

“CONTENDING FOR THE FAITH WHICH WAS ONCE DELIVERED UNTO THE SAINTS.” JUDE 3

## Church Host Award and Dinner for Top Liberal Baptist



Above: An unlikely pair? Maybe not. Jan Paulsen, president of the General Conference is giving special honors and recognition to Denton Lotz, General Secretary of the Baptist World Alliance.

“Can two walk together, except they be agreed?” Amos 3:3. The President of the General Conference and the General Secretary of the Baptist World Alliance may have more in common than we think. On June 7, 2007 the Seventh-day Adventist Church leadership sponsored an event in Silver Springs, MD to honor the General Secretary of the World Baptist Alliance, Denton Lotz, who will be retiring at the end of 2007.

The Spirit of Prophecy reminds us that “there is a *great difference* in our faith and that of nominal professors, *as the heavens are higher than the earth*” (Spiritual Gifts, Vol. 2, p. 300).

Evidently, there exists a great gulf between the Remnant people who are preaching the —continued on page 4

## Evangelicals Support Conversion Code

By BRADLEY S. KLAPPER  
Associated Press Writer  
August 16, 2007

GENEVA (AP) -- Evangelical groups have joined efforts spearheaded by Roman Catholic, Orthodox and mainstream Protestant churches to create a common code of conduct for religious conversions that would preserve the right of Christians to spread their religion while avoiding conflict among different faiths.

The World Council of Churches, which joined the Vatican last year in launching talks on a code, said Wednesday that the process —continued on page 5

## Pope has too much Power, says Catholic Bishop

Linda Morris, Religious Affairs Reporter  
The Sydney Morning Herald  
August 25, 2007

The Sydney bishop who helped write the Catholic Church's sex abuse policy in Australia has urged a fundamental reshaping of the church's power structures, *warning papal authority has gone too far* and calling for a review of compulsory celibacy for priests and the church's teachings on sex.



**Bishop  
Geoffrey  
Robinson**

Bishop Geoffrey Robinson, who retired three years ago and who was once touted as a possible candidate for the job of archbishop of Sydney, —continued on page 5

## Roman Catholic Bishop urges Christians to call God ‘Allah’

WorldNetDaily.com  
August 15, 2007

Catholic leader believes it would help ease tensions between religions. Catholic churches in the Netherlands should use the name Allah for God to ease tensions between Muslims and Christians, says a Dutch bishop.

Tiny Muskens, the bishop of Breda, told the Dutch TV program "Network" Monday night he believes God doesn't mind what he is called, Radio Netherlands Worldwide reported.

The Almighty is above such "discussion and bickering," he insisted. Muskens points to Indonesia, where he served 30 years ago, as an example for Dutch churches. "Someone like me has prayed to Allah yang maha kuasa (Almighty God) for eight years in Indonesia and other priests for 20 or 30 years," Muskens said. "In the heart of the Eucharist, God is called Allah over there, so why can't we start doing that together?"



## 15 Million Strong and Counting -Part 1

By Pastor Ron Spear

“If you lower the standard in order to secure popularity and an increase of numbers, and then make this increase a cause of rejoicing, you show great blindness. If numbers were evidence of success, Satan might claim the pre-eminence; for in this world his followers are largely in the majority. It is the degree of moral power pervading the college that is a test of its prosperity. It is the virtue, intelligence, and piety of the people composing our churches, not their numbers, that should be a source of joy and thankfulness. Testimonies, vol. 5, pp. 31, 32.

Recently, Adventist leaders from across the globe gathered at the General Conference headquarters on April 5, 2007 for the annual Spring —continued on page 6

## Justification-Sanctification

By Dr. Colin Standish

Several years ago I was alarmed when I heard a fellow minister proclaim from the pulpit that “to put justification and sanctification together in the gospel is to commit spiritual adultery.” My immediate impulse was to challenge such error right then and there in the church service. And perhaps I should have. I cannot deny that there must have been many people in that congregation that day who took this perverse error at face value.

After the service I did challenge the preacher: “What you said today would have been true, given your false understanding of sanctification.”

“What do you think I believe?” “You believe that justification is God’s perfect work for man —continued on page 8

## Ahimaaz Runs Again

By Dr. Ralph Larson

We are the church that is taking to the world the three angels’ messages of Revelation 14.”

