martin (March 1989)—On March 15, 1989, Martin suddenly returned to the attack on Adventist beliefs in a talk he gave in Fresno, California. In this lecture, he downgraded the Spirit of Prophecy more viciously than he had ever done before.

Shortly after that, another lecture



was arranged; this one to be held not far from Loma Linda. Martin's notes were prepared, and the date was announced: Monday, June 26, 1989. This session was intended to be a major blast against Adventism.

Martin awoke that morning at his San Juan Capistrano, California, home—and had a sudden heart at-

tack. He was pronounced dead on arrival at the hospital.

It should be stated that Walter Martin changed the Seventh-day Adventist Church more than any other non-Adventist in history!

God could have protected us from the threats of Walter Martin back in 1955, if we had clung solidly to our Bible/Spirit of Prophecy foundation of doctrinal beliefs. But that was not done. In later decades, accelerating in the early 1980s, a terrible desolation was to follow. Only in the Final Day of Judgment will the full story be told.

Please, dear reader, read the Bible and Spirit of Prophecy every day and obey those hallowed writings; and you will be safe.

Publication of an Annotated Edition of QD (2003)—Andrews University reprinted *QD* over two decades after it went out of print. This is an exact reprint, plus an introduction and editorial notes throughout the book by George R. Knight.

Knight's position, in his annotated notes, is that *QD* only changed our doctrine of the human nature of Christ. . . . Abundant evidence will be provided that more doctrinal beliefs than that were changed.

The New Baptismal Vow (July 8, 2005)—a 28th "Belief" entitled "*Growing in Christ*" said not one word about obeying the law of God, or anything else that God commands!

However, the new Alternative Baptismal Vow, also enacted in 2005 (on July 8) is, by far, the worst of all! It consists of just three sentences! They basically say this: (1) Accept Christ. (2) Accept the Bible, as interpreted by the Dallas Statement. (3) Pay tithes and offerings. —That is all you have to do to come into the Adventist Church and be assured of going to heaven!

QD 50th Anniversary Conference (2007)—On October 24–27, 2007, a four-day symposium was held at the Theological Seminary at Andrews University during which 24 lectures were presented, some by conservatives, others by liberals, and still others by non-Adventist Evangelicals. There were presenta-

tions both for and against the book.

Adventist College Teachers Teaching From Evangelical Doctrinal Books (September 2008)—SAU is reported to use *Handbook for Christian Living* by Charles Stanley, a well known Evangelical leader, for their basic Bible Doctrines class. As to be expected, it contains their erroneous views on Hell, Millennium, Rapture, Tribulation, and Anti-Christ.

The Latest Erroneous Sabbath School Quarterly (2008)—The *Senior Sabbath School Quarterly* for the fourth quarter 2008, entitled *Atonement and the Cross of Christ*, is directly teaching the same "finished atonement on the cross" error that Martin got Froom and Anderson to put into *QD*.

Decades of Gradual Change (1960 onward)—After the publication of *QD*, major changes quietly began occurring. They came so slowly that few of our people did not realize what was taking place.

First, there were changes which occurred as the direct result of errors printed in *QD*. Second, there were changes from other causes which combined with the desolating effect of *QD*. You will find the history and nature of a large number of these other changes in the books listed at the back of the book from which this tabloid is condensed.

Three separate trends have been at work that have weakened our denomination. The first trend was the gradually increasing doctrinal apostasy and worldliness in our colleges and universities, caused by our slavish devotion to gaining outside accreditation. The entire history of that downward trend, from about 1911 onward, is recorded in the present author's book, *The Broken Blueprint*. The second compromising trend began with the Evangelical Conferences and the publication of *Questions on Doctrine* in the 1950s. That entire story is told in this present book.

The third unfortunate trend was an outgrowth of the Evangelical Conferences—a determination to gain direct acceptance by Protestant, Catholic, and Orthodox churches.

If you want to understand the ba-

sics of the new theology in our ranks, it is really quite simple: Twist various doctrinal concepts to agree with the premise that it is all right to keep sinning and still go to heaven. It should be mentioned here that a spin-off from the Evangelical Conferences was the involvement of our leaders in the Ecumenical movement. This began in the late 1950s and in 1966, two "special nonmembers" of the World Council of Churches (WCC) began sending representatives to a special doctrinal committee at their headquarters in Geneva, Switzerland: the Roman Catholic Church and the Seventh-day Adventist Church. Our participation at WCC headquarters in that doctrinal committee has continued down to the present day.

