

Solving Our Church Crisis

**IDENTIFYING CAUSES
PROVIDING SOLUTIONS**

***Right where you are
you can help change the church
for the better***

VANCE FERRELL



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Solving Our Church Crisis

by Vance Ferrell

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This book was written to bring each member of our church back to a closer walk with God, and to a deeper understanding of our earlier beliefs and standards.

Our heavenly Father deeply loves us and is pleading with us to return to Him. **His plan is that we give our historic messages to the entire world.** —But we cannot do this if we are abandoning the precious truths which were given to the Advent Movement earlier in our history.

Jesus wants to purify our hearts, give us radiant lives, and strengthen us to warn the world. **There is no time for delay.** Soon, none know how soon, the final crisis predicted in Revelation and the *Great Controversy* will come, and shortly afterward, probation will forever end.

Please read this book prayerfully. God needs your help at this time! And we so much need His help and guidance in these last days!

***Additional copies:** For additional copies of this book at remarkably low prices in boxful quantities, write to Pilgrims Books, 1288 Myers Town Road, Beersheba Springs, TN 37305. When you write, ask for a copy of our "Missionary Book Order Sheet," containing low-cost boxful prices of this and other books, such as *Great Controversy*, *Desire of Ages*, *Ministry of Healing*, *Christ's Object Lessons*, *Bible Readings*, etc.*

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INTRODUCTION

In this book, you will learn *the causes, the results, and the solutions* to a crisis in standards and belief which, unfortunately, is rapidly engulfing us. In a time like this, our leaders need prayer. We all need prayer!

First, there is an urgent need for a book which can effectively ***identify the primary problems confronting us in our denomination today***, so they can be eliminated. Second, there is an equally great need for ***information on how, individually, we can return to the higher standards*** of earlier years, as well as to be able to obtain ***a better understanding of our historic beliefs*** which some modernists among us are denying.

It was thought best to keep this book small. A little book will be more easily read by the largest number, and will be available (especially in boxful quantities) at the very lowest cost per copy, so it can easily be shared with others. Write or phone for additional copies.

So here is the way this book is arranged:

Key points are summarized, so they will more easily be remembered. Sources are frequently mentioned, so you can read more about certain topics elsewhere. (Sources marked with an asterisk (*) are printed by the publisher of this little book.)

- ***First***, this book describes ***what our church was like, prior to the present crisis.***

- **Second**, it will help you understand **the gradual development of the doctrinal and standards crisis we are confronted with today.**
- **Third**, it will provide you with **a personal ongoing study program in the Inspired Writings**, which will help you deepen your walk with God.
- **Fourth**, it will help you better understand **the controverted historic beliefs and standards of our denomination**, so you can defend those truths.
- **Fifth**, from pages 84 onward, **this book will provide you with a powerful collection of Bible and Spirit of Prophecy quotations which you can use to substantiate your basic historic beliefs.**

Our primary concern must be to know those truths for ourselves, individually draw closer to God, help our friends and loved ones return to Him, and encourage our leaders who are trying to keep the church on a straight course to heaven. These are the ultimate objectives of this book.

This is a companion book to *Bringing It Back*, a 128-page book which explains how, in five crises in Old Testament times, faithful church leaders brought the church back into close relation with God through prayer, special meetings of rededication, and earnest labor. **Another problem-solving book for our time in history!**

Both this present book and *Bringing It Back* are low-cost in small boxful quantities, available for widespread distribution. Surely, we live in a time when we must earnestly pray and press closer to our heavenly Father! Prayer and study of His Word strengthens us to work more earnestly for souls right now, and to be ready for what is ahead.

— PART ONE —
HOW WE FELL:
A HISTORICAL REVIEW

1 - OUR CHURCH
BEFORE THE PRESENT CRISIS BEGAN
HERE IS WHAT WE ONCE HAD

Because of decisions made in the 1930s (which will be explained soon), the late 1940s and early 50s marked the point of transition between the end of early Adventism and the gradual beginning of new-style Adventism.

The present writer was a child in the early 1940s, which enables him to have an acquaintance with conditions, both before and after the transition. Some of our active church leaders, not being alive at that time, do not realize what things were like in our church back then.

This chapter will help you better understand what we have lost, how dramatically conditions in the church have changed since, and what it is that we need to return to:

Back in those early years, we were preaching our distinctive historic beliefs and upholding standards. Every evangelistic effort was six months in length. Having attended church since my earliest years, I

rode a bicycle 30 blocks each way, six nights a week after school, across a large city when I was twelve. At the close of a six-month effort, I was baptized. Converts at such lengthy meetings were thoroughly grounded in the faith and in the Bible. They also learned about, and believed, the Spirit of Prophecy writings.

Every conference had pastors who preached our historic beliefs. They also had many salaried Bible workers, conference evangelists, and colporteurs. In addition to the love and merciful grace of God, each local congregation listened to sermons on our beliefs and standards, and were taught how to give Bible studies. An emphasis was put on raising money for foreign missions, visiting neighbors and making missionary contacts, giving Bible studies, and sacrificially giving to build hospitals which treated the sick, partially with natural remedies. (In the next chapter, you will learn why we, unfortunately, left the blueprint on our natural remedies, quite some time before we left it on other things.)

The *Review and Herald* was filled with stories about the work of missionaries and how new fields were being entered. There were articles on doctrinal subjects, standards, temperance, and a complete Spirit of Prophecy article in each issue. There were also stories emphasizing high morals for the children. Back then, families made sure that they subscribed to the *Review*. Each issue was an inspiration which encouraged the believers to press on for another week in their work for souls and give sacrificially to the cause. Similar articles were in the union periodicals.

As much as possible, children were trained in our own schools. The teachers were humble, godly instructors in our historic standards and beliefs. Our people lived simply, worked earnestly, prayed fervently, and treasured the blessed hope of Christ's soon coming.

Back then, we had lay medical missionaries. These were church members who gave simple treatments to folk in their homes. Grateful for the help, many received Bible studies afterward and came into the Advent faith.

Our colporteurs covered the land, going from door to door. About the year 1909, a canvasser came to my grandmother's isolated home in Idaho and sold her a *Great Controversy*. In 1912, after attending a full-length evangelistic series by Charles T. Everson, my mother and grandmother were baptized into the church. Back then, our colporteurs did an important work in helping to prepare the way for evangelistic meetings and build up our local churches thereafter. (Because of my background, it is a special concern of the present writer that canvassers be provided with high quality, lowest-cost books which contain our historic beliefs.)

That small army of colporteurs went from home to home, selling illustrated *Great Controversy*, *Desire of Ages*, *Patriarchs and Prophets*, *Bible Readings*, and *Daniel and Revelation*, plus a book on natural remedies, and a few children's books which taught high moral values.

Canvassers would share information about their missionary contacts with church workers; and our pastors gave Bible studies to these new people.

Our Book and Bible Houses (now called ABCs) sold high-quality books which always strengthened the readers in our historic beliefs and standards. Back then, they published no books questioning our beliefs. There were also books on gardening and country living;—for, in those earlier years, our people obeyed the Spirit of Prophecy counsel to try to live outside the big cities, so they could raise their children free from the sordid temptations in such places.

Our sanitariums were entirely staffed by Adventist nurses and other workers. Each morning there was a 10 a.m. workers' worship. Vegetarian meals were served in the cafeteria and to the patients. Nurses and helpers would pray with the patients. Sabbaths in the sanitarium were very peaceful. People would walk about quietly and, in good weather, go outside on the lawns amid the trees. In accordance with Spirit of Prophecy principles, nearly all our sanitariums were located in the country. The *Medical Missionary Manual**, a Spirit of Prophecy compilation, explains these principles. Those who needed to eat in the cafeteria on the Sabbath obtained a meal ticket ahead of time. Only good food was served. There was no meat, no junk food, no coffee, no soft drinks.

Our leaders wisely refused government funds (with their accompanying requirements) to help our institutions. Our leaders also kept us aloof from the other churches, for they recognized that our God-given mission required that we be separate from the other denominations! Only then could we hold high our standards, speak our beliefs boldly, and clearly preach all three of the messages given in Revelation

14, verses 6 to 12.

Because of where my home was located on the West Coast, I attended every General Conference Session from 1936 to 1954. Powerful historic sermons were preached, mission work was presented, and men were never praised. Listeners responded with strong “amens” in thankfulness to God for the stirring, truth-filled messages presented. There was no applause.

(In the summer of 1954, just before my senior year in college, I clearly recall how, in one midweek meeting at a GC Session, there was a ripple of applause from part of the audience. *This was something entirely new.* I silently prayed that the leaders on the platform would explain that we should not applaud men. But, to this day, I clearly recall how the leaders on the platform, some sitting, some standing—stared at the audience and said nothing. Unfortunately, no one had the courage to individually speak up. (What should they have said? Read the last chapter of the book, *Inside Rock Music**.)

There were no mixed swimming parties back in those earlier years; no cosmetics, jewelry, rings, and very little meat eating. All wore modest clothing and women dressed like women.

The Sabbath School classes for children and young people were encouraging, Bible centered, and attracted their young minds to want to live for God.

Our church members were strong and vigorous. Each Sabbath’s godly Sabbath School and worship service strengthened their resolve, encouraged them to renew their personal study of the Bible and Spirit of Prophecy, and help one another in the home and

their neighbors around them with practical help, worship studies, and natural remedies for those who were ill. They knew the message and were sharing it with others. When the conference evangelist came to town for the latest six-month campaign, the members brought their neighbors and Bible-study interests to each meeting.

But something happened which changed all this. What was it?

As mentioned earlier, a turning point began in the late 1940s and early 50s; and, within a decade, conditions in God's beloved church, which He gave to us so many years ago, rapidly changed.

What caused this to happen? And why did it begin at that time, not earlier or later? You are about to learn, step by step, how it occurred.

2 - HOW AND WHY THE PRESENT CRISIS GRADUALLY DEVELOPED

HERE IS WHAT WE CHANGED INTO

Some will say that we really ought to just forget about the past. Yet the only way that, individually, we can try to help our church retrace its steps—is to understand what has brought us to where we are today.

A number of crises occurred during the years when Ellen White was active, but her prompt warnings eliminated many of them. (We will mention some of them later in this book.)

But the situation changed by 1913, when, in feeble health, she focused her remaining years on completing her final books.

(These were two important earlier crises: the one in 1888, which began a rejection of the Spirit of Prophecy by some influential men, and the one in 1903, when one person gained excessive control of the General Conference and also significantly affected later events. Both will be discussed later in this book.)

1913: The accreditation crisis—This was the first of an increasing number of major crises which had a profound effect on our denomination in later years. **As a result, secular organizations, outside of our denomination, were to gain control of our schools by the late 1930s.**

The lengthy story of how this began, and continues on down to the present time, is told in the historical book, *Broken Blueprint**. Unfortunately, President A.G. Daniells (1902-1922), firmly in power at the time, brushed aside all interference and pushed through accreditation of our new medical school at Loma Linda.

This set in motion a chain of circumstances, by which the AMA gained control of what was taught at Loma Linda, demanded extremely expensive changes, and changed the entire type of treatments taught there—from natural remedies to drugs.

This ultimately brought on a chain reaction of accreditation at all our other colleges, since they were required to obtain accreditation in order to send young men to Loma Linda for medical train-

ing. Accreditation requirements at all these schools (1) affected the selection of books in the library, (2) the curriculum that was taught, and (3) which teachers could be hired. A majority of instructors in our colleges were required to have Ph.D.s which, even down to the present time, could only be obtained from outside secular, Protestant, and Catholic universities.

It is well-known in the universities that doctoral professors mold—actually change—the beliefs of their students—or they refuse to graduate them!

This requirement, that *a majority of our college teachers had to have doctorates*, meant that, instead of qualified, godly men and women with a deep commitment to our historic beliefs and years of faithful service in the church,—preference must always be given to untried Ph.D. graduates who applied for work. This had the effect of inducing our young people to attend outside universities to study under worldlings in order to obtain Ph.D.s.

The decision to seek accreditation for our Loma Linda medical school was made shortly before Ellen White's death in 1915; and, by the early 1920s, that institution became fully locked into AMA standards and practices.

The changes in our other colleges began in the mid-1930s. But it was not until about 1940 that all of them gained full accreditation. **The effects of this gradually began producing changes in the church by the late 1940s and thereafter.** Fortunately, we did not have many doctoral religion teachers until the early 1960s. *But when that happened, things really began to change!* The result was the crisis in

beliefs which was ready to erupt by the late 1970s. More on that later.

Because a few of our leaders pushed through the accreditation of our Loma Linda medical school (which for reasons explained in the book, *Broken Blueprint*,* was not necessary),—this made it necessary for all our colleges to abandon the original blueprint for our schools and accept the requirements of the accreditation agencies—or not be able to send graduates to Loma Linda to obtain the medical degree.

As a result, today, our teachers, pastors, and administrators are either educated in outside universities or trained by men who have completed lengthy doctoral training in those universities.

In 1935, W.H. Branson delivered the *Branson Report on Accreditation to the Annual Council*; and, amid many discussions of fearfulness and deepest regret (discussed in detail in the *Broken Blueprint** with many quotations), it was voted to let a few colleges apply for accreditation. But immediately, all of our colleges in North America rushed to obtain accreditation—and their capture by worldly accreditation agencies was made certain.

1949: *Doctrinal change in Bible Readings*—**This was the first official doctrinal change in our publications**, and was a premonition of the more extensive changes which would be planned within five years. The statement on Christ's human nature in *Bible Readings*, which had been there since 1914 (in agreement with Hebrews 2:11-18 and hundreds

of confirming statements by Ellen White, such as *Desire of Ages*, pp. 49 and 117), was changed to agree with the position of modern Protestant theology, that Christ could not have become like us (could not have taken our nature and become a regular human being), and therefore could not give us overcoming power to resist sin and obey God's law. But this, of course, is false teaching. (The correct 1914 paragraph is in our 654-page edition of *Bible Readings for the Home** (*The Nature of Christ Change in Bible Readings [DH-2]**.)

c. 1950: The first of the three-week evangelistic efforts—Fordyce Detamore was our leading evangelist in the late 1940s and early 1950s, baptizing more souls each year than anyone else. He was a very good man. As all our evangelists had ever done, and were still doing, **he only conducted six-month evangelistic campaigns. Because of this, new believers were thoroughly grounded in the faith.**

Obviously, letting people who are barely acquainted with our beliefs into the denomination would dramatically change our denomination!

Yet, tragically, that is what happened! It all began this way: Elder Detamore was very unselfish and regularly held evangelistic training classes for young ministers. In one of them, held in the Far East, the young men asked him to conclude their training by holding a sample series of meetings. Agreeing to this, he held a three-week effort. As it neared conclusion, they urged him to give altar calls for people to accept the message and unite with the church, so

they could see how it was done. Such a thing was unheard of, yet he relented and did it.

To his surprise, a large number came forward and requested baptism.

When the news of this traveled from continent to continent, church leaders thought that this would be an excellent way to reduce evangelistic expenses and bring more people into the church more quickly.

They probably meant well, but **the new policy would ultimately be one of the factors which would radically change the church. And it did—within just one generation** (25 years).

As a result of the changes which had been made in our colleges, evangelistic efforts, and the doctrinal changes made in the mid-1950s (the next item, below),—by the late 1970s, our denomination was on the verge of a doctrinal crisis which would explode in the 1980s; this crisis, in turn, led to an immense lowering of personal and church standards.

Thus it happened that, by the mid-1950s, six-week efforts (at first called “spearhead efforts”) were regularly being held. **By the early 1960s, they were reduced in length to the standard three-week efforts held ever since.** Only a rather shallow glimpse of our message can be given to a person in three weeks. Indeed, many were baptized without having attended all the meetings.

Regrettably, the emphasis has changed from providing thorough instruction to increasing membership more rapidly and economically. As a result, many members hardly know what they believe and are ready for whatever strange concepts

they hear from Adventist ministers or preachers from other denominations.

1950s: Our college religion teachers begin obtaining doctorates—As mentioned earlier, by the early 1950s, a majority of our college teachers had obtained doctorates at outside universities. But it was not until later in that decade that some of our religion teachers began earning them also. Young men found that, if they secured a Ph.D., they would be hired by our colleges far more quickly than if they had many years of pastoral and/or foreign mission experience. In addition, it added greatly to one's prestige to be called "doctor." But, unfortunately, studying religion under the close guidance of a Catholic, Protestant, or atheist professor, dramatically affects the beliefs of the doctoral candidate.

Universities have a pattern of making sure they thoroughly mold doctoral candidates into their image, before they award them a doctorate. The task is assigned to a single doctoral professor who holds many talks with the student, making sure his beliefs and teaching objectives mirror those of the university.

The result of this has been that, **since the early 1960s, nearly every minister who has graduated from our colleges and/or seminary—has studied under Adventist teachers who were earlier taught Catholic, Protestant, or atheistic sentiments and theology** in outside universities.

This has had a devastating effect on our churches as men, trained in modernism and strange theories, have become their pastors.

1954-1957: The Evangelical Conferences—

Also called the Martin-Barnhouse Conferences, this is a lengthy story, and is told in great detail in *The Evangelical Conferences and their Aftermath** (198 pp., now in the *Doctrinal History Tractook**). It describes events from 1954 to 1982, and is the most complete account ever printed on the subject. (The present writer was well-aware of the controversy at the time; for he attended our Seminary in Takoma Park for three years (1955 to 1958) prior to graduating with two degrees and entering the ministry.)

Over a period of three years, Walter Martin, a leading Evangelical speaker and writer, convinced a small group of leaders at our world headquarters in Takoma Park that they would be accepted by the Protestant world if they would change their doctrines a little. Although our leaders may have meant well, the results have been devastating. This set the stage for more extensive doctrinal changes later.

1957: Questions on Doctrine—It was agreed by Martin that he would write a forthcoming book (*The Truth about Seventh-day Adventists*), stating that we were “fellow Christians,” if we would write a book in which we modified our teachings somewhat.

The full title of that book was *Seventh-day Adventists Answer Questions on Doctrine* (QD).

From several articles which appeared in various Protestant journals in the mid-1950s, describing our Evangelical Conferences, it was startlingly clear that, **tragically, our leaders were willing to**

alter doctrinal beliefs, if doing so would please the Evangelicals and bring acceptance by them. (See the *Doctrine Tractbook** for the entire story.)

1959: Early NCC contacts—By this year, inquirers to the National Council of Churches in New York were being told that our General Conference was recognized as a “cooperating member” or “associate member” of at least three or four NCC departments, and held a managerial position in at least one of them! This was only two years after the end of the Evangelical Conferences.

Our leaders may have felt that these increasing ecumenical contacts would aid us in our work. But, sadly, **these are close alliances with the very churches which will eventually work zealously to bring in the Sunday laws.**

In addition, as we will learn later, friendships with leaders from other denominations would eventually lead to our toning down our messages, so that only rarely would we broadcast or publicly preach about Daniel 7, Revelation 12 to 14, and certain other of our historic beliefs.

For more on this, see *Seventh-day Adventist/Vatican Ecumenical Involvement: Book 1** (History, 80 pp.) and *Book 2** (Documents, 146 pp.).

1959: Cottrell polls the Daniel Committee—Several religion teachers with doctorates from various Adventist colleges were appointed by the General Conference, as members of the newly formed Daniel Committee, to occasionally meet in order to codify a uniform set of beliefs on the book of Daniel.

Of course, we already had such a set of beliefs in the Bible and Spirit of Prophecy, but it was becoming evident that a variety of unusual concepts were beginning to be taught in our college religion classes.

Raymond Cottrell (employed at that time at the Review), decided to poll the men on this committee, to see what they believed. He found that there was wide diversity. **Many of our Bible teachers no longer believed in our basic teachings on Daniel 7 through 12.** After meeting a number of times, the Daniel Committee was disbanded about 1963, unable to agree on a single point of doctrine!

This was a premonition of what was coming.

1965: Our WCC committee membership begins—Our church sent several leading workers as observers to Vatican II (1962-1965). During those three years, not only did they make important contacts with leading officials at Rome, but also with observers sent from other denominations. For their part, Vatican officials also made important ecumenical contacts during those three years, which they would capitalize on later.

When Vatican II ended, for the first time in history, both the Vatican and our church sent voting members to special doctrinal committees at World Council of Churches (WCC) headquarters in Geneva, Switzerland. Membership on those committees—by representatives from the Vatican and our denomination—have continued on down to the present time. Through all the years, since 1965, we have maintained close conversations with these other churches.

This unfortunate deepening of connections was destined to lead to still closer ties in the years ahead. Although some might consider it good to have such connections, yet doing so weakens the likelihood we will give our historic message as loudly or fully as we should. The task assigned us by Heaven was to give a call out of Babylon and its daughters, as explained in Revelation 13 and 14.

Three years later, in 1968 (*Review, May 30, 1968*), during an audience with one of our high-ranking church officers (Dr. Lief Tobiassen), Pope Paul VI gave him a medal. This gift of an expensive medallion was obviously a political signal to our General Conference, to indicate that Rome was delighted that it was developing a closer friendship with us.

For more on all this, see *Seventh-day Adventist/Vatican Ecumenical Involvement: Books 1 and 2**.

Our leaders may have been very well-intentioned, thinking that these connections would improve the status of the church. But they were not reading the Spirit of Prophecy counsels which forbade such close involvements.

1966: Obedience declared impossible—A small, scattered group of our believers had been urging a return to deeper consecration to God. In reaction, under the leadership of a seminary religion teacher (Edward Heppenstall), **a new church teaching was promoted, that it was impossible to fully obey God's law prior to Christ's return.** This, unfortunately, was a significant step toward greater troubles later. It dovetailed with Ford's apostate doctrinal teachings in Australia. For the Spirit of

Prophecy positions on this, see *The Sanctuary Message**, now in the *Sanctuary Tractbook**.

1967: Australian apostasy firmly in place—By this date, Desmond Ford, a teacher at our Australian college (Avondale), had entrenched the entire leadership of the Australasian (now South Pacific) Division and a majority of our pastors in Australia and New Zealand in **the doctrinal error, that it was impossible to put away sin and obey what God taught in the Bible**. He also declared that a number of Adventist beliefs (including 1844, the Investigative Judgment, the Sanctuary service, and Christ's mediation in heaven) were incorrect. See the *Australasian Controversy [FF-5-7]**, now in the *Doctrinal History Tractbook**.

With the exception of a number of faithful retired pastors and a scattered group of believers, **in regard to these basic teachings, Australia and New Zealand, and Avondale College went into total apostasy.**

Mid-1970s: Adventist Health Systems begins—At great personal sacrifice, over many decades, local churches had paid for the construction of our extensive fleet of denominationally owned hospitals, so people could be treated with natural remedies. Unfortunately, in order to appease the AMA (which, down to the present day, continues to oversee accreditation for our medical school), by the mid-1920s Loma Linda was teaching the use of drug medication. In the late 1940s, the last hydrotherapy class was taught; and, later still, it was entirely re-

moved from the Department of Physiotherapy. By the 1950s, our hospitals were becoming look-alike acute care facilities, mirroring all the other hospitals.

In the 1960s, the conferences transferred ownership of our denominationally own hospitals to the union conferences. Later, **in the mid-1970s, without notifying the church members, all of our U.S. hospitals and nursing homes were handed over to several mammoth “Adventist Health Systems.”** Our union conference presidents were deceived by what they were told: A few hospital managers said that, if they were placed in charge of all our hospitals, an immense amount of money would be saved by the consolidation of facilities.

But, tragically, after a new General Conference president took charge in 1979, he was repeatedly told by the managers that a great new era of Adventist medical work would open up—if they could be permitted to place our existing hospitals in debt. The stated objective was to produce “an Adventist presence” in every city in America! Unfortunately, **in 1979, they set to work, plunging our present facilities into debt** in order to purchase more facilities, and remodel and enlarge existing ones.

1977: We give a gold medal to the pope—On behalf of our General Conference, Bert B. Beach, **a General Conference officer, officially presented a gold medallion to Pope Paul VI on May 18, as an expression of our very warm friendship with the Vatican.** Beach, a GC official who chaired a special doctrinal committee at the World Council of Churches

(WCC) headquarters in Geneva, from 1965 to the late 1990s when he retired, was at the Vatican on this occasion as head of about eight denominational leaders who are members of the World Confessional Families, a joint ecumenical organization composed of representatives from over half a dozen major denominations. (But the gold medal was from the GC, not the WCF.) The reason Beach was able to become chairman of so many ecumenical groups was because he was skilled in over six languages and was on permanent assignment by the GC during all those years, to represent our denomination at WCC and other ecumenical organizations. A picture of both sides of the medallion will be found in *Gold Medal to the Pope [MB-54]**.

THE CRISIS DEEPENS EVEN FURTHER

1979: The Ford crisis affects America—From the early 1960s to mid-1970s, Desmond Ford, a religion teacher at Avondale College in Australia, molded every graduating minister into his theological image. **After winning over the entire Division leadership, historic Adventist pastors in Australia and New Zealand were set aside or fired.** Then, about 1976, after completing a doctorate in theology at Manchester University in Britain (under F.F. Bruce, a powerful opponent of Adventist teachings), Ford was hired by Pacific Union College in California. He immediately set to work to indoctrinate both students and faculty.

By October 27, 1979, he felt he had PUC suf-

ficiently converted and was ready to speak more openly to the church at large. At an important Sabbath afternoon lecture at the college, he ridiculed a number of our historic beliefs. But very influential A.L. White, at the bottom of Howell Mountain (busily preparing the six-volume *E.G. White Biography*) heard a tape of that lecture—and immediately phoned the General Conference, demanding that Ford be fired. The entire story, from the early 1960s onward through 1979 and beyond, is told in the 320 pp., *New Theology Tractbook**. Also included in that book is a complete Bible-based refutation of all of Ford's arguments in that lecture.

1980: The Dallas Statement—An underlying difficulty was the fact that, not only Ford but, most of the other religion teachers in our schools—had been indoctrinated in standard modernist religious teachings in outside universities. This caused them to think and believe pretty much alike.

Recognizing that this crisis could reach them, since they shared many of Ford's beliefs, religion teachers at our Seminary at Andrews University suggested to church leadership that it would be well to update our official *Statement of Belief at the Dallas Session*. Unaware of their reason for this request, the General Conference approved the idea, and religion teachers at the Seminary were told to draft the new revision.

But when it was presented to the Dallas Session, the delegates strongly objected to the way in which **the *Statement* omitted a large number of key points in our beliefs, and made those men-**

tioned so flowery and generalized that they could apply to several different things.

But, under the duress of getting the job done in a few days, the revised statement was essentially approved in its new doctrinally all-inclusive form. The new theology advocates had won a major victory!

This new statement had the effect of so watering down our distinctive teachings, that, henceforth, a church worker could believe many variant errors—and still not be fired, because he “accepted the Dallas Statement.” Tragically, this was another nail in the coffin of historic Adventism, which was gradually being assembled by a few unscrupulous men among us.

Unfortunately, the Dallas Statement has since come to be regarded as a “creed.” What is a creed? The creeds of the other churches are documents *which contain all the teachings the members need to believe*. (For comments on the danger of creeds, read DA 242 and GC 596, 456, 388-389). But **our true “doctrinal statement” is not a two-page sheet of paper, but the whole of the Bible and Spirit of Prophecy.** We need to study and believe these precious writings. These inspired guidelines should form the basis for decision making in all our councils.

1980: The Cottrell Poll—In the spring, several months before the Glacier View meeting, Raymond Cottrell took a poll of our college and university religion teachers, worldwide, from a list given him by the GC. About 40 returned the polls, including

10 from our Seminary in Berrien Springs.

The poll primarily dealt with the interpretation of the 70 weeks, Daniel 8:14, 1844, and the antitypical day of atonement (all of which were disputed by Ford)—and revealed that many of our Bible teachers were teaching errors. Here were the percentages of those who accepted modern Protestant errors:

1. 41% said they believed that Daniel 8:14 was fulfilled at the time of Antiochus Epiphanes, not in 1844.

2. 62% said that the antitypical day of atonement began in A.D. 31, not in 1844.

3. 66% did not believe in the year-for-a-day principle of prophetic interpretation. (Therefore, 2300 days, not years, etc.)

4. 95% did not believe the “cleansing” of Daniel 8:14 had any antitypical connection to the day of atonement cleansing in Leviticus 16.

These results are astounding, and reveal how thoroughly non-Adventist university professors had changed the thinking of so many of our Bible teachers and some editors. It was discovered that relatively few were solidly in defense of our historic beliefs (*The Cottrell Poll [WM-22]**).

1980: The Glacier View Conference—After giving Desmond Ford six months to prepare his theological defense, during which time he toured many churches on the East Coast and won to his side many members who were looking for an excuse for their sins, a meeting was held—immediately after the Dallas Session—at Glacier View (the Colorado Confer-

ence youth camp), in July. About 100 leading administrators, religion teachers, and editors from around the world were in attendance.

Although many of those present did not believe our historic positions, in order to please top leadership, they voted, at Glacier View, to discharge Ford from the ministry.

At its close on Friday afternoon, **Ford startled President Neal C. Wilson by personally informing him that he, Ford, was in full accord with the Dallas Statement!** Apparently, it was not until then that Wilson realized he had been deceived by the liberals in the church, and the Dallas Statement had purposely been made so all the liberals and many of the conservatives in the church could unitedly accept it.

The day after Ford's dismissal (ignoring the fact that it was the Sabbath), nearly every administrator and faculty member of Pacific Union College contacted Wilson—and protested Ford's firing. In all the years that followed, it is revealing that PUC never disfellowshipped Ford.

A day or two later, nearly the entire Seminary faculty at Andrews contacted Wilson and also demanded that Ford be rehired.

For more on everything mentioned here, plus far more, see *Identifying the New Theology** and *Inroads of the New Theology,** now in *The New Theology Tractbook**.

1980: The plagiarism charge—On October 23, the *Los Angeles Times* printed the first article about Walter Rea's fallacious charge, that Ellen White cop-

ied portions of *Great Controversy* and *Desire of Ages* from other authors. Newswires carried the story all across the nation.