These words were spoken by a missionary of another faith to a Seventh-day Adventist minister, who heard them in astonishment. He had never before heard a representative of any faith other than Seventh-day Adventist make such a reference to these messages. Recovering from his surprise, the Adventist minister asked:

“What are you telling the world about the mark of the beast, in the third angel’s message? What is the mark of the beast?” “Oh, we do not know what that is,” was the reply. “And the second angel’s message, about the fall of Babylon?” “We do not know yet,” was again the answer.

“And the first angel’s message, about the judgment hour?” “We do not know yet.”

They were taking the three angels’ messages to the world, but they did not know what they meant. We are forcibly reminded of the story of Ahimaaz, an aide to King David’s general —continued on page 7

## Pope: Keep Sunday or Risk Destruction

### Keep Sunday Special Amid “Mad Rush” of World, says Pope

By Philip Pullella  
Reuters News  
September 9, 2007

Pope Benedict on Sunday called on Catholics *to keep the Sabbath a day set aside for reflection on their faith and the fate of the world* and not surrender it to “the mad rush of the modern world”.

The Pope said Western societies had transformed Sundays into days where leisure activities had eclipsed the traditional Catholic meaning of the day -- to devout time to God. —continued on page 4

## Pope Appeals to World Leaders to Set Sunday Apart

by Pastor Raphael Perez

Recently, on Sept. 9, 2007, the pope has yet again made another bold statement to all the world [see page 1]. The pope has assigned Sunday as a day to commemorate the creation, and he is calling upon world leaders to make “courageous decisions to save the planet before it’s too late.” He also states that if we don’t respect Sunday, we risk destroying our very existence. This should serve as another wake-up call to every Seventh-day Adventist. This is our Mount Carmel. These bold statements are a challenge to the God of Heaven. This is in opposition to God’s law and to His authority. The tragedy is that hardly anyone is challenging the pope’s authority or any of his statements. Can we afford to sit down in quietude in this time of emergency? God forbid! For we would do so at the risk of losing our own souls. This is the time for every faithful Seventh-day Adventist to rise up and fulfill the commission of the Third Angel’s Message: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God...” Rev. 14:9.

This is just another indication that the Historic Seventh-day Adventist prophetic interpretations are true. Praise God! All the events foretold are being fulfilled to the letter before our very eyes. The Lord is only waiting for faithful watchmen to take their stand.

The message to God’s servants is: “Watchmen, what of the night?” Isaiah 21:11. These faithful sentinels are always on the lookout ready to “blow the trumpet and warn the people” Eze. 33:3. “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions.” Isa. 58:1.

The sounding of the trumpet is to be a comfort and a reminder that God is in control of the events that take place in this world: “In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.” Neh. 4:20. The Adventist people have been set apart by God for this very purpose. If there was ever a time in the history of mankind in which the Lord needs these kind of watchmen it is now; because the devil is mobilizing his forces to take over. God forbid that we be found in the company of the unfaithful, slothful watchmen described in Isaiah 56:10: “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.” My brethren, let us hold fast to our faith, to our calling, and to our crown.

### THE ETERNAL GOSPEL HERALD

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## EDITORIAL / LETTERS

### Heavenly High Priesthood of Christ - Part 1

by John Robert Cofer

What greater mystery is there in Christendom than the ministry which the Lord Jesus Christ began to accomplish since he has ascended to heaven some two thousand years ago? In response to the question, a great number of bible students will often cite John 14:1-3, “I go to prepare a place for you...”

However, the scriptures give us a much richer description of the ministry and place our Savior occupies than that which this one text embraces.

In three parts we would like to examine the place and ministry which Jesus Christ entered upon when he ascended into the heavenly places: “Where Did Our Lord Go?” “What is His Ministry?” “And Brethren, What Shall We Do?”

“Now of the things which we have spoken [this is] the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Hebrews 8:1-3.

The Bible gives numerous references to this literal Temple, Tabernacle or Sanctuary where a literal Jesus, our High Priest, ascended on high to minister in (Heb. 8-1-2, Ps. 102:19, Jer. 17:12, Ps. 11:4, Isa. 6:1-6, Rev. 15:5-8, Heb. 9:11).