To a small group of men at our General Conference in the 1950s, it seemed as if a new era was about to open up before the church. A new era did indeed open up—but it was not what they expected.

A significant cause of our weakness is our gradual changeover from the Bible and Spirit of Prophecy as the primary authority in our church—to that of committee meetings, policy books, and creeds. God's Inspired Writings are not the basis of the decisions which are made!

APPENDIX – 1 STATEMENT BY A GENERAL CONFERENCE WORKER (1983)

At the time, I contacted a close friend, whom I had known while I was attending the Adventist Seminary in Washington, D.C. from 1955 to 1958. I asked him if he would provide me with a statement of what he had observed and heard at that time and afterward. He was Ben Glanzer—who for years, before and after the 1950s doctrinal crisis, had been a staff member of the General Conference Ministerial Association. As an assistant in the preparation of *Ministry* magazine and continually conversing with friends in the GC, at the Review, and out in the field, Ben knew a lot of what transpired during those fateful years.

He stated: "Most did not have time to personally examine all those pa-

pers (*QD* prepress manuscripts). They just sent them back. His president handed the sheets to him to look over. 'I'm too busy for all this. See what you can make of it,' 'If you think that book is bad,—you should have seen the originals! But when I told him what was in it, he wouldn't do anything about it. He just sent them back as they were.'

"His reader (person correcting class papers for an Avondale College Bible teacher) leaked the news of what was in it to others, and it created a furor when it went around the campus.

"When those original copies came back to Anderson and Froom, a lot of toning down had to be made. But then the revised copies were sent over to the Review for typesetting into the book. But the book editors at the Review and Herald couldn't swallow it. . . . This is why the book is so mixed up. Part of it is heresy and part of it is okay.

"In his talk he [Martin] told several things that the Adventists were going to do differently now. . . . One of these was that Voice of Prophecy and Faith for Today would now be identifying themselves.

"R.A. Anderson told me personally that Froom didn't want to get into it. He backed down so we could agree with the Evangelicals. He [Martin] told Barnhouse that if he wrote one more article against Adventists 'without my okay, you can have my resignation.' Martin was more willing to talk to both sides than Barnhouse was.

"When they had those conferences, Martin was in the pilot's seat. . . . He is smart. Froom would say something in a conference, and Martin would quote from his [Froom's] books where he had said it differently.

"One of the reasons they sent copies of the manuscript out to the top leaders was to implicate them in the responsibility for the publication. For the fact was that nobody would take responsibility for it at all. . . . No one would take the responsibility for writing it! To this day, few people have any idea who really wrote it.

"You ought to read the R.A. Anderson letter to Grieve in Australia. . . .

Anderson wrote him back and said, 'Yes, we are trying to change the doctrines, but we want to take it to the ministry before we go to the people with it.'

"Andreasen was living in the Loma Linda area at the time, retired. The brethren cut off his sustentation for opposing that book. . The poor guy asked if they [welfare office] would let him get on welfare. They asked him, 'Aren't you an Adventist minister?'. . 'Yes, but they cut me off,' he replied. So the welfare people got their lawyer to check what was going on, and pretty soon Andreasen was back on denominational sustentation again.

APPENDIX – 2 STATEMENT BY A SEMINARY STUDENT (1983)

From his personal experience, the present writer (Vance Ferrell) prepared the following statement in early 1983.

"I was at the Seminary from June 1955 to June 1958. Nearly all of the eighteen-month Evangelical Conferences (March 1955-August 1956) occurred in the General Conference building, next door to the Seminary. . Throughout nearly all that time, I was in attendance at the Seminary.

"My major field throughout my Seminary work was in Systematic Theology, and with this focus I had the opportunity to be well-aware of what was being taught.

"In the late winter of 1955-1956, I was hired by the General Conference to work as a janitor in the General Conference Building. . The work assignment was night janitor and watchman.

"Each night janitor was assigned a different floor (1st, 2nd, and 3rd), and my first assignment was to arrive at 5 p.m., closing time, and rotate on different floors so the other men could have a night off. In this way, week by week, I had opportunity to meet and talk with workers who remained over after hours.

"During that first assignment, I worked alone on all of the floors and cleaned all of the rooms. . "Later, my assignment was changed, and I was

placed as full-time janitor on the second floor.