Although little mention was made of the fact afterward, it was later discovered that what Rea said were “copied” portions from *Great Controversy*—merely consisted of cited historical quotations in that book (statements from historians, in quote marks, plus source references). Quoting other authors in a book is not plagiarism!

Then the six-year Veltman research team carefully analyzed *Desire of Ages*—and found no plagiarism! See Part One of the book, *Defending the Spirit of Prophecy**, for a complete discussion of this plagiarism charge.

So Walter Rea was proven wrong.

Although these were lying charges, they became another major stepping stone in the massive crisis which was developing. Not knowing the full facts, in many minds the “plagiarism” charge undermined confidence in the Spirit of Prophecy. I would not wish to be Walter Rea in the Judgment.

A complete refutation of Rea’s plagiarism charge will be found in the above-named book.

1981: N.C. Wilson’s letter to ministers—The present writer was understandably very busy that year and did not publish this widely circulated open letter which President Wilson wrote. Copies of the letter were sent to our ministers, and strongly affected their thinking and decisions.

A pastor had written to Neal Wilson that, since he no longer believed our doctrinal beliefs, he

was wondering whether he should quietly resign from the ministry. Wilson's letter, in response, was about three typed pages in length. **It stated that the pastor should not be concerned, but should quietly continue his work as a denominational worker**, while avoiding mentioning his doubts. President Wilson probably had very good intentions, fearing that too many pastors might quit; but the effect of the letter, as copies of it gradually spread, was to encourage liberal ministers to slowly and cautiously indoctrinate their congregations into the liberal theology they had learned at our colleges and seminary. It is likely that our conference presidents were also advised to follow this "go easy" counsel—for very few ministers, working on various levels, were discharged, in spite of the fact that, each year, more liberals were graduating from our colleges and seminary.

These new theology ministers and teachers soon recognized that the more converts to modernism they made, and the more complaining conservatives they squeezed out, the more secure their own positions would become in the church! By the mid-1980s, many started becoming more open and bold in what they taught.

About 1983, a friend from the northwest phoned and told me that, when he confronted his pastor with what he was teaching, the man became angry and told him, "We are going to take over this denomination. Each year we graduate more and more ministers. Each year you people will become less and less, until we get rid of you entirely!" I will never forget that telephone call.

It is an unfortunate fact that many of these crises were permitted to develop because church leaders, although probably well-meaning, did not understand the seriousness of the situation, nor what these smaller crises would gradually lead us all into.

1981: The Davenport Bankruptcy—On July 22, Donald Davenport drove his brand-new Mercedes-Benz 380SL to the Los Angeles federal courthouse and filed for bankruptcy. Upon learning of it, panic spread through certain church workers who feared, but not for the widows who ensured that they receive handsome “finders fees” for directing to Davenport (as the place to deposit their life savings). Instead they feared for their own jobs—if they were held accountable for their actions. The responsibility of a few church workers in this tragedy was immense. **The amount lost to faithful church members totaled more than \$20 million. Another \$20 million was lost to church entities** who had made loans to Davenport. Every loan was unsecured; that is, each loan was based solely on his signature (his personal promise) that it would be repaid—nothing else.

Under a barrage of protests from church members, a “President’s Commission” of professional laymen and laywomen was appointed to investigate the matter—but not issue a report until a year later. But so much time elapsed that, when the report was finally issued and, later still, when only a few letters of reproof had been written to a few church officers,—the laymen had become so exhausted from waiting, that few spoke up when **the**

Commission Report was shelved and its recommendations not followed. (However, the lay professionals on that commission expressed deep anger when every one of their detailed recommendations was ignored.)

For more on this, read the 62-page *Davenport Syndrome**, now in the *Finances Tractbook**. It is the only complete account of what occurred.

It is an intriguing fact that, **beginning in the 1980s, not only serious moral lapses began occurring but also financial mismanagement and losses. All this began occurring simultaneously—as a direct result of the rapid departure from our teaching on the need to obey God’s laws and the subsequent lowering of all types of standards.**

Regrettably, more financial mismanagement was to follow. One example was the elimination of Harris Pine Mills in 1987, a multimillion-dollar business which had been extremely prosperous for decades before the church installed its own man as manager. (The bankruptcy filing began at 4:05 p.m. [nearly sunset], on Friday, December 5, 1986 in Portland, Oregon.) Other misfortunes included the 1980s Lake Region crisis, the 1991 worthy student fund (used to launder funds for the personal use of certain leaders), and the 1994 parsonage exclusion reports. (See the *Collision Course** for most of these.)

1983: Our members told they can abort their babies—According to the *Review* (September 1, 1983, p. 14), it was declared to be official church policy that **our mothers could now kill their babies in abortion clinics**, without concern that the

church would be upset. Tragically, even down to the present time, the church has refused to take a stand against “on demand (“elective,” totally unnecessary, convenience) abortions” (*Entering the Abortion Holocaust** [WM-71x1-73]).

1983: The Pacific Press crisis—Ellen White had stated that our publishing houses should be independent of control by church leaders, and that all three publishing houses should continue in existence.

Contrary to this counsel, Southern Publishing Association in Nashville (which began in 1901) was closed down in 1980. Then, **in the spring of 1983, an attempt was made to eliminate Pacific Press, with the exception of a small West Coast editorial office.** The present writer spoke with two leaders and a worker at Pacific Press who told him that the objective was to place all North American publishing at the Review, with the General Conference and North American Division in charge of it.

Due to urgent protests by many of our people, Pacific Press was not closed, but moved to Nampa, Idaho. However, this writer was also told by a leading Pacific Press worker that the press was repeatedly threatened with the removal of permission to print Spirit of Prophecy and other reprint books owned by the General Conference, if they kept refusing to print books on certain topics. (For more on this, see *The Pacific Press Crisis* [WM-67-68]*. *Free and not Consolidated* [RS-9]* contains Spirit of Prophecy quotations about our publishing houses and that they were to remain separate.)

Not long after, Pacific Press was printing books similar to those published by the Review.

1983: The first new theology article in *Ministry* magazine—The December issue of this influential General Conference journal for our ministers throughout the world contained a full-size theological article (“*Within the Veil: Where Did Christ Go?*”) by Erwin R. Gane. This article claims that Christ entered directly into the most holy place in A.D. 34, no first apartment ministry had ever occurred, and there was no changeover in 1844. This, of course, would violate basic Bible/Spirit of Prophecy truths about the Sanctuary and would negate 1844 and the Investigative Judgment (*The Gane Article [WM-78-81]**). **This was the first new theology article in a General Conference publication.** Very likely, a few men in the Ministerial Association (which produced the monthly magazine) had quietly slipped this nefarious article into the *Ministry* magazine. Unfortunately, especially by the 1990s, many more would follow.

1981-1983: The Pacific Union College crisis—By the 1981-1982 school year at PUC, faithful believers—not at the college—were protesting its ultraliberal teachings. Various developments occurred—including, amazingly enough, **a petition signed by nearly 1,000 faithful believers primarily living in California, demanding the ouster of nearly the entire faculty and administration!** Working closely with the Pacific Union Conference president, the president of PUC would convene a

meeting and then wait for months till the next one. **Ultimately, he had so exhausted the patience of the protesters that they gave up.** Only one man (the PUC president) was replaced. The new theology administration and teaching staff remained there. The entire story can be found in *The PUC Papers [WM-53-59]**.

Other church institutions learned from this (and from how the Davenport crisis was nicely shelved) that stolid indifference, combined with soft-spoken resistance, could usually weather any storm of protest that conservatives might launch. This was another ominous development.

1983: The Gulley Quarterly—The *Senior Sabbath School Quarterly* for the first quarter of 1983 was prepared by Norman Gulley, a Ph.D. religion teacher at Southern Missionary College (now Southern Adventist University). **Both this quarterly and the accompanying book, which he also authored, are riddled with new theology teachings on justification, sanctification, the law of God, and the nature of Christ.** In response to strong protests to this quarterly, for several years thereafter the General Conference Sabbath School Department became more careful about what it permitted to be printed in the quarterlies (*Gulley Quarterly [WM-65x1-66]**).

1984: Religion teachers assured of “academic freedom”—President Wilson’s earlier letter had assured liberal pastors and administrators that they were safe. Next, **a voted decision by the 1984**

Annual Council assured our liberal college and university religion teachers that they would also be safe.

It is believed that only a small number of leaders were pushing through such committee actions and that a majority of our leaders did not realize that, by assenting to such requests, they were opening a Pandora's box.

Over the following decades, these two promises of protection would produce fearful results. They enabled the liberals to become firmly entrenched, so they could bring other liberals into their ranks and slowly move them up to prominent positions.

This new church policy was entitled, "*Statement on Theological Freedom and Accountability*," and had two subsections. The second subsection is entitled "*Academic Freedom in Seventh-day Adventist Institutions of Higher Learning*," and was called "*Document B*." It said, in effect, that Adventist college and university religion teachers will be accorded a measure of freedom, in regard to studying or discussing unorthodox concepts and beliefs,—above that permitted to other salaried workers! **This privileged class can study modernism, discuss modernism, teach modernism, and preach modernism—all under the name of "academic freedom"!** You will find a complete copy of *Document B* in *Theological Freedom in Seventh-day Adventist Colleges and Universities* [WM-110]*.

1984: Our college alcohol problem out in the open—Speaking before a meeting of Adventist leaders, Dr. Winton Beaven, a longtime leader in our

temperance work and well-acquainted with the situation, made a remarkable statement:

“**Between 40% and 45% of male students at Adventist colleges in North America drink beer, wine, or spirits** [distilled liquor, such as whiskey],’ declared Winton Beaven, assistant to the president of Kettering College of Medical Arts, at the first board meeting of the newly formed Institute of Alcoholism and Drug Dependency at Andrews University. **‘For female students, my estimate is 20% to 25%,’** he said. Beaven said that, after spending much time and talking with many students, he had received adequate basis for the assertion” (*Adventist Review, September 27, 1984*).

Later, in 1989, this was revealed:

“A recent survey was made at one of our colleges [Walla Walla], to find out the percentage of students using alcoholic beverages. The results were intended to be published. After the study was completed, however, it was decided not to blaze it abroad, since the results revealed that **66% of the students at this college used intoxicating beverages**” (*1989 study by Walla Walla College*).

Here is a 1996 report:

“Results of a recent survey indicate that only 17% of PUC students use alcohol regularly. Some doubt the validity of these results . . . Fully 62% of the students have never used alcohol, according to the survey” (*PUC Campus Chronicle, February 29, 1996*). Nearly one in five students drink liquor regularly; only one-half have never used it. It is unlikely that, when asked, many students would admit to drinking liquor. It is revealing that only 391 of the nearly

2,000 students at PUC filled out the questionnaire and returned it. So its accuracy is seriously in doubt.

Mid-1980s: Review begins publishing new theology books—The Review and Herald, our eastern publishing house, began printing liberal books questioning our historic beliefs and advocating new theology teachings by Helmut Ott, George Knight, and other liberals. But, so far, the Pacific Press had resisted pressure to also print such books. This would change in the 1990s.

Mid-1980s: We begin accepting government funds—It is difficult to place an exact date when our denominational institutions began accepting government grants. From a trickle in the late 1960s it grew until, by the mid-1980s, we were accepting much larger amounts. **Some of our colleges, for example, are today heavily supported by government grants. But with the money always comes requirements;** some of which include changes in standards. For example, one college cannot have dress codes; Loma Linda Medical Center is required to have “smoking rooms.” (They also have full-time priests among their salaried chaplains.) On and on it goes. Gradually, we are selling out to the world.

Mid-1980s: The liberal and feminist ultimatum—At the insistence of our liberals and feminists, a special meeting (the Mohaven Conference) had been convened by the General Conference at Camp Mohaven, Ohio, in September 1973. But when President Robert Pierson discovered the direction that

its recommendations wanted to take the church, he refused and tabled them. Pierson was a very principled man, and quite loyal to our historic beliefs.

Some of the ongoing liberal/feminist complaints included women's ordination, relaxation on dress, ornamentation, cosmetics codes, recreational variations, lowered entertainment and worship standards, elimination of the Spirit of Prophecy from church papers, plus related topics. They wanted to eat out on Sabbath, make other Sabbath purchases, drink a little wine with their meals, and enjoy life a little more without being scolded for doing so.

It was about 1985; angered that little was being accomplished in making the church environment a friendlier place,—**a significant number of our liberals and feminists banded together and issued an ultimatum: Either church leaders begin carrying out their objectives on these modernizing points,—or they would withhold all their tithes and offerings from the denomination.**

These individuals were frequently quite wealthy professionals, and the amount of money involved quickly totaled in the millions of dollars. Banding together, month after month, they placed their tithes and donations into bank accounts. **Portions were only released as church leaders later made certain changes.**

These deposits were generally in the form of escrow accounts (money deposited with a third party, to be paid to the conferences only upon fulfillment of certain conditions).

The effect of this would prove to be momentous, for church leaders did not want to lose those funds.

The millions stored in escrow accounts were so tantalizingly near.

Mid-1980s: Some conference presidents usually back liberal pastors—A pattern gradually developed in the mid-1980s, that frequently when a conservative local congregation protested to the conference office about the new theology sermons and high-handed innovations of their liberal pastors—they were generally rebuffed. Unfortunately, not recognizing the seriousness of the matter, **these new theology pastors were neither fired nor transferred, but supported and kept in place.**

Perhaps conference officials did not realize the gravity of the situation. They were under heavy pressure from the very liberal North American Division (NAD) leadership. Those escrow accounts may also have influenced some decisions.

Whatever may have been the reason, it is a sad fact that this caused great harm to the church, because many of our most faithful members quietly left the denomination. Some others, who remained and continued to protest, were disfellowshipped.

1885: New Age Seminars at Loma Linda—Entitled “*New Age Thinking Seminars*,” this spring seminar was presented by a secular non-Adventist who taught that within the mind itself is the power needed to achieve greater potential. LLU credit was offered to those attending it (*New Age Seminars at Loma Linda [WM-107]**). This was the first of many similar seminars at LLU, many of them conducted for already graduated medical professionals.

By the 1990s, the teaching that **each one of us has latent powers hidden within ourself (which yoga, visualizing pictures in our mind, and other mental control exercises can powerfully bring forth)**—was being taught more widely in special gatherings.

1987: The trademark lawsuits begin—On November 10, 1981, Vincent Ramik, a Roman Catholic attorney representing the General Conference, filed several trademark patents in Washington, D.C., including “*Adventist*” and “*Seventh-day Adventist*.” After a five-year required waiting period, **Ramik began threatening several individual church groups with crippling lawsuits if they did not stop calling themselves “*Seventh-day Adventists*.”** On April 9, 1987, a small group in Hawaii was sued.

You will find the complete story, including key documents (from 1981 to 1991) of this effort to keep believers from identifying themselves as Adventist believers, in the *Story of the Trademark Lawsuits**. This was, essentially, an attempt to use the strong arm of the government to eliminate competition. Essentially, the same thing was done in 17th century England, which caused the Pilgrims to flee to America. The church used “the power of the state and employed it to further her own ends” (GC 442-443).

“In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. Whenever the church has obtained secular power, she has employed it to punish dissent.”—*Great Contro-*

versy, 442-443 (also read 445:1).

For more on when the church uses the state for its own ends: GC 297, 443, 445, 592; 2SM 55, 605; Ev 235.

1989: Massive salary increases at AHS—

This scandal deserves special mention because it is so astonishing—and continues today! You will recall that the church earlier handed our U.S. hospitals to several “Adventist Health Systems,” because certain hospital executives said that this would save the hospitals money, reduce waste, increase economical use of resources, centralize accounting, and increase bulk purchasing power.

It sounded good. So, **in the mid-1970s, our hospitals were turned over to men who had never learned how to be careful with money.**

Throwing financial caution to the winds, the men in charge of AHS piled up so much debt that, by the early 1980s,—they had loaded every denominational hospital with massive debt.

The *Review* reported that, **by the summer of 1983, AHS had passed \$1 billion in debt!** In contrast, all the rest of Adventist properties in North America (including every local church) did not total one-half that much debt! (*Review*, November 1, 1984, p. 5).

By August of the next year, the *Review* reported that the AHS debt had climbed to \$2 billion!

Upon learning of this, so many members complained. By the summer of 1987, some of our best hospitals were being sold by AHS in an effort to re-

duce that debt. But, **by the following summer (1988), AHS had a debt ratio that was more than double the average of all other U.S. hospitals or hospital systems.**

That August, the first bond default against one of our AHS entities occurred. They were in bad shape. By August 1989, an AHS subsidiary (Imaging Systems) collapsed, producing a \$92 million loss to the church. That same month, the total AHS debt was 2.24%. That means that **it had \$2.24 in debt for every dollar in assets! If AHS collapsed, all its hospitals and nursing homes could not pay the debt,** and many local U.S. Adventist churches would have to be sold to pay it.

—In the face of all this, AHS leaders obtained General Conference approval to apply what AHS leaders said was supposed to solve the problem.

On Wednesday, April 5, 1989, AHS leaders stood before our leaders at Spring Council—and pled, “with tear-filled voices,” for immense salary increases for themselves! Yet these were the AHS executives who had produced fiscal sloth and financial mismanagement over most of the 15 years that AHS had controlled our hospitals! **At the very time when AHS was on the verge of more bond non-payments and bankruptcies, they declared that exorbitant salary increases for themselves would solve the problem!**

In reporting on this startling request (which, under pressure from a General Conference executive, was finally agreed to), *Adventist Review* put it this way: The base (*starting*) salary caps will be “four to five times greater than the \$20,000 to \$30,000

that other church employees receive” (April 20, 1989, p. 7). The article noted that, prior to the wage increase, AHS managers were already being paid immense salaries, “receiving three to four times the remuneration of the General Conference president and ministers who chair the health-care divisions” (p. 8).

But that would only be “the base.” Add to this various percentages, which would bring salaries up to \$150,000 a year. **That is a wage of \$12,500 per month. All lower-level managers received corresponding gigantic wage increases.**

This series of events is seemingly unbelievable. The General Conference president is the chairman of each AHS executive committee; yet the spendthrift activities which began after he became president in 1979 were consistently tolerated. Is it possible that they deceived him in the way they worded their committee requests?

Ultimately, only one church leader protested. David Dennis, head of the GC auditing department, pled with President Wilson to rescind this action. As a result, Dennis would later be fired. For more on all this, see the *Collision Course*.^{*} This is more complete in the *Finances Tractbook*^{*}.

THE CRISIS ATTAINS MASSIVE PROPORTIONS

1986: The wedding ring ruling—At its Year-End Meeting in November, **the North American Division officers issued a ruling for all unions, conferences, and churches in its territory—that, henceforth, pastors must not forbid the wearing of finger rings or refuse to baptize those with rings**

(Review, December 4, 1986).

The excuse given for this was that returning missionaries from Europe are in the custom of wearing rings, since they need them over there. A faithful European worker later told this writer that this was not true; he and his wife traveled extensively in Europe for several years and never wore rings.

This ruling violated an official GC policy that the *Church Manual* could only be changed by the delegates at a GC Session.

A few months later, an Illinois pastor phoned and told me his conference president was angry with him because he refused to baptize people with their wedding rings.

Joe Crews discovered that, as soon as this ruling was enacted, church members felt that it included earrings and jewelry as well. Pastors felt the same way, and no longer were baptismal candidates told about the Biblical non-ornamentation standard. Within a few years, modest clothing standards were also relaxed. Apparently, pastors gave up.

For more on this, read *Ringling Down the Standard* [WM-164]*.

1988: Celebration churches begin—Rather consistently, it was a few leaders in key positions who were initiating many of the liberalizing changes. **By 1988, an ominous new development began to occur: changes in our pattern of church worship.**

From about 1988 to 1993, a number of the larger Adventist church gatherings and camp meetings had the motto “*Celebration!*” on advertising and bannerheads. At the same time, our people were be-

ing urged to switch their local churches over to, what was called, the “celebration style of worship.”

You might ask what the liberals were celebrating? —Obviously, it was the new theology teaching that they are going to heaven in their sins! Frankly, if that was true, it surely would be worth celebrating by worldlings everywhere! Enjoy the world all you want, every part of it,—and, as long as you *profess* faith in Christ, you will be saved. You do not have to obey God; you do not have to put away any of the things you are doing wrong.

The new theology error is very close to outright universalism: the teaching that everyone will be saved. *Universalism* teaches that “the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor. Such a doctrine, presuming upon God’s mercy but ignoring His justice, pleases the carnal heart and emboldens the wicked in their iniquity” (*Great Controversy*, 537).

Each full-blown Adventist celebration church consisted of a loud band (including a drum set), with women on stage in tight dresses slightly swaying as they sang. Instead of hymn books, on an overhead screen would be projected words of repetitive (sometimes almost meaningless) choruses. **One or more short theatrical skits, often about funny or argumentive situations would be presented. A brief sermon about saved-by-grace-alone would follow.** And everything sometimes interspersed with more band music. You will find much more on this in the *Celebration Tractbook**.

By the late 1980s, many of the most faithful be-

lievers were being pushed out of their local churches by new theology pastors who, incredibly, were usually confident of conference backing. The departure of the most faithful members produced a serious reduction in funds. This prompted North American Division leaders to cast about for some kind of attractions which could bring replacements—and lots of them. **The decision was made to increase attendance and church membership by using entertainment to bring people in off the streets. Just a little instruction in the new liberal “salvation in sin” belief would be given before the visitors were baptized.**

At least that was the plan, but it did not work too well; for Protestant churches had the same teaching and the Pentecostals had the same entertainment. The most successful mega-churches of both already had wild music.

Instead, **all that celebrationism accomplished was to hasten the departure of more of the faithful and lower the morals of those who remained.** While some half-converted worldlings joined these celebration churches, unfortunately many previously solid members were won over to the new entertainment worship services and their Christian experience was compromised. Meanwhile, still more of the faithful members left the denomination entirely. *This is surely a poor way to run the church!*

Significantly, **later in the 1990s, every leading Adventist celebration church either apostatized from the denomination entirely, or its pastor quit and became a Sundaykeeping pastor.** The minister in charge of the entire nationwide training pro-

gram (David Snyder at the Milwaukie SDA Church, near Portland, Oregon) joined a Protestant denomination, and is now pastoring one of their churches. About 2004, the pastor of the other leading celebration church ran off with the ordained woman senior pastor of a nearby Adventist church. This broke up two families. Celebrationism weakens moral principles.

Although the celebration church movement had faded somewhat, unfortunately some church leaders in the North American Division were still anxious to find something new to replace it. This would come in 1996.

1990: Our first witchcraft theatrical—On Sunday, March 18, 1990, **Southern College (now Southern Adventist University) had its student-performing arts groups take part in a witchcraft performance, complete with incantations by witches over a large black pot on the stage.** That evening, nine students recited from memory magic spells intended to kill hapless victims. Ten were in a chorus which intoned the evil thoughts of the sorceress and her fellow witches. Six children (children!) danced on stage as “the furies”—little demon spirits intent on causing destruction. Six student musicians provided “enchancing” background music. The printed program, handed to all who came, told it all. **The entire drama and music departments of the college had spent months preparing the 25 students and six children for this demonic presentation.** College faculty and administrators were so proud of it that they announced it through-

out the preceding week on their radio station—so non-Adventists in the Greater Chattanooga area could attend and learn what it is like in a witches' seance. King Saul's witch of Endor would have envied their skill (*The Witches' Den Opera [WM-275]**).

1990: It is pagan and Catholic to think we cannot kill our children—Under continued pressure from the feminists and liberals, several major articles were printed this year. The first was printed in our largest union paper:

“One cannot separate the issue of abortion from the nature of man. **Personhood at conception is based on the immortality-of-the-soul idea. Abortion prohibition has its origin in paganism, not Scripture.** The teaching of the infusion of an immortal soul into man crept into Christianity from paganism through Roman Catholicism.”—*Pacific Union Recorder, August 20, 1990, pp 12-13.*

This article, like the ones which followed it that year, expressed sentiments utterly opposed to Christianity and the sixth commandment. The truth is that unborn babies are fully human, although, of course, not fully developed yet. As soon as growth begins, the person is a human being. Growth begins (rapidly!) as soon as the two cells (egg and sperm) unite. It is significant that even a born infant is not fully developed until he or she is about 20 years old. So the “undeveloped argument” cannot be used as an excuse for killing our children.

Here is more from that article, in an official church journal, which encouraged our mothers to kill their young:

“Non-Scriptural theology on the developing baby and

abortion is laying the groundwork for Spiritualism's final onslaught . . . Some dogma demands protection of a developing baby till birth and baptism to avoid eternal vengeance in hell fire. **Such teachings [pleas not to kill unborn children] degrade God's loving and merciful character** . . . There can be no genuine personal development without full freedom to choose between options . . . While the will to abort [an unborn infant] involves an attitude toward potential life, so does denying freedom to others [to do it]."—*Ibid.*

The theory that we should not kill our babies is said to degrade God's loving character! It is claimed that mothers cannot achieve full character development unless they have the opportunity to have their young slain. No attorney would use that argument in defending a murder defendant.

Unborn humans are not "*potential life*"; they are not potentially alive, but fully alive, rapidly growing and very early having nearly all their organs. By their actions, they think, make decisions, and feel pain.

Here is a quotation from a second 1990 article; this one is in the *Review*:

"[Question:] On the matter of abortion, are Seventh-day Adventists pro-life or pro-choice? . . . [Answer:] Adventists are in some ways both pro-life and pro-choice, since these designations cover a wide spectrum of beliefs regarding the morality of abortion . . . **Our scholars—theologians and scientists in particular—have not yet reached agreement on such critical questions** as when life begins . . . The General Conference has recently reestablished a committee named *Christian Views of Human Life*, chaired by Dr. Albert S. Whiting of the GC Health and Temperance Department. **This group should prove helpful in coalescing opinion on abortion. However, as of now, church lead-**

ership has not felt clear to declare us either pro-life or pro-choice.”—*Calvin Rock, Review, May 17, 1990, p. 11.*

Notice that everything quoted above is about the opinions of people and the thinking that a majority of opinions on one side or the other will settle the matter as to what our church position should be. Nothing is said about Scriptural prohibitions about killing people.

The third 1990 article was by A.S. Whiting. His committee was to decide what was the best opinion! They probably did not open the Bible once. **The following official statement excuses the killing of infants as a part of our “fallenness” which must occur. Instead of stopping the infant from being slain, we should wait until it is dead and then comfort the mother afterward.**

“Abortion is one of the tragic dilemmas of our fallenness. The church should offer gracious support to those who face personally the decision of abortion . . . Attempts to coerce women to remain pregnant or to terminate pregnancy should be rejected as infringements of personal freedom.”—*A.S. Whiting, preliminary report of the CVHLC, Ministry magazine, July 1990.*

It is said to be wrong to plead with a woman not to kill her baby! The next statement assures women that they can abort their babies in our hospitals:

“Church institutions should be provided with guidelines that will assist them in developing their own institutional policies regarding abortion. Persons having a religious or ethical objection to abortion should not be required to participate in their performance [in the

abortion room of the hospital].”—*Ibid.*

The fourth article, by Kay Kuzma, gave the results of a poll of believers: “‘Should the SDA Church take a stand on abortion?’ 40% yes, 60% no. ‘What is your preference?’ 66% pro-life, 33% pro-choice” (*Dialogue*, November 1990). If the poll is correct, believers are more pro-choice than our leaders and hospitals. All of the above will be found in *Abortion Update: 1992 [WM-375-380]**.

1990: Women’s ordination—Under intense pressure from feminists and liberals, an effort was made by North American Division (NAD) headquarters to push through the ordination of women as ministers. The complete history of events, from 1972 to 2000, is given in the 102-pp. *Women’s Ordination in the Adventist Church**.

In order to add additional pressure to the forthcoming vote at the 1989 Annual Council and 1990 Indianapolis GC Session, in 1989, Columbia Union voted that it would approve women’s ordinations as soon as it was approved at the Session; and South-eastern California Conference and the Pacific Union committees enacted the same resolution. Under heavy pressure from the NAD, less than a week later (on June 10), the other nine union presidents voted unanimously in favor of a similar action.

As reported in the *Review* (February 1, 1990), **at the 1989 Annual Council, overseas leaders were totally against this non-Biblical change, but the GC managed to push through the strangest compromise:** Women cannot be ordained as ministers to do the work of a minister, but they can be “or-

dained as local church elders” and serve as ministers and do everything ministers do (including performing marriages and baptizing). **Men who are not ordained cannot do the work of ministers, but unordained women can.** (Ruling later modified.)

Both feminists and conservatives were disappointed with this ruling. The feminists wanted full ministerial ordination of women.

Next, this strange ruling was brought to the Indianapolis Session for its approval:

When, on July 11, the 1990 Session delegates balked at approving this, President Wilson told them that the ruling may have been a mistake but, since it had been approved by the Annual Council,—it could not now be changed! This was totally untrue! He said, “Did we make a mistake in authorizing women to be ordained as local church elders? How can we correct it if it was a mistake?” (*N.C. Wilson, quoted in Review, July 17, 1990, p. 13*).

He was saying that the church can no longer reverse earlier decisions, not even a subordinate council meeting, nor return to earlier standards.

Such a concept borders on infallibility. Once a decision is made, it cannot be changed, even if it violates Scriptural principles.

Desperate to please the feminists and obtain a yes vote on this twisted concept (that unordained women have more church authority than unordained men), the entire matter was cleverly divided into three parts, then numbered; and then the chairman began calling out numbers *and, without identifying them, hurriedly calling for a vote on this number, and that number, and another number!* Only

the briefest mention was made of possible identification of each. **In the ensuing confusion, all three motions passed.**

Fast talking, the use of numbers, preplanned speakers in the audience hogging the microphones, and a hurried pace—all worked together to produce victory, as the chairman then went on down through the numbers rapidly. You can read in detail how it was done in the above-named book.