We understand that this heavenly sanctuary is in fashion similar to the earthly sanctuary built by Moses, since he was commanded to make the earthly tabernacle after the pattern of the heavenly tabernacle shown to him in the mount (Ex 25:8, 9, 40, Acts 7:44).

The heavenly sanctuary is “the true tabernacle, which the Lord pitched, and not man” Heb 8:3; the greater or the original (Heb 9:11) and the earthly is a copy.

Since we know the earthly tabernacle is a copy of the heavenly, note that God commanded that the two apartments of the heavenly sanctuary (holy and most holy) be also seen in the earthly temple. (Ex 26:30, 33, Heb 9:1-5).

What is this “High Priestly Ministry” that Christ performs for us in the “greater, more perfect tabernacle” and why is it important? According to the scriptures we need only to look to the pattern or copy of the heavenly ministry given by God in the earthly priesthood: “...there are (earthly) priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.” (Heb 8:4,5).

The order and work of the earthly priest was a pattern of the order and work which our Heavenly High Priest would accomplish in the plan of salvation, who was also the Lamb slain and the Shew Bread (of Life) of the Sanctuary.

In the Divine order of God, the scriptures teach that the lamb would be slain in the outer court of the sanctuary and his blood would have to be ministered in the Holy Place of the Sanctuary for the sinner. Then at the end of the year (end of time), the High Priest would only enter into the Most Holy Place to minister so that God could blot out all the records of sin which were left in the Sanctuary. This cleansing would take place by the constant ministering of sprinkled blood upon the veil (Heb. 9:6-14, Lev. 16:2, 16, 17, 30).

John Robert Cofer, *Minister of Health*  
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### Concern Verses Criticism

by Andy Roman

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God.” Testimonies, Vol. 5, p. 211.

There is a fine line between sighing and crying & criticism and condemnation. The difference always depends on what our motive is. What is your concern based upon? Why are you doing this? Is it because you truly love the Lord? Do you love the messages of God? Do you want to see souls avoid dangers so that they can be in heaven?

Or are we trying to get even with someone else? Are we seeking revenge? Do we purposely want to cause pain and embarrassment? The true children of God will certainly mourn over their own sins and over the wickedness which they see committed against God. God has provided a means to check the ever-growing, widespread apostasy both in the world and within the church. He has commissioned the faithful, at the peril of their own lives, to warn against the dangers.

“Horror hath taken hold upon me because of the wicked that forsake thy law.” Ps. 199:53.

“Rivers of waters run down mine eyes, because they keep not thy law.” Ps. 119:136

“But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD’S flock is carried away captive.” Jer. 13:17.

“Thus saith the Lord GOD; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel!” Eze. 6:11.

Who today will feel grieved and cry openly for the sins of Israel? Who today will uncover and expose the sins of Babylon? And most importantly, who today will revive and bear the straight testimony of the True Witness? One would naturally expect that the righteous leader who is giving a straight testimony would automatically be exalted today; and those who excuse evil and coddle apostasy would be removed from office. But it seems that the opposite is true. Why does it appear that ministers, and college professors, and administrators who give in to the new theology or to other liberal apostasies get promoted while those who read and apply the Spirit of Prophecy are polarized, isolated or sometimes disposed of?

—continued on page 3

—continued from page 2

The simplest answer is the devil. When these situations happen, one has to factor the devil into the equation. Whenever the devil has acquired a foothold in any church ministry or organization then what always follows is the persecution of faithful ministers and the exaltation of the liberal ones. This happened in the times of King Ahab, during the times of Christ, during Martin Luther's day, and yes, it's happening even today. In spite of this the time is coming, and is just upon us, when God will accomplish His perfect will with regards to His pastors, His leaders, and His workers.

“And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof... let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary.” Ezekiel 9:4-6.

It is a great comfort to all the faithful preachers and believers, that in the midst of judgments and destructions, there is a Mediator, a great High Priest, who has a vested interest in His saints who have been true to their work. The distinguishing characteristic of this faithful remnant which will be saved is that *they would have all sighed and cried to God in prayer because of the abominations done in both the world and the church.* God has promised to keep safe those who keep pure in times of general wickedness. Not only would they have remained pure but they would have encouraged others to do so and during the time of the general destruction and calamities, they would have “delivered their souls” (Eze 33:9).