"I was decidedly impressed with the fact that a very few men directed the activities of the entire building. .

"Looking back on it now, I consider it providential that I was later given charge, night after night, of the second floor. .

"This particular room was the office of LeRoy Edwin Froom. . But for months, I would find stacks of stapled 8½ x 11 sheets. These stacks changed very frequently. "I was looking at the prototypes of single chapters of *Questions on Doctrine*. . made this all 1 par

"There were no stacks of QD papers in anyone else's office in the General Conference. . I had been told that Elder Froom did his actual writing and research work at his residence in the Takoma Park area. . In the spring of 1956, the full impact of the Martin-Barnhouse conferences was beginning to be felt. In the classrooms of the Theological Seminary, although there was some comment and disputation about the nature of Christ, it was much less noticeable than the concern about the 'finished atonement' and the Spirit of Prophecy relationship to our doctrinal beliefs. .

"It was quite obvious that the Seminary faculty had been carefully briefed by somebody that spring in the new view. .

"At exactly the same time that the finished atonement began to be presented, we began to be summarily told that Ellen White had nothing to do, in any way, with the formation or development of Seventh-day Adventist doctrines. . Far more vigorously than anyone else in the classes, I protested at this innovation.

"Her mind was locked out to an understanding of doctrines until all of the men in attendance at those "Sabbath Conferences" were fully in harmony and settled on each and every doctrinal point. .

"Her mind was locked so that the brethren would have confidence in knowing that what she then gave them in answer to their confusion was direct light from God, rather than from

her own thinking. . At this point, she would be taken off in vision—and give them the correct interpretation of the matter being discussed. This happened time after time. —It was the God of heaven through the Spirit of Prophecy that either gave us our doctrines or confirmed that they were the correct ones. .

"There was also some talk about obedience to the Law of God as being only 'the fruit of salvation already received,' . But our salvation is not assured at conversion, and salvation is not imparted to us irrespective of obedience to the written will of God.

"There was one evening that I shall never forget. Here is the story:

"[I was cleaning Elder Froom's office] when I noticed a letter resting open and neatly placed, squarely in the center of what was always an otherwise barren desktop. . But it seemed that I should stop just then and read that one sheet of paper.

"A girl had fairly recently accepted the Adventist message and had been baptized. Her father and mother, upon learning of this, were deeply upset. In reaction, they wrote to a well-known defender of Evangelical Protestantism, Dr. Donald Grey Barnhouse. . They told him of the terrible thing that was happening to their daughter and then pled with him for help. .

"Dr. Barnhouse wrote them a letter in reply. . He then told the girl's parents that he and Dr. Martin were working to bring Seventh-day Adventists into harmony with Evangelical Protestantism—by actually changing their doctrines. And he encouraged the couple with the assurance that he and Mr. Martin were succeeding. .

"They then showed Barnhouse's letter to their daughter, hoping that it would convince her to come back to the church of her parents. . Greatly upset, she took Barnhouse's letter to church and showed it to her Adventist pastor. . As a result, this letter—that I had in hand telling about all this—was sent from a denominational worker addressed to Elder L.E. Froom. .

"Enclosed with that first letter was the original typewritten letter which Barnhouse had sent to the girl's par-

ents. I read that letter also. . The Barnhouse letter had been neatly placed below the cover letter on the desk .

"Then, when I picked up the single-page letter by Barnhouse, I noticed that still another typed letter was directly beneath that one. . Written and signed by Froom, this third letter was addressed to Barnhouse. .

"He [Froom] had written this letter to try to obtain some renewed confidence from Barnhouse that everything was all right. .

" 'You have not replied to certain things I have asked. And there are problems that I am hearing of. I have never had reason to question your motives. But the fact that you do not reply is causing me to wonder.' .

"For the two letters revealed a primary reason why Martin and Barnhouse were involved in the conferences. Their concern was not merely to write a book; Martin could have tended to that very well without embroiling Barnhouse and several top Adventist leaders in discussions that lasted over two years. *Their objective was to convert an entire church!* .

"If Froom had fully been a party to what they were trying to do, I would not expect him to pen such a letter in reply.

"I recall very distinctly—for it came almost as a shock to my mind—that it was not over a week after reading this letter, that I sat in the chapel at the Seminary [in a talk by Elder Froom]. Froom stated 'In all the time that I have known Dr. Barnhouse, I have never had reason to doubt his motives.' .

I shall never forget what I have just told you. . In the providence of God, those letters were lying on that table that night. And, truly, I do not think I should keep quiet about it now, so many years later. .

"It was a revelation to hear Mr. Martin in person. When he spoke, the words came out as overpowering bullets. .

"Significantly, his text was Acts 17:23. With powerful rhetoric he told the audience that morning about the Athenians who were ignorantly wor-

shipping an unknown God. . . There, Martin said, the words were engraved, 'To the Unknown God.' 'Him whom ye worship ignorantly; Him declare I unto you!' And he went into a decisive presentation of salvation by grace alone. . .

"The Walter Martin of the mid-fifties that molded the course of those Evangelical Conferences was a powerfully persuasive and forceful individual. While urging 'unity,' he demanded conformity. . .

"This was the man who led out in the conferences with Seventh-day Adventist leaders, from the spring of 1955 to the summer of 1956. This was the man that *Questions on Doctrine* was written to please."

APPENDIX – 3 DOCTRINAL ERRORS IN *QD* AND *SDAB*

The Human Nature of Christ—

When Christ came to earth, He took our fallen human nature. It is a continual marvel to the present writer that the Spirit of Prophecy would contain so many accurate statements on the human nature of Christ; yet the controversy over this topic did not begin until decades after Mrs White's death. Two incontrovertible quotations:

"Jesus accepted humanity when the race had been weakened by four thousand years of sin. . . He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

"Satan had pointed to Adam's sin as proof that God's law was unjust and could not be obeyed. 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.

"Many claim that it was impossible for Christ to be overcome by temptation. . . If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity,

with all its liabilities. He took the nature of man, with the possibility of yielding to temptation."

"He is our example and, by faith in Him, we too are to overcome on every point and be overcomers."

Bold? Why does the new theology—and the Evangelicals—seek to deny this truth? Because they want to theologize the fact that they want to remain in their sins till they die.

As they do on several other doctrines, both truth and error are to be found in *QD* and *SDAB* in regard to the human nature which Christ took when He came to earth. . . We should protest the inclusion of any error amid truth in official Adventist doctrinal books.

Erroneous statements in *QD*: "Although born in the flesh, He [Christ] was nevertheless God, and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam. He was 'without sin,' not only in His outward conduct, but in His very nature."

"But though sinless in His life and in His nature . . ."

"It could hardly be construed. . . that Jesus was diseased or that He experienced the frailties to which our fallen human nature is heir. But He did *bear* all this. Could it not be that He bore this vicariously

"These weaknesses, frailties, infirmities, failings are things which we, with our sinful, fallen natures, have to bear. To us they are natural, inherent, but when He bore them, He took them not as something innately His. . . He bore them in His perfect, sinless nature. Christ bore all this vicariously. "All that Jesus took . . . all was taken and borne vicariously. . ."

The human nature of Christ according to *SDAB*:

" . . . but He was free from hereditary corruption." According to that statement, Jesus took our hereditary physical weakness, but not our hereditary moral weaknesses. He did not thus fully take our fallen nature.

"He took the nature of man in its fallen state . . . not its sinfulness."

Such contradictory statements in a single sentence are possible be-

cause of the highly doctored attention these books received during the editing process.

The Atonement—"The atonement was finished at the cross" is the teaching of those chapters in *QD* which deal with the atonement.

"Only believe and you are saved," is their cry. The truth is that if we will not actively cooperate in trustful, day-by-day reliance on Christ—with God in His work for our salvation—we will not be saved.

"Most decidedly the all-sufficient atoning sacrifice of Jesus our Lord was offered and completed on the cross." Originally, the word was "atonement." But editors changed it to "atoning sacrifice." Nowhere in *QD* will you find the word, "atonement," applied to anything done after the cross.

"We believe that the atonement provides an all-sufficient, perfect, substitutionary sacrifice for sin, . . . fulfills every requirement [for salvation] "When, therefore, one hears an Adventist say, or reads in Adventist literature—even in the writings of Ellen G. White—that Christ is making atonement now, it should be understood that we mean simply that Christ is now making application of the benefits of the sacrificial atonement He made on the cross."

"This sacrifice [on Calvary] was completely efficacious. It provided complete atonement for all mankind."

"But it was not with the hope of obtaining something for us at that time, or at some future time. No! He had already obtained it for us on the cross."

QD repeatedly uses the phrase, "atoning sacrifice"; this is always in the sense that Christ's death on Calvary was the only atonement while its "benefits" were merely applied thereafter. What are the "benefits"? Forgiveness alone.

The 1988 doctrinal sequel, *SDAB*, presents the same fundamental error: The atonement was finished at the cross:

"His cry 'It is finished' marked the completion of His mission."

"The atonement, or reconciliation,

was completed on the cross . . . the penitent believer can trust in this finished work."

"The mediatorial ministry of the resurrected Christ has the twofold objective of forgiving and clothing . . . (Calvary's 'It is finished' marked the completion)."

The fact remains that, in this official Adventist doctrinal book, the error is there and predominantly so. The Spirit of Prophecy tells us that Satan works most effectively when he can mingle truth with error. The sleeping giant in both doctrinal books is the lack of any necessity for active obedience on the part of the Christian.

George Knight, in his notes in the reprinted *QD* [the 2003 annotated edition of *QD*] repeatedly declares that *QD* teaches our correct position on the atonement. But the time bomb in the atonement chapters involves the lack of required obedience. Nearly every fact about the heavenly Sanctuary, as given in chapters 23-24, and 28 of *The Great Controversy* (pp 409-432, 479-491) is totally missing from *QD*! That is because those details directly lead to enabled obedience on our part.

There is nothing in *QD* about power to obey being provided by Jesus to His followers! It is all forgiveness, forgiveness, forgiveness!

The Evangelical Conferences and the resultant book, *QD*, was one of the two primary channels where our present doctrinal apostasy originated. The other primary channel is explained in my book, *Broken Blueprint*.

In the midst of more than two dozen passages in *QD* which speak about forgiveness, I found only one which gave the right message. For the most accurate and complete research study on the atonement and the heavenly Sanctuary, which you can find anywhere, read *The Great Controversy*, chapters 23, 24 and 28.

The Two Apartment Sanctuary in Heaven—The concept of an actual two-apartment Sanctuary in heaven is especially disliked by the new theology. They prefer to view Christ as entering a single place, the

Most Holy Place (which they consider to be heaven itself), and doing nothing thereafter.

There is little or no mention of the two apartments in *QD*; and there is almost nothing about a structure in heaven. In the sequel doctrinal book, *SDAB*, the emphasis is also on forgiveness. There is not one word about overcoming power to resist and conquer sin in this book.

The Investigative Judgment—

QD contains no reference to any atoning work in this investigative judgment. . . The two “apartments” of the earthly tabernacle only refer to two “phases” of Christ’s work in heaven, not to two apartments:

QD: “This priestly ministry of our Lord, we believe, climaxes in a work of judgment. . . He does not minister in ‘places made with hands’ . . . two types of ministry carried out in the ancient sanctuary—first, that of reconciliation in the holy place and, second, that of judgment in the most holy—illustrate very graphically the two phases of our Lord’s ministry as High Priest.” . . . the concluding phase of that ministry, which we understand to be a work of judgment. . . a day of judgment. . . a work of judgment.”

We fully agree that the investigative judgment is concerned with a work of judgment—but it is also a time for the people of God on earth to put away their sins, so they can pass that judgment! This concept is totally ignored in *QD*.

As far as Froom was concerned, Calvary did it all; nothing was to follow except forgiveness. As he explained it, improperly translating *hagia*, Jesus entered both holy places in A.D. 31, and everything afterward was mercy and forgiveness. “Jesus . . . entered the ‘holy places,’ . . . But it was not with the hope of obtaining something for us at that time [after He entered the Sanctuary], or at some future time. No! He had already obtained it for us on the cross”.

QD: “The atonement [on Calvary] provides an all-sufficient, perfect, substitutionary sacrifice for sin, which completely satisfies the justice of God and fulfills every requirement,

so that mercy, grace, and forgiveness can be freely extended to the repentant sinner, without compromising the holiness of God or jeopardizing the equity of His rule.”

According to it [the above statement], God can take sinners to heaven, without jeopardizing His government! All that is needed is repentance and forgiveness.

QD: “In order to be saved, there must be individual forgiveness!

“By means of the daily morning and evening sacrifices, they [Israelites] could know their sins were forgiven.

“The individual sinner had absolutely nothing to do. They were offered on his behalf, whether he sought their benefits or not.”

Not one word was mentioned [in *QD*] about the fact that God’s people needed to put away those sins from their lives so they could be blotted out! As Froom presents it, the sins eliminated from the universe will be forgiven sins, but not put away sins.

The new theology teaches that the investigative judgment of Daniel 8:14 is only concerned with judging the little horn. Although this error was not in *QD*, George Knight inserts it into his notes in the newly reprinted edition:

“The ‘cleansing’ or judgment of Daniel 8:14 is contextually related to the little horn rather than to God’s people.”

As far as the new theology is concerned, the investigative judgment is only some “pre-Advent judgment” that concerns the little horn power. It is not an investigation into the lives or obedience of the people of God. We find the same definition of the investigative judgment as providing no atonement, but solely a work of judgment on the little horn (in the sequel book, *SDAB*).

“Daniel’s visions point to a pre-Advent judgment in which God will secure a verdict of condemnation upon the little horn.”

“The judgment brings condemnation upon the apostate little horn power, it is ‘made in favor of the saints of the Most High.”

Sanctification—In the new Book

[*SDAB*], sanctification is wrought out in us by the “grace” of Christ, apart from any obedience on our part.

“Many wrongly believe that their standing before God depends upon their good or bad deeds. . .

“Neither justification nor sanctification is the result of meritorious works.”

On page 123 the reader is taught that when the sinner first comes to Christ, he is instantly sanctified and redeemed (saved). After that, there follows two additional “sanctifications.”

“The three phases of sanctification the Bible presents are: (1) an accomplished act in the believer’s past; (2) a process in the believer’s present experience; (3) and the final result that the believer experiences at Christ’s return . . . at the moment of justification the believer is also sanctified . . . He or she becomes a ‘saint.’ At that point the new believer is redeemed . . . and fully belongs to God.”

This “accomplished act” of sanctification in the believer’s past is declared to be instantaneous and accompanies redemption at the moment when he first came to God. But such a concept of instantaneous, completed sanctification is foreign to our Bible-Spirit of Prophecy teachings. 2nd type??-pg 206

The third type of sanctification is as imaginary as was the first: Gulley tells us that we receive some new infilling of “sanctification” when Jesus returns. The truth is that, at the Second Advent of Christ, the faithful are translated; they are not sanctified! The basic error here is that we were saved at conversion and afterward we just cruise along in present “sanctification.”

Obedience—Modern apostate Protestant theology teaches that we are not supposed to obey God’s law (because Christ obeys it for us), we cannot obey God’s law (because we are bound in Original Sin), and He does not want us to try to obey His law (because the law has been done away with). Obedience is simply “fruit” that will grow by itself.

QD: “We are saved by grace

alone.” “But having been saved . . . requirements of the law are fulfilled.” “Doing right, complying with God’s commandments, meeting any or all of the conditions . . . has never saved a soul.”

There is not one word in *QD* about striving against temptation and putting away sin. The sequel doctrinal book (*SDAB*) also downgrades the importance of the soul’s personal battles against temptations without and sins within. When only half is said, it becomes a half-truth.

“Salvation is a gift.” “God has liberated His people from the penalty and curse of sin.”

“Christians do not keep the law to obtain salvation—Those who try to do so will only find a deeper en-



(This message is going around the world. Moscow above.)

slavement to sin.”

The new theology only considers obedience to be a result of salvation already received, with no causal relationship. The new theology always places salvation first in point of time (at the moment of conversion) and good works, if they occur at all, as something incidental which might follow. But do not concern yourself whether it occurs or not.

Perfection—Perfection of character is perfect obedience to the law of God. That is the goal we are continually to strive for.

The definition of perfection which you will find among the modernists is merely maturity of personality. No mention is made about the necessity of obedience to the law of God.

SDAB: “In the New Testament perfect often describes mature persons . . . of their spiritual, mental, and physical powers.”

“The Holy Spirit brings . . . By faith . . . Perfection is a gift”

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We quite agree that none can have perfection apart from Christ; but perfection is not something that is handed to us as a gift, apart from any effort on our own other than acceptance.

Salvation—The new theology teaches that salvation comes automatically at conversion. The reader [of the following paragraph from *SDAB*] is instructed that salvation has two phases: first, salvation at the cross; and, second, salvation when Jesus returns all the time between those two events, professed Christians would be fully saved. The author is trying to explain away the Scriptural truth that our salvation is yet future.

"The scriptural view that in one sense adoption and redemption—or salvation—have 'already' been accomplished and that, in another sense, they have not yet been accomplished has confused some. A study of the full scope of Christ's work as Saviour provides the answer. [An Adventist Seminary teacher is now quoted:] 'Paul related our present salvation to the first coming of Christ. In the historic cross, resurrection, and heavenly ministry of Christ our justification and sanctification are secured once and for all. Our future salvation, the glorification of our bodies, Paul related, however, to the second coming of Christ.

"Paul can say simultaneously . . . present salvation . . . future salvation." Preterism [past fulfillment] and Futurism [future fulfillment] were theological concepts invented by two Jesuits. The new theology teaches a

combination of preterism and futurism in regards to salvation. It teaches that your soul was saved long ago at a "finished atonement" at the cross. You now need only accept it. Your mind and body will remain locked into cherished sins until the Second Advent when they will miraculously be removed. All we need do now is to let the Holy Spirit automatically work in our lives, with no effort or resistance of sin on our part.

"The Holy Spirit brings the 'It is finished' of Calvary within, applying the only experience of God's acceptance of humanity to us. This 'It is finished' of the cross calls in question all other human attempts . . ."

According to the above paragraph, man need not seek, through faith in Christ, to obey any of God's commandments. Any efforts to do so are totally unnecessary

APPENDIX – 4 DOCTRINAL ERRORS IN GULLEY'S QUARTERLY AND BOOK

Abbreviations: COS = Norman Gulley's 1982 book, *Christ Our Substitute* / 3SSQ = The Senior Sabbath School Quarterly for the Third Quarter, 1983, authored by Norman Gulley, the primary author of the 1988 General Conference doctrinal book, *Seventh-day Adventists Believe*. Although it seems incredible that this would be done, it was Norman Gulley who was selected to be the one to write the original draft of *Seventh-day Adventists Believe*.

Gulley On the Nature of Christ—"Christ took the spiritual nature of man before the Fall, and the physical nature of man after the Fall."

"Any idea that He became exactly like us in birth, including fallen hu-

man nature, receiving the results of heredity—calls in question His substitution."

Christ saved us by His divine nature alone, which perfected His human nature!

"Jesus didn't come because He needed a perfect humanity. His divinity was enough."

So, according to the above statements, Christ took two types of human natures and saved us because of His divinity quite apart from His humanity. And, on top of that, he tacks on Original Sin as our lot in life: "We do not have to do anything wrong to become sinners. We are born that way."

Gulley On the Atonement—"It is finished" blazes across the heavens, reaching both backward and forward in history . . . his [man's] salvation was finished on crucifixion Friday."

Near the back of COS, he describes a hypothetical conversation between a questioning student and "Bob" who replies:

"[Q] 'Does He [Christ] need now to add to what He accomplished here? Is the "it is finished" of Calvary only a qualified [inaccurate] fact?'"

"[A] ' "It is finished" really means the end of both the [great] controversy and man's salvation' [Q] 'So Christ's postresurrection ministry doesn't add anything to the cross, as if it were insufficient?' [A] Bob smiled, 'No.'"

So, according to Gulley, Christ's work in the heavenly Sanctuary is useless.

Gulley On the Two-Apartment Sanctuary—Gulley puts the following words into the mouth of his student: "The Sanctuary imagery is helpful . . . understand exactly what



the Sanctuary there is—whether heaven itself or something symbolized by the earthly pattern.'

Although Ellen White provides a specific description, the student is said to not be able to figure it out! Read *The Great Controversy*, ch. 23.

Gulley On Obedience—"Christ has paid our debt without any work or action on our part." "reach out by faith and accept it." "our part in obtaining it is to accept redemption." "works do not make . . . Righteousness and salvation are Christ's free gifts."

Gulley On the Investigative Judgment—Gulley portrays his "student's" responses: "I rebel when I think of it." 'Why a judgment after all these evidences of love?' He wrung his hands nervously. 'I hate this judgment idea! This dagger forever hanging over us!'

"Bob" answers: "The pre-Advent inspection is to see whether those called have also accepted the free gift . . . For it is not our works that get us through the inspection, but His . . . the pre-Advent judgment primarily concerns itself with our acceptance of Christ's substitutionary life (and death), rather than mainly with our life."

The reader of this very condensed version of the book *Our Evangelical Earthquake* is encouraged to obtain a copy or a boxful of the original with its complete discussion and documentation. Contact: Harvestime Books, Altamont, TN 37301, 931-692-2777