A significant number of *full* (not partial, as voted at the Session) women's ordinations to the ministry were illegally voted in the Pacific Union and Columbia Union within the next several years. For the rest of the story, read *Women's Ordination in the Adventist Church**.

1994: The last GC-whistle blower is fired—On December 20, 1994, **the last highly placed church official who had dared to speak up and openly plead for leadership not to misuse funds was discharged.** David Dennis is a brilliant man who had quickly risen through the ranks to the post of head auditor of the General Conference Auditing Service. But his position was not enough to save him. For the complete story, read the *Collision Course**.

Mid-1990s: Wild youth entertainments begin—The young people of our church *are very important*, for they become the future ministers and leaders of our denomination. By the 1970s, worldly activities had begun creeping into their youth meetings and camps.

But in the mid-1990s a new development occurred. **Our youth were being trained as clowns, comedians, puppet show producers, band and rock music performers, and more besides.** They were told that these were ways to “witness” to the world.

By this time, **our colleges and academies were already heavily involved in getting our youth to take part in foolish and worldly theatricals (such as “The Little Mermaid”), and perform worldly band and orchestra music.**

Within a few years, some of our colleges would have degree programs leading to bachelor degrees in making movies. More on that later.

Attend the youth meetings at our conference camp meetings and GC Sessions, and you will be shocked at what you see and hear. Why is there this urgency to destroy the souls of our youth?

1995: A few leaders gain massive control—At the Utrecht Session, **over 70 major “governance” changes were approved, which placed almost total control in the hands of the General Conference president and division presidents.** (It should be noted that these changes were made entirely by demand of then President Folkenberg, who, four years later, was discharged when certain activities he was involved in surfaced.

A deal had been earlier struck: Folkenberg obtained the approval of the division presidents for almost total centralization of General Conference control in himself,—by including changes which would give them almost total control over those be-

low them.)

Ellen White's urgent counsel, that neither one man nor a small group should gain control, given at the 1901 Session, had been totally reversed. More on that later.

For more on this governance problem, read two studies on the Utrecht Session: *The Ominous Utrecht Agenda part 1-3 [WM-620-622]** and *Our Church is in a Crisis [WM-625]**.

1995: Now no-fault divorces—You can now divorce for any reason, and you will not be censured. Any local church which tries to censure will be disciplined by the conference office;—all this is a result of a devious trick in parliamentary order used by a delegate from Australia to get this ruling passed at the Utrecht Session (*The New Adventist No-fault Divorce [WM-657]**).

The agenda also called for the Session to enact a ruling to reinstate adulterous pastors, but that one failed. However, it is regularly being done in some of our conferences (usually by shipping the errant pastor off to a distant location, where he is not known). (See *Keeping Adulterous Pastors [WM-587-588]** and *Our Historic Standards on Adultery, Divorce, and Remarriage [WM-589-591]**.)

1995: Church adopts RU-486—The abortifacient, RU-486, is the latest way to kill unborn children. **In the early spring of this year, detailed “guidelines” were enacted, permitting our women to use this quick (but not always safe to the mother) method of killing their babies.**

“*Guidelines Approved by the Administrative Committee of the General Conference*” were published in the *Review* on February 23, 1995 (p. 16). In summary, the ruling stated that RU-486 may be used for contraception in order to prevent fertilization. **It may also be used to induce abortions by terminating embryos in the fertilized ovum stage. It can be used both by individuals and our hospitals for these purposes.** The official statement concludes with this sentence: “The cost [of RU-486] is minimal, and thus could be available to large numbers of women.” **The babies slain would have been future Adventist believers, knowing our truths and with a greater likelihood of being saved. At the present time, we primarily only baptize our own youth.** For more on this, see *Church Adopts RU-486 [WM-631]**.

It seems almost like a Jesuit conspiracy: Encourage our mothers—to kill our youth when they are little. Then, through keep-sinning theology and lots of worldly entertainment, instill so much worldliness in the youth who remain—that they will leave the church by the time they are grown.

1995-1996: Life at Walla Walla College—Someone sent us several *Collegian* newspapers, published by WWC. In them, **one student says he is going to hell. Others demand rebellion against church authority. The faculty has started a Sodomite Support Group. Intercollegiate sports competition is the rage. Traveling heavy metal rock groups provide entertainment.** (For more on this, see *Life at Walla Walla College [WM-676-679]** and

Deepening Crisis at Walla Walla [WM-811-813].)* Send your precious son and daughter to Walla Walla, and we assure you they will have a life-changing experience.

1996: First Adventist/Catholic merger—The first of several mergers of Adventist hospitals with Catholic hospitals began in January of this year, as **3 of our hospitals in central Colorado (including Porter) were merged into 19 Catholic hospitals** (*Introducing the Three New Sisters of Charity Hospitals [WM-675]**).

When there were protests, leadership declared that the Catholics did not control our hospital. Then someone provided the documentation that they do. (*Porter Hospital Now Controlled by the Roman Catholic Church [WM-713-714]**.)

1996: Church planting begins—In June of this year, **a four-day gathering of over 400 prominent church leaders met at Andrews University—and launched “church planting.”** To encourage our people to view it favorably, all through the fall of 1996, the *Review* repeatedly carried articles by church leaders praising church planting.

Since celebration churches had not brought in enough people off the streets and were losing too many paying members, it was decided that a new approach was needed. In order to learn how to do it, from 1996 onward, large numbers of our liberal pastors have been sent to one of the largest Protestant churches—Willow Creek Church, near Chicago—to learn how to “plant churches.”

Over 17,000 people regularly attend the four weekend services of that immense Protestant church. **They go there because they receive typical “celebration-type” entertainment, complete with bands, women soloists, skits, and a saved-by-grace sermon** by Bill Hybels.

What is it that makes Adventist “church planting” different from its “celebration churches”? It was found that when church leaders tried to get liberal pastors to change local congregations into celebration churches, they met with so much opposition from the few that were faithful, *that they lost far more members than they gained!*

The “church planting” pattern cleverly involves starting a separate, new congregation, often in the same town or city as an existing Adventist church;—but only liberal Adventists in the area are invited to help it succeed. In this way, older, more conservative congregations are not disrupted—and **each new “planted church” can bang on its drums, blare its band, use weird lighting effects, present foolish skits, wave hands, and listen to free-grace preaching; this is all in the hope of attracting people off the streets and getting them dunked.** Sounds pretty crude, but that is the way it is done. For the whole story, read *Truth about Church Planting**. It is all there.

Church planting continues on down to the present time, in spite of the fact that its leading organizer left the denomination about 2005—and started a separate denominational organization.

It is an intriguing fact that **every “planted church” is careful never to use the names, “Sev-**

enth-day” or “Adventist,” in its church name. Our leading celebration churches never did either. It is unclear why some leaders will spend millions of dollars in church funds on lawsuits to limit which believers can use the name, “Seventh-day Adventist,” when they themselves are embarrassed by it.

c. 1996: Week of Prayer dropped from Review—For many decades, the *Review* would print a Week of Prayer issue once each year, which carried a full week of printed sermons, calling our people to repentance and renewed dedication to God and His work. **By the 1980s, no Spirit of Prophecy articles were included in the Review—except for that one Week of Prayer article, once a year. But, in 1996 that once-a-year article—along with the entire Week of Prayer issue—was dropped. So now the Spirit of Prophecy is totally omitted from the Review.** Why was this done, when our people urgently need those precious counsels continually?

Omission of this special issue also means that many of our local churches are no longer taking part in these weeklong readings. **Why is taking less time to read about God and pray together thought to be an improvement in our church?** The Week of Prayer readings were essentially the last devotional study groups which had been continued by our denomination. Now they are gone too.

1996: Madison Hospital unites with the Baptists—This was only one among a growing number of Adventist denominational hospital mergers with

Protestant churches; but because it was Madison, this November 15, 1996, merger deserves special mention as a sign of the times (*Madison Unites with the Baptists [WM-745]**). In 2005, the hospital was sold to a secular hospital conglomerate.

1997: The secret Sabbath agreement—In October 1999, a General Conference officer told two different believers (the first a Florida resident visiting in upstate New York, in April 1999, and the second a Kentucky resident shortly afterward) about this agreement. Each of those very surprised men then shared what they learned with the present writer. The complete account, including the name of the GC officer, will be found in *Secret Interchurch Planning Agreement [WM-906]** and *Update on the Secret Interchurch Planning Agreement [WM-914]**. The officer spoke with complete assurance that what he said was true (he thought it was a good idea). In the second conversation, he filled in additional details. *Here is a brief summary of what he said:*

A meeting was held “in Switzerland” (probably at World Council of Churches headquarters in Geneva, where we have had highly placed committee members since 1965). Leaders from a number of important denominations were present, including representatives from our own church. The meeting was held in the late fall of 1997.

At that ecumenical meeting, our church agreed to tone down its public emphasis on the truth about the keeping of the Bible Sabbath. The reason given for this, the GC officer said, was to help

“bring us together” and “bring us into unity” with the other churches. The other churches expressed concern that the Sabbath was an obstacle to fuller unity with them. (The truth is that the other denominations are deeply embarrassed about the Sabbath truth, which is so Biblically unassailable.)

Our leaders agreed to restrict the presentation of our message by primarily holding meetings *inside our own church buildings* (such as “Net 98,” etc.), rather than holding them out in public arenas and widely advertising them. This would make our future evangelistic meetings more quiet, confidential, and kept inside our own church buildings. Public notices of the meetings would often not be printed; and, instead, church members would, if they wished, invite their friends to come.

There probably are many exceptions to this policy in some conferences which choose to disregard it; yet this was the compact entered into at that secret meeting.

1999: La Sierra rejects Bible Christianity—

Beginning with the fall term of the 1996-1997 school year, LSU started a radically different program which required a “core curriculum” of six classes, required for graduation which cannot be avoided by replacement courses. Instead of Adventist beliefs, the six classes teach non-Christian concepts.

Students had been complaining about these courses since their inception. The situation came to a head on Friday, May 21, 1999, when nearly a fifth of the students sent a signed petition to the LSU board of directors, demanding that the courses

be stopped.

At the same time, the nearby *Riverside Press-Enterprise* (the largest newspaper in San Bernardino County) published additional information.

According to the petition and the news report, **this is what is taught in these six “core courses.” They “attack what the school was founded on, which is the Bible.” They have a “total lack of emphasis on Christ and the Bible,” and “misrepresent the Christian God.” Class instruction consists of “subtle, subversive attacks on Christianity and monotheism,” teaches that “all religions are paths to the same truths,” have “underlying humanistic (versus Christian) values and foundation,” and have a “superficial and liberal content.”**

In response, Lawrence Geraty, university president, was quoted as saying that the six required courses “gave the university greater control over the kinds of classes students take.” “The approach is scholarly, not Bible study, as some students may have experienced in high school.” “It’s not like Sunday School. It’s not like family worship. I think it’s just a question of growing up.” “Next year . . . the course topics won’t change,” he added (*La Sierra Rejects the Bible, Christianity, and God [WM-902]**).

2000: The Florida Trademark Trial—On March 13 to 16, the trial was held in Miami. **Because it was a criminal case, if the pastor of the small Adventist church was found guilty of using the name, “Seventh-day Adventist Church,” he could be sent to prison for years.**

Ultimately, he yielded to the decision of the court and removed the “*Seventh-day Adventist Church*” part of their name from their church sign and other identifying materials.

Fortunately, in an earlier Los Angeles trademark trial (the 1991 Kinship Case), Judge Pfaiszer issued a decision that it was illegal by the First Amendment to keep people from calling themselves “*Seventh-day Adventist*.” This was a landmark victory for all advent believers in America! However, she did not rule on “*Seventh-day Adventist Church*.” It was that phrase which was contested at Miami, which the GC won.

As a result, in the U.S. it is perfectly legal to call your group a Seventh-day Adventist “association,” “group,” etc.,—but not a “church.”

For much more on the Los Angeles decision, see *Story of the Trademark Lawsuits**. For the details of the Miami suit, read *The Florida Trademark Trial**.

2000: Important change at Toronto Session—Delegates came to the Toronto Session, wondering whether the women’s ordination issue was going to be raised again. They were relieved when one of the speakers told them it definitely would not be on the agenda. *Yet it actually was*—hidden deep in “*agenda #203-00Ga*,” which the delegates unknowingly approved. **This change gave the liberal North American Division leadership permission to make changes in the Church Manual** at Annual Councils, in years ending in 0 or 5 (2000, 2005, etc.)! Previously, that important book, which

codifies all local church standards, could only be changed at GC Sessions.

But there is more. **This carefully planned change had earlier been preceded by another significant one: At the 1995 Utrecht Session, without realizing what was involved, the delegates approved a special agenda item—which, henceforth, gave the liberal NAD much greater voting power a majority of the time!** All Annual Councils in years ending in 0, 2, 4, 5, 7, 9 were held in the U.S. —Henceforth, by this new ruling, in each of those years, the NAD could pack the meeting with all its conference and union presidents.

This meant that, from 2000 onward, twice every ten years, the NAD would be able to make any changes it desired in the standards and beliefs in the *Church Manual*. (See pp. 101-102 in *Women's Ordination in the Adventist Church**.)

Unfortunately, the liberals had controlled NAD leadership for over a decade; but, finding that the overseas delegates would always reject their agenda items at GC Sessions, they deftly transferred control of the *Church Manual* to the NAD! **Henceforth, they would be able to bypass the GC Sessions and rather easily change any personal, church, or worship standards**—so they could please the feminists and liberals, and provide us with the same lack of conduct standards that are found in the mainline and Pentecostal churches.

2002: Sundaykeeping Adventist church—

The February issue of the *Pacific Union Recorder* (our largest union paper in the U.S.) proudly de-

scribed how a planted church (in Los Vegas)—had hit on the idea of **holding its services on Sunday in order to attract more people off the street**. This was considered a wonderful new breakthrough.

This is an ominous development. Only the slender thread of Sabbathkeeping continues to make us what we are. When our denomination loses that, it is fully modern Protestant. Please pray!

(A couple years later, its pastor joined a Protestant church—and now pastors a regular Sundaykeeping church.)

2002: Preparing our youth for Hollywood—Southern Adventist University and Pacific Union College were, by this time, **giving courses of study leading to full degrees in theatrics and stage production,—so our young people could be hired by Hollywood and the major TV drama producers** (ABC, NBC, and CBS). It should be obvious that graduates who go to such places to work will probably lose their souls in a maze of worldly influences. It is well-known that, in order to succeed in Hollywood, young women have to become private mistresses to the influential men who can move them up toward success. But anything goes now, including the souls of our youth.

Many (many!) other developments and changes have occurred and could have been mentioned here, *but it was thought best to keep this list short*. **The objective of this chapter is to help explain the causes of our present crisis, a crisis that has become immense in scope.** Tragically, these events have threatened to overwhelm the efforts of those

faithful pastors and church officials who have been trying to uphold our historic beliefs and standards. Surely, we earnestly need to pray!

**3 - HOW THE CRISIS
HAS AFFECTED OUR CHURCHES
THEY DESPERATELY NEED YOUR HELP**

The effects of the new theology on our churches has been heart-wrenching. Frankly, it is something to weep over. Surely, the angels of heaven must be saddened by what has happened. Think how it has hurt the heart of God!

Church growth has been reduced. It is well-known by Protestant church-growth experts that churches which have no distinctive messages do not attract new members. The members have nothing special to offer outsiders.

We now have little to offer outsiders; for that which is taught in many of our pulpits is essentially the same as that preached in the other churches. As for the Sabbath, it is easily perceived as a needless appendage—since obedience to God’s law is said to no longer be necessary. Therefore it is simpler for those who newly discover our church—to not bother with it, since they will experience less disruption of their weekly pattern by attending a Sunday church instead.

The doctrines have become confused; and, in addition, they are rarely mentioned, much less taught. Members are not clear about their meaning

or even the necessity of believing them. Our present teaching, that it is not necessary to obey the Bible—means that there is hardly anything in Adventist teachings which is worth bothering with.

The best members—those who believe the message most deeply, are most loyal to the church, and contribute the most—are frequently pushed out by liberal pastors. Yet, unfortunately, all too frequently the conference office permits this draining away of members most loyal to the best interests of the church.

Those who remain in the pews tend to be more apathetic, inactive, or worldly. The conservatives who remain tend to be very quiet or very aged.

One thing that arouses many members is the opportunity to obtain “unworked-for gain.” They are easily talked into putting their savings into doubtful money-market speculations, which, when they collapse, cause great loss to the investors. This has repeatedly occurred since the early 1980s.

Just as no particular doctrines are promoted, other than free grace in sin and forgiveness without obedience to God’s requirements, so no particular standards of conduct are mentioned. Rings, jewelry, cosmetics, clothing, entertainment; most anything can be worn or done. Anything can be eaten or drunk. Tobacco is one of the few things still frowned upon.

Sabbath standards are null and void. Recreation and eating at restaurants are acceptable. Television, sporting events, and shopping are also acceptable.

Good pastors tend to become discouraged. They have learned not to upset the wealthy worldly mem-

bers. If concerned pastors are seen by the conference office as too much of a problem, they are eased out.

Liberal pastors are frequently protected by the conference office, when faithful members become disturbed by their teachings. Unfortunately, many, many faithful members have left local churches as a result!

Tragically, when conference presidents are liberal, they tend to fill vacancies in the conference office with fellow liberals who, seated on committees, will agree with their decisions.

Since there are fewer members to support the entire organization with its large office staff, the local pastors which remain are overworked and frequently in charge of several area churches. This heavily reduces the instruction and guidance given to members.

A lack of growth of the members in their understanding of our historic beliefs, standards, and objectives leads to reduced church growth. Members have little interest in finding baptismal interests or doing missionary work.

Members have been trained to prefer entertainment: talks, music, potlucks, outings, conventions, and personal problem clinics. Unfortunately, many who have little interest in taking part in a Bible study are crazed over sporting events.

Those who continue to attend celebration-type gatherings inevitably become fascinated by their clown shows, pantomimes, puppet skits, bands and drums, women singers swaying in tight clothing, overhead screens with jokes on them, shallow ser-

mons with funny illustrations, and raised hands.

Cheap gimmicks used to attract our youth to attend meetings include gift teddy bears, stick lights, candles, processions, awards, junk food, coffee, doughnuts, and soft drinks. Also acceptable is wild rock music with a few “Christian words” tossed in, gyrating musicians and singers, and weird downward or upward lighting amid partial darkness—in order to simulate nightclubs and discos.

There are seemingly no prohibitions. Almost anything can be tried or done—as long as it is not forbidden by police codes. Everything is entertaining; very little is useful.

Bible/Spirit of Prophecy study groups by the members are frowned upon by some pastors as dangerous. The principles which fill those books get people to begin thinking.

Few attend midweek prayer meetings, and fewer still given Bible studies.

Not many conference Bible workers are employed any longer. There are only a limited number of conference evangelists. Instead, “Net 2006,” etc., is broadcast into local churches for a week or so once a year; and members come and watch that.

Whether they be great or small, our committee meetings no longer open the Word of God during discussions in order to obtain guidance in making decisions. Yet the decisions voted have far-reaching effects. Humble reliance upon God, earnest prayer, and study of the inspired writings are urgently needed. Otherwise, serious blunders will be made.

Ingathering is essentially gone. Mission funds given to ADRA are, by agreement with the federal

government, used totally for non-missionary purposes. Yet our members contribute heavily toward the support of this worldwide project which brings our message to no one.

Lowered standards and “down with the law” mentality—lowers morality. One financial scandal follows another; most of them are quickly covered up. Some officials steal funds, pyramid swindles occur, wasteful management is overlooked, excessive salaries are given to some board members. Sexual scandals cost the church millions in lawsuits.

Whether it is diet, medicinal drugs, clothing, ornamentation, standards, or doctrinal beliefs—we have become a “look-alike” church, essentially like all the other churches. About all that is different is the day we go to church, and our belief about the grave and hellfire.

Everyone knows better than to mention the Spirit of Prophecy. It is erroneously taught that those books should not be used in any church meeting or gathering. That error is a master stroke of the devil! Those books—which, if read could solve so many of our problems—are no longer read in the pulpit or printed in any church periodical.

The *Review* and union papers frequently discuss nonessentials (keeping the hair beautiful, my grandma’s favorite cat, local church gatherings, or weight loss seminars). Nothing is ever printed about good nutrition, vitamins, the use of herbs, how to care for the sick, how to give hydrotherapy treatments, how to prevent strokes, or the serious physical and spiritual aftereffects of having an abortion.

Unfortunately, our periodicals are frequently very

self-congratulating. Men and their works are considered important, while God's Word is rarely quoted. We tend to praise one another instead of pleading with God for forgiveness and help in becoming genuine overcomers, so we can truly be identified with the faithful named in Revelation 12:17 and 14:12.

Our temperance work is hardly functioning. Our medical work consists in doing what the world does.

We are now closely connected with the other churches, the medical union, and the educational accrediting agencies.

We are accepted by the world and grieved over by the angels. In a word, we are Laodicean. And the warning of Revelation 3 and the pleadings of the Spirit of Prophecy apply to us.

Our situation is extremely dangerous. Yet few are concerned. *Oh, my people, I plead with you to return to God's Word while there is still time!*

All aside from what others choose to do,—please, individually, decide to change right now!

Pray, repent of your sins, plead for forgiveness. Get out the Bible and some Spirit of Prophecy books and start reading. Cry over what you read—for it applies to you. Repent all the more deeply; and, in the strength of Christ, begin making needed changes. God will help you!

You must keep your mind filled with truth. It will be your safeguard in the days ahead. Keep reading and praying, and obeying! Your eternal future depends on your decisions now. You cannot wait for another to make your decisions for you.

May our kind Father bless and keep you. May He send His angels to guide you as you study His inspired writings.

We want to meet later in heaven. —*uf*

“The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.”

—*Psalm 84:11*

“I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.”

—*Jeremiah 29:11*

“Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.”

—*Isaiah 3:10*

“A just man falleth seven times, and riseth up again.”

—*Proverbs 24:16*

“The Lord is good unto them that wait for Him, to the soul that seeketh Him.”

—*Lamentations 3:25*

“The Lord preserveth the simple: I was brought low, and He helped me.”

—*Psalm 116:6*

“Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.”

—*2 Chronicles 20:20*

— PART TWO —
COMING BACK:
A GUIDE TO RECOVERY

**1 - A PERSONAL STUDY PROGRAM
TO STRENGTHEN YOU
AND DRAW YOU CLOSER TO CHRIST**

It is only individually that we can return to God. One cannot do it for another. Yet as we find our way back to our kind heavenly Father, renewed by deeper contact with Him, we are strengthened to help those about us, our loved ones, friends, and fellow church members to return to Him.

But in returning to God, we must also rediscover the deep truths which He gave the Advent people so many years ago. **He meets us in His Inspired Writings. He strengthens us as we study them and search out the profound truths they contain.**

This chapter is presented in a simple pattern of ongoing study, so you can obtain a better understanding of our historic beliefs. If you will continue it, a dramatic change can occur in your life. You will experience a deeper happiness and a closer walk with Christ than you may have had for years.

Think not that this is something too good to be true—for that which is described below will enable

you to sink more deeply into the Word of God. Not my words or someone else's words; no, no—but how to study and become filled with *God's Word*. This is the objective!

For a clearer understanding of our basic truths, it is urgently recommended that you **thoughtfully read *Great Controversy, chapters 25 through 42*** (in the more complete 1888 or 1911 editions) every six months. Do not underestimate the worth of those chapters! Each page is filled with invaluable information. There is an urgent need for our people to understand them fully! You cannot help others in the church or be protected from error yourself, unless you have a clear understanding of what is in them! They cannot be recommended too highly.

For a better understanding of last-day events, **Early Writings should be read. *Desire of Ages, chapter 79 (pp. 758-768)* is also important. A study of 5 Testimonies, 207-226 and 472-475,** will also help you better understand what is ahead.

For a closer walk with God, **read *Desire of Ages, the entire book***. It is fabulous and will greatly help you, day after day, month after month. Here are several very special chapters which will show you its great worth in encouraging and strengthening your soul: *chapters 34 (pp. 328-332) and 73 to 79 (662-768)*. **In the Bible, the books of *John, Matthew, Luke, Ephesians, and 1 John* are especially helpful.**

For an ongoing program of study, **read your way through *Patriarchs and Prophets, Prophets and Kings, Desire of Ages, Great Controversy, Christ Object Lessons, Steps to Christ, and Ministry***

of Healing. Then begin again, and go through them again. It will change your life for the better as you continue to read in these books.

If you have a family and children, you will value the counsels in *Adventist Home and Child Guidance*. *Counsels on Diet and Foods* contains worthwhile dietetic counsel.

As a supplement to this reading program, I would recommend our **Spirit of Prophecy cassette and CD tapes.** We have a complete set of the Spirit of Prophecy books on cassette tapes at the lowest cost. These are invaluable at mealtime and bedtime, or Sabbath afternoons. **Request a copy of our *Spirit of Prophecy Audiotope catalog****.

The above program of study, which I recommend, I follow myself. It works. I cannot go through a day without continuing on it.

God speaks to us as we read and hear His books! Soak deeply in the Bible and Spirit of Prophecy. It means your life if you will do this. In addition to saving your own soul, it is only as you are on such an ongoing program of study and listening, that you can really know how to best help those around you.

Do not underrate the above suggestions; If followed, they will produce powerful effects in your life. Unfortunately, we are quick to read and listen to every new thing that someone brings to us, while disdainingly to return to God's books. Frankly, this is a temptation of the devil. He knows which books will help us the most, so he tempts us to consider them the least important.

As you become filled with God's Word, He will draw close to you by His angels and more directly

show you what you should do, day by day, to help and bless those around you. Because you are surrendering your life anew to Him each day, He will become your comforter and guide.

Only in this way, can you begin to effectively work to direct the minds of those around you toward higher things: the members of your family, your close friends, church members, and other loved ones at a distance. He will give you just the words you need to speak and write. He will send angels to guide you through each day.

But please understand that it is continual reading of God's books—*not man's books*—that you should focus on! It is in God's Word that, amid all the conflicts and turmoil of life, you will find the strength to keep going.

An added help from this program is that you will become so filled with God's truth—that you will be able to more quickly recognize the error in dangerous sermons. *This is important!* Every wind of false doctrine is blowing today. You cannot rely on anything you hear from any source, in the church or outside of the church, unless it agrees with the Bible and Spirit of Prophecy.

The next step is to pray that God will show you ways to help those around you. It may be through helping in the home, reading a passage in the Bible or Spirit of Prophecy, or leading out in Bible or Spirit of Prophecy studies. —But you can know that, as you keep surrendering to His will, studying His Word, and trying to help others, He will wonderfully use you in very special ways.

We would also urge you to share missionary

books with those who need them. Write for a copy of the *Missionary Book Order Sheet**. It lists many paperbacks (including many Spirit of Prophecy books) which, in boxful quantities, are the lowest in cost that is available anywhere. So often we feel uncertain as to what to say to someone we meet. But we can always give them a low-cost book and encourage them to read it.

It is thrilling to climb into the center of God's hand! It is a joy to work for souls. As you begin and faithfully continue in the simple reading and listening program outlined in this chapter, He will lead you all the way to the end. And that end will be most pleasant: You will, on the other side of death or translation, step into wonderful eternal life with Christ and meet many you have helped to be there.

You will also want to prepare yourself so you can give Bible studies to those not of our faith. A complete, low-cost set of 31 studies are in *Family Bible Studies**. In the back of that book, you will find detailed instructions on how to locate Bible study interests, how to give them studies, and how to bring them to decisions.

2 - A BRIEF OVERVIEW OF THE CLOSING CHAPTERS OF GREAT CONTROVERSY

It is urgent that you become well-acquainted with these special chapters. Here is a brief overview. You will want to study them in the 1888 or 1911 edition, which is somewhat more complete than the 1884 edition. The chapters and page numbers below match the standard 1888 and 1911 editions.

Because of the nature of what it teaches, the new theology in our church essentially ignores or denies the truth and reality of every basic concept in these chapters (with the exception of the state of the dead, punishment of the wicked, and second coming).

The following brief introduction only covers a few high points. Many other truths are interwoven throughout these chapters.

Every six months, read through these chapters again, during personal or family worship, or on Sabbath afternoons.

THE SANCTUARY TRUTH

Chapter 23 - What is the Sanctuary? (409-422).

The most complete single chapter explaining Christ's work in the heavenly Sanctuary. This should be carefully studied and thought through.

Chapter 24 - In the Holy of Holies (423-432).

Additional information on how we should relate ourselves to Christ's ministry in the Sanctuary.

Chapter 28 - The Investigative Judgment (479-491). A thorough description of this important event and how you can prepare for it.

THE LAW AND THE SABBATH

Chapter 25 - God's Law Immutable (433-450).

A detailed explanation of Revelation 13, the identity of the beasts of Revelation 13, the mark of the beast, and the seal of God. This is the first chapter introducing you to the coming crisis over the union of churches and the National Sunday Law.

Chapter 26 - A Work of Reform (451-460). The Sabbath truth, why it is hated so much and why we must proclaim it in these last days.

Chapter 27 - Modern Revivals (461-478). The Protestant new theology error in these last days is over the law of God, sanctification, and lowered standards.

Chapter 29 - The Origin of Evil (492-504). The most overarching chapter in the Spirit of Prophecy, revealing the basic issues in the great controversy—from the fall of Satan to the final end of sin.

WARNINGS ABOUT SATAN

Chapter 30 - Enmity Between Man and Satan (505-510). The grace of Christ, and why Satan hates and persecutes God's people so much.

Chapter 31 - Agency of Evil Spirits (511-517). The existence and work of good and evil angels.

Chapter 32 - Snares of Satan (518-530). Over sixty special deceptions which are used by Satan to capture people and hold them in his ranks.

Chapter 33 - The First Great Deception (531-550). The truth about the state of the dead, hellfire, and the non-immortality of the soul.

Chapter 34 - Spiritualism (551-562). The deadly nature of spiritualism and contact with evil spirits.

ADDITIONAL PREPARATION FOR THE CRISIS

Chapter 35 - Aims of the Papacy (563-581). Objectives and methods of the papacy in these last days and the centrality of its roll in the final crisis.

Chapter 36 - The Impending Conflict (582-592). Read chapter 25 again, and then this chapter. Reasons why the churches are determined to do away with the law of God and those who obey it, and how Satan will cooperate with them in doing this.

Chapter 37 - The Scriptures a Safeguard (593-602). The importance of clinging to God's Word and obeying it as we prepare for and enter this final crisis. The importance of not trusting ourselves to the theories, theology, and councils of men.

ENTERING THE FINAL CRISIS

Chapter 38 - The Final Warning (603-612). The loud cry of the third angel begins in its fullness as the Sunday law is enacted. Sabbathkeepers spread the truth everywhere and are persecuted.

Chapter 39 - The Time of Trouble (613-634). Human probation ends, and Satan has full control of the wicked. At the same time, the seven last plagues are poured out. Jacob's trouble begins for the faithful, as they plead for deliverance and enemies prepare to slay them.

Chapter 40 - God's People Delivered (635-652). The voice of God delivers His people, all nature is turned out of its course, and the wicked realize what they have lost. Christ returns for His faithful ones and takes them to heaven.

MILLENNIUM TO THE END OF SIN

Chapter 41 - Desolation of the Earth (653-661). At the voice of God, the wicked see they have lost everything and turn upon their ministers. At the coming of Christ, they are slain and Satan and his angels are forced to remain on this desolate earth. The millennium begins, during which time the sentencing judgment occurs in heaven.

Chapter 42 - The Controversy Ended (662-678). At the close of the thousand years, Christ, His faithful ones, and the New Jerusalem land on the surface of the earth. Christ calls the wicked dead

back to life. With the redeemed, He enters the New Jerusalem. After making extensive preparations for war, Satan and his vast host of wicked surround the Holy City. Christ and the redeemed appear above it, and the final judgment begins. The wicked recognize everything they have ever done wrong, and bow and confess that Christ is Lord. Satan and his angels do this also. Then the fire falls, and Satan and his followers are totally destroyed. Eternity for the redeemed begins!

May God bless you abundantly every time you read the words of these chapters!

**3 - OUR HISTORIC
DOCTRINAL BELIEFS
VS. THE NEW THEOLOGY
A GUIDE TO DEFENDING YOUR FAITH**

In Chapters 1 and 3, at the beginning of this book, we viewed what our church was like before the crisis began and then what it is like today. What made the difference? What caused our precious people to fall into such terrible problems?

We once had a church of resolute individuals who knew what they believed, had a close faith in God, and were working toward definite goals.

Now we have a church that, all too frequently, seems filled with uncertainty, crushed under a load of ever-increasing problems, and uncertain as to what the future holds.

What is the special ingredient which got us into this mess? What is the way out of it?

A dramatic changeover occurred in our church from the late 1970s onward. What happened? *It was a change of religion!* A change from clinging to God as His little children; by enabling grace, carefully obeying Him; and living clean, honest lives—to a religion which claims that living “in Christ” can be done by living in sin! It is a religion of presumption, a religion that says, “Live as you please; for you will be taken to heaven just as you are.”

It is possible for our entire church to retrace our steps. But, please understand this: *Even though the entire church may refuse to follow the path,—at least you and I can do it!* Yet if we encourage others, perhaps some of them will join us on a journey back to a happier way of life.

There is power in God’s Word—power to make us godly people, preparing each day for heaven! Only those concerned enough to learn those truths, and return to the beliefs our forefathers lived by, will be able to do it.

New theology advocates claim that the Bible endorses their “happily saved in sin” theory. **We want to learn whether the Bible really does support our historic Adventist beliefs about how men are saved.**

Fortunately, the information printed in this chapter will also help you explain our historic beliefs to your friends and loved ones, who also need help finding their way out of the maze of confusion we have been in. The solid Scriptural material here will help you defend your faith, when, in a

church or civil council, you are called upon to defend your faith.

The way back to *clean, honest, pure living* is the way home to heaven,—and we will only get on that path as we return to the truths which God has given us. I can assure you that this is something well-worth having. But be aware of the fact that you can only enter—and maintain—this deeper experience as you cling to Christ and continually study His Inspired Writings. More on how to do that in the next chapter.

God's truth, accepted into the heart, is life-changing. I am sure you want this for yourself, so you can share it with your loved ones. Come, just now, let us begin the journey.

We are going to compare the simple, but entirely Scriptural beliefs of historic Adventism with the theories of what is called the “new theology,” which for over half a century has gradually dominated our church and led it in a steep descent toward very unpleasant results. **We also want to see what the Spirit of Prophecy says on these topics.** As we do this, the heart of the entire controversy, in which our church is now embroiled, will become very plain.

THE BIBLE TEACHING ABOUT SALVATION

Everyone agrees that “salvation” is about how to go to heaven. But the question is what does Scripture teach about how it is accomplished.

The new theology says that all we need do is accept Christ—and then relax and enjoy life as we

find it; for, having once “accepted Christ,” we will inevitably go to heaven. We do not have to change our ways. In fact, our ways can even get worse. We will be saved anyway. Profession (verbally saying we accept Christ as our Saviour) automatically produces salvation.

However, earlier in this book, we discovered that people who accept that error only get into more and more trouble. Their sins really do find them out. Jesus was right when He said, “By their fruits, ye shall know them” (*Matt 7:20*). Sin, being the terrible thing it is, when it is not directly confronted and gotten rid of,—gains control of people, keeps taking them deeper into evil, and ultimately ruins their lives.

Surely, living in sin is not what we want for ourselves or our loved ones! By the way, **there is not one passage of Scripture which says it is safe to keep sinning! Instead, we are continually told to put it away or we will be lost.**

Let us now consider **historic Adventism**. *What is the meaning of the word, “salvation,” in the Bible?*

“Salvation” means to be saved from something! Contrary to what the new theology says, **that which we are saved from is not godly obedience to God’s law! It is sin that we must be delivered from!** The entire plan of salvation is focused on this one point: to get us out of a life of sin and prepare us for heaven.

In contrast, the **new theology** says that salvation is only a “forensic” (legal, paperwork only) transaction, by which we are accounted righteous, without having to live right. Such talk appeals to world-

loving minds; but, as we have seen, it is fast ruining the church. Worldliness is said to be godliness. Sin is labeled righteousness! Obedience to God is said to be something very bad, which advocates of this foolish error warn us to avoid, lest we be condemned by God as “legalists.” The new theology turns truth on its head, and makes wrong appear right and right appear wrong!

Unlike the new theology, the truth has Scripture on its side. Here is what we are told about “salvation” and being “saved”:

Christ is the Saviour—“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”—*Luke 2:11*.

Only in Christ can we be saved—“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”—*Acts 4:12*.

We have a part to do—“Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.”—*Philippians 2:12-13*.

He saves us, not in, but from our sins—“And she shall bring forth a son, and thou shalt call His name *Jesus*: for He shall save His people from their sins.”—*Matthew 1:21*.

There are definite things we must do, if we would be saved—“Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.”—*James 1:21*.

Only those who obey Christ’s commands will be saved—“And being made perfect, He became the

author of eternal salvation unto all them that obey Him.”—*Hebrews 5:9*.

We must also tell others about Him—“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.”—*Romans 10:9*.

Only those whom God, by His grace, has made godly will be saved—“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”—*Revelation 22:14-15*.

It is urgent that we become His obedient children—“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”—*Matthew 18:3*.

In spite of the iniquity about us, we must cling to Christ if, in the end, we would be saved—“Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.”—*Matthew 24:12-13*.

We must, in the strength of Christ, enter upon a new life if we would be saved—“Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”—*John 3:3*.

Living a godly life (which can only be done by the grace of Christ) is required of those who would be baptized—“Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from

the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father.”—*Luke 3:7-8*.

We must repent of our sins and be converted (turn from them), so they can be blotted out—“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you.”—*Acts 3:19-20*.

The above quoted passages are quite clear. It is sin that we are to be saved from, not godly living! According to the above passages, salvation is provided to those who genuinely believe in Christ, obey Him, and confess Him so others might learn the path to salvation.

KEY SPIRIT OF PROPHECY STATEMENTS

Here are several clarifying Spirit of Prophecy passages about salvation:

“While the sinner cannot save himself, he still has something to do to secure salvation. ‘Him that cometh to Me,’ says Christ, ‘I will in no wise cast out.’ John 6:37. But we must come to Him; and when we repent of our sins, we must believe that He accepts and pardons us. Faith is the gift of God, but the power to exercise it is ours. Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy . . . **When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire.** Let none look to self, as though they

had power to save themselves.”—*Patriarchs and Prophets*, 431.

“Christ is able to save to the uttermost all who come to Him in faith. He will cleanse them from all defilement if they will let Him. **But if they cling to their sins, they cannot possibly be saved; for Christ’s righteousness covers no sin unrepented of.** God has declared that those who receive Christ as their Redeemer, accepting Him as the One who takes away all sin, will receive pardon for their transgressions. **These are the terms of our election.** Man’s salvation depends upon his receiving Christ by faith. Those who will not receive Him lose eternal life because they refused to avail themselves of the only means provided by the Father and the Son for the salvation of a perishing world.”—*7 Bible Commentary*, 931.

“The work of salvation is not child’s play, to be taken hold of at will and let alone at pleasure. **It is the steady purpose, the untiring effort, that will gain the victory at last.** It is he who endureth to the end that shall be saved. It is they who patiently continue in well-doing that shall have eternal life and the immortal reward.”—*2 Testimonies*, 101-102.

“**Obedience to the law is essential, not only to our salvation, but to our own happiness** and the happiness of all with whom we are connected.”—*1 Selected Messages*, 218.

“The advancement of the church is retarded by the wrong course of its members. **Uniting with the**

church, although an important and necessary act, does not make one a Christian nor ensure salvation. We cannot secure a title to heaven by having our names enrolled upon the church book while our hearts are alienated from Christ. We should be His faithful representatives on earth, working in unison with Him.”—4 *Testimonies*, 16.

“Your time is very short. Work with all your might. By repentance you may now find pardon . . . **You must be a converted man. Agonize with God. Do not be content to perish** forever, but make an effort for salvation before it shall be everlastingly too late.”—3 *Testimonies*, 549.

THE BIBLE TEACHING ABOUT GRACE

Everyone is agreed that grace “is unmerited favor”; that is, something God gives us which we do not deserve and cannot supply by ourselves. We are sinners, hopelessly locked into sin. Yet He offers to give us grace! **The glory of historic Adventism is the fact that God gives us complete grace!**

What is the purpose of this grace? *First, it is forgiving grace.* If we will come to Him, confessing our sins and being willing to separate from them, He forgives our past sins. There is no way we can obtain this forgiveness, except by His grace.

Second, it is enabling grace. God’s grace empowers us to live clean, honest lives. It strengthens us to resist temptation, put away sin, and obey God’s holy law. It strengthens us to do all that He asks of us in Scripture. There is no way we can obey His Ten Commandment law, except by His enabling

grace.

No longer do we lie, steal, cheat, and do various types of wrongdoing. Grace enables us to become God's adopted children.

But we must continually do our part, or we fall from grace. That can easily be done! Yet, if we will keep looking to Christ, He will be there, constantly aiding us, continually providing the needed overcoming grace. He knows that, in our own strength, we are helpless to do any right thing. "Without Me, ye can do nothing" (*John 15:5*), He says.

In contrast, the **new theology** claims that *grace only provides forgiveness of sin, but not enabling strength* to resist it or put it away. This hideous error teaches that, in this life, we are locked into sin and cannot escape. It is said that God is not able to keep us from sinning, and that there is no provision in the entire plan of salvation for that to be done in this present life. Obviously, this theory is a slur on both God's character and His omnipotent power.

If that error were true, then all sinners would go to heaven. It is a fact that, if God has not the power to change our hearts down here, He could not do it at death or translation! Do you want to live in heaven with such people? Life down here with mean, hateful individuals is difficult enough—without having to put up with them throughout all eternity!

The truth is that Christ's grace not only justifies (forgives) us, but also enables (strengthens) us to obey Him.

Here is what the Scriptures teach us about grace:

We can only be saved through the grace of Christ—“Through the grace of the Lord Jesus Christ we shall be saved.”—*Acts 15:11*.

We are to become strong in this grace—“Be strong in the grace that is in Christ Jesus.”—*2 Timothy 2:1*.

We must strengthen ourselves in grace, so we can resist sin—“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.”—*2 Peter 3:17-18*.

Christ’s grace strengthens His weak children to do the right—“And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness.”—*2 Corinthians 12:9*.

After being justified, we must remain in grace in order to remain steadfast—“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.”—*Romans 5:1-2*.

Grace is our source of strength, whereby we can stand bravely for the right—“Thou therefore, my son, be strong in the grace that is in Christ Jesus . . . endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier.”—*2 Timothy 2:1, 3-4*.

God will provide us with all the help we

need—“But my God shall supply all your need according to His riches in glory by Christ Jesus.”—*Philippians 4:19*.

The grace of Christ enables us to be righteous—“For if by one man’s offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.”—*Romans 5:17*.

In spite of a mountain of sin in our past, we can be empowered by grace to live righteously; that is, live godly lives—“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.”—*Romans 5:19-21*.

It is the grace of Christ which strengthened Paul to earnestly work for Him—“But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”—*1 Corinthians 15:10*.

It is the grace of Christ which enables us to maintain good conversation [Greek: “conduct”]—“In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation [conduct] in the world, and more abundantly to you-ward.”—*2 Corinthians 1:12*.

We must make use of His might (His grace)

to resist sin—“Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.”—*Ephesians 6:10-11*.

Steadfastly relying on His grace, we can resist sin and be perfected—“Casting all your care upon Him; for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”—*1 Peter 5:7-10*.

His merciful grace is able to keep you from falling back into sin—“Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life . . . Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy.”—*Jude 21, 24*.

God is able to preserve you in the midst of temptation—“I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name . . . Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.”—*Revelation 3:8, 10-11*.

KEY SPIRIT OF PROPHECY STATEMENTS

Here are several clarifying Spirit of Prophecy passages about grace:

“All who seek to sustain **the doctrine of election, once in grace, always in grace**, do this against a plain, ‘Thus saith the Lord.’ [Eze. 18:21; 33:13 quoted.]”—*6 Bible Commentary*, 1115.

“**The influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God.** When the light of truth dawns upon his mind and he fully understands the requirements of God and realizes the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life.”—*4 Testimonies*, 295.

“**Grace is an attribute of God shown to undeserving human beings.** We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace on everyone who hungers for it, not because we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we will receive this gift.

“**But God does not use this grace to make His law of none effect or to take the place of His law.** ‘The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honorable.’ His law is truth . . .

“**God’s grace and the law of His kingdom are in perfect harmony; they walk hand in hand.** His grace makes it possible for us to draw nigh to Him

by faith. By receiving it, and letting it work in our lives, we testify to the validity of the law; we exalt the law and make it honorable by carrying out its living principles . . .

“How may we witness for God? . . . By rendering pure, wholehearted obedience to God’s law. If we will let Him, He will manifest Himself in us, and we shall be witnesses, before the universe of heaven and before an apostate world who are making void the law of God, to the power of redemption.”—*My Life Today*, 100.

“God’s requirement under grace is just the same He made in Eden—perfect obedience to His law. In the judgment, God will ask those who profess to be Christians, **Why did you claim to believe in My Son, and continue to transgress My law?** Who required this at your hands—to trample upon My rules of righteousness?”—*6 Bible Commentary*, 1072.

“If you will go to work as Christ designs that His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness. **You will plead with God, and your faith will be strengthened,** and your soul will drink deeper drafts at the well of salvation. Encountering opposition and trials will drive you to the Bible and prayer. **You will grow in grace and the knowledge of Christ, and will develop a rich experience.**”—*Steps to Christ*, 80.

THE BIBLE TEACHING ABOUT GOD'S LAW

The law of God describes what He is like and what we should be like. How thankful we are that He is clean, honest, and unselfish! He wants us to be that way also. *He devised the plan of salvation so we could be like Him!* Is this not something we should want? Do we dare want anything else?

It takes a brave man to enter the final Judgment with a paper in his hand, signed by his new theology pastor, that Christ never wanted him to stop sinning!

Christ died because the law could not be abolished. If God's law and order could be eliminated, the peace and happiness of the entire universe would be threatened—and totally end. Try eliminating all the laws in your nation—and see what happens!

The stability of God's government is founded on the fact that all His obedient creatures are like Him in character. There are only two ways this can happen: either He has to make them automata—without will power to do differently—or they have to choose to obey His law. Those who refuse cannot live in His universe; and, for the safety of the universe, they will ultimately have to be blotted out.

Obliterating obedience to the law of God is the special target of the **new theology**. Several objectives would be achieved if this were true: If we do not have to obey God's law, then it would not only be all right to keep sinning, but there would be no Judgment which we must face in the future—since sin is not judged. We could maintain a close connection with the other churches who are offended by the Sabbath truth which they desperately want

to avoid discussing, and we could keep Sunday when the National Sunday Law is enacted—because we do not need to obey anything God commands!

It is significant that, to whatever degree our church abandons obedience to God's law, to that degree, we are no longer the remnant. There is only one clear definition of the last-day “*remnant*” in Scripture: It is those who keep God's commandments (Rev 12:17). Revelation 14:12 dovetails with that verse, strengthening its emphasis.

Does the New Testament teach that we should obey the law of God?

It is God who gave us His law, and He does not change—“There is one Lawgiver, who is able to save and to destroy.”—*James 4:12*. “For I am the Lord, I change not.”—*Malachi 3:6*.

“Having faith” does not mean we do not have to obey God's law—“Do we then make void the law through faith? God forbid; yea, we establish the law.”—*Romans 3:31*. “For I delight in the law of God after the inward man.”—*Romans 7:22*.

God's law is good, not bad. It is sin which is the problem, not the law—“Wherefore the law is holy, and the commandment holy, and just, and good . . . For we know that the law is spiritual: but I am carnal, sold under sin.”—*Romans 7:12, 14 (Ps 19:7-8)*. “All Thy commandments are righteousness.”—*Psalms 119:172*. “And I know that His commandment is life everlasting.”—*John 12:50*.

God's will for us is revealed in His law—“And knowest His will . . . being instructed out of the law.”—*Romans 2:18*.

It is the law which points out our sins—“What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.”—*Romans 7:7*.

Christ did not set aside obedience to God’s law—“Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”—*Matthew 5:17-18*.

(The word, “*fulfill*,” in this passage means to perform, or act in accordance with. “Bear ye one another’s burdens, and so fulfill the law of Christ.”—*Galatians 6:2*; also *Matthew 3:15*; *James 2:8-9*.)

God does not want Christians to break His law—“Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.”—*Matthew 5:19*.

Christ obeyed God’s law, and we should also—“I have kept My Father’s commandments, and abide in His love.”—*John 15:10*. “He that saith he abideth in Him ought himself also so to walk, even as He walked.”—*1 John 2:6*.

God’s blessing rests on those who obey His law—“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”—*James 1:25*.

We should not obey man-made theories, in place of God’s law—“But He answered and said unto them, Why do ye also transgress the command-

ment of God by your tradition?”—*Matthew 15:3*. “For God commanded, saying, Honor thy father and mother . . . but ye say, Whosoever shall say to his father or his mother, It is a gift . . . and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.”—*Matthew 15:4-6*. “But in vain they do worship Me, teaching for doctrines the commandments of men.”—*Matthew 15:9*.

Christians are required to obey the law of God—“Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.”—*James 2:10-12*.

Professed Christians who refuse to keep God’s commandments are not really followers of Christ—“He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.”—*1 John 2:4*.

We must obey His law, for it is the basis of the Judgment—“Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”—*Ecclesiastes 12:13-14*.

Obedience to the law of God will be the test in the Judgment—“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that

he hath done, whether it be good or bad.”—2 *Corinthians* 5:10. “So speak ye, and so do, as they that shall be judged by the law of liberty.”—*James* 2:12 (*Rom* 3:19).

Disobeying a command of God is sin and leads to death—“In the day that thou eatest thereof thou shalt surely die.”—*Genesis* 2:17. “The wages of sin is death.”—*Romans* 6:23. “The soul that sinneth, it shall die.”—*Ezekiel* 18:4.

Christ died so, by His grace, we could overcome sin. It is serious business not to do this—“If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”—*Hebrews* 10:26-27. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.”—*Ecclesiastes* 8:11.

If we really love God, we will obey His commandments—“For this is the love of God, that we keep His commandments.”—*1 John* 5:3. “By this we know that we love the children of God, when we love God, and keep His commandments.”—*1 John* 5:2.

According to the Bible, it is those who keep the commandments of God who will be part of the remnant—“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”—*Revelation* 12:17.

Here is a blessing that each one of us should

want to receive—“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—*Revelation 22:14 (Ps 119:1, 11, 165; Isa 48:18; Ps 111:10; 1:1-2)*.

There are massive numbers of Bible passages about the rightness of obedience to God and the badness of disobedience to Him.

The evidence is unassailable. Here are several additional Bible references on the importance of obedience to God and His holy law. Each one is excellent:

Gen 18:19; Ex 19:5; 20:6; 1 Kgs 3:14; Neh 1:5; Ps 1:2; 103:17-18; 111:10; 112:1; 119:6, 10, 44-45, 55, 60, 72, 97, 100-101, 105, 109, 166; Prov 19:16; 18:7; Isa 1:19; Eze 18:19; 33:14-16; Dan 7:27; Matt 6:24; 12:50; 13:23; 25:20-23; Mk 3:35; Lk 1:6; 6:46-48; 8:21; 11:12, 28; Jn 10:27; 14:15, 23; 15:10, 14; Acts 4:19; 5:29; Eph 2:10; Phil 2:12; James 1:23-25; 2:10-12; 1 Pet 1:2, 14; 1 Jn 2:3-6, 17; 3:22, 24; 5:2-3; 2 Jn 6, 9.

KEY SPIRIT OF PROPHECY STATEMENTS

Here are several clarifying Spirit of Prophecy passages about obedience to the law of God:

“It is the Creator of men, the Giver of the law, who declares that it is not His purpose to set aside its precepts. **Everything in nature, from the mote in the sunbeam to the worlds on high, is under law. And upon obedience to these laws the order and harmony of the natural world depend.** So there are great principles of righteousness to control the life of all intelligent beings, and upon con-

formity to these principles the well-being of the universe depends. **Before this earth was called into being, God's law existed. Angels are governed by its principles,** and in order for earth to be in harmony with heaven, **man also must obey the divine statutes** . . . The mission of Christ on earth was not to destroy the law, but by His grace to bring man back to obedience to its precepts."—*Mount of Blessing*, 48.

"The love of God, as manifested in Jesus, will lead us to the true conception of the character of God. As we behold Christ, pierced for our sins, we shall see that **we cannot break the law of God and remain in His favor; we shall feel that as sinners we must lay hold of the merits of Christ and cease to sin.** Then we are drawing nigh to God. As soon as we have a correct view of the love of God, we shall have no disposition to abuse it.

"**The cross of Christ testifies to the immutability of the law of God**—testifies that God so loved us that He gave His Son to die for our sins; but Christ came not to destroy but to fulfill the law. **Not one jot or tittle of God's moral standard could be changed to meet man in his fallen condition.** Jesus died that He might ascribe unto the repenting sinner His own righteousness, and make it possible for man to keep the law."—*1 Selected Messages*, 312.

"**Obedience to the laws of God develops in man a beautiful character that is in harmony with all that is pure and holy and undefiled.** In the life of such a man the message of the gospel of Christ is

made clear. Accepting the mercy of Christ and His healing from the power of sin, he is brought into right relation with God. His life, cleansed from vanity and selfishness, is filled with the love of God. **His daily obedience to the law of God obtains for him a character that assures him eternal life** in the kingdom of God.”—*Sons and Daughters of God*, 42.

“From Adam’s day to the present time the great controversy has been concerning obedience to God’s law. In all ages there have been those who claimed a right to the favor of God even while they were disregarding some of His commands. But the Scriptures declare that by works is ‘faith made perfect;’ and that, without the works of obedience, faith ‘is dead.’ James 2:22, 17. He that professes to know God, ‘and keepeth not His commandments, is a liar, and the truth is not in him.’ 1 John 2:4.”—*Patriarchs and Prophets*, 73.

THE BIBLE TEACHING ABOUT THE NATURE OF SIN

Our college religion teachers learned strange concepts while obtaining their doctorates from universalists, agnostics, and religious modernists in outside universities. Now many of our pastors are teaching them.

The **new theology** doctrinal package includes an absolutely weird teaching about the nature of sin. **It is claimed that sin is not disobedience to God, Bible teachings, or His law! Instead, it is only “separation from God.”** As soon as we profess faith in Christ, we are automatically no longer sinners

(even though we keep sinning).

Their key text on this point is Isaiah 59:2, which says, “Your iniquities have separated between you and your God.” When the separation ends, they say, the sin ends.

The truth is that sin is the *cause* and separation is the *effect*, not the other way around. Sin against God’s law leads to separation from Him. And that is what the entire passage teaches:

“Behold, the Lord’s hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.”—*Isaiah 59:1-3*.

The statement is clear, and repeated twice in typical Hebrew parallelism poetry: Your iniquities (cause) have separated you from God (effect), and your sins (cause) have hid His face from you (effect). That is what Isaiah 59:2 says.

Historic Adventism is the old-fashioned Bible teaching that “**sin is the transgression of the law**” (1 John 3:4). It is not separation, but unrighteousness (not doing right) that is sin (1 Jn 5:17).

Sin comes from temptations by the devil (1 Jn 3:8 with 1 Jn 5:17). It is the fruit of lust (James 1:15) and rebellion against God (Deut 9:7; Josh 1:18).

God’s law is transgressed by every sin (James 2:10-11 with 1 Jn 3:4). Thus the law provides a

knowledge of what sin is (Rom 3:20; 7:7). It is the transgression of the law (1 Jn 3:4). The law reveals how terrible sin is—its exceeding sinfulness (Rom 7:13). Thus, though the purpose of the law is to restrain sin (1 Tim 1:9-10), men in their evil hearts are stirred up by its presence (Rom 7:5, 8, 11). Sin curses or marks those guilty of transgressing it (Gal 3:10).

Although no man can atone for his own sin (Micah 6:6-7), God has opened a fountain for it to be taken away (Zech 13:1); and it is the work of Christ to remove it from us (Jn 1:29; 1 Jn 3:5).

In this life, there are both saints and wicked people. **The saints know they cannot live in sin** (1 Jn 3:9; 5:18), **so they resolve to no longer do so** (Job 34:32). They cease from it (1 Pet 4:1); for the fear of God restrains them from it (Ex 20:20; Ps 4:4; Prov 16:6). The saints are made free from sin (Rom 6:18) and, in Christ, are dead to it (Rom 6:2, 11; 1 Pet 2:24). It is through the Word of God that they are kept from it (Ps 119:11). But whenever they slip and fall, they do not try to cover it, but acknowledge it (1 Jn 1:8), confess it (Job 33:27-30; Prov 28:13), and put it away from their lives (Job 11:14).

The wicked have a totally different attitude toward sin: They plead the necessity of sin (1 Sam 13:11-12) and continually try to excuse it in their lives (Gen 3:12-13; 1 Sam 15:13-15). They encourage themselves as being all right in God's eyes, even while engaged in it (Ps 64:5). The problem is that they are dead in sin (Eph 2:1) and are actually defying God as they brazenly continue in it (Isa 5:18-19). Amazingly, it is actually part of their theology to

boast of it in their lives (Isa 3:9). They expect that God will save them in spite of their sins (Ps 50:21; 94:7). Thus they make a mock of their sin instead of forsaking it (Prov 14:9). They actually say that it is a part of God's plan that they have it in their lives (Gen 3:12; Jer 7:10). By their flaunting words, they tempt others to sin (Gen 3:6; 1 Kgs 16:2) and are delighted when others accept their evil counsel to continue in it (Rom 1:32). They are actually enslaved by sin (Jn 8:34; Rom 6:16) and chained to it (2 Pet 2:14).

In contrast, the faithful confess it to God (Job 33:27-29; Prov 28:13), depart from it (Ps 34:14; 2 Tim 2:19), and put it from them (Job 11:14).

Sin should be wholly destroyed from our lives (Rom 6:6). In the continued grace of God, we should guard against its reappearance (Ps 4:4; 39:1), strive against it (Heb 12:1, 4), and avoid even the outward appearance of renewed inward evil (1 Thess 5:22). We dare not have sin in our lives, or it will exclude us from heaven (Gal 5:19-21; Eph 5:5; Rev 21:27; 22:14-15). For the wages of sin is death (Rom 6:23), and death is its inevitable punishment (Gen 2:17; Eze 18:4; James 1:15).

It is the special work of ministers to warn men against sin: They should testify against it (Isa 30:8-9; Eze 2:3-5; 22:2; Jn 1:2) and try to turn men from it. Those who refuse to warn the people to turn from their sins—will bear the responsibility, along with the sinner, for the sins they have placated (Eze 2:1-8; 3:17-21).

KEY SPIRIT OF PROPHECY STATEMENTS

Here are several Spirit of Prophecy passages

about the nature of sin:

First, we are told that **it is sin which separates man from God—not the other way around.** Here are passages which mention this: PP 584; 2T 390; CG 475; Ed 28; GC 5; MH 419; PP 67; SC 49.

“Our only definition of sin is that given in the Word of God; it is ‘the transgression of the law;’ it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.”—*Great Controversy*, 493.

“Adam yielded to temptation; and as we have the matter of sin and its consequence laid so distinctly before us, we can read from cause to effect and see the greatness of the act is not that which constitutes sin, but **the disobedience of God’s expressed will, which is a virtual denial of God, refusing the laws of His government.**”—*1 Bible Commentary*, 1083.

“It is not the greatness of the act of disobedience that constitutes sin, but the fact of variance from God’s expressed will in the least particular; for **this shows that there is yet communion between the soul and sin. The heart is divided in its service. There is a virtual denial of God, a rebellion against the laws of His government.**

“Were men free to depart from the Lord’s requirements and to set up a standard of duty for themselves, there would be a variety of standards to suit different minds and the government would be taken out of the Lord’s hands. The will of man would be made supreme, and the high and holy will of God—His purpose of love toward His creatures—

would be dishonored, disrespected.

“Whenever men choose their own way, they place themselves in controversy with God. They will have no place in the kingdom of heaven, for they are at war with the very principles of heaven. In disregarding the will of God, they are placing themselves on the side of Satan, the enemy of God and man. Not by one word, not by many words, but by every word that God has spoken, shall man live. We cannot disregard one word, however trifling it may seem to us, and be safe. **There is not a commandment of the law that is not for the good and happiness of man,** both in this life and in the life to come. In obedience to God’s law, man is surrounded as with a hedge and kept from the evil. **He who breaks down this divinely erected barrier at one point has destroyed its power to protect him;** for he has opened a way by which the enemy can enter to waste and ruin.”—*Mount of Blessing, 51-52.*

Spiritualism also teaches the new theology error that it is all right to sin! The devil likes to keep people contentedly in their transgressions.

[Describing the teachings of spiritualism:] **“Satan says to the world: ‘No matter how wicked you are; no matter whether you believe or disbelieve God and the Bible. Live as you please; heaven is your home.’** The spiritualist teachers virtually declare: **‘Everyone that doeth evil is good in the sight of the Lord,** and He delighteth in them; or, Where is the God of judgment?’ Malachi 2:17. Saith the Word of God: **‘Woe unto them that call evil good, and good evil; that put darkness for light, and light for dark-**

ness.’ Isaiah 5:20.”—*Great Controversy*, 557.

“He [Satan] declares, through the spirits, that **‘true knowledge places man above all law;’** that **‘whatever is, is right;’** that **‘God doth not condemn;’** and that **‘all sins which are committed are innocent.’** When the people are thus led to believe that **‘desire is the highest law,’** that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand? **Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart.** The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and **Satan exultingly sweeps into his net thousands who profess to be followers of Christ.** But none need be deceived by the lying claims of spiritualism.”—*Great Controversy*, 555-556.

THE BIBLE TEACHING ABOUT TRUE AND FALSE METHODS OF SALVATION

The **new theology** claims that the Apostle Paul condemned obedience to the moral law of God, and that he said that trying to obey it is “dead works.”

In contrast, **historic Adventism** presents the true facts about this:

THE TWO LAWS

In his writings, Paul frequently speaks about two different methods of salvation, praising the one and condemning the other. It should be understood that, throughout his converted life, the Apostle Paul waged an ongoing battle against Jews who, when they were not trying to kill him, were

turning Paul's converts against him with the error that the Jewish ceremonial laws must continue to be kept. **Paul's stated objections to "the law" were not about the moral Ten Commandment law, but about the sacrificial laws** which preshadowed the death of Christ.

This is why, in some verses, he spoke against the law, while in others he praised the law. He was speaking about two different laws—the moral law of Ten Commandments and the ceremonial law, which, among other things, involved sacrifices.

Here is part of what the **Bible** teaches about these two very different laws:

The moral law of God is eternal—"All His commandments are sure. They stand fast forever and ever."—*Psalm 111:7-8*.

We must obey it—"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—*Ecclesiastes 12:13-14 (James 2:12)*.

Centuries earlier, it was predicted that Christ's death would abolish the ceremonial law—"And after threescore and two weeks shall Messiah be cut off, but not for Himself . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease."—*Daniel 9:26-27*.

This was fulfilled at Calvary—Matt 27:51, Col 2:14; Eph 2:15-16.

The sacrificial laws were temporary "shadow laws"; for they foreshadowed the death of

Christ (Heb 10:1-7).

THE TWO KINDS OF WORKS

Paul not only spoke about two kinds of laws;— he also spoke about two kinds of “works.” He was concerned about **trying to be saved by our own efforts, apart from Christ**, and called these **“dead works.”**

In contrast, he urged the importance of **“good works,”** which is **living godly lives, obeying God’s law, and trying to help others—all through the enabling grace of Christ.**

It was a part of many heathen religions, back then, that the way to get to heaven was by attending certain events, performing certain ceremonies, and doing a few nice things. Many today also do this. **“Righteousness by works” is when people think that they themselves—by themselves alone—can gain heaven. But it is all a deception.**

In contrast, **“righteousness by faith” is doing all the good we can to help and bless others—but doing it with our lives surrendered to Jesus** and trusting in His grace to keep going forward.

The entire **Bible** frequently speaks about both good and bad works. There are so many examples in the New Testament that I will only give references:

Titus 3:5 speaks of works done in our own strength to attain righteousness and, three verses later (3:8), about the importance of doing good works in Christ’s strength.

The new theology says the New Testament is against “works.” But **here are 20 passages which tell us we should do good works:** Matt 5:16; Jn 8:39; Acts 9:36; 15:18; 26:20; Rom

13:3; Eph 2:10; Heb 10:24; James 2:14, 17, 18, 20, 21, 22, 24, 25, 26, 3:13; 1 Pet 2:12; Rev 14:13.

We should not do bad works; that is, things done apart from Christ, in order to gain heaven. We are told this in Matt 23:3, 5; Jn 6:28; Gal 2:16; Gal 5:19-21; Eph 5:11; 1 Tim 5:10; 6:18; 2 Tim 3:17; Titus 2:7, 14; Heb 4:10; 6:1; 9:14; 1 Jn 3:12.

All through Christ's seven messages, He praises the efforts of the seven churches to do good works (Rev 2:2, 5, 9, 13, 19, 23, 26; 3:1). But He laments the other kind of works (Rev 3:8, 15).

It is a definite fact that **all will be judged by their works**: Matt 16:27; 2 Cor 11:15; Rev 18:6; 20:12, 13.

In defense of the error that we should not try to resist temptation, the new theology teaches the foolish notion that all efforts to do good works are bad, and we should not try to do anything good or resist any temptation; but just do "whatever comes naturally." Then we will not be doing "our own efforts." These liberals deny the possibility that we can be empowered by Christ to do good and overcome sin. Yet, as we have seen, the Bible teaches something far different.

THE BIBLE TEACHING ABOUT JUSTIFICATION BY FAITH

Both sides are in agreement that justification includes forgiveness of sin. But the **new theology** also teaches that **justification is a "forensic" (legal transaction)** by which man is totally saved, apart from anything he ever does thereafter. He can live a

good life or live in sin; either way he will be saved. According to this error, there is no need for sanctification. There is no need for obedience to the Bible writings or anything that God has ever commanded us to do.

In great contrast, **historic Adventism** teaches the Bible truth that, when we surrender to God and confess our sin, justification provides us with forgiveness. At that moment we are accounted righteous,—**but the next moment, we begin living and growing in Christ, and we enter upon sanctification. We start living righteously.** We resolutely turn from the sins which we have just confessed and forsake them.

This is all done “by faith”; that is, we are able to do it because we are trusting to Christ for enabling grace. Only through Him can we receive justification and forgiveness. Only in His strength can we receive overcoming power to put away sin, live a godly life, and grow in grace.

(In the next three subsections, we will discuss *sanctification by faith*, *perfection of character*, and *righteousness by faith*. All three concepts work closely together.)

Because of Christ’s death on Calvary and what He is doing for us now, we can be justified—“But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.”—*Romans 5:8-*

10.

It is because of His grace that we can be justified. But, having been justified, we must live a godly life—“According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”—*Titus 3:5-8*.

Justification is a free gift from Christ—“The free gift is of many offenses unto justification.”—*Romans 5:16*.

We should not think that we can obtain justification by any works that we may do—“Who-soever of you are justified by the law; ye are fallen from grace.”—*Galatians 5:4*.

Both the death and resurrection of Christ are necessary so we can be justified—“Who was delivered for our offences, and was raised again for our justification.”—*Romans 4:25*.

A person is justified in God's sight, at the moment of humble repentance, before he arises and begins living a godly life. His justification does not mean that, afterward, he can ignore obedience to God's law—“A man is justified by faith without the deeds of the law . . . Do we then make void the law through faith? God forbid: yea, we establish the law.”—*Romans 3:28, 31*.

It is not by our own works, but by believing

and accepting Christ, that we are justified. But afterward, we live a godly life in Christ—“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified . . . I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.”—*Galatians 2:16, 20.*

All, whether Jew or Gentile, are justified solely by faith (that is, because they fully believe in Christ’s atonement and, because of their faith, are dedicating their lives to Him). Faith does not eliminate obedience to God’s law, but helps them do it—“Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also: Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law.”—*Romans 3:29-31.*

Through this justification, we have peace with God and, by grace, are enabled to begin growing day by day in patient, godly living.—“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and pa-

tience, experience; and experience, hope.”—*Romans 5:1-4*.

It is urgent, since we now live in grace, that we obey God’s law—“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?”—*Romans 6:1-2*.

KEY SPIRIT OF PROPHECY STATEMENTS

Here are several Spirit of Prophecy passages about justification:

“Grace is unmerited favor, and **the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner’s substitute and surety. But while he is justified because of the merit of Christ, he is not free to work unrighteousness.** Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. **Where faith is, good works appear.** The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed.”—*1 Selected Messages, 398*.

“Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption . . . **Thus man, pardoned, and clothed with the beautiful garments of Christ’s righteousness, stands faultless**

before God.”—*6 Bible Commentary, 1070.*

“Justification by faith in Christ will be made manifest in transformation of character. This is the sign to the world of the truth of the doctrines we profess. **The daily evidence that we are a living church is seen in the fact that we are practicing the Word.** A living testimony goes forth to the world in consistent Christian action.”—*6 Bible Commentary, 1071.*

“But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ’s righteousness while practicing known sins, or neglecting known duties.

“God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul . . .

“In order for man to be justified by faith, faith must reach a point where it will control the affections and impulses of the heart; and it is by obedience that faith itself is made perfect . . .

“When the sinner believes that Christ is his personal Saviour, then, according to His unfailing promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his substitute and surety, has died for him, is his atonement and righteousness.”—*1 Selected Messages, 366-367.*

**THE BIBLE TEACHING ABOUT
SANCTIFICATION BY FAITH**

The **new theology** says **there is no sanctification, but only justification. We are accounted righteous, but never actually become righteous.** Instead, we can happily remain in our sins until death, in the false assurance that we have been saved.

In contrast, **historic Adventism** teaches that sanctification is **an experience by which we cooperate with God in putting away the sins which, in the act of justification, we repented of.** Sanctification is not instantaneous, but a lifelong activity of cooperating with God in resisting temptation, spending time studying His Word, living a godly life, and helping others. Another way to describe sanctification is that it is continual growth and improvement; yet it is all done through the enabling grace of Christ. Apart from His help, we can do nothing good.

God wants us to live a sanctified life—“For this is the will of God, even your sanctification.”—*1 Thessalonians 4:3.*

Christ gave us an example of this—“And for their sakes I sanctify Myself, that they also might be sanctified through the truth.”—*John 17:19.*

Sanctification leads us to an understanding of the truth—“God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.”—*2 Thessalonians 2:13.*

Sanctification involves obedience—“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.”—*1 Pe-*

ter 1:2.

We enter upon a new way of life—“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”—*2 Corinthians 5:17*.

The entire person is sanctified—“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”—*1 Thessalonians 5:23*.

We become transformed in character—“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”—*Romans 12:2*.

It is a happy, fulfilling way of life—“And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.”—*1 John 3:22*.

All our words and deeds are done in Christ—“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.”—*Colossians 3:17*.

Every action is for God’s glory—“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.”—*1 Corinthians 10:31*.

It is an entire dedication—“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—*Romans 12:1*.

KEY SPIRIT OF PROPHECY STATEMENTS

Here are several Spirit of Prophecy passages about sanctification:

“True sanctification is an entire conformity to the will of God. Rebellious thoughts and feelings are overcome, and the voice of Jesus awakens a new life, which pervades the entire being.”—*Sanctified Life*, 9.

“The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. **This is Bible sanctification.** This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God.”—*Great Controversy*, 469.

“The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ’s nature in humanity. Gospel religion is Christ in the life—a living, active principle. **It is the grace of Christ revealed in character and wrought out in good works.** The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ.”—*Christ’s Object Lessons*, 384.

“Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of His requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, **Jesus cannot abide in the heart that disregards the divine law.** God will honor those only who honor Him.”—*Messages to Young People*, 114.

“Sanctification does not close the avenues of the soul to knowledge, but expands the mind and inspires it to search for truth as for hidden treasure.”—*Counsels to Teachers*, 449.

“Sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.”—*Christ’s Object Lessons*, 360.

“Sanctification means habitual communion with God.”—*7 Bible Commentary*, 908.

“Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is **the result of constantly dying to sin, and constantly living for Christ.** Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next.

“So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last, there will be no stopping place, no point which we can reach and say, I have fully attained. **Sanctification is the result of lifelong obedience.”**—*Acts of the Apostles*, 560-561.

THE BIBLE TEACHING ABOUT PERFECTION OF CHARACTER

The concept of “perfection” is heavily maligned by new theology advocates as something very bad. Yet **it merely consists in ongoing obedience to God’s law.** What could be wrong with that?

Frankly, it is the love of sin which causes people to avoid living a good, clean, pure life.

There is a difference between “perfectionism” and “perfection.” Perfectionism is the tendency to do every little thing in certain, strict ways. That can be a problem at times.

Perfection of character is something which God wants us to strive for. (When someone asks if you are a “perfectionist.” Tell him that you believe in obeying the Ten Commandments in Christ’s enabling strength. If he ridicules obeying them, ask him which commandment he thinks people shouldn’t obey.)

Here are several Bible passages about this:

Perfection is the goal—“The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.”—*James 1:3-4*.

It is Christ who tells us to be perfect (having a perfection like that of God in heaven)—“Be ye therefore perfect, even as your Father which is in heaven is perfect.”—*Matthew 5:48*.

Paul says it too—“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.”—*Hebrews 6:1*.

What is perfection of character?—“If any man offend not in word, the same is a perfect man.”—*James 3:2*.

Those who have perfection of character will have a deep love for God and mankind—“And above all these things put on charity, which is the bond of perfectness.”—*Colossians 3:14*.

Perfection of character is the result of continual growth in grace—“Ye therefore, beloved,

seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.”—*2 Peter 3:17-18*.

Keep adding—“Giving all diligence, add to your faith virtue . . . knowledge . . . temperance . . . patience . . . godliness . . . brotherly kindness . . . charity.”—*2 Peter 1:5-7*.

Perfecting holiness—“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—*2 Corinthians 7:1*.

Here is the result of this growth—“That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.”—*Ephesians 5:27*.

How perfect does God want us to become?—“But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.”—*1 John 2:5*. “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.”—*1 Thessalonians 5:23-24*.

Repeatedly presented to us—It is remarkable how many passages in the Bible call on us to have perfection of character! These are all excellent passages: Gen 17:1; 1 Kgs 8:61; 1 Chron 28:9; 29:19; Ps 18:32; Ps 37:31, 37; Ps 119:1, 2, 3, 6, 96; Prov 2:21; 2 Cor 13:9, 11; Eph 4:11-14; Phil 1:10; 2:15; 3:15;

Col 2:9-10; 4:12; 1 Thess 3:10, 13; Heb 13:20-21; James 1:4, 25; 1 Pet 5:10; 1 Jn 2:5; 4:12; 5:18.

KEY SPIRIT OF PROPHECY STATEMENTS

Here are several Spirit of Prophecy statements on perfection. Here is how it can be fulfilled in your life:

“God bids you with one hand, faith, take hold of His mighty arm, and with the other hand, love, reach perishing souls. Christ is the way, the truth, and the life. Follow Him. **Walk not after the flesh, but after the Spirit. Walk even as He walked.** This is the will of God, even your sanctification. The work you have to perform is to do the will of Him who sustains your life for His glory. If you labor for yourselves, it can profit you nothing. To labor for others’ good, to be less self-caring and more in earnest to devote all to God, will be acceptable to Him and be returned by His rich grace.

“God has not apportioned you your lot to merely watch over and care for yourselves. **You are required to minister to, and watch over, others,** and in this exercise you will manifest those evils in your character which need correcting, and will strengthen those weak points that need strengthening. **This is the part of the work we have to perform; not impatiently, fretfully, unwillingly, but cheerfully, gladly, in order to reach Christian perfection.**”—*2 Testimonies, 170.*

“As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian

life. **At every stage of development our life may be perfect; yet if God's purpose for us is fulfilled, there will be continual advancement.** Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges."—*Christ's Object Lessons*, 65-66.

"None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. **God calls upon us to reach the standard of perfection and places before us the example of Christ's character.** In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that **through cooperation with Divinity, human beings may in this life attain to perfection of character.** This is God's assurance to us that we, too, may obtain complete victory."—*Acts of the Apostles*, 531.

"God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and **when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments.** Then the Lord can trust them to be of the number who shall compose

the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng."—*Christ's Object Lessons*, 315.

"God's ideal for His children is higher than the highest human thought can reach. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. **Christ always separates the contrite soul from sin.** He came to destroy the works of the devil, and **He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.**

"The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. **There is no excuse for sinning.** A holy temper, a Christlike life, is accessible to every repenting, believing child of God. **The ideal of Christian character is Christlikeness.**"—*Desire of Ages*, 311.

THE BIBLE TEACHING ABOUT RIGHTEOUSNESS

In order to excuse their desire to keep their cherished sins, **new theology** advocates twist this concept also, declaring that **"righteousness" is merely a legal ("forensic") transaction in heaven, with no actual change in character,** thoughts, or actions here on earth. The new theology teaches that we cannot escape from sin in this life, that God is not

powerful enough to help us do it, and that He does not intend that we do so. Therefore, it is claimed that we can only have a pretended righteousness,—not real, actual righteousness.

The **historic Adventist** position mirrors that of God's Word: **In the Greek of the New Testament, "righteousness" means "right doing." So "righteousness by faith" means to do right things by faith in and through the enabling grace of Christ.**

When we initially come to Christ, repent of our sins, and accept Him as our Saviour, we are accounted as righteous. Then we arise and, in His strength, begin living right (righteously).

Notice, in the following **Bible examples**, that "righteousness" is closely associated with our actions. We are told this repeatedly!

"He [Abraham] believed in the Lord; and He counted it to him for righteousness."—*Genesis 15:6* (also *James 2:23*).

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—*Romans 8:10*.

"All Thy commandments are righteousness."—*Psalms 119:172*.

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us."—*Deuteronomy 6:25*.

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown

in peace of them that make peace.”—*James 3:17-18*.

In Romans 10:3-11, Paul explains that “righteousness by faith” involves right doing by faith in Christ,—instead of trying to do things apart from Him.

“Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.”—*1 Corinthians 15:33-34*.

“By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.”—*2 Corinthians 6:6-7*.

“Increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.”—*2 Corinthians 9:10-11*.

“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.”—*Ephesians 5:8-11*.

“Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unre-

bukeable, until the appearing of our Lord Jesus Christ.”—*1 Timothy 6:11-14*.

“Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.”—*2 Timothy 2:22*.

“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”—*Hebrews 11:7*.

“Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.”—*Hebrews 11:33*.

“We, being dead to sins, should live unto righteousness.”—*1 Peter 2:24*.

“If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.”—*1 John 2:29*.

“Let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil.”—*1 John 3:7-8*.

“In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.”—*1 John 3:10*.

KEY SPIRIT OF PROPHECY STATEMENTS

Here are several Spirit of Prophecy passages on righteousness:

“Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.”—*Christ’s Object Lessons, 312*.

“Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. **The only way in which he can attain to righteousness is through faith.** By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness.”—*6 Bible Commentary, 1073.*

“Through the grace of Christ every soul must work out his own righteousness, maintaining a living connection with the Father and the Son.”—*Testimonies to Ministers, 488.*

“ ‘Little children, let no man deceive you: **he that doeth righteousness is righteous, even as He is righteous.**’ 1 John 3:7. **Righteousness is defined by the standard of God’s holy law,** as expressed in the ten precepts given on Sinai. That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption.”—*Steps to Christ, 61.*

THE BIBLE TEACHING ABOUT LAW AND GRACE

Three questions are often asked: **What does the law do for the sinner? What is the law unable to do for him? What does grace do for him?** Here are the answers from God’s Word:

[1] WHAT DOES THE LAW DO FOR THE SINNER?

God’s moral law gives a knowledge of sin—

“By the law is the knowledge of sin.”—**Romans 3:20**.
 “I had not known sin, but by the law.”—**Romans 7:7**.

It brings guilt and condemnation—“Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.”—**Romans 3:19**.

It acts as a spiritual mirror—“If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”—**James 1:23-25** (*James 2:9-12*).

**[2] WHAT IS THE LAW
 UNABLE TO DO FOR THE SINNER?**

The law cannot forgive or justify—“By the deeds of the law there shall no flesh be justified in His sight.”—**Romans 3:20**.

It cannot keep from sin or sanctify—“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.”—**Galatians 3:21**.

**[3] WHAT DOES THE GRACE OF CHRIST
 DO FOR THE SINNER?**

Grace forgives and justifies—“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from

all things, from which ye could not be justified by the law of Moses.”—**Acts 13:38-39** (*Luke 18:13-14*).

It saves from sin or sanctifies—“She shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins.”—**Matthew 1:21**. “But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”—**1 Corinthians 1:30**.

It inspires faith—“By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”—**Ephesians 2:8-10**.

It brings God's power—“I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”—**Romans 1:16**.

KEY SPIRIT OF PROPHECY STATEMENT

Here is a Spirit of Prophecy passage on law and grace:

“We would never have learned the meaning of this word ‘grace’ had we not fallen. God loves the sinless angels who do His service and are obedient to all His commands, but He does not give them grace. These heavenly beings know naught of grace; they have never needed it, for they have never sinned. **Grace is an attribute of God shown to undeserving human beings.** We did not seek after it, but it was sent in search of us. God rejoices to bestow this grace on everyone who hungers for it, not be-

cause we are worthy, but because we are so utterly unworthy. Our need is the qualification which gives us the assurance that we will receive this gift.

“But God does not use this grace to make His law of none effect or to take the place of His law. ‘The Lord is well pleased for His righteousness’ sake; He will magnify the law, and make it honorable.’ His law is truth . . .

“God’s grace and the law of His kingdom are in perfect harmony; they walk hand in hand. His grace makes it possible for us to draw nigh to Him by faith. **By receiving it, and letting it work in our lives, we testify to the validity of the law;** we exalt the law and make in honorable by carrying out its living principles.”—*My Life Today*, 100.

THE BIBLE TEACHING ABOUT ORIGINAL SIN

This strange **new theology** error was invented by Augustine (A.D. 354-430), a Catholic monk who could not control his lusts. He theorized that God did not want people to stop sinning, that they could not escape from it in this life, and that they were born in sin; that is, *born sinners* (“original sin”). Therefore, we are not individually responsible for our sins. (Augustine was “sainted” for teaching that, outside of the Catholic Church, there is no salvation.)

The truth of **historic Adventism** is that **we are born with a fallen nature (which we inherited from Adam), but we were not born sinful; we were not born sinners.**

Through Christ’s sacrifice on the cross and His

mediation in the Sanctuary in heaven. He gives enabling grace to those who surrender their lives to Him, so they can resist temptation and overcome sin.

Here are several Bible verses which show that we are individually responsible for our own sins:

Ezekiel 18:14, 17-25 is very important, but too long to quote here. It teaches that we are individually responsible for our own sins and that we do not inherit them from our fathers.

“The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.”—*Deuteronomy 24:16*.

“Every one shall die for his own iniquity.”—*Jeremiah 31:30 (Prov 9:12; Rom 2:6; Gal 6:5, 7)*.

Here are additional passages: Isa 3:10-11; Ps 128:1-2; 1:3-5; 11:4-6; Eccl 8:12-13; Gal 6:7-9; Rom 2:6-9; 2 Cor 5:10; Heb 6:12.

The closest that the new theology can come to proving original sin is three Bible verses:

#1 - “Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”—*Romans 5:12*.

The first phrase, which they rely on, is a statement of fact, with no explanation offered. The explanation comes in the last part of the verse: “for that all have sinned.” **The verse does not say because all have inherited guilt from Adam, but because all have personally sinned.** They have guilt of their own, and do not have to borrow any from

Adam.

That truth is found here:

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”—*Ezekiel 18:20*.

The next verse says that **the person is not locked into his sin, as original sin teaches, but can turn from it:**

“But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die.”—*Ezekiel 18:21*.

#2 - “For as in Adam all die, even so in Christ shall all be made alive.”—*1 Corinthians 15:22*.

Original sin advocates teach that this verse teaches that all are sinners, apart from any choice on their part. But then the last part of the verse would have to mean that all are automatically saved by Christ! So the correct meaning of the verse is this: “In Christ” means to follow and imitate Christ; and “in Adam” means to follow and imitate Adam. We cannot say that “in Adam” means natural, unchosen relationship, while “in Christ” means exactly the opposite.

#3 - “Behold, I was shapen in iniquity, and in sin did my mother conceive me.”—*Psalms 51:5*.

Augustine’s theory was that the very act of procreating a child is sinful. However, that is disproved by this verse:

“Marriage is honorable in all, and the bed undefiled.”—*Hebrews 13:4*.

It is also said that Psalm 51:5 proves original sin, but that is disproved by this verse:

“For Thou art my hope, O Lord God: Thou art my trust from my youth. By Thee have I been holden up from the womb: Thou art He that took me out of my mother’s bowels: my praise shall be continually of Thee.”—*Psalm 71:5-6*. (Another example is *Psalm 22:9-10*.)

In accordance with Romans 3:23, David was simply saying, in poetic language, that he was a sinner and his mother was a sinner too.

KEY SPIRIT OF PROPHECY STATEMENTS

Here are a few Spirit of Prophecy passages opposing this error, that we are locked into sin and cannot escape from it:

“Even the babe in its mother’s arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments.”—*Desire of Ages, 512*.

“Through belief in Him it is our privilege to be partakers of the divine nature, and so escape the corruption that is in the world through lust. Then we are cleansed from all sin, all defects of character. We need not retain one sinful propensity.”—*7 Bible Commentary, 943*.

“By His perfect obedience He has made it pos-

sible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, 312.

"If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us."—*Desire of Ages*, 668.

"Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature. The human agent who daily yields obedience to God, who becomes a partaker of the divine nature, finds pleasure daily in keeping the commandments of God; for he is one with God. It is essential that he hold as vital a relation with God as does the Son to the Father."—*7 Bible Commentary*, 943.

"Everyone who by faith obeys God's commandments will reach the condition of sinlessness in which Adam lived before his transgression."—

Maranatha, 224.

As you can see, there is a striking difference between the truth and the error. **God's truth presents before us the highest goals and the fullest of divine help to reach them. Man's error offers us only continued sin, degeneration, and the second death.**

**THE BIBLE TEACHING ABOUT
THE HUMAN NATURE OF CHRIST**

The **new theology teaching** about Christ's human nature while on earth is this: **Christ inherited the nature of Adam before he fell into sin, which meant that he had the same type of Catholic immaculateness, which the Virgin Mary is said to have had: an inability to sin!** Christ could not sin if He had wanted to. The theory goes on and says that, if He had inherited the same fallen nature which we inherit (a nature which can be tempted and can fall into sin), Christ could not have resisted temptation and would have become a sinner. Why? Because the rest of **the new theology package theorizes that it is impossible for anyone living on earth—including Christ while He was here—to either keep from sinning or stop doing it!**

(Notice a flaw in the new theology error: Unfallen Adam was able to—and did—fall into sin, so how could it be that unfallen Christ could not? The angels in heaven also had an unfallen nature, yet a third of them fell! There is a difference between “unfallen” (choosing not to fall), and “infallible” (not able to choose to fall).

Historic Adventism holds to the Biblical view

that **Christ took our exact nature—the one you and I have—which is able to sin. Then, in our nature, He never once yielded to sin** in any way. He was totally sinless. He relied on His Father for help, as we may rely on Christ. Therefore, Christ is able to be our perfect Example, and provide us with forgiving and enabling grace to resist sin as He did.

Here is what the Bible teaches about this:

Christ took the nature of Abraham's descendants—“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.”—*Hebrews 2:14-18*.

In all points tempted like us—“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—*Hebrews 4:15-16*.

The son of David—“The book of the generation

of Jesus Christ, the son of David, the son of Abraham.”—*Matthew 1:1*.

“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—*Galatians 3:29*.

Made sin for us—“For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”—*2 Corinthians 5:21* (also *Philippians 2:6-8*).

Shall save His people from their sins—“And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins.”—*Matthew 1:21*.

Made as we are made—“When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”—*Galatians 4:4-5*.

In the likeness of sinful flesh—“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—*Romans 8:3-4*.

Really came in the flesh—“And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.”—*1 John 4:3*.

KEY SPIRIT OF PROPHECY STATEMENTS

Desire of Ages, 49 and 117, are two outstanding passages on the human nature of Christ. Memorize those two numbers (along with Hebrews 2) and you can always defend the cor-

rect position on this topic. They are the first of several Spirit of Prophecy passages, quoted below:

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

“Into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, **subject to the weakness of humanity.** He permitted Him to meet life’s peril **in common with every human soul,** to fight the battle **as every child of humanity must fight it, at the risk of failure** and eternal loss.”—*Desire of Ages*, 49.

“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. But **when Adam was assailed by the tempter, none of the effects of sin were upon him.** He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden, and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. **For four thousand years the race had been de-**

creasing 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. Then He could not have been placed in Adam’s position; He could not have gained the victory that Adam failed to gain. **If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us.** But **our Saviour took humanity, with all its liabilities.** He took the nature of man, **with the possibility of yielding to temptation.** We have nothing to bear which He has not endured.”—*Desire of Ages*, 117.

“Christ bore the sins of the whole world. He endured our punishment—the wrath of God against transgression. His trial involved the fierce temptation of thinking that He was forsaken by God. His soul was tortured by the pressure of a horror of great darkness. . . **He could not have been tempted in all points like as man is tempted had there been no possibility of His failing.** He was a free agent, placed on probation, as was Adam and as is man. **Unless there is a possibility of yielding, temptation is no temptation.** Temptation comes and is resisted when man is powerfully influenced to do a wrong action, and knowing that he can do it, resists by faith, with a firm hold upon divine power.”—*Manuscript 29, March 17, 1899, Upward Look*, 90.

“The Son of God humbled Himself and took

man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. **Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed** throughout the human family.”—*1 Selected Messages*, 267.

“Christ, who knew not the least taint of sin or defilement, **took our nature in its deteriorated condition**. This was humiliation greater than finite man can comprehend . . . He stooped to poverty and to the deepest abasement among men.”—*1 Selected Messages*, 253.

“Think of Christ's humiliation. **He took upon Himself fallen, suffering human nature, degraded and defiled by sin**. He took our sorrows, bearing our grief and shame. **He endured all the temptations wherewith man is beset**. He united humanity with divinity: a divine spirit dwelt in a temple of flesh.”—*4 Bible Commentary*, 1147.

“**It was not a make-believe humanity that Christ took upon Himself**. He took human nature and lived human nature . . . Christ's life represents a perfect manhood, just that which you may be, He was in human nature. He took our infirmities. He was not only made flesh, but **He was made in the likeness of sinful flesh**.”—*5 Commentary*, 1124.

“Though **He had all the strength of passion of humanity**, never did He yield to temptation to do one single act which was not pure and elevating and ennobling.”—*In Heavenly Places*, 155.

“He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted.”—*Medical Ministry, 181.*

THE BIBLE TEACHING ABOUT THE ATONEMENT

The **new theology** teaches that we were **automatically saved at the cross; this error is called the “finished atonement.”** All that is needed now is to verbally say we accept Him as our Saviour—and we are bound for heaven, regardless of how many sins we continue to indulge in.

In contrast, **historic Adventism** holds to the Biblical position on the atonement: Christ lived a sinless life on earth, continually obedient to His Father’s will, to give us an example of how His followers are to live. Then **He died on the cross to provide a perfect sacrifice, as the basis of an atonement able to save all mankind. After that, He ascended to heaven and began His mediation as our great High Priest, to provide the benefits of the atonement to all who will seek Him** as their Saviour and obediently submit their lives to His guidance and control.

This great truth is best described in *Great Controversy, pp. 324-329, 351-358, 398:4-400:0, and especially chapters 23-24 and 28 (pp. 409-432, 479-491).*

An entire series of interlocking types and prophecies are connected, which reveal that **Christ entered the first apartment of the heavenly Sanctuary to begin His ministry after His ascension in A.D. 31. For eighteen centuries He ministered**

there and then, on October 22, 1844 (as predicted in Daniel 8:14), He entered the second apartment to continue His mediation while, at the same time, beginning the Investigative Judgment, an examination of the records of heaven of all those who have ever professed faith in Christ. None know how soon this judgment will pass to the living. Shortly afterward, human probation will forever close and, not long afterward, Christ will return for His faithful ones. The sleeping dead will be resurrected and the living righteous will be translated. They will then accompany Jesus to heaven. ***Great Controversy, chapters 23-24, and 28 (pp. 409-432, 479-491), contain very deep truths and should be carefully studied many times. In the above-cited passages, you will find a complete presentation, along with supporting Bible statements.*** (For further study, also read *Early Writings, 32-33, 36-38, 42-43, 54-56, 232-261, and 279-281.*)

The most complete non-Spirit of Prophecy, Bible-based discussion in defense of our historic Sanctuary service concepts will be found in *Biblical Defense**. It is filled with invaluable Biblical points in defense of our Sanctuary message, as given in Daniel, Leviticus 16, and Revelation.

KEY SPIRIT OF PROPHECY STATEMENTS

Here are a few Spirit of Prophecy passages on the atonement, from sources other than *Great Controversy* or *Early Writings*:

“The great plan of redemption, as revealed in the closing work of these last days, should receive close examination. The scenes connected with the sanctuary above should make such an impression

upon the minds and hearts of all that they may be able to impress others. **All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God,** and their efforts will be successful. By study, contemplation, and prayer God's people will be elevated above common, earthly thoughts and feelings, and will be brought into harmony with Christ and His great work of cleansing the sanctuary above from the sins of the people. **Their faith will go with Him into the sanctuary, and the worshipers on earth will be carefully reviewing their lives and comparing their characters with the great standard of righteousness.** They will see their own defects; they will also see that they must have the aid of the Spirit of God if they would become qualified for the great and solemn work for this time which is laid upon God's ambassadors."—*5 Testimonies*, 575.

"We are in the great day of atonement, and **the sacred work of Christ for the people of God that is going on at the present time in the heavenly sanctuary should be our constant study.** We should teach our children what the typical Day of Atonement signified."—*5 Testimonies*, 520.

"The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will

be no danger of another rebellion in the universe of God. **That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven.** The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. **Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God.**

“The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. **Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him.** The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. **Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in His beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of His law, and still save the transgressor.** Why should

man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the love of Christ, displayed in the cross, their faith would be strengthened to appropriate the merits of His shed blood, and they would be cleansed and saved from sin.”—*5 Bible Commentary*, 1132-1133.

THE BIBLE TEACHING ABOUT THE INVESTIGATIVE JUDGMENT

The **new theology** teaching on this subject is what you would expect from men desperately defending the need to keep sinning. —**Some deny the existence of a Judgment at all, but most declare that it will only be for those who have never verbally professed faith in Christ.** This judgment, which they say will not affect them, is called a “*pre-advent judgment*.” But you are unlikely to ever hear them preach a sermon on the subject. If they do mention a judgment, they will say it is only for non-Adventists.

The historic Adventist position agrees with that of the Bible. The most complete, in-depth defense of our historic positions on the Sanctuary message is found in our low-cost book, *Biblical Defense*.

KEY SPIRIT OF PROPHECY STATEMENTS

In *Great Controversy*, chapter 28 (pp. 479-491), you will find the most complete discussion of the subject, along with an abundance of Biblical quotations. For greater clarity, first read *chapters 23 and 24 (pp. 409-432)*. Chapter 28 is one of the most solemn chapters you will ever read! It re-

minds me of Ecclesiastes, another book the liberals never read.

Because we have an individual part in deciding whether or not we will be saved, there has to be a Judgment afterward!

Here are several Spirit of Prophecy passages on the Investigative Judgment, which are not in *Great Controversy*:

“He fulfilled one phase of His priesthood by dying on the cross for the fallen race. He is now fulfilling another phase by pleading before the Father the case of the repenting, believing sinner, presenting to God the offerings of His people. Having taken human nature and in this nature having overcome the temptations of the enemy, and having divine perfection, to Him has been committed the judgment of the world. **The case of each one will be brought in review before Him.** He will pronounce judgment, rendering to every man according to his works.”—*7 Bible Commentary*, 929.

“In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. **We are individually to be judged according to the deeds done in the body.** In the typical service, when the work of atonement was performed by the high priest in the most holy place of

the earthly sanctuary, **the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us** in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case?

“What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. **Shall we not search the Scriptures, that we may know where we are in this world’s history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward?** If we have any regard for our souls’ salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

“We must no longer remain upon the enchanted ground. **We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God?** We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?”—*1 Selected Messages, 125-126.*

“God will soon vindicate His justice before the universe. His justice requires that sin shall be punished; His mercy grants that sin shall be pardoned through repentance and confession. Pardon can come only through His only begotten Son; **Christ alone can expiate sin—and then only when sin is repented of and forsaken.**”—*Upward Look*, 49.

THE BIBLE TEACHING ABOUT THE SABBATH

The **new theology** says, “You are accepted by God just as you are, so relax and enjoy life; your destination is heaven. It is not necessary to be strict about obeying any of God’s laws.” **Because of this instruction, an increasing number of our people no longer keep the Sabbath properly.** They watch secular television, sporting events, eat out and purchase things on the Sabbath.

Interestingly enough, not even the most flagrant modernists are saying that you can also neglect paying tithes and offerings.

Historic Adventism has, as one of its distinctive teachings, **a message to all the world, that everyone needs to keep holy God’s Sabbath!** *What shall we say when our own members begin to neglect it?* We have here a direct command of God. Reject the theories of those who tell you that it is no longer necessary to obey our Creator.

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant,

nor thy cattle, nor thy stranger that is within thy gates.”—*Exodus 20:8-10*.

“And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord . . . And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws?”—*Exodus 16:23, 27-28*.

“And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.”—*Ezekiel 20:20*.

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—*Revelation 22:14*.

If you have learned the truth about the Bible Sabbath, you are required to keep it! Those who regard the Sabbath lightly will fail when the National Sunday Law is enacted and will receive the Mark of the Beast.

Here are a few Spirit of Prophecy passages on the urgency of keeping God’s holy Sabbath:

“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided . . . [Rev. 13:11-17 quoted.] . . .

“This is the test that the people of God must have before they are sealed. **All who prove their loyalty to God by observing His law, and refusing**

to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast.”—7 Bible Commentary, 976.

“The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, **the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator.** While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, **the other choosing the token of allegiance to divine authority, receive the seal of God.”—Great Controversy, 605.**

“The Sabbath question is to be the issue in the great final conflict, in which all the world will act a part. Men have honored Satan’s principles above the principles that rule in the heavens. They have accepted the spurious sabbath, which Satan has exalted as the sign of his authority. But God has set His seal upon His royal requirement.”—7 Bible Commentary, 977.

— PART THREE —
ADDITIONAL HELPS

1 - THE NEW THEOLOGY OBJECTIVE

You have probably noticed that each of these strange errors is an attempt to excuse sin. However, in order to do that, an excuse must be found why we need not, or cannot, stop sinning. So they horribly mangle Bible truths into terrible contortions. **For them, protecting their sins is of the highest importance.** Because they are locked into sin, **they are controlled by Satan, who urges them to convert other Adventists to their viewpoint, so still more souls will ultimately be lost.** It is a devilish business; and, unfortunately, far too many of our pastors and teachers fear to speak up against it.

These cavilers, so anxious to continue on in their own sins, will have a terrible record to meet in the Judgment. They have encouraged so many that it is safe to enjoy sin.

**2 - JOE CREWS ON THE
NEW THEOLOGY:
HE RECOGNIZED THE DANGER**

Electrified trains are powered by a third rail, located between the two on which the wheels run. Anyone touching the third rail is dead. In U.S. politics, there are certain “third rail” issues (such as reducing Social Security payments) which no politi-

cian dares touch.

In our church, the new theology is a third rail. Everyone, including those who do not teach it, is mysteriously quiet about it. None wish to get into trouble. —*But Joe Crews dared to speak up.*

Joe Crews, well-known to all of us, was deeply concerned about the inroads of the new theology and the effect it was having on our people. In his second book, he described how he agonized over the increasing crisis and whether he dared to oppose it in print. Ultimately, he wrote three small books, appealing to our people to return to God and our historic beliefs.

The first book, *Creeping Compromise*, published in 1977, primarily concerned standards and dealt with these topics: increasing worldliness in the church, mixing swimming, women dressing like men, cosmetics, jewelry, television, music, meat eating, and overeating.

This was followed, in 1985, by *Reaping the Whirlwind* and his 1987 book, *Enemy at the Gate*. Both discussed, in a general way, the dangers which liberalism was bringing into our denomination.

But, of all the chapters in the three books, one stood out as powerfully identifying five new theology errors. ***The following article is chapter 7, “The New Theology Attacks,” in Joe Crews’ 1985 book, Reaping the Whirlwind.*** Here is his complete article:

The first basic error of the “new theology” stemmed from the old Augustinian doctrine of original sin. By ascribing imputed sin to all of Adam’s descen-

dants, the assumption was made that every baby is born, not only with accrued guilt but, with such an utterly perverse nature that it could never stop sinning short of Paradise. Thus the foundation was laid for rationalizing lawbreaking as a problem of irresponsible genes and hormones. ***Strike one against God's law!***

This initial deviation made it necessary to introduce another distortion of truth. If all of Adam's descendants inherit his guilt, then Jesus would also become guilty as soon as He was born. That would never do, of course. In that case, He could save no one. He would be a sinner Himself. The Catholic church neatly took care of the problem by inventing the doctrine of the Immaculate Conception, which excluded the Virgin Mary from partaking of Adam's imputed guilt. The "new theologians" simply accepted an ancient Protestant version of the Catholic position and declared that Jesus was actually born with Adam's unfallen nature instead of with Abraham's, David's, or Mary's fallen nature.

Not only did this contradict many specific Bible statements, but it also left every one of Adam's children without any hope of overcoming their sins. It left the human race without one encouraging example of perfect obedience, except in an alien nature totally unknown to anyone who has been born since Adam sinned. If Jesus dared not face the temptations of fallen man, how could any mortal ever expect to gain the victory over those temptations? Such a doctrine added fuel to the satanic proposal that God's laws are too difficult to obey anyway. ***Strike two against the law!***

How did these first two perversions tie in with further “new theology” attacks against the law? Strange as it may seem, even though they portrayed Jesus in a nature far removed from needy humanity, these professors of new light asserted that Christ was able to impute to sinners all the merits of His holy life, including His obedience, through His atoning death on the cross. That sounds like good theology, but look at it more carefully.

They call this imputed merit of Christ “righteousness by faith,” but sanctification is specifically and deliberately excluded from this package of grace. It is maintained that obedience is entirely separated from the requirements of salvation, and acceptance of the imputed merits of justification alone is the only “works” required for entrance into God’s kingdom. Thus conformity to God’s law is assigned an optional role in the experience of salvation. ***Strike three against the law!***

With the focus on imputed righteousness, the atoning death of Jesus on the cross came to be regarded as the *finished* work of redemption: He did everything for us, including a perfect obedience, and all is credited to us as we accept it by faith.

Did the death of Christ finish the work of atonement in behalf of the transgressor? No, it did not. It provided a perfect sacrifice. The offering of the unblemished Lamb was finished forever, but the final atonement was not completed until the blood had been sprinkled in the most holy place and the record of sins blotted out. The book of Hebrews proves beyond question that Jesus returned to the heavenly sanctuary to minister His own blood in fulfill-

ment of the types carried out in the two apartments on earth. That work is going on today. What is involved in that work? Why was it needed? How did it excel the work which was carried out in the earthly sanctuary?

Chiefly, in this respect, the earthly services could only provide for the forgiveness of sin, but never for the power to stop sinning. Those offerings of lambs and goats could not make anyone perfect. "For the law . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Hebrews 10:1.

On the other hand, Paul declared that the true High Priest in the heavenly sanctuary would remove sins and make people perfect. "For by one offering He hath perfected forever them that are sanctified." Hebrews 10:14.

Herein is revealed the grand necessity of the high priestly work of Jesus in heaven. It was required in order to cleanse sins from the record AND from the lives of the worshipers. The "new theology" asserts that the atonement was finished at the cross, and there is no present application of the yearly "most holy place" ministry to the work of the heavenly High Priest. This essentially denies both the need for any sanctifying of the saints, and the means of ministering that sanctification or perfection. By rejecting the two-apartment ministry of Christ for us, the "new theology" turns attention away from the exalted place where the law resides beneath the mercy seat of the ark. Small wonder, then, that it finds no need for sanctification in the experience of righteousness by faith. The law is minimized in the great scheme of

salvation. ***Strike four against the law!***

And what about the perfection provided to worshippers from the heavenly sanctuary? Most “new theologians” deny the doctrine of total victory over sin in the flesh. To them sin is synonymous with being born. It is pervasive in every fallen body and mind until translation eradicates it at the coming of Christ. With this view, it is easy to see why sanctification has been downplayed. If it is impossible to overcome all sin, then obviously God will accept that part of sin which it is not possible for man to conquer. But how much and which part is in that category? Is it left up to each person to decide which sins he cannot overcome in the strength of Christ? How could one be sure that he was not tolerating a sin that could be put away, with a little more faith and effort on his part?

The fact is that there is no intimation in the Bible that anyone should stop certain sins only, or diminish the amount of other sins he commits. Jesus said to the woman caught in adultery, “Go and sin no more.” He did not tell her to cut back on the amount of adultery she was committing. If I believe some sins are impossible to overcome, I certainly will not waste any time attempting to put them out of my life. Can’t you see how dangerous it is to conclude that ANY sin cannot be overcome in the strength of the Lord? I become tolerant of that sin and deceive myself into believing that God also will accept it. And how easy it will be for my poor human nature to select any sin that I don’t want to give up as one of those which cannot be overcome.

Does it seem logical to think that God can and

will give me the victory over some sins—perhaps those that are not too deeply rooted—but that He cannot or is not willing to deliver me from the others? The entire concept is foreign to the Word of God. The only thing to be done with sin is to stop doing it, to put it away, to claim victory over it altogether. The blatant attitude that God's children must keep on sinning until Jesus comes is not only a denial of the Word, but a favorable vote for Satan's ancient lie. ***Strike five against God's law!***

3 - THE HIGHEST AUTHORITY: THIS IS THE KEY ISSUE

The only way we can be truly faithful to our families and to the church—is to place obedience to God's Word first in our lives. That is an obvious fact.

Yet, in every church controversy since the serpent entered the Garden of Eden, in every victory, every compromise, every apostasy,—the primary factor has been the question of highest authority. *Who has it?* Men, committees, ourselves, or God?

If men have the highest authority, we must, without question, obey every decision of their councils.

If the highest authority resides with God, then we must, above everything else, obey His Inspired Writings and reject anything that would compromise that obedience.

Every Christian martyr, down through the ages, died because of his decision to place the authority of God's Word first in his life. Men were tempted by the devil to imagine that he was defying their supposed authority! And he was.

All the crises down to the end of time—including the Sabbath/Sunday crisis—will be fought over this issue of primal authority.

Earnestly study God’s Word every day and cheerfully, consistently obey it—letting nothing else compromise your dedication and obedience—and you have settled the question in your own life as to who has the highest authority.

Teach this important truth to your children, and you will have greatly helped them in the conflicts and temptations they will later meet in life.

Whether they be church leaders, pastors, teachers, or fellow believers,—we should be kindly affectioned toward all the brethren in Christ and show them proper respect, deference, and helpfulness—but obedience to God’s Word must come first.

KEY SPIRIT OF PROPHECY STATEMENTS

There are innumerable passages in Scripture on the supreme authority of God and His Inspired Word. Here are several Spirit of Prophecy statements about this:

“The Lord God of heaven ruleth. **He alone is above all authority**, over all kings and rulers.”—*Temperance*, 53.

“When the world makes void the law of God, what will be the effect upon the truly obedient and righteous? Will they be carried away by the strong current of evil? Because so many rank themselves under the banner of the prince of darkness, will God’s commandment-keeping people swerve from their allegiance? Never! **Not one who is abiding in Christ will fail or fall. His followers will bow in obedi-**

ence to a higher authority than that of any earthly potentate. While the contempt placed upon God's commandments leads many to suppress the truth and show less reverence for it, the faithful ones will with greater earnestness hold aloft its distinguishing truths."—2 *Selected Messages*, 368-369.

"We are to receive this Word as supreme authority. We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. **But when its claims conflict with the claims of God, we must obey God rather than men. God's Word must be recognized as above all human legislation. A 'Thus saith the Lord' is not to be set aside for a 'Thus saith the church' or a 'Thus saith the state.'**"—*Acts of the Apostles*, 69. (*6 Testimonies*, 402, is similar.)

"God's law must be exalted, His authority maintained; and to the house of Israel was given this great and noble work. God separated them from the world, that He might commit to them a sacred trust. He made them the depositaries of His law, and He purposed through them to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from idolatry to serve the living God."—*Prophets and Kings*, 16.

"Christ was establishing a kingdom on different principles. **He called men, not to authority, but to service, the strong to bear the infirmities of the weak.** Power, position, talent, education, placed their

possessor under the greater obligation to serve his fellows.”—*Desire of Ages*, 550.

“In the name of Jesus Christ of Nazareth, I beseech the people of God to depend upon the Lord for strength. **Beware how you place men where God should be. We are not safe in taking men as our authority or our guide**, for they will surely disappoint us. Individually, we are to work out our own salvation with fear and trembling.”—*Testimonies to Ministers*, 386.

“ ‘The Word of our God shall stand forever.’ ‘All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness.’ Isaiah 40:8; Psalm 111:7, 8. **Whatever is built upon the authority of man will be overthrown; but that which is founded upon the rock of God’s immutable Word shall stand forever.**”—*Great Controversy*, 288.

“We should not allow any argument of man’s to turn us away from a thorough investigation of Bible truth. **The opinions and customs of men are not to be received as of divine authority. God has revealed in His Word what is the whole duty of man**, and we are not to be swayed from the great standard of righteousness.”—*Fundamentals of Education*, 128.

“**Those who trample upon God’s authority, and show open contempt to the law given in such grandeur at Sinai, virtually despise the Lawgiver**, the great Jehovah.”—*3 Spiritual Gifts*, 294.

“The law of God will stand fully vindicated. It

will be seen that all the dealings of God have been conducted with reference to the eternal good of His people, and the good of all the worlds that He has created. Satan himself, in the presence of the witnessing universe, will confess the justice of God's government and the righteousness of His law. **The time is not far distant when God will arise to vindicate His insulted authority.**"—*Patriarchs and Prophets*, 338-339.

Here are additional statements: Reverence is to be shown for God's authority (PK 426; 2SM 368). Satan defied God's authority (PP 331) and led men to defy it (PP 337). Terrible results have occurred from rejecting God's authority (GC 36).

Respect is due to church authority (5T 107). Church leaders, on all levels, are warned against arbitrary and unwise use of authority (CW 38; 4T 130; TM 357-358; 7T 179; TM 168). It causes a loss of souls (5T 614). Unwise authority must not be exercised over God's people (9T 147).

The highest authority in the church is not given to one man or a small group of men (3T 493; 9T 261). Christ is the highest authority in the church (SD 303). Many people use church authority to overthrow the truth (GC 455).

4 - COMPARING THE TWO: TWO KINDS OF GUIDES

Both modern Protestant and *liberal* Adventist theologians preach a deadly teaching—that all you need do in order to come to Christ and be saved is to repent of your sins. No mention is made of obey-

ing anything (except to come to church and financially support it).

There are two kinds of shepherds in Adventism today. Listen carefully to what each one says and what he does not say. If he is steeped in **new theology**, you will continually hear of acceptance, repentance, forgiveness, and the love of God,—but you will never hear about obedience to God, the moral law of God, warnings to avoid and put away sin, or that Satan is still dangerous or even exists.

The speaker may be ever so conscientious and sincere, but if he is teaching the above message, he is leading the congregation in the wrong direction. False shepherds lead the flock down wrong paths.

Does he ever mention the ministry of Christ in the heavenly Sanctuary? Does he speak about the Investigative Judgment which we must prepare our lives to meet? Does he warn his hearers to prepare for the final crisis of the National Sunday Law? Does he tell them to warn their neighbors?

Does he urge them to study the Bible and Spirit of Prophecy, and obey what they read? Does he tell them to share our historic doctrinal and Spirit of Prophecy books with others in the community?

How often does he quote from *Great Controversy*? Does he even mention it? Does he ever quote from any Spirit of Prophecy books in the pulpit?

Does he give midweek studies on *Great Controversy, chapters 25 to 38*, and on the Sanctuary ministry of Christ (*chapters 18-24 and 28*)?

Does he teach the members our doctrinal beliefs and how to give Bible studies?

Or does he just preach that the atonement is

finished and they are already saved, tell some funny stories, assure them that God loves them as they are;—and what they really need for deeper worship is more entertainment, excitement, and modernized music in their meetings?

The sermon reveals the man who gives it. You will know rather quickly what he believes and what his pastoral objective is.

Be careful what you hear; for it can affect your thinking. You have only one life; and soon you will enter the Judgment. Some take a Spirit of Prophecy book to church and read in it during the sermon. But there is a problem if you have children who are listening to his sermons. Pray for guidance, and the Lord will teach you your duty.

5 - SIX NEARLY FORGOTTEN CONCEPTS: URGENTLY NEEDED TODAY

We must return to certain long-neglected truths in order to fulfill God's plan for our lives and our church. Here is a list of six of them. You will probably think of many more:

1 - Christ is the head of the church, and His Word is the church's highest authority.

2 - In order to correctly resolve every question and dispute, the Word must be earnestly studied and cheerfully obeyed. Total submission to God, ongoing study of His Word, and prompt obedience is required.

3 - For those out in the world, the Word of God only includes the Bible. But additional, inspired light has been granted to us. For Adventists, the Word

of God includes both the Bible and the Spirit of Prophecy writings. They fully agree with one another, and many general points mentioned in the Bible are explained in detail in the Spirit of Prophecy. If in doubt, thoughtfully read *Steps to Christ* and *Desire of Ages*, and you will see for yourself.

4 - It is the duty of administrators, pastors, workers, and teachers to direct the members and one another to the Word of God for personal guidance, the solution of problems, and the discovery of truth.

5 - It is only as we cry to God daily for forgiveness and help that we can enter anew the experience of being His humble, obedient, empowered children.

6 - Praying for help and looking to Him continually for guidance, through His enabling grace we are to resist temptation, daily live as overcomers, perform every duty, be kindly and encouraging, live to help others, and find ways to keep sharing our faith.

We must warn both the church and the world that the Final Crisis is soon to burst upon us all. We must warn them to worship the Creator, for we live in the time of His Judgment. We must explain the importance of obeying God's Ten Commandment law and keeping His Bible Sabbath. ***In other words, through our instruction and shared books, we must give the Three Angels' Messages!***

**6 - THE MESSAGES OF THE THREE
ANGELS: WHAT WE SHOULD
BE TELLING THE WORLD**

Many do not understand the meaning of the Three Angel's Messages of Revelation 14:6 to 12. —Yet they must be our special message to the world in these last days! Taken from a larger study, *The Messages of the Three Angels [WM-1100-1102]**, here are a number of inspired statements which clarify their meaning. The following statements will help clarify many things:

INTRODUCTION TO THE THREE MESSAGES

"The third angel's message, embracing the messages of the first and second angels, is the message for this time. **We are to raise aloft the banner on which is inscribed: 'The commandments of God and the faith of Jesus.'** **The world is soon to meet the great Lawgiver over His broken law.** This is not the time to put out of sight the great issues before us. God calls upon His people to magnify the law and make it honorable."—*8 Testimonies, 197.*

"The proclamation of the first, second, and third angels' messages has been located by the word of Inspiration. Not a peg or pin is to be removed . . . All three of the messages are still to be proclaimed. It is just as essential now as ever before . . . **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be."—*Manuscript 32, 1896; Counsels to Writers and Editors, 26-27.*

“Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angels’ messages.”—*Testimonies to Ministers*, 115.

“All three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. **By pen and voice we are to sound the proclamation, showing their order and the application of the prophecies that bring us to the third angel’s message.**”—2 *Selected Messages*, 105.

“Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. **There is no time now for us to assimilate with the world . . . The Lord is about to punish the world for its iniquity.** He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angels’ messages, is to be given to the world. This is to be the burden of our work. **Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people;** and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God’s chosen people and the world.”—*Manuscript 10, 1900; 7 Bible Commentary*, 949.

“Christ is coming the second time, with power

unto salvation. To prepare human beings for this event, He has sent the first, second, and third angels' messages. **These angels represent those who receive the truth, and with power open the gospel to the world.**—*Letter 79, 1900; 7 Bible Commentary, 978-979.*

“God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. **He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time.** Like the holy oracles committed to ancient Israel, **these are a sacred trust to be communicated to the world.** The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth.”—*5 Testimonies, 455-456.*

“Our faith in reference to the messages of the first, second, and third angels was correct. The great waymarks we have passed are immovable . . . **God's people are now to have their eyes fixed on the heavenly Sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward,**—where He is interceding for His people.”—*Review, November 27, 1883; Evangelism, 222-223.*

“While you hold the banner of truth firmly, proclaiming the law of God, **let every soul remember**

that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, 'Here are they that keep the commandments of God, and the faith of Jesus' (Rev. 14:12). The first, second, and third angels' messages are all linked together."—*2 Selected Messages, 117.*

"Institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to cooperate in the grand work represented by the first, second, and third angels flying in the midst of heaven, to warn the inhabitants of the world that Christ is coming again with power and great glory."—*2 Selected Messages, 117-118.*

THE FIRST ANGEL'S MESSAGE

"By the first angel, **men are called upon to 'fear God, and give glory to Him' and to worship Him** as the Creator of the heavens and the earth. **In order to do this, they must obey His law.** Says the wise man: 'Fear God, and keep His commandments: for this is the whole duty of man.' Ecclesiastes 12:13. **Without obedience to His commandments no worship can be pleasing to God.** 'This is the love of God, that we keep His commandments.' 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.' 1 John 5:3; Proverbs 28:9.

"The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence . . . The keeping of the Sabbath is a sign of loyalty to the true God, 'Him that

made heaven, and earth, and the sea, and the fountains of waters.' It follows that **the message which commands men to worship God and keep His commandments will especially call upon them to keep the fourth commandment.**"—*Great Controversy*, 436, 438.

"In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.

"The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel. . . **Christ came to our world to represent the character of God as it is represented in His holy law;** for His law is a transcript of His character. Christ was both the law and the gospel. **The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law,** whereby their characters are formed after the divine similitude."—*2 Selected Messages*, 106.

"In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. **It was the closing work of the atonement—a removal or putting away of sin from Israel.** It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the

heavenly records. **This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ . . . It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message** of Revelation 14:7: 'Fear God, and give glory to Him; for the hour of His judgment is come.'"—*Great Controversy*, 352.

"The first angel's message of Revelation 14, announcing the hour of God's judgment and calling upon men to fear and worship Him, **was designed to separate the professed people of God from the corrupting influences of the world** and to arouse them to see their true condition of worldliness . . . Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, the Spirit and power of God would have been manifested among them."—*Great Controversy*, 379.

"Both the prophecy of Daniel 8:14, 'Unto two thousand and three hundred days; then shall the Sanctuary be cleansed,' **and the first angel's message**, 'Fear God, and give glory to Him; for the hour of His judgment is come,' **pointed to Christ's ministration in the Most Holy Place, to the Investigative Judgment.**"—*Great Controversy*, 424.

"Christ had opened the door, or ministration, of the Most Holy Place [Rev. 11:19], light was shining from that open door of the Sanctuary in heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow.

“Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning which is to prepare the inhabitants of the earth for the Lord’s second coming.

“The announcement, ‘The hour of His judgment is come,’ points to the closing work of Christ’s ministration for the salvation of men. **It heralds a truth which must be proclaimed until the Saviour’s intercession shall cease** and He shall return to the earth to take His people to Himself. **The work of judgment which began in 1844 must continue until the cases of all are decided**, both of the living and the dead; hence it will extend to the close of human probation . . .

“The result of an acceptance of these messages is given in the Word: ‘Here are they that keep the commandments of God, and the faith of Jesus.’ **In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment.**”—*Great Controversy*, 435-436.

THE SECOND ANGEL’S MESSAGE

“The second angel’s message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But **the message of the second angel did not reach its complete ful-**

fillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; **but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower.** Not yet, however, can it be said that ‘Babylon is fallen . . . because she made all nations drink of the wine of the wrath of her fornication.’ She has not yet made all nations do this.”—*Great Controversy*, 389.

“**The second angel’s message was to go to the churches of Babylon, proclaiming her downfall and calling the people to come out of her.** This same message is to be proclaimed the second time.”—*Testimonies to Ministers*, 59.

[Revelation 18:1-2, quoted.] This is the same message that was given by the second angel. Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication.’ **What is that wine? her false doctrines. She has given to the world a false sabbath** instead of the Sabbath of the fourth commandment, **and has repeated the falsehood that Satan first told to Eve in Eden—the natural immortality of the soul.** Many kindred errors she has spread far and wide, teaching for doctrines the commandments of men.”—*7 Bible Commentary*, 985.

“Notwithstanding the spiritual darkness and alienation from God that exist in **the churches which constitute Babylon**, the great body of Christ’s true followers are still to be found in their communion. **There are many of these who have never seen**

the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. **The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.'**

“Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and **the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world;** and it will accomplish its work . . . All the children of the Lord that remain in Babylon will heed the call: ‘Come out of her, My people’ (Rev. 18:4).”—*Great Controversy*, 390.

THE THIRD ANGEL'S MESSAGE

“The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God, unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be in-

flicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to ‘every nation, and kindred, and tongue, and people.’ **The warning of the third angel**, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as being proclaimed with a loud voice, by an angel flying in the midst of heaven; and it **will command the attention of the world.**—*Great Controversy*, 449-450.

“The third angel is represented as flying in the midst of heaven, showing that **the message is to go throughout the length and breadth of the earth. It is the most solemn message ever given to mortals.**”—*Counsels to Parents and Teachers*, 500.

“In the issue of the contest all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark.”—*Great Controversy*, 450.

“After the warning against the worship of the beast and his image the prophecy declares: ‘Here are they that keep the commandments of God, and the faith of Jesus.’ Since those who keep God’s commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that **the keeping of God’s law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.**”—*Great Controversy*, 445-446.

“The message of the third angel is to prepare a people to stand in these days of peril. It is to be proclaimed with a loud voice and is to accomplish a work which few realize.”—*8 Testimonies*, 94.

“The third angel is leading out and purifying a people, and they should move with him unitedly.”—*Testimonies to Ministers*, 488.

“The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying: ‘Here are they that keep the commandments of God, and the faith of Jesus.’ **Here is shown the nature of the work of the people of God. They have a message of so great importance** that they are represented as flying in the presentation of it to the world. **They are holding in their hands the bread of life for a famishing world.** The love of Christ constraineth them. **This is the last message. There are no more to follow,** no more invitations of mercy to be given after this message shall have done its work. **What a trust! What a responsibility.**”—*5 Testimonies*, 206-207.

“God has placed in our hands a banner upon which is inscribed: ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ Revelation 14:12. This is a distinct, separating message, a message that is to give no uncertain sound.”—*7 Testimonies*, 150.

“All our enjoyment or suffering may be traced to obedience or transgression of natural law. Our gracious heavenly Father sees the deplorable condi-

tion of men who, some knowingly but many ignorantly, are living in violation of the laws that He has established. And **in love and pity to the race, He causes the light to shine upon health reform.** He publishes His law and the penalty that will follow the transgression of it, that all may learn and be careful to live in harmony with natural law . . . **To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message to prepare a people for the coming of the Lord.**”—*3 Testimonies, 161.*

“I was again shown that **the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body.** The law of Ten Commandments has been lightly regarded by man, but **the Lord would not come to punish the transgressors of that law without first sending them a message of warning. The third angel proclaims that message.** Had men ever been obedient to the law of Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be.”—*3 Testimonies, 161.*

“As the members of the body of Christ approach the period of their last conflict, ‘the time of Jacob's trouble,’ they will grow up into Christ and will partake largely of His spirit. **As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory.** It is the latter rain

which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel.”—*1 Testimonies*, 353.

“The third angel’s message, the great testing truth for this time, is to be taught in all our institutions. God designs that through them this special warning shall be given, and bright beams of light shall shine to the world. Time is short. The perils of the last days are upon us.”—*6 Testimonies*, 128.

“Books and papers that contain little of present truth are exalted, and men are becoming too wise to follow a ‘Thus saith the Lord.’

“ ‘By every teacher in our schools the only true God is to be uplifted, but many of the watchmen are asleep. They are as the blind leading the blind. Yet the day of the Lord is right upon us. As a thief it is coming with stealthy tread, and it will take unawares all who are not watching . . . **Who are proclaiming the message of the third angel, calling the world to make ready for the great day of God? The message we bear has the seal of the living God.**’ ”—*6 Testimonies*, 165-166.

“What is the message to be given at this time? It is the third angel’s message. But **that light which is to fill the whole earth with its glory has been despised by some who claim to believe the present truth. Be careful how you treat it.** Take off the shoes from off your feet; for you are on holy ground.”—*Testimonies to Ministers*, 89-90.

7 - BABYLON AND ITS DAUGHTERS: FORGETTING WHAT IT IS

The Second and Third Angels' Messages of Revelation 14 connect back to Revelation 12 and 13, and are the climax of those messages. They target "Babylon" as the extremely evil organizational system which people must be called out of, before it receives a most terrible retribution from God.

According to **historic Adventism**, we have been repeatedly commanded to give the messages of those angels, publicly, to all the world. But those messages are extremely embarrassing to our liberals and deeply offensive to leaders of the other churches.

The **new theology** wants to **totally eliminate from Adventism the Second and Third Angels' Messages in Revelation 14:8-12!** There are three reasons for this:

First, we discovered earlier in this book that our church has had increasingly close relationships with both Catholic and Protestant church leaders since 1965.

Second, our historic message is that the great sin of Babylon is that it disobeys the law of God and leads others to disobey it. But, as we have found, the new theology teaches and practices the same thing! Revelation 14:12 trumpets that belief.

Third, the message of those two angels, in regard to Catholicism and Protestantism, is remarkably negative—calling everyone to get out of their churches before the wrath of God falls on them! That is embarrassing to our ecumenical liberals.

Here are two recent articles in the *Adventist*

Review which teach that our historic beliefs about Babylon and the Second and Third Angels' Messages should be discarded:

October 2005 Review: We are not to give the Third and Fourth Angels' Messages—The article, “It’s Worth Singing About” in the October 27, 2005 *Review* (pp. 25-27), by a religion teacher with a Ph.D. at Southern Adventist University. He repeatedly and emphatically declared that **Adventists should not study or worry about the coming crisis, the time of trouble, or the messages in Revelation 14.** Instead, the message of Adventists should be that everything described in Revelation 12 and 14 are things we should happily sing about (!).

“Revelation 12-14 is a literary unit, with the bad chapter, so to speak, sandwiched between the other two. In other words, chapter 13 . . . is surrounded by the good news of the other two.”—*Ibid.*, p. 26.

His point is that Revelation 14 is not a warning message which must be given to the world, but merely happy news to sing about in choirs.

Later in the article, the writer said **it is not good for our minds to even think about such matters.**

“To focus on the coming crisis is, to some degree, to unwittingly bring glory to Satan.”—*Ibid.*, p. 27.

—Did you know it brings glory to Satan to study the book of Revelation!

That which the Second and Third Angels' Messages focus on—is the urgent need to get out of Babylon. But the new theology teaches that there is no Babylon which God’s people need to call the people out of.

May 2006 Review: The Third and Fourth An-

gels' Messages do not concern anyone in our world—More recently, another issue of the *Review* brought the news that **the Second and Third Angels' Messages are totally obsolete!** After discussing at great length how we all love baseball games and how bees like popsicles, throughout the entire first part of this cover article and before returning to more talk on baseball,—the Second and Third Angels' Messages are then quoted and the reader is told this:

“[Revelation 14:8-12 quoted] We read this, and we say, ‘Whoa! That’s not very nice!’ And the fact is that nothing here in these verses is very nice. These verses are not meant to be nice—and that’s because **these verses are not meant for us; they’re not intended for anyone who lives on this earth!**”—*Review*, May 11, 2006, pp. 9-10.

Elsewhere in the article, **the reader is told that the Investigative Judgment will not judge Adventists**, but only the “bad guys outside.” Then the writer says that **“Babylon” in Revelation only means “war and death, disease and poverty,” and “loneliness.”**

“Back in the days of the Bible, ‘judgment day’ was good news. It was the day that God stepped in to deal with everything that gave His people a hard time: war and death, disease and poverty, loneliness and all the other things that are symbolized in these verses as Babylon.”—*Ibid.*

Do the *Review* editors read what they publish? Whether or not they do, they will bear a responsibility in the Judgment for what they are mailing to our people throughout the world field.

It is a common theme in the new theology that, since we are already saved and our ongoing sins

can be ignored, we will not answer for any of them in any future judgment.

—But read *Great Controversy*, 479-491. **The truth is that only the professed people of God, in all the ages since the beginning, are examined in the Investigative Judgment. The wicked are not considered in that judgment, because they never professed to have accepted Christ as their Saviour. Instead, their cases will be discussed in the Sentencing Judgment during the millennium.**

As expressed in the above quotation, it is commonly said in the new theology that the antitypical “Babylon” is not the Catholic Church, but just bad things out in the world, which we should not even bother to talk about. *Such a teaching, if true, would totally annihilate the meaning of the Second and Third Angels’ Messages*—which is a call out of Babylon!

In marked contrast, **historic Adventism** teaches that it is the special work of our church to give the Second and Third Angels’ Messages, which calls God’s people out of Babylon and its daughter churches.

Here is the truth about Babylon and its daughters, which are mentioned so prominently in the book of Revelation:

The best place to learn the meaning of Babylon is GC 603-607. Additional information is given in 381-383, 390, 536, and 637.

Other sources of information include EW 241-243, 274, 276-278; 7BC 949, 968, 979, 980, 985; PP 124, 167; PK 715; 4T 13; 2SM 68, 118; Ev 247, 365; TM 61-62, 117; FE 363; MH 338.

Are Adventists in Babylon? Read TM 20, 23, 36-37, 41-43, 45, 49-50, 53, 56, 61; 2SM 63-64, 66-68; TM 20, 23, 36-37, 41-43, 45, 49-50, 53, 56, 61. God's chosen ones will not compose Babylon (Ev 365). The remnant are not Babylon (TM 32-62).

The following passage will clarify what it takes in order to become part of Babylon. Individuals or a church must accept and practice certain teachings:

"It is our individual duty to walk humbly with God. We are not to seek any strange, new message. **We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon.** Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the **natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ** prior to His birth in Bethlehem, **and advocating and exalting the first day of the week** above God's holy, sanctified day. These and kindred errors are presented to the world by the various churches . . .

"Fallen angels upon earth form confederations with evil men. In this age antichrist will appear as the true Christ, **and then the law of God will be fully made void in the nations of our world.** Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan, clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him."—*Review and Herald, Sept. 12, 1893; Evangelism, 365-366.*

Because there is so much confusion on this entire topic, here is a very brief overview of what is included in the above pages:

Many of God's people are still in Babylon (GC 604). The greater part of Christ's true followers are still in the churches which constitute Babylon (GC 383, 390).

God's faithful ones in the other churches are called to come out of Babylon (7BC 968; GC 604). Some today are heeding this call (PK 715).

The Second Angel's Message gives this call (EW 241-243; TM 59). It will be repeated (GC 603-604) during the loud cry (EW 277-278). The warning will be given before the destruction of Babylon (PP 167).

The message of Revelation 18:1-4 also proclaims the fall of Babylon and the call to come out of it (7BC 985). This warning about Babylon is the final warning to be given to mankind (GC 603-604), and lays open the sins of Babylon (GC 606).

Babylon is a confusion of conflicting creeds and sects (PP 124), and includes the popular churches (EW 274; 4T 13); that is, the world-loving churches of the last days (PP 124). Babylon represents the condition of the religious world (GC 603; PP 167).

Babylon has rejected the Fourth Commandment (7BC 979). The false sabbath is given to the world by Babylon (2SM 118).

Babylon is fallen because of errors and sins (GC 607). The fall of Babylon is progressive (GC 390), is not yet complete (GC 389-390), and does not refer to the Roman Catholic Church alone (GC 383). Soon this fall will be complete (GC 390).

The churches of Babylon will eventually persecute the people keeping God's commandments (TM 117). The Seventh-day Adventist people are not part of Babylon (2SM 63-64, 66-68; TM 20, 23, 36-37, 41-43, 45, 49-50, 53, 56, 61). God's chosen ones will not compose Babylon (Ev 365). The remnant church is not Babylon (TM 32-62).

The Roman Church is symbolized by Babylon (GC 382). The Roman Catholic Church is Babylon (GC 383). Rome is the “great Babylon” of Revelation (GC 382). It is mystic Babylon of the Apocalypse (7BC 980; GC 338; MH 338).

The daughters of Babylon symbolize those churches clinging to papal doctrines and traditions (GC 382-383). They are various forms of false and apostate religions (GC 381, 603).

Babylon presents a cup of intoxication to the world, which contains its false doctrines (GC 388). This wine is its false doctrines (7BC 985; Ev 247, 365; GC 536; 2SM 68, 118; TM 61-62), poisonous doctrines (Ev 365), and wine of error (TM 61). False doctrines created that wine (TM 62). There are few who have not been drinking of these false doctrines (1SM 405). All nations will be made to drink of this wine of fornication (7BC 949).

Babylon will soon receive double for her sins (EW 276; FE 363; GC 604, 653). God’s judgments and wrath will fall on Babylon (GC 653, 637), and it will be destroyed (GC 604). It is now ripe for destruction (GC 653).

8 - DANIEL 7 AND REVELATION 12-13: ALSO IGNORED AND FORGOTTEN

Except in closed-circuit “Net” meetings (which began in 1998) within our own churches and on DVDs mailed to our own members, **little is said about Daniel 7 and Revelation 12 and 13. The identity of the little horn and the beasts of Revelation 13 are almost never be mentioned.** The name of that organization in the Dark Ages which persecuted the church in the wilderness for over a thousand years will not be identified. You will hear

next to nothing about the 1260-year prophecy and its meaning.

That secret Sabbath agreement, in the late fall of 1997 in Geneva, Switzerland, at World Council of Churches headquarters with leaders from other churches, has had blighting effects on our “public” evangelism. Beginning the following year, our messages have been softened even more than earlier, in order not to offend the close friendships we have made with leaders of other denominations.

Also omitted is our historic belief that the “remnant” of Revelation 12:17 refers only to commandment keepers. The new theology now teach that all the denominations are in the remnant. Yet that verse defines the only ones it applies to! Only those “which keep the commandments of God” are in the remnant!

It also predicts that, in the last days, the organization which persecuted the faithful throughout the Dark Ages—will try to destroy the people keeping God’s commandments.

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”—*Revelation 12:17*.

One fact is certain: Only those individuals who are faithfully keeping God’s law in these last days will be registered in the books of Heaven as part of the remnant.

Complete historic Adventist Bible studies on Daniel 7 and Revelation 12 to 14 will be found in the low-cost *Family Bible Studies** and in *Bible Readings for the Home**. There is no need to repeat

that information here.

9 - DIET AND NATURAL REMEDIES: ALSO IGNORED AND FORGOTTEN

We began setting aside instruction on correct diet and the use of simple home remedies (including herbs and hydrotherapy) in the late 1940s. For practical purposes, both are now completely omitted from our church publications.

Yet they are crucially important! This is a subject you will want to study into. A correct understanding of this will not only make your own life happier, and extend your lifespan; but you can use this information to help bring others into the Advent message.

Excellent sources of information on diet will be found in *Counsels on Diet and Foods* and the first sections of the *Natural Remedies Encyclopedia**.

Probably the most complete collection of information on simple home remedies is to be found in the above *Encyclopedia**. Also included in that outstanding volume are large sections on the use of herbs and how to give water therapy treatments.

10 - PERSONAL STANDARDS OF CONDUCT: IGNORED AND FORGOTTEN

In 1977, Joe Crews published *Creeping Compromise*, which was primarily about the loss of standards in our church and dealt with these topics: increasing worldliness in the church, mixed swimming, women dressing like men, cosmetics, jewelry,

television, music, meat eating, and overeating.

A very helpful introductory Bible study on standards will be found in *Family Bible Studies**. Additional studies will be found in *Bible Readings for the Home**. Additional information will be found in *Ringin' Down the Standard [WM 164]** and *the Standards Tractbook**.

The time has nearly come when a majority of our members (especially in the Western world) believe like the world, eat like the world, and look like the world. It is a sign of the times. We are nearing the end, when the Final Crisis, brought on by enforced Sunday legislation, will produce an immense shaking in the lives of everyone on earth. Important decisions will be made—and they will be final. The mark and the seal will be placed.

Please read *5 Testimonies, 212-216* and *472-476*. Also *Great Controversy, chapters 25-42*, and *Early Writings*. Then you will understand.

11 - DANGERS EARLIER PREDICTED: HEAVEN'S WARNING TO OUR CHURCH

If we will accept these warnings, the following Spirit of Prophecy statements will point us in the right direction out of our present crisis. We can be thankful that these excellent counsels have been given to us:

“The church needs to awake to an understanding of the subtle powers of satanic agencies that must be met. If they will keep on the whole armor, they will be able to conquer all the foes they meet,

some of which are not yet developed . . . Men and women have confederated to oppose the Lord God of heaven, and **the church is only half awake to the situation. There needs to be much more prayer, much more of earnest effort, among professed believers.**—*Evangelism, 362-363.*

“The crisis is fast approaching. The rapidly swelling figures show that the time for God’s visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily. **Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin,** comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. **They should realize that it is their duty to labor diligently to save others,** looking with strong faith to God for help. ‘The effectual fervent prayer of a righteous man availeth much.’

“The leaven of godliness has not entirely lost its power. **At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world.**

“The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which

cry day and night unto Him, though He bear long with them.”—5 *Testimonies*, 209-210.

“Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins’ (Isa. 58:1). The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death.”—1 *Selected Messages*, 126.

“I appeal to the churches in every conference. Stand out separate and distinct from the world—in the world, but not of it . . . Let the churches awake before it is everlastingly too late.”—6 *Testimonies*, 437.

“Just as long as God has a church, He will have those who will cry aloud and spare not, who will be His instruments to reprove selfishness and sins, and will not shun to declare the whole counsel of God, whether men will hear or forbear.”—2 *Spiritual Gifts*, 284.

“The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. **The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct.** The people are sub-

ordinating themselves to the world, to its practices, its customs, its selfishness. **The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law.** Daily the church is being converted to the world.”—*Christ’s Object Lessons*, 315-316.

“Many who once were earnest Adventists are conforming to the world—to its practices, its customs, its selfishness. **Instead of leading the world to render obedience to God’s law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world . . .** Multitudes are perishing; but how few are burdened for these souls! **There is a stupor, a paralysis, upon many of the people of God,** which prevents them from understanding the duty of the hour.”—*8 Testimonies*, 119.

“It is necessary that every individual member build upon the Rock, Christ Jesus. **A storm is arising that will wrench and test the spiritual foundation of every one to the utmost. Therefore avoid the sand bed; hunt for the rock. Dig deep;** lay your foundation sure. Build, oh, build for eternity! Build with tears, with heartfelt prayers.”—*5 Testimonies*, 129-130.

“The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God . . . **The work is before us; will we engage in it? We**

must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes.”—*1 Selected Messages*, 126.

“Conformity to worldly customs converts the church to the world; it never converts the world to Christ. Familiarity with sin will inevitably cause it to appear less repulsive. He who chooses to associate with the servants of Satan will soon cease to fear their master.”—*Great Controversy*, 509.

“The trumpet note of warning must be sounded. We are living in a fearfully wicked age. **The worship of God will become corrupted unless there are wide-awake men at every post of duty. It is no time now for any to be absorbed in selfish ease** . . . He wants brave men for action, who will not regard the setting up of idols and the coming in of abominations without lifting up the voice like a trumpet, showing the people their transgressions and the house of Jacob their sins.”—*4 Testimonies*, 517.

“In view of what might be done if the church would meet its God-given responsibilities, will its members sleep on, or will they arouse to a sense of the honor conferred upon them through the merciful providence of God? . . . Oh, that all may arouse and manifest to the world that theirs is a living faith, that a vital issue is before the world, that Jesus will soon come. **Let men see that we believe that we are on the borders of the eternal world.**”—*6 Testimonies*, 437.

“The barriers which God’s Word places about

His people are being broken down. Men who are acquainted with the way in which God has led His people in the past, instead of inquiring for the old paths and defending our position as a peculiar people, have linked hands with the world. **The most alarming feature in the case is that warning voices have not been heard in remonstrance, entreaties, and warnings.** The eyes of God's people seem to be blinded, while the church is fast drifting into the channel of worldliness."—4 *Testimonies*, 513.

"I am filled with sadness when I think of our condition as a people. **The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God.** Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing and that peace and spiritual prosperity are in all her borders.

"The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. **Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus.** Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. **Light has been shining from His Word and from the testimonies, and both have been slighted and disregarded.** The result is apparent in the lack of purity and devotion and earnest faith among us."—

5 Testimonies, 217.

“Jerusalem is a representation of what the church will be if it refuses to walk in the light that God has given. Jerusalem was favored of God as the depository of sacred trusts. But **her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels.** The temple courts were polluted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Everyone sought for gain from his quarter.”—*8 Testimonies, 67.*

“Much of the preaching of late begets a false security. Important interests in the cause of God cannot be wisely managed by those who have had so little real connection with God as some of our ministers have had. **To entrust the work to such men is like setting children to manage great vessels at sea. Those who are destitute of heavenly wisdom, destitute of living power with God, are not competent to steer the gospel ship amid icebergs and tempests.** The church is passing through severe conflicts, but **in her peril many would trust her to hands that will surely wreck her.** We need a pilot on board now, for we are nearing the harbor. As a people we should be the light of the world.”—*5 Testimonies, 104-105.*

“Extravagance, overreaching, extortion, are corrupting the faith of many and destroying their spirituality. **The church is in a great degree responsible for the sins of her members. She gives countenance to evil if she fails to lift her voice against it.**”—*Prophets and Kings, 651.*

“Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. **Truth and purity require that we make more thorough work to cleanse the camp from Achans.** Let those in responsible positions not suffer sin in a brother. **Show him that he must either put away his sins or be separated from the church.**”—*5 Testimonies*, 147.

“Soon every man is to be judged for the deeds done in the body. The hour of God’s judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. **To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind.**

“In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, **the Lord of heaven and earth expects His church to arouse to action as never before.** Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as His chosen ones, favored above all other people on the face of the earth; and He is counting on them to show forth the praises of Him who hath called them out of darkness into marvelous light. **The blessings which are so liberally bestowed are to be communicated to others.** The good news of salvation is to go to every nation, kindred, tongue, and people.”—*Prophets and Kings*, 716.

“Wickedness and deception are increasing among God’s people who profess to keep His commandments. **Spiritual discernment to see sin as it exists, and then to put it out of the camp, is decreasing among God’s people;** and spiritual blindness is fast coming upon them. The straight testimony must be revived, and it will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church. **Wrongs must be called wrongs. Grievous sins must be called by their right name.** All of God’s people should come nearer to Him and wash their robes of character in the blood of the Lamb. Then will they see sin in the true light and will realize how offensive it is in the sight of God.”—*3 Testimonies*, 324.

“**Many of those who profess to believe the truth would say, if they expressed their real sentiments, What need is there of speaking so plainly?** They might as well ask, Why need John the Baptist have said to the Pharisees, ‘O generation of vipers, who hath warned you to flee from the wrath to come?’ [Matt. 3:7]. Why need he have provoked the anger of Herodias by telling Herod that it was unlawful for him to live with his brother’s wife? He lost his life by speaking so plainly. Why could he not have moved along without incurring the anger of Herodias? So men have argued, till **policy has taken the place of faithfulness. Sin is allowed to go unrebuked.**

“**When will be heard once more in the church the voice of faithful rebuke,** ‘Thou art the man’? [2 Sam. 12:7]. If these words were not so rare, we should see more of the power of God . . .

“Would that every minister of God realized the holiness of his work and the sacredness of his calling. As divinely appointed messengers, ministers are in a position of awful responsibility. In Christ’s stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient and warning the disobedient. **Worldly policy is to have no weight with them. Never are they to swerve from the path in which Jesus has bidden them walk.** They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but the words that One greater than the potentates of earth has bidden them speak. Their message is to be, ‘Thus saith the Lord.’

“God calls for men who, like Nathan, Elijah, and John, will bear His message with fearlessness, regardless of consequences; who will speak the truth, though to do this calls for the sacrifice of all they have.”—*Gospel Workers, 149-150.*

“There are few really consecrated men among us, few who have fought and conquered in the battle with self. Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences . . .

“We cannot be half the Lord’s and half the world’s. We are not God’s people unless we are such entirely. Every weight, every besetting sin, must be laid aside. God’s watchmen will not cry, ‘Peace, peace,’ when God has not spoken peace . . .

“The church cannot measure herself by the

world nor by the opinion of men nor by what she once was. Her faith and her position in the world as they now are must be compared with what they would have been if her course had been continually onward and upward. **The church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting.**—5 *Testimonies*, 82-83.

“When brethren manifest the spirit of the dragon, to make war upon those who believe that God has communicated light and comfort to them through the *Testimonies*, **it is time for the brethren and sisters to assert their liberty and perfect freedom of conscience.** God has given them light, and it is their privilege to cherish the light and to speak of it to strengthen and encourage one another.”—4 *Testimonies*, 245-246.

“[In the early centuries, after failing to destroy Christians by persecution,] **Satan therefore decided that he must come in a milder form.** He had already corrupted the doctrines of the Bible, and traditions which were to ruin millions were taking deep root. Restraining his hate, he decided not to urge on his subjects to such bitter persecution, but **lead the church to contend for various traditions,** instead of for the faith once delivered to the saints. As **he prevailed on the church to receive favors and honors from the world,** under the pretense of receiving benefits, she began to lose favor with God. Shunning to declare the straight truths which shut

out the lovers of pleasure and friends of the world, she gradually lost her power.

“The church is not now the separate and peculiar people she was when the fires of persecution were kindled against her. How is the gold become dim! how is the most fine gold changed! I saw that if the church had always retained her peculiar, holy character, the power of the Holy Spirit which was imparted to the disciples would still be with her.”—*Early Writings*, 226-227.

“The ministers preach smooth things to suit carnal professors. They dare not preach Jesus and the cutting truths of the Bible; for if they should, these carnal professors would not remain in the church. But **as many of them are wealthy, they must be retained, although they are no more fit to be there than Satan and his angels.** This is just as Satan would have it. The religion of Jesus is made to appear popular and honorable in the eyes of the world. The people are told that those who profess religion will be more honored by the world. Such teachings differ very widely from the teachings of Christ. His doctrine and the world could not be at peace. Those who followed Him had to renounce the world. **These smooth things originated with Satan and his angels. They formed the plan, and nominal professors carried it out. Pleasing fables were taught** and readily received, and hypocrites and open sinners united with the church. **If the truth had been preached in its purity, it would soon have shut out this class.** But there was no difference between the professed followers of Christ and the world. I saw that if the false covering had been

torn off from the members of the churches, there would have been revealed such iniquity, vileness, and corruption that the most diffident child of God would have had no hesitancy in calling these professed Christians by their right name, children of their father, the devil; for his works they did.

“Jesus and all the heavenly host looked with disgust upon the scene; yet **God had a message for the church that was sacred and important. If received, it would make a thorough reformation in the church,** revive the living testimony that would purge out hypocrites and sinners, and bring the church again into favor with God.”—*Early Writings*, 228.

“**Satan’s chief work is at the headquarters of our faith. He spares no pains to corrupt men in responsible positions and to persuade them to be unfaithful** to their several trusts. He insinuates his suspicions and jealousies into the minds of those whose business it is to do God’s work faithfully. While God is testing and proving these helpers, and fitting them for their posts, **Satan is doing his utmost to deceive and allure them, that they may not only be destroyed themselves, but may influence others to do wrong and to injure the great work.** He seeks by all the means in his power to shake the confidence of God’s people in the voice of warning and reproof through which God designs to purify the church and prosper His cause.

“**It is Satan’s plan to weaken the faith of God’s people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy**

Scriptures, and then the downward march to perdition. When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and **he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.**

“Satan has gained marked advantage in Battle Creek because **the people of God have not guarded the outposts [places outside Battle Creek].** The very men whose labors God has signified that He would accept if they were fully consecrated have been the ones to be deceived, to fail in their duties, and to prove a terrible burden and discouragement, instead of the help and blessing that they should have been. **These men who have been trusted to keep the fort have well-nigh betrayed it into the hands of the enemy. They have opened the gates to a wily foe, who has sought to destroy them.**

“**Men of experience have seen stealthy hands slipping the bolts that Satan might enter; yet they have held their peace with apparent indifference as to the results.** Some have been glad to see this, as it seemed an extenuation of their past neglect . . . This lack of watchfulness on the part of these newer incumbents seemed to excuse the former for their own want of faithfulness, as it showed that others were fully as derelict in duty. **These persons do not realize that God holds them responsible for every advantage gained by the foe who is admitted to the fort. The desolation and ruin following lie at the door of the unfaithful sentinels,** who, by their neglect, become agents in the hands of the ad-

versary to win souls to destruction. Men in responsible positions should seek wisdom and guidance of God, and not trust to their own judgment and knowledge. Like Solomon they should earnestly pray for faith and light, and God will give them freely of His abundant supply.”—4 *Testimonies*, 210-212.

“There are times when a distinct view is presented to me of the condition of the remnant church, a condition of appalling indifference to the needs of a world perishing for lack of a knowledge of the truth for this time. Then I have hours, and sometimes days, of intense anguish. Many to whom have been committed the saving truths of the third angel’s message fail of realizing that the salvation of souls is dependent upon the consecration and activity of God’s church. Many are using their blessings in the service of self. Oh, how my heart aches because Christ is put to shame by their un-Christlike behavior! **But, after the agony is past, I feel like working harder than ever to arouse them to put forth unselfish effort for the saving of their fellow men.**”—8 *Testimonies*, 24.

“God has made His people stewards of His grace and truth, and how does He regard their neglect to impart these blessings to their fellow men? Let us suppose that a distant colony belonging to Great Britain is in great distress because of famine and threatened war. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens its stores; public charity pours forth; relief flows through many

channels. **A fleet is freighted with the precious means of life and is sent to the scene of suffering, accompanied by the prayers of those whose hearts are stirred to help. And for a time the fleet sails directly for its destination.** But, having lost sight of land, the ardor of those entrusted with carrying food to the starving sufferers abates. **Though engaged in a work that makes them colaborers with angels, they lose the good impressions with which they started forth. Through evil counselors, temptation enters.**

“A group of islands lies in their course, and, though far short of their destination, they decide to call. **The temptation that has already entered grows stronger. The selfish spirit of gain takes possession of their minds.** Mercantile advantages present themselves. Those in charge of the fleet are prevailed on to remain on the islands. Their original purpose of mercy fades from their sight. They forget the starving people to whom they were sent. **The stores entrusted to them are used for their own benefit.** The means of beneficence is diverted into channels of selfishness. They barter the means of life for selfish gain, and leave their fellow beings to die. **The cries of the perishing ascend to heaven, and the Lord writes in His record the tale of robbery.**

“Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust. It is difficult for us to realize that man could be guilty of so terrible a sin. Yet I am instructed to say to you, my brother, my sister, that Christians are daily repeating this

sin.”—8 *Testimonies*, 24-25.

“The world must not be introduced into the church, and married to the church, forming a bond of unity. Through this means the church will become indeed corrupt, and as stated in Revelation, a cage of every unclean and hateful bird.”—*Testimonies to Ministers*, 265.

12 - AN EARNEST PLEA

As I near the conclusion of this book, something weighs heavily on my heart; and I must express it. Anyone who has carefully studied God’s Word, and His involvement in human affairs throughout history, will be struck by several consistent facts:

1 - God gives nations, churches, and individuals time in which to reveal whether or not they will obey His laws. Then there comes a day of reckoning.

2 - Those who refuse obedience and selfishly live for themselves, and especially those who try to lead others to reject God’s law and harass those who try to do right, are certain to be punished.

3 - God called our people to the Advent message and gave them a special assignment to warn the world to return to obedience to His moral law. Yet within a short span of only sixty years, a significant number of our workers and members have, for all practical purposes, united with the world.

In view of these facts, I tremble for those among us who are stubbornly trying to take our denomination into full alignment with the world.

Something terrible is going to happen. Korah, Dathan, and Abiram were high-placed leaders in the church, and had earlier been in the mount with Moses. Yet the privileges they had received only made their retribution all the more severe when it came.

According to what I read in the prophetic timetable, when the National Sunday Law crisis hits, it will very quickly become illegal to be a Sabbath-keeper. **Will our denominational structure be protected by Heaven in that day, when so many of us have already secretly gone over to the enemy's side?**

My brethren and sisters, **I plead with you: Return to God before it is too late! Final events will be rapid.** It will be too late then to make the needed changes; they must be made now, in the little time of comparative peace we now have. **When that crisis smashes into the Adventist denomination, each of us will quickly make decisions based on whether or not we earlier chose** to live in obedience to Gods' holy writings.

I would urge you to read again *Great Controversy*, chapters 25, 36, and 38. Also obtain a copy of *The End of Time**. This low-cost, hardback, 336-page, 8½" x 11" book contains the most complete, classified collection of Spirit of Prophecy statements on the entire coming crisis. It lays it all out before your eyes.

Begin having personal worships today. Try to have them with your family. Get ready! Get ready! Our ship is soon to hit an iceberg.

**13 - IMPORTANT LESSONS
FROM THE PAST:
KEY EVENTS IN OUR EARLY HISTORY**

A number of significant crises in our more recent history was summarized in Part One of this book. But it would be of interest to learn what some of the most important crises were—prior to then, back in our early history! They also have lessons to teach us. An important one is how very important the Spirit of Prophecy was in protecting our church back in those early years!

Each one was a serious incident affecting the church. Some of them gradually led to the mammoth crisis we are confronted with today. —*So let us journey back, far back to over a hundred years ago:*

1848: How we obtained our basic beliefs—By the spring of the fourth year after the beginning of the Seventh-day Adventist movement, there was still confusion in most minds as to what our doctrines should be! If this situation had continued the church would have split into pieces, some individuals and congregations believing one thing and some another.

In an attempt to solve this crisis, the “Sabbath Conferences” were convened. Six were held in 1848, six in 1849, and ten in 1850. The first was held in April 1848, and the last in December 1850.

Yet the mere holding of doctrinal meetings could not bring the church into a unity of faith and belief. The problem was that there were so many influen-

tial believers who stubbornly clung to a variety of theories and concepts. **The situation seemed hopelessly deadlocked.**

But then God beautifully solved the problem—and in a way which, if followed, could solve our crisis today. Here is what happened: During the entire 33 months that the conferences were held, Ellen White’s mind was totally unable to grasp even the smallest of doctrinal topics. As each subject was discussed and the brethren considered various possibilities, **when, as usually happened, they reached the point of total deadlock,—Ellen would be taken off in an unbreathing vision—and given the correct interpretation! Recognizing that the truth was from God, all accepted it.** This happened repeatedly. For more on this, see *1 Selected Messages, 206-207*.

The lesson for us today is that **we can solve the various divisive issues which we are confronted with—simply by, together, prayerfully studying the Bible and all applicable passages in the Spirit of Prophecy**, and humbly accepting the plain, clear words of those passages.

But this would only work for individuals who, abandoning pride of opinion, were determined to know and do the will of God. The salvation of many today depends on such an attitude.

1851-1855: When Ellen White’s articles were not published—For nearly five years, James White had succumbed to the whispered temptation of the devil that, because he was Ellen’s husband, as well as editor of the *Review*, it would be best if he not

print what God gave her in vision. **He would just have editors of numerous modern Adventist periodicals. James decided that the *Review* would be better accepted by the worldlings who read it, if it did not include articles by Ellen White.**

The present writer first learned of this crisis in a class taught by A.L. White at the Seminary in the late 1950s. You can read more details on pp. 326-332 of Vol. 1 of the six-volume *E.G. White Biography*.

As a result, after a time, some of the believers were beginning to lose confidence in the Spirit of Prophecy, while the most faithful were sensing that a great blessing was departing from the Advent movement. And indeed it was; **because the messages given through her were no longer being printed, circulated, shared in the pulpits, and discussed in prayer meetings,—the Lord removed them!** Ellen White stopped receiving visions!

Fortunately, in late November 1855, the leading brethren met and confessed their error—and voted that each issue of the *Review* must thereafter contain at least one article by Ellen White.

Significantly, immediately afterward—on November 20—she was given a vision of major importance to the church.

The lesson for us today is obvious: First, **each of our denominational periodicals should carry an article by the inspired messenger to our people.** Second, **if those of us who, knowing of those precious books, decide to set them aside for other things, God will withdraw the fullness of His guiding Spirit.** Our heavenly Father is not someone you

want to play games with. Probationary time is short. Be in earnest to read and obey those messages.

1860: How we got our name—Increasing tension was developing over the question of naming the rapidly growing number of believers. Some believed that a name was needed by which they could be identified, while others thought they should remain something of a secretive group—with no name at all! Another divisive point was whether it should be a generalized name (such as “Church of Christ”) or a name which identified their most distinctive beliefs.

The crisis was solved at a special meeting held on Monday, October 1, 1860, when it was voted that “Seventh-day Adventist” should be selected. **Almost immediately afterward, Ellen White in vision was shown that this was the right name.**

For more on this, see *1 Testimonies*, 223-224, 1 *E.G.W. Biography*, 421-424, and *2 Selected Messages*, 384-386.

We learn from her statements that we must ever call ourselves “Seventh-day Adventists.” Fortunately, in the trademark lawsuits, which occurred in the 1980s through 1990s, the right for individuals and groups of believers to call themselves by that name was not forbidden by court action. The only prohibition was the use of the phrase, “*Seventh-day Adventist Church*” by anyone other than a subsidiary of the General Conference. (See *The Story of the Trademark Lawsuits** and *The Florida Trademark Trial**.)

It is significant that we were given our name

three years before the denomination came into existence. The name was given to the believers before it was given to our church organization. The name belongs to Advent believers more than it does to committee rooms and buildings.

1858: Satan tries to kill Ellen White—On Sunday afternoon, March 14, 1858, while at the podium speaking to a group of people at Lovett’s Grove, in northwest Ohio, **Ellen White was taken off in vision and during the next two hours was given, what is called, “the great controversy vision.”** She was shown an initial panoramic view of the conflict between Christ and Satan from start to finish. (In later years, she was shown additional details as she wrote the 1884, and later the 1888, editions of the extremely important book by that name.)

About two or three days later, while visiting in the home of a believing family in Jackson, Michigan, her tongue and left arm were suddenly paralyzed. It was several months before she gradually returned to normal health. **Later, in vision, she was shown that Satan had attacked her in order to keep her from writing *Great Controversy!***

For additional information on this, see *Vol. 1 of E.G. White Biography*, 366-372, and the *Editions of Great Controversy**. The small introductory book which she first wrote was very greatly enlarged in 1884, and still further in the 1888 edition (which is essentially the same as the 1911 edition). This was her most important book; indeed, the most important book written in the last 1900 years!

There are three very important lessons from this

experience. First, **Satan hates that book and, over the years, has done everything he can to keep it from being published and distributed. It is the most maligned book she ever wrote.** Second, it reveals Satan's devices more than any other book, outside of the Bible. Third, **this book is urgently needed by the world, and we must give it wide distribution.**

1867: Battle Creek turns against the Whites—There was one problem about Ellen White which upset people: She reproved sin. First, she was too concerned for the spiritual welfare of believers to remain silent when wrongs were done; and, second, she was shown many troubling situations—and then instructed by the Lord that individuals must be warned!

1 Testimonies, 570-585, describes the grief she underwent when a majority of the believers in the headquarters town of Battle Creek turned against her and James. But **the experience turned out well, for it taught her to rely solely on the Lord. Later, the folk at Battle Creek expressed their sorrow at what had happened** (*pp. 609-612*).

There are lessons for us today in this experience. It is not God's plan that we float into heaven. There is sin to be put away, temptations to be resisted, and victories to be won. **Only in the Bible and Spirit of Prophecy can we find the counsel we need in order to be overcomers. We dare not set those books aside and assume that the pastor, the conference periodical, traveling speakers, secular literature, or broadcasts can help us**

get to heaven. We are on the enchanted ground, and we must keep reading the divinely inspired writings!

1887: Canright finally left the church—Dudley Marvin Canright had good speaking and writing abilities, but he was a proud man. That one cherished sin ultimately destroyed the man. **When he left the denomination for the final time, he began writing articles and books filled with lies.**

You can read his entire life biography in the book, *D.M. Canright: the Man who Boarded the Phantom Ship**. **As you read it, you will discover the powerful lesson of what happens to opposers of the Spirit of Prophecy writings, who continue on to the end. Their future is fearful.** You will also want to read *5 Testimonies*, 571-573, 621-628, and her last two letters to him. Earlier letters and mentions include *3 Testimonies*, 304-329; *4 Testimonies*, 277-278, 280-281, 297; *5 Testimonies*, 516-520; and *2 Selected Messages*, 162-170.

MORE SERIOUS EVENTS OCCUR

1888—The crisis at Minneapolis—James White died in 1881 and **some of the leading brethren were sure that, henceforth, they would be able to influence Ellen. But they were astonished to discover that she got her orders directly from God, and they were not able to do so.** This angered some of them.

By 1888, when the Minneapolis General Conference Session convened (Oct 27-Nov 4), leading men

in Battle Creek were upset with her because she continually sent them messages of reproof.

The first part of the Session was occupied with an ongoing argument over some of the horns of Daniel 7. This hardened an enmity that longtime *Review* editor Uriah Smith and the Battle Creek leaders had against the two young co-editors of Pacific Press: A.T. Jones and E.J. Waggoner.

The second portion of the Session concerned itself with Jones and Waggoner's emphasis that we are saved—not directly by obedience to God's law, but by the enabling grace of Christ which empowers us to keep that law. This view was termed "righteousness by faith" (right doing by faith in Christ).

Both sides agreed that the law must be kept, but Smith and his allies feared that the upstarts from the Pacific Press plant out west in Oakland were somehow weakening the claims of the law. To make matters worse, Ellen White solidly defended the Jones/Waggoner position! She had been writing the same thing for a number of years. Certain leading brethren were already upset with her, and this latest situation offended their pride of position. For her, it was a matter of speaking the truth; for them it was a matter of politics. They felt she had gone over to the other side in a personality dispute.

In the autobiography of M.L. Andreasen (*Without Fear or Favor*), he told of his experience in attending private discussions by pastors in the 1890s and listening to their ongoing complaints about Ellen's stubborn refusal to compromise her positions and stop reproving wrongdoing.

What is the correct position on righteousness by faith? In *Message of Minneapolis [FF-22-25]**, you will find that **nearly every Spirit of Prophecy statement on the subject always connects the two: Christ's empowering grace and the fact that we must keep the law of God.**

Another important lesson from Minneapolis is the fact that, **in three of her next books, she carefully explained her positions on the entire subject:** The first book was *Steps to Christ* (1892); the second, *Mount of Blessing* (1898); and the third, *Desire of Ages* (1899). Let no one tell you that the “1888 message” is a mystery still unsolved. It is laid out before you in those three books.

1888—Preventing Great Controversy from being published—This crisis was also due to the fact that leading men at the General Conference and the Review office could not influence Ellen's letters, sermons, or books. In retaliation, they refused to print and distribute the new full-size edition of *Great Controversy*.

Since then, a variety of charges against that book have been voiced, but they are all inspired by the devil who, hating that precious book, does all in his power to attack its authorship or contents. In reality, she refused to compromise any position in what she wrote in any of her books.

It is of interest that (even though it carries an 1888 copyright date) the “1888 edition” was not actually printed and released to the public until 1890! This reveals the seriousness of this crisis.

You can read about this in *Defending the Spirit*

of *Prophecy**, pp. 211-233, or the 504-page *Editions of Great Controversy**.

Ignore the theories of quibblers who want to remain in their sins while attacking Ellen White, who charge that others wrote or changed her books. First, Ellen White refused to let it happen and, second, God protected those books! **That which you find in her books is what she actually wrote.**

1900—The Holy Flesh heresy—According to the *SDA Encyclopedia*, this was “a teaching that arose in Indiana in 1900, involving the conference president and certain other workers. This teaching was that **Christ attained ‘holy flesh’ in Gethsemane like that of Adam before the fall**” (*one-volume edition, p. 589*). Because Ellen White vigorously opposed it, this crisis (which also involved other errors centered around the above one) was short-lived. The leaders and followers either repented or entirely left the church. However, **this heresy teaches us a lesson, warning us not to accept the error that Christ took the nature of Adam before the fall,—which has now become an accepted teaching by many of our pastors and teachers.**

1901: A few men should not control the denomination—Having arrived back from Australia only the year before, **Ellen White demanded a re-organization of the church. At the 1901 General Conference Session** (which began on April 2 in Battle Creek), as a result of her appeals, **no longer was the entire denomination managed by one man (the president) and a small group of committee**

men under him. Changes were voted, which included *having no GC president!* No longer was one man in charge of the committee. Other changes included some decentralization to divisions, unions, and conferences.

In her first address to those assembled, she said:

“God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line . . . There must be a renovation, a reorganization.”—*General Conference Bulletin, April 3, 1901, pp. 25-26 (Last Day Events, p. 53).*

The next day, she repeated the same message.

The important lesson to be learned from this is that **one man should not control our church on either GC, division, union, or conference level.** Unfortunately, it is still being done.

In defiance of that decision, two years later, in 1903, A.G. Daniells, chairman of the committee—appointed himself president again! This would produce serious consequences—when, a decade later, he decided to accredit Loma Linda,—which, as we read earlier in this book, later led to such disastrous results. Because he had supreme authority by that time, Daniells pushed the denomination into accreditation, which resulted in our present crisis, with our colleges and universities filled with so many half-converted worldlings.

Originally, the “General Conference” was the yearly (once every year) Session, composed of spiritual leaders and laymen from all the churches, who gathered together, studied God’s writings, and made decisions. **But in later years, the small group**

of men at world headquarters began calling themselves the “General Conference,” with the Sessions (now held only every five years) consisting of preplanned agendas attended by delegates selected by division, union, and conference presidents, plus 35% appointed by leadership in the “General Conference.” (About 8% consist of laymen or laywomen.) **Unfortunately, this has the effect of employees rubber-stamping predetermined agenda items** (*General Conference Sessions and Parliamentary Procedure**). A.G. Daniells’ 1903 change greatly injured our church. Yet Ellen White had warned that it not be done.

1903: The Pantheism crisis—John Harvey Kellogg, M.D., had done excellent work in bringing our natural remedies to the attention of the entire world. Around 1891, Kellogg told Dr. David Paulson that the Battle Creek Sanitarium was able to keep five years ahead of the rest of the medical profession,—because he checked all new ideas against Spirit of Prophecy concepts and only used those which agreed.

However, **by the turn of the century, Kellogg’s pride and self-assurance had increased, and he was turning against the Spirit of Prophecy. By 1903, he had decided to invent a new religion!** Yet it was nothing more than Oriental pantheism—the theory that God is everything and there is no sin.

Through her urging, the 1903 Autumn Council, which convened on October 7, took decisive action against this heresy.

The lesson is important: **Repeatedly, we find that it was through the Spirit of Prophecy that our people were saved from apostasy. It will only be through continued study and reliance on those counsels that we will be able to correct our problems today.**

For a more detailed understanding of this, read the *Alpha of Apostasy** (now in the *Doctrinal History Tractbook**, which gives the entire history of the Kellogg, Ballenger, A.T. Jones, and E.J. Waggoner apostasies.

1903: Colonization at Battle Creek—Repeatedly, Ellen White had warned our people against colonizing (moving in large numbers to a single area). By the turn of the century, she was warning believers to leave Battle Creek. It had become an undesirable place, with errors being taught in the college and hospital workers catering to worldly clients.

Finally, at the 1903 Session, it was voted that a committee should locate a place somewhere in the eastern states. Eventually, the eastern edge of Washington, D.C., and the Takoma Park area was selected. The entire move of the General Conference and the Review office was made in August of that year.

Her counsel to faithful believers has consistently been not to colonize, but instead move away from congested city areas and out into the country. For the sake of our families and children, this is advice we should heed today.

1904: Blueprint school crisis—The founding

of Madison and its history is a lengthy story, and is told in *Broken Blueprint**. After one denominational college after another switched from the Spirit of Prophecy blueprint to worldly methods of education, **Ellen White pushed through the founding of a school which would be independent of denominational control**. This was Madison Institute, near Nashville, Tennessee. She recognized that the work could be done more efficiently, if it was not subordinate to church management.

The important lesson for us today is **how very important it is that we only have blueprint schools for our young people!**

1905: The Ballenger apostasy—Albion F. Ballenger was a minister who invented an incorrect doctrinal teaching about the Sanctuary. Ellen White and other leading men tried to explain his error; but, when he refused, he was discharged from the denomination. A complete analysis of this crisis will be found in the *Alpha of Apostasy** (now in the *Doctrinal History Tractbook**).

It is important that apostate ministers be discharged! They should not be encouraged or merely moved to another local church.

Some of Ballenger's errors (the “finished atonement” teaching that Christ entered the second apartment in A.D. 31 and remained there—with no ministry in the first apartment and no latter-day Investigative Judgment) **are identical to some of those held at the present time by a significant number of our ministers.** If our faithful 1905 leaders were alive today, we know what action they would take.

1908: The Battle Creek Sanitarium is lost—
In the 1901 reorganization, church leaders failed to gain control of the Battle Creek Sanitarium, which the church had paid to construct. With the help of scheming lawyers, in 1908, J.H. Kellogg skillfully took it out of the denomination. For more on this, read the *Alpha of Apostasy** (now in the *Doctrinal History Tractbook**).

We should beware of legal maneuvers which, in the final crisis of the National Sunday Law, could cause a few men to gain legal control of major parts of our denomination.

What, you ask, was the next major crisis?—You will find it at the beginning of this book!
It was the accreditation and degrees crisis, the first major crisis which led to our present wandering in the wilderness. **Significantly, it was the first crisis which Ellen White, because of her death, could not be used of Heaven to solve.**

14 - CHARGES AGAINST THE SPIRIT OF PROPHECY: WHERE TO FIND ANSWERS

A large number of errors and false teachings about the Spirit of Prophecy, and the personal life of Ellen White, are being circulated. This is as Satan likes, for he inspires it. The reading of those books have a devastating effect on his efforts to hold people in captivity.

Here is where you can obtain worthwhile help:

1 - Go to our website, **ellenwhitedefend.com**. It contains the largest amount of information, defending her and her writings, that is available anywhere on the internet.

2 - Purchase a copy of ***Defending the Spirit of Prophecy****. Part One is a thorough reply against the plagiarism charge, and Part Two refutes the secret writers charge. A defense of *Great Controversy* is included. An explanation of how she prepared her books is also given.

3 - **Write the E.G. White Estate** and ask what materials they have on various topics (12501 Old Columbia Pike, Silver Spring, MD 20904-6600; 301-680-6000), or go to whiteestate.org.

4 - Bob Pickle, a church pastor, wrote an excellent 160-page book, filled with replies to various charges. You can order the book, ***A Response to the Video***, from us.

5 - The most complete book about *Great Controversy* is ***Editions of Great Controversy****. It is filled with information about this, the most important book written in the past 19 centuries.

6 - The best single introductory book to lead a person, in or out of our church, to an understanding of and confidence in the Spirit of Prophecy is the low-cost ***Prophet of the End****.

7 - Low-cost **audiotapes of over 65 Spirit of Prophecy books** (nearly 1,000 hours of listening time) are also available. Write for *Spirit of Prophecy Audiotape Catalog**.

8 - The 176-page ***White Tractbook**** contains studies on various topics in defense of Ellen White and the Spirit of Prophecy, some outstanding state-

ments from earlier workers in her defense, plus studies on false prophets in our day.

9 - Lowest-cost Spirit of Prophecy missionary paperbacks (GC, PP, PK, DA, AA, COL, MH, SC, MB, etc.), for widespread distribution in boxful quantities, are also available. Write for *Missionary Book Order Sheet**.

15 - WHICH EDITION OF GREAT CONTROVERSY IS BEST?

Ellen White's first full-size book was the 1884 *Great Controversy*; and, although it was an outstanding volume, the Lord guided her—before she could write any other books—to set to work to make it larger. Page for page, the 1888 edition is essentially the same as our 1911 edition—with *two exceptions*. (1) In 1909, when the printing plates were wearing out, she was asked for permission for references to be added to her quotations from historians. A search was made, and the 1911 edition was the result. (2) Most of her quotations were from the historians, J.A. Wylie and J.H. Merle D'Aubigné; but because, about the turn of the century, D'Aubigné had endorsed a different English translation of his *History of the Reformation*, quotations from that translation were used instead of the ones in the 1888 edition. Other than this, the two editions are identical. (See our book, *Editions of Great Controversy*.)

All three editions are excellent and equally inspired. The 1888 and 1911 editions have the advantage of being larger and more complete, while the 1884 is shorter and thus more quickly read. (It was primarily the earlier historical chap-

ters which were enlarged in the 1888 edition.)

Great Controversy is the most important book for these last days. Satan hates it more than any other book because it fully reveals his plans, as well as warning the world of future events. Therefore, he has instigated men to revile and slander it more than any other Spirit of Prophecy book.

“Great Controversy should be very widely circulated. It contains the story of the past, the present, and the future. In its outline of the closing scenes of this earth’s history, it bears a powerful testimony in behalf of the truth. **I am more anxious to see a wide circulation for this book than for any others I have written; for in Great Controversy, the last message of warning to the world is given more distinctly than in any of my other books.**”—*Letter 281, 1905 (Colporteur Ministry, 127).*

“A few day ago [in 1911] I received a copy of the new edition of the book, *Great Controversy*, recently printed at Mountain View, and also a similar copy printed at Washington. The book pleases me. I have spent many hours looking through its pages, and I see that the publishers have done good work.”—*3 Selected Messages, 123.*

“The book, Great Controversy, I appreciate above silver or gold, and I greatly desire that it shall come before the people. While writing the manuscript of *Great Controversy* I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.”—*W-55, 1911 (Letter 56, 1911; Colporteur Ministry, p. 128).*

“The results of the circulation of this book [*Great Controversy*] are not to be judged by what now ap-

pears. By reading it some souls will be aroused and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number of those who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others will also come to pass. And, **when the earth is lightened with the glory of the Lord in the closing work, many souls will take their position on the commandments of God as the result of this agency.**—*Manuscript 31, 1890 (Colporteur Ministry, pp. 128-129).*

“As the spirit of God has opened to my mind the great truths of His Word, and the scenes of the past and the future, **I have been bidden to make known to others that which has thus been revealed—to trace the history of the controversy in past ages, and especially so to shed a light on the fast-approaching struggle of the future.**”—*Great Controversy, xi.*

All editions of *Great Controversy* are equally inspired. Give the book to the people, in whichever edition you prefer—but give it to them! The book provides the reader with the issues and warnings he needs to know just now. The deceptions and events of the future are unveiled and—before the reader arrives at the last page,—the book will bring him personally to the brink of eternity to make his own life decision.

16 - ENCOURAGEMENT FROM THE BEST BOOKS

Along with the Bible, the Spirit of Prophecy provides such wonderful guidance and sweet comfort. Here are a couple passages written to God's faithful children. I am sure you will value them. **They**

are samples of all the encouraging promises found in the Spirit of Prophecy writings.

“If you have given yourself to God, to do His work, you have no need to be anxious for tomorrow. He whose servant you are, knows the end from the beginning. The events of tomorrow, which are hidden from your view, are open to the eyes of Him who is omnipotent.

“When we take into our hands the management of things with which we have to do, and depend upon our own wisdom for success, we are taking a burden which God has not given us, and are trying to bear it without His aid. We are taking upon ourselves the responsibility that belongs to God, and thus are really putting ourselves in His place. We may well have anxiety and anticipate danger and loss, for it is certain to befall us. But **when we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent.** Then our troubles and torments will disappear, for our will is swallowed up in the will of God.

“Christ has given us no promise of help in bearing today the burdens of tomorrow. He has said, ‘My grace is sufficient for thee’ (2 Corinthians 12:9); but, like the manna given in the wilderness, His grace is bestowed daily, for the day’s need. Like the hosts of Israel in their pilgrim life, we may find morning by morning the bread of heaven for the day’s supply.

“One day alone is ours, and during this day we are to live for God. For this one day we are to place in the hand of Christ, in solemn service, all

our purposes and plans, casting all our care upon Him, for He careth for us. 'I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.' 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.' Jeremiah 29:11; Isaiah 30:15.

"If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."—*Mount of Blessing, 100-101.*

"Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. **In perfect acquiescence there is perfect rest.** The Lord says, 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.' Isa. 26:3. **Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory.** And that character which expresses the glory—character—of Christ will be received into the Paradise of God. A renovated race shall walk with Him in white, for they are worthy.

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come,

learn of Me, and in thus coming we begin the life eternal. **Heaven is a ceaseless approaching to God through Christ.** The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. **As we walk with Jesus in this life, we may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with the hereafter?** There 'are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.' Rev. 7:15-17."—*Desire of Ages*, 331-332.

BIBLIOGRAPHY

The new theology can only offer you the husks in the prodigal's pig yard. It cannot give you the genuine comfort, encouragement, and assurance which the true faith can provide. **Only our historic beliefs can bring you into a close and solid relationship with the living God.**

It is the prayer of the author that this little book has helped you find your way back to those wonderful truths, given to us by Heaven in our early history.

Sources quoted or referred to in this book are

listed below. Those with an asterisk (*) were printed by the present publisher. All publications, marked by an asterisk (*), are still in print and available from us. The 268-page book, *Crisis Documentation**, includes all of the 31 tract articles, listed below under “Tract Articles.” The numbers within parenthesis () indicate pages where the article or book is referred to in this present book. (See p. 240.)

TRACT ARTICLES

- Abortion Update: 1992* [WM-375-380]* (54)
Australasian Controversy [FF-5-7]* (24)
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