***The Eternal Gospel Herald*** is dedicated to this important ministry of sighing and crying for all the abominations that are done both in the world and in the church. We do this in obedience to God and as a prerequisite for receiving His Seal and His Divine protection for the last days when the plagues begin to fall. Some only tell you what's going on in the Sunday-keeping churches while others only talk about what's happening in the halls of government. Not only do we try to inform you about those issues too, but because we are Adventists, we must be aware of the latest developments within Adventism. It is just as critical and important to know those issues also. That is why we sometimes speak in strong, polemic terms so as to wake up our people (Isaiah 58:1). Our only motive for discussing these matters is the hope that someone, somewhere can turn around and be saved.

## What Makes us God's Special Remnant People?

By David Jimenez

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?” 2 Cor. 15:5.

The most prudent and serious question is brought out in this verse. We, who are living in these final hours of earth's history, must seriously consider this question and answer it every day with an affirmative, “Yes.” Do we believe, live, and communicate the faith, the glorious faith of the Remnant Church? The Remnant Church is a Restoration Church which is to “build the old waste places” and “raise up the foundations of many generations.” (Isa. 58:12). The special light given to us to “repair the breach” and “restore the paths to dwell in” have been given to us in both the Bible and the Spirit of Prophecy. Are we living it and communicating it? The Preaching of the Three Angels' Messages are the final warnings for this time. These are the historic elements of the faith that make us the people of God in the final generation.

In addition Paul inquires, “How that *Jesus Christ is in you...*” 2 Cor. 15:5. In theology this is called *Imitatio Christi*, or reflecting Christ. God's Remnant people will not only preach the Three Angels' Messages with a “loud voice,” [Greek: *mega phone*], but they will perfectly reflect the image of Christ as well. The perfect righteousness of Christ is a necessary, absolute component to the preaching of the Adventist faith. This is what gives “power” [Greek: *dunamis* or dynamite] to the message. The Remnant Church will be dressed with the pure, white fine linen. “And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints.” Rev. 19:8. Are we examining the linen every day? Are we washing and ironing our garments? You can't preach the Three Angels' Messages, the most solemn

warnings ever entrusted to human beings, wearing filthy, muddy rags. The Remnant Church is developing an experience of “victory over the beast, and over his image, and over his mark, and over the number of his name” (Rev. 15:2) and over every lawless, sinful element that soils our garments and make us part of the devil's kingdom.

Finally, Paul cautions against becoming reprobates. This is a very harsh and severe classification. Reprobate could also be interpreted as a degenerate or a good-for-nothing. This is a serious question. What are we doing? Is it possible that we could be professing to be part of the Remnant Church while doing the opposite? Can we claim to be working for God while working against God?

Participating in unlawful passions, indulgence in harmful appetites, dis-fellowshipping and suing faithful Adventist brethren, denying the “historic fundamentals” of our faith, breaking God's commandments, engaging in fellowship with the harlots of Babylon and the antichrist, excusing sin, worldly amusements and apostasy, and a multitude of other questionable behavior work against God's will.

St. Augustine, the great champion of theology for both Roman Catholic and Protestant churches, declared God's church as “*Corpus Permixture*,” meaning that the church is a “*mixed body*” of many people, some faithful, some semi-faithful, some unfaithful, some wicked. In other words, you can't really discern the true, faithful people of God because they are hidden and not well known. We reject that as deadly heresy. Jesus is calling you today to be a light and make *visible* all the marvelous truth from heaven before the eyes of men so that when the world sees the power of God both in the message and in the life of the believers they will worship and glorify our Father which is in heaven. This mandate is in Matt. 5:14-16.

David Jimenez, *Orlando Church Elder*  
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## EDITORIAL / LETTERS

Dear Brethren, Thank you for sending me the Eternal Gospel Herald. It is very enlightening. I was wondering if you could send me about 300 copies in Spanish because I would like to distribute them at the camp meetings in Argentina, Brazil, and Paraguay. May God bless you so that we can all together participate in proclaiming the Final Warning, Daniel Baranow, San Juan, Argentina.

Dear Pastor Perez, I first heard you in Lake Placid, FL. I had been receiving your Gospel Herald which I find most interesting. I was not aware that our beloved church has gotten so involved with the Ecumenical Movement which truly saddens me. Over thirty years ago I left the Lutheran Church because they were embracing the papacy. I never thought it would happen in the Seventh-day Adventist Church.. Your paper has shown me what is taking place in the higher echelons of the church. I would deeply appreciate it if you could put me on your mailing list. Your brother in Christ, Kenneth Lewis, Florida.

Dear Eternal Gospel Herald, I am a Seventh-day Adventist and I recently received one of your newspapers. I find your articles very interesting and I would like to request all of your back issues. I work in the medical field and await to hear from you. Dr. Javier Hernandez, Ayala Morelos, Mexico.

Eternal Gospel Church, I am writing to thank you very much for sending me copies of your excellent magazines. Please send it to me on a regular basis. I look forward to receiving your kind reply. William Thompson, Northern Ireland.

Dear Sirs, Thank you for the book about the Antichrist. I know the truth for our time, and I desire to worship our Creator. The messages of Revelation and the prophecies are being fulfilled at this moment. Blessings and peace, William Ferko, New York.

Dear Pastor Perez, Thank you so much for coming to speak to us at our church this past Sabbath. Thank you for bringing us the Bread of Life and for keeping us informed as to what is going on all around us. God bless you and your ministry, M. Burt, Ohio.

Dear Pastor Perez and Staff, Thank you for faithfully sending your newsletter. I was happy to see that Ron Spear is working with you full-time now. The last time he was in New Mexico my family went to see him. Pastor Spear anointed me because I had two major surgeries. Please pray for our little three-person home church, Gloria Jenkins, New Mexico.

Eternal Gospel Church, I pray that the grace of God keep you faithful in the great work which you are doing. Thank you very much for sending me the good tidings of The Eternal Gospel Herald. Your sister, Maria Vega, Texas.

Dear Pastor Perez, Greetings from \_\_\_\_\_ Correctional Facility, I look forward to the Sunday radio programs. I get so much out of it. I am currently involved in a study group with other inmates. Could you send me a Spanish copy of The Great Controversy that you advertise in your program? I pray for all those who are in here because time is so short. I thank you and hope to hear from you. \_\_\_\_\_, Florida.

Dear Sirs, I would like to receive the Eternal Gospel Herald in English. I am a Seventh-day Adventist and your newspaper looks very interesting. The young man in my dorm has it in Spanish. I look forward to hearing from you and may God Bless your ministry. Kenneth Banuat, Florida.

Dear Eternal Gospel Church, Please add me to your mailing list. It is one of the best publications I have read in a very long time. Norma Oliveras, Tennessee.

—continued from page 1 “Church Host Baptist Dinner”

“special truths for this time” (5T 236) and the fallen churches who since 1844 “have rejected the Advent truth” (4SP 296). This gulf is suppose to be as wide as the heavens are from the earth. These differences have always been quite intense. But now, these two heads of apparently opposing denominations have become an unlikely duo and a shining success story of ecumenical accomplishments for all the world to see.

This story gets worse. The irony is that Denton Lotz, the man that Adventists chose to honor, has been rejected by most Baptists in America as an unfit, apostate, leader. In contrast, Seventh-day Adventist leaders have embraced him.

Under Denton Lotz, the Baptist World Alliance has experienced a great crisis brought about by significant, liberal changes in both morality and doctrine. These changes have caused 16.3 million of its members to abandon the World Baptist Alliance. One third of the total members have departed under the careless and irresponsible leadership of Denton Lotz. These are terrible statistics for any organization.

Consider the following statements published in the Washington Post regarding this situation:

“The Southern Baptist Convention voted yesterday to pull out of the Baptist World Alliance, accusing the worldwide organization of a drift toward liberalism that included growing tolerance of homosexuality, support for women in the clergy and ‘anti-American’ pronouncements...The loss of 16.3 million Southern Baptists, the largest Protestant denomination in the United States, will strip the global Baptist organization of about a third of its members and 20 percent of its \$2 million annual budget. But its general secretary, the Rev. Denton Lotz, said, ‘I’m not concerned about the money, I’m concerned about unity. . . . any-time division occurs in the church, it hurts our weaker brothers and sisters overseas.’ ” Southern Baptists Vote To Leave World Alliance, *By Alan Cooperman*, Washington Post Wednesday, June 16, 2004; Page A02

Denton Lotz is a man who under his administration lost 1/3 of his members because of his shift towards liberalism. His own constituents accuse him of being too liberal. In other words, Babylon is saying that Denton Lotz and his Baptist World Alliance have become too corrupt for them. But apparently not too corrupt for Seventh-day Adventists.

Something is terribly wrong when the churches of Babylon abhor the people with whom we are giving special recognition and awards to. What does this say? Maybe this speaks volumes more about us and what we have become. This is certainly one of those great mysteries that will come back to haunt us one day.

“Through the two great errors, (1) the immortality of the soul and (2) Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome.” The Great Controversy, page 588.



**Bert B. Beach, Jan Paulsen, Denton Lotz, Mrs. Lotz, and John Graz.**

“Will the churches heed the Laodicean message? Will they repent, or will they, notwithstanding that the most solemn message of truth—the third angel's message—is being proclaimed to the world, go on in sin...Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God.” Manuscript Releases, Vol. 19, p. 176.

—The Editors

—continued from page 1 “Pope: Keep Sunday”

“Give the soul its Sunday, give Sunday its soul,” he said, quoting a phrase coined by a German bishop in the 20th century.

Austria, like many other Western European countries, has seen declining Church attendance on Sunday, just one sign of what Benedict sees as a rapid decline in religious sentiment that he would like to see turned around.

The issue of Sunday also has economic ramifications in predominantly Catholic Austria.

Most shops are not allowed to open and there has been some pressure from business groups and shop operators to get the right to open on Sunday, a move Catholic groups oppose.

Calling Sunday the Church's “weekly feast of creation,” the Pope said the day should also be a “weekly reminder of the dangers to the planet.”

“At a time when creation seems to be endangered in so many ways through human activity, we should consciously turn our attention to this dimension of Sunday too,” he said, speaking in German.

Last Sunday in central Italy, Benedict led the Catholic Church's first 'eco-friendly' youth rally and told up to half a million people that “world leaders must make courageous decisions to save the planet “before it is too late”.”

Under Benedict and his predecessor John Paul, the Vatican has become progressively “green”. It has installed photovoltaic cells to produce electricity and hosted a scientific conference to discuss the ramifications of global warming and climate change, widely blamed on human use of fossil fuels.

In July, Benedict said the human race must listen to “the voice of the Earth” or risk destroying its very existence.

The Pope, on his seventh trip outside Italy, since his election in 2005, was due to visit a monastery and address Catholic volunteer groups before returning to Rome on Sunday night.

## SPECIAL NOTICE



Ralph Larsen - Pastor, Teacher, Theologian, Professor, Husband, and Father. Pastor Ralph Larsen closed his eyes and went to sleep in Jesus on Sunday, August 19, 2007 at 3:00 p.m. He served the Lord for more than 50 years. He served as a professor of theology for Atlantic Union College, was Head of the Theology Department at Philippine Union College, was an evangelist for many years in Hawaii, and pastored many churches.

He was a great defender of present truth and a great preacher of righteousness. He was one of the best theologians we had on the right side of the issues. He baptized over 5,000 people. He was a dear friend to many people and a dear friend of mine. God had truly bless him.

I met him in 1968 when I was pastoring a church in Hawaii. He came to give an evangelistic series there, and I was trying to help. This friendship lasted the rest of his life. He now awaits the special resurrection to meet the Lord when He comes again to redeem all the precious saints.

“The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.” Early Writings. P. 285.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” Rev. 14:13.

—Pastor Ron Spear

—continued from page 1 “Pope has too much Power”

says the church has to get more serious about confronting clerical abuse and change must start at the top.

In an explosive critique of the church to be published tomorrow, he has directly criticised both Pope John Paul II and Pope Benedict XVI for Rome's reluctance to take stronger action to tackle sexual abuse. