2008

Adventist Views on Inspiration

Alberto R. Timm
The last half of the 20th century provided a continuation of the debate in the Adventist Church over the nature of inspiration.

A significant number of publications came out during the 1950s uplifting the reliability of the Bible and the writings of Ellen G. White. Of the books dealing with Ellen White, Francis D. Nichol’s Ellen G. White and Her Critics (1951) was the most outstanding. In this 702-page volume, Nichol responded to almost all charges raised against Ellen White since the days of Canright. It was also during the 1950s that a group of Seventh-day Adventist scholars combined their efforts to produce a Seventh-day Adventist Bible Commentary (1953-1957). With the help of such groups as the Committee on Bible Chronology and the Committee on Problems in Bible Translations, the commentary integrated in a single project the views of its various contributors. It was stated that while rejecting the position that “the writers of Scripture wrote under verbal dictation by the Holy Spirit,” the commentary was carried out under the assumption that the writers of Scripture “spoke and wrote according to their own individualities and characteristics, as is indicated by the varied styles of writing that they display, but free of

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The first edition of the Seventh-day Adventist Encyclopedia (1966) came off the press with a specific entry on the “Inspiration of Scripture.” After quoting the statement on the “Holy Scriptures” of the Fundamental Beliefs that had been officially accepted since 1931, the entry stated that Seventh-day Adventists “do not believe in verbal inspiration, according to the usual meaning of the term, but in what may properly be called thought inspiration.”

In the mid-1950s, Carl W. Daggy completed his M.A. in which he explicitly suggested that Seventh-day Adventists were not in full agreement with the Fundamentalist view of inspiration. According to Daggy, “Fundamentalists and Seventh-day Adventists are in agreement that the Bible is the Christian’s sole unerring rule of faith and practice. They sharply disagree, however, on the question of verbal inspiration. The Fundamentalists generally take the position that the words of Scriptures, as such, were inspired by God. Seventh-day Adventists, on the other hand, believe that inspiration functioned in the minds of the Bible writers, but that their choice of words was their own. At the same time, they insist that this choice was guarded so that the writers did not express error.”

In 1957, the book Questions on Doctrine came out affirming that Seventh-day Adventists believed that the Bible “not merely contains the word of God, but is the word of God.”

In the following year (1958) Ellen White’s Selected Messages, Book 1, came off the press with an insightful section compiled from the author’s writings on inspiration.

Although Seventh-day Adventists had traditionally held the propositional view of revelation, a perceivable move toward the encounter view of revelation was taken by Frederick E. J. Harder in his 506-page Ph.D. dissertation, “Revelation, a Source of Knowledge as Conceived by Ellen G. White,” defended in 1960 at New York University. In this dissertation, Harder studied Ellen G. White’s concept of revelation in the light of Thomas Aquinas, John Calvin, Friedrich Schleiermacher, Augustus Strong, and Emil Brunner.

In interpreting Ellen White’s concept of revelation, Harder suggested that “White agreed with Brunner’s emphasis on the personal content of revelation—that it consists in an ‘I-Thou’ relationship in which God communicates Himself to man. She did not share Brunner’s hesitancy to accept the revelation of specific truths, for these, she believed, contribute to the ultimate reconciliation between man and God.”

While acknowledging that Ellen White recognized the communication of specific truths in the process of revelation, Harder did not emphasize her understanding of that communication as an actual impartation of propositional truths. Although “the line between the natural and the supernatural is almost nonexistent so far as the attainment of knowledge is concerned,” there is still a need for the Word of God because that Word was “communicated by methods less subject to the distortions of sin” than in natural revelation.

In regard to the inspiration of Scripture, Harder stated that for Ellen White “inspiration reveals thought, but it does not set the mold for its form of expression.” Harder recognized, however, that for Ellen White the Bible was “a correct record” of biography and history because (1) “the scribes wrote under direction of the Holy Spirit,” and (2) “this influence counteracted the human biases which cause biographers to gloss over many derogatory facts about their heroes and thus present only a partial truth.”

Inasmuch as both science and the Bible have the same author, there can be no conflict between them when they are rightly understood.” Varieties of “styles and subject matters” are seen by Ellen White as “a strength rather than weakness,” because they provide “varying phases” to the many aspects of truth “which would not be presented in a toughly uniform work.”

Another slight move toward encounter revelation was taken by Jack W. Provonsha, professor of Christian Ethics at Loma Linda University, in his article “Revelation and Inspiration,” published in 1964 in the Andrews University Seminary Studies. In this article, Provonsha spoke of encounter revelation in a much friendlier way than previous traditional Seventh-day Adventists. The overall tenor of the article seemed even to suggest a certain via-media position between the propositional concept of revelation and the encounter revelation theory.

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Also in 1966, Arthur L. White, secretary of the Ellen G. White Estate and grandson of Ellen White, presented a lecture at Andrews University under the title “Toward a Factual Concept of Inspiration” (published in 1973). In that lecture, he stated that “Seventh-day Adventists are uniquely fortunate in approaching the question of the inspiration of the prophets. We are not left to find our way, drawing all our conclusions from writings of two thousand years or more ago that have come down to us through varied transcriptions and translations. With us it is an almost contemporary matter, for we have had a prophet in our midst. It is generally granted by the careful student of her works that the experience of Ellen G. White was not different from that of the prophets of old.”

Arthur White also said that “Ellen G. White’s statements concerning the Bible and her work indicate that the concept of verbal inspiration is without support in either the Bible writers’ or her own word.” He declared also that while “the Scriptures provide an infallible revelation,” “the language used in imparting it to mankind is not infallible.” He admitted the existence of factual discrepancies in “details of minor consequence.”

The Sabbath school lesson for October 11, 1969, stated, however, that not only “the actual impartation of the divine revelation of truth came to the prophet under the Spirit’s guidance and control” (cf. Num. 12:6; Hosea 12:10; Rev. 1:10, 11), but also that “the communication to the people of the light received by the prophet, was also directed by the Holy Spirit” (cf. 2 Peter 1:21; Rev. 1:2, 11).

Aware of the new critical trends that were slowly leading Seventh-day Adventism into a crisis on inspiration, Edward Heppenstall, professor of systematic theology at the Seventh-day Adventist Theological Seminary, Andrews University, pointed out in Ministry magazine for July 1970 that Seventh-day Adventists had simply aligned themselves “with the evangelical or traditional position,” without having a “clearly defined and developed doctrine of revelation and inspiration.”

After blaming the encounter theory of revelation for confusing revelation with regeneration, Heppenstall affirmed that “God’s communication is addressed to the mind of man in rational concepts and verbal propositions.” “By inspiration,” according to Heppenstall, “God kept the Bible writers within the conceptual truths of His revelation,” so that “both the writers and the message were God directed” (cf. 2 Tim. 3:16, 17). Heppenstall affirmed also that Scripture is “without error in what it teaches, in the historical facts basic to the truths they are intended to unfold,” but not necessarily in “the accuracy of words per se.”

Thus, the years 1950 to 1970 saw the emergence of some moves toward encounter revelation and a thought view of inspiration that was largely informed by a particular understanding of Ellen White’s phenomena. Not until the 1970s and early 1980s, however, did these trends reach their climactic expression.


While conflicting views of inspiration had been previously nurtured within Seventh-day Adventism, it was in the early 1970s that Seventh-day Adventist scholars became more controversially divided on this particular doctrine. The main forums to foster those discussions were the Association of Adventist Forums (officially established in the fall of 1967) and its Spectrum magazine (first issued in the winter of 1969).

As a non-official church publication, Spectrum assumed a revisionist-critical stand, which would eventually be denounced by Neal C. Wilson, General Conference president, at the 1984 Annual Council of the General Conference. Several articles advocating encounter revelation and the use of the historical-critical method came out in Spectrum, setting the agenda for many discussions on inspiration during the period 1970-1991.

Encounter Revelation. The theory of encounter revelation was a neo-orthodox reaction to the traditional concept of propositional revelation. It perceives revelation as a subjective personal divine-human encounter rather than as an objective communication of propositional truth. The Bible is, therefore, reduced to a mere human testimony of that encounter.

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The Historical-Critical Method. The historical-critical method is a method of literary analysis used to study documents from the perspective of their indebtedness to the particular socio-cultural milieu in which they were produced. The method grew out of the Enlightenment assumption (or basic presupposition) that history can be understood without taking into consideration supernatural intervention.

The question whether the method is adequate for the study of “inspired” writings divided Seventh-day Adventist scholars eventually into three major groups: (1) Those who accept the method with its basic presupposition; (2) those who believe that a modified version of the method can be used apart from its basic presupposition; and (3) those who hold that the method is unacceptable because it cannot be isolated from its basic presupposition.

The existence of so-called “modified” versions of the classical historical-critical method would require a much more detailed study to identify particular understandings of the method by different Seventh-day Adventist scholars. However, no classification of such variant understandings are provided in the present article beyond the endeavor of pointing out a few Seventh-day Adventist studies that attempt to foster the use of the method and criticisms of those attempts.

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tament at the same university. In that article, Branson and Weiss challenged Seventh-day Adventists scholars to study Ellen White’s writings with a four-step historical-critical hermeneutics, intended (1) “to discover the nature of Mrs. White’s relationship to other authors,” (2) “to recover the social and intellectual milieu in which she lived and wrote,” (3) “to give close attention to the development of Ellen White’s writings within her own lifetime, and also to the development of the church,” and (4) “to apply in our day the words she spoke in her day.”

Such hermeneutics set the trend for several historical-critical studies that came out during this period (1970-1991) charging Ellen White with historical errors, plagiarism, psychological trances, and theological pitfalls.

In the fall of 1979, Benjamin McArthur, professor of American history at Southern Missionary College, pointed out in his Spectrum article, “Where Are Historians Taking the Church?” that Seventh-day Adventism was “witnessing the first great age of Adventist historical revisionism.” McArthur explained that the new generation of Seventh-day Adventist revisionists worked under the common presupposition that “the cultural milieu in which Ellen White lived and worked to a large degree shaped her writings on history, prophecy, health and, by implication, every other topic she discussed.” As a result, “the nature of her inspiration” and “her authority in the church” were at issue.

McArthur explained that since “orthodox belief and critical historical judgment are incompatible,” “the problem is not that the Adventist historian lacks faith in God’s providential leading, but that there is no way for him to include it in historical explanation.” Thus, the use of the historical-critical method led Seventh-day Adventist revisionists not only to deal with Ellen White’s writings as “historically conditioned” but also to a large extent to give up the Great Controversy theme as a philosophy of history.

In March 1980, Donald McAdams, president of Southwestern Adventist College, published an article in Spectrum under the explanatory title “Shifting Views of Inspiration: Ellen G. White Studies in the 1970s.” In that article, McAdams explained how critical studies of Ellen White during the 1970s tried to show that her works were “not entirely original” (because she “copied from other sources”) and were “not infallible” (because she “made statements that were not correct”).

The use of the historical-critical method was also encouraged in regard to the study of Scripture. Of special significance was the section entitled “Ways to Read the Bible” of the December 1982 issue of Spectrum magazine. There, John C. Brunt, professor of New Testament at Walla Walla College, argued that the use of the historical-critical method does not necessarily lead to “liberal conclusions.” Brunt further suggested that “virtually all Adventist exegetes [sic] of Scripture do use historical-critical methodology, even if they are not willing to use the term. The historical-critical method deserves a place in the armamentarium of Adventists who are serious about understanding their Bibles.”

Larry G. Herr, then professor of Old Testament in the seminary of the Far Eastern Division in the Philippines, argued in the same line that “the ‘historical-critical’ method of Bible study, used properly, can be a valid and powerful tool for Seventh-day Adventists.”

Meanwhile, some of the most significant Seventh-day Adventist criticisms of the historical-critical method were penned by E. Edward Zinke and Gerhard F. Hasel. During the 1970s, Zinke, then research assistant and assistant secretary of the Biblical Research Committee of the General Conference, came out with several articles on the subject.

Zinke stated that “method in theology must not be determined by an a priori consideration of the nature of man, of the universe, or of any aspect of these two. Rather, method must be determined totally by Scripture itself. The method by which Scripture is studied must not be the same as that applied to human literature.”
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Concerns about the use of the historical-critical method by Seventh-day Adventist scholars also led the 1986 Annual Council of the General Conference, which convened in Rio de Janeiro, to vote a document on “Methods of Bible Study.” In this official document, Adventist Bible students were urged “to avoid relying on the use of the presuppositions and the resultant deductions associated with the historical-critical method.” The use of the historical-critical method was also criticized in several articles by Gerhard F. Hasel, Leon I. Mashchak, Richard M. Davidson, and Mario Veloso.

Further Developments. Since 1970, a significant variety of definitions of inspiration have been proposed in Seventh-day Adventist circles. Those definitions have oscillated between attempts to accommodate apparent “disparities” of inspired writings and concerns of uplifting the infallibility of those writings against the challenges imposed by revisionist studies.

In 1972, Rene Noorbergen’s Ellen G. White: Prophet of Destiny described the prophetic ministry in strong terms. According to Noorbergen, a “true prophet” is not a psychic who performs with the aid of a mental or ‘spiritual’ crutch, but is someone who has no degree of freedom either in turning in or controlling the prophetic impulses or prophetic recall. These impulses are superimposed over the prophet’s conscious mind by a supernatural personal being, having absolute knowledge of both past and future, making no allowance for error or human miscalculation.

Also in 1972, Hans Heinz’ Glaubenslehren der Heiligen Schrift came out with a special chapter on “The Holy Scripture.” After rejecting the theory of verbal inspiration, Heinz defined inspiration as “a positive divine impact on the mind, will, and imagination of the author, who uses his means in order to write as God desires, whereby the author is under the guidance of God, which prevents error.”

Of special significance was the 1974 Bible Conference, which was summoned “to focus on the Bible as the foundation of Adventist faith and doctrine, and to study sound principles of hermeneutics.” The doctrine of inspiration was addressed in Raoul Dederen’s two papers, “Revelation, Inspiration, and Hermeneutics” and “Toward a Seventh-day Adventist Theology of Revelation-Inspiration.”

In the latter, Dederen defined inspiration as “the controlling influence that God exerts over the human instrument by whom His revelation is communicated. It has to do with the reception, by the prophet, of the divine revelation and the accuracy with which it is transmitted, whether in an oral or a written form. At the same time it gives the record of revelation its authority and validity for us.”

To this he added, “We can hardly believe that God, having performed the mighty acts and revealed their true meaning and import to the minds of prophets and apostles would leave the prophetic and apostolic ministry to take care of itself. The same Holy Spirit, we hold, who called them to share God’s knowledge and plans, also aided their ef-
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In 1980, Gerhard F. Hasel, professor of Old Testament and biblical theology at Andrews University, published his book *Understanding the Living Word of God*, in which he criticized the historical-critical method for its “totally immanent view of history on the horizontal level without any vertical, transcendent dimension.” Hasel not only charged that method with undermining the authority of the Scriptures, but also argued in favor of an approach to Scripture that could recognize its divine, supernatural element.

In 1985 the Biblical Research Institute published Hasel’s book, *Biblical Interpretation Today*, in which the author strongly criticized the historical-critical method for “disallowing divine, supernatural intervention in history.” Under the assumption that “the Bible must remain the master and the method the servant,” Hasel argued that in the study of Scripture “the method must always be subject to the judgment of Scripture.” Thus “the study of Scripture must follow a method that derives its philosophical conceptuality, its norms and procedures from Scripture itself.”

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Of special significance was the 1974 Bible Conference, which was summoned “to focus on the Bible as the foundation of Adventist faith and doctrine, and to study sound principles of hermeneutics.” The doctrine of inspiration was addressed in Raoul Dederen’s two papers, “Revelation, Inspiration, and Hermeneutics” and “Toward a Seventh-day Adventist Theology of Revelation-Inspiration.”

In the latter, Dederen defined inspiration as “the controlling influence that God exerts over the human instrument by whom His revelation is communicated. It has to do with the reception, by the prophet, of the divine revelation and the accuracy with which it is transmitted, whether in an oral or a written form. At the same time it gives the record of revelation its authority and validity for us.”

To this he added, “We can hardly believe that God, having performed the mighty acts and revealed their true meaning and import to the minds of prophets and apostles would leave the prophetic and apostolic ministry to take care of itself. The same Holy Spirit, we hold, who called them to share God’s knowledge and plans, also aided their ef-
forts to convey such a revelation to those to whom they ministered."40

Dederen also pointed out the existence of a tendency in certain circles “to caricature” as “some sort of a dictation theory” the position of those who believed that the Bible was “fully inspired” “in all its parts.” While recognizing that on “some occasions” God actually spoke and made just recorded the words (Gen. 22:15-18; Ex. 20:1-17), Dederen stated that “in the main” inspiration functioned in such a flexible way as to allow for “human personalities.”41

After quoting Ellen White’s classic statement, “It is not the words of the Bible that are inspired, but the men that were inspired” from Selected Messages, Book 1, page 21, Dederen raised the crucial question, “Since the thoughts rather than the words are inspired, shall we conclude that we are at liberty to treat the text of Scripture as being of little importance?” Answering the question, he explained that “some, in fact, do maintain that God suggested the thoughts and the general trend of His revelation, leaving the prophet free to express them in his own language, as he liked. Quite apart from the fact that ideas are not most usually transferred by means other than words, this scheme ignores the fact that if the thought communicated to a prophet is of the essence of a revelation, the form in which it is expressed is of prime significance. The exegetical study of the Scriptures in their original language would lose much of its meaning if God has not guided the prophet in the writing of his message.”42

In regard to Ellen White’s position on the matter, Dederen asserted that “Ellen White herself, who so clearly emphasizes that the thoughts rather than the words of a prophet are inspired, stipulates: ‘While I am writing out important matters, He is beside me helping me . . . and when I am puzzled for a fit word to express my thoughts, He brings it clearly and distinctly to my mind.’ ‘I tremble for fear,’ adds the servant of the Lord, ‘lest I shall belittle the great plan of salvation by cheap words . . . . Who is sufficient for these things?’ Everything points to the fact that God who imbued the prophets’ minds with thoughts and inspired them in the fulfillment of their task also watched over them in their attempts to express ‘infinite ideas’ and embody them in ‘finite vehicles’ of human language.”43

Such a view of inspiration “does not nullify,” according to Dederen, “the significant human authorship of the biblical writings. It simply affirms that the prophetic message as we find it in Scripture is the testimony of God.”44

In 1977, Dederen came out with an insert in Ministry, under the title “Ellen White’s Doctrine of Scripture.” While declaring that Ellen White did not support the views of verbal inspiration and inerrancy of the original autographs, Dederen explained that Ellen White’s concept of inspiration is that “the whole man is inspired, not just his words.”45

Meanwhile, Arthur White prepared two series of articles for the Review, trying to counteract some of the tensions unleashed by revisionist studies of Ellen White. The first series came out in early 1978, under the general title “Toward an Adventist Concept of Inspiration.” In this series, Arthur White suggested again that Seventh-day Adventists were in a better position to understand the modus operandi of inspiration, because they still had the autographs of a modern prophet (Ellen White), while those of the Bible were no longer available.

White admitted that while “the revelation of God’s will is authoritative and infallible,” “the language used in imparting it to mankind is human and hence is imperfect.”46 He saw the prophet as under the influence of the Spirit of God not only in receiving “his message through the visions” but also in bearing testimony. Despite certain occasions in which “the very words to be used are impressed upon his mind by the Spirit of God,” the influence of the Spirit does not lead the prophet to “the point of being mechanically controlled, or of being forced into a mold.”47

Arthur White began his second series, “The E. G. White Historical Writings” (summer of 1979), explaining in a euphemistic way that probably never before, since the death of Ellen White in 1915, had Seventh-day Adventists been so interested in the ‘sources’ for the Conflict of the Ages books in general, and The Great Controversy and The Desire of Ages in particular. He promised that this series of articles would lead the readers “some distance from the narrow concepts held by some of a mechanical, verbal inspiration according to which
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Every Adventist can improve the Bible by suggesting what the Lord meant to say or ought to have said.”50

The second document (far more influential than the first one) was the 1980 “Statement of Fundamental Beliefs,” officially accepted by the delegates of the worldwide Seventh-day Adventist Church at the 1980 General Conference session in Dallas, Texas. The new statement on the Scriptures (statement 1) of that document reads as follows: “The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God’s acts in history.”51

The new statement on the gift of prophecy (statement 17) affirmed the following: “One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord’s messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested.”52

Also published in 1980, Gerhard F. Hasel’s book Understanding the Living Word of God included a whole chapter on the inspiration of Scripture. In that chapter, Hasel argued that the witnesses of Peter (2 Peter 1:19-21) and Paul (2 Tim. 3:16) attest that “all Scripture is inspired by God.” “Having received the divine revelation, the human penman was inspired,” according to Hasel, “by the Holy Spirit to communicate these divine ideas and thoughts accurately and authoritatively in the language of men.” The divine authorship of Scripture was seen as the source for both “the unity of Scripture” and “the supreme authority of Scripture.”53

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Rejecting the theory of “degrees of inspiration (or revelation)” and “degrees of authority,” Coon stated that “Ellen G. White is best understood in the role of the literary but noncanonical prophets of the Bible.” Thus, though the writings of Ellen White have the same level of inspiration and authority as the Bible, they are not an “addition to the sacred canon of Scripture.”

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In addressing the subject of infallibility, Coon mentioned two theories: (1) The “strait-jacket” theory, in which true prophetic writings are regarded as “prevented from making any type of error,” and (2) the “intervention” theory, which holds that “if in his humanity a prophet of God errs, and the nature of that error is sufficiently serious to materially affect (a) the direction of God’s church, (b) the eternal destiny of one person, or (c) the purity of a doctrine, then (and only then) the Holy Spirit immediately moves the prophet to correct the error, so that no permanent damage is done.”

Taking his stand on the side of the “intervention” theory, Coon stated that “in inspired writings, ancient [the Bible] and modern [the writings of Ellen White], there are inconsequential errors of minor, insignificant detail.” He then listed a few examples of “errors” in the Bible and in the writings of Ellen White. Among the “errors” in Scripture he mentions: (1) the allusion to Jeremiah (instead of Zechariah) as the author of the quotation found in Matthew 27:9 and 10 (cf. Zech. 11:12, 13); and (2) the different wordings of the inscription placed at the top of the cross (cf. Matt. 27:37; Mark 15:26; Luke 23:38; John 19:19). The “errors” of Ellen White are seen as including (1) a reference to the Paradise Valley Sanitarium as having 40 rooms (instead of 38); and (2) a mentioning of the apostle Peter (instead of Paul) as the author of the saying, “the love of Christ constraineth us” (2 Cor. 5:14).

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Noteworthy also are a few theses and dissertations defended at the Seventh-day Adventist Theological Seminary at Andrews University during the late 1980s and early 1990s. Among them is “Issues in Biblical Inspiration: Sanday and Warfield” (1987) by Peter van Bemmelen, which provided some insights on the relationship between the claims and the phenomena of Scripture: “Once Scripture is accepted as the only legitimate starting-point and source of reference in our quest, we must face up to the question whether the effort to establish the doctrine of inspiration by letting the Bible speak for itself should proceed primarily from the multifarious phenomena of the content and structure of Scripture or whether it should start from the explicit assertions of the Biblical writers or whether both should receive equal standing. It is evident that the decision we take at this junction is crucial. We suggest in view of considerations presented earlier that the inherent logic of the principle to let Scripture speak for itself requires that the teachings (or assertions, claims, or whatever other terms may be used) should be given priority over the phenomena. We use advisedly the word priority, for the phenomena cannot and should not be ignored. Whatever conclusions may be reached from a thorough study of the assertions must be examined and evaluated in the light of the phenomena, but just as surely, the phenomena must be examined and evaluated in the light of the conclusions derived from the assertions.”

But all those discussions previously mentioned have proved themselves unable to bring general agreement to the Seventh-day Adventist scholarly circles on the matter of inspiration. Those debates would actually continue through the 1990s.

This article is the second of three parts.

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7 Ibid., pp. 150, 151.
8 Ibid., pp. 234, 235.
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The same author regarded the doctrine of inerrancy as “unbiblical” because: (1) “It seems to overlook the human dimension of Scripture”; (2) “it sometimes leads to distorted and unconvincing interpretations of the Bible”; and (3) “it miscasts the fundamental purpose of Scripture.” He then stated that “Seventh-day Adventists have never advocated biblical inerrancy, although they supported the divine authority and complete reliability of the Scriptures.”

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Gerhard Hasel, Understanding the Living Word of God, pp. 66-82.  


See ibid., pp. 19, 24-26.  


Ibid., pp. 11, 19.
34 Ibid., p. 99.
40 Ibid., pp. 9, 10.
41 Ibid., p. 11.
42 Ibid., p. 12.
43 Ibid., p. 13.
44 Ibid.
52 Ibid., pp. 25, 26. The original English wording of this particular statement has been slightly changed in some translations.
53 Gerhard Hasel, _Understanding the Living Word of God_, pp. 66-82.
57 See ibid., pp. 19, 24-26.
60 Ibid., pp. 11, 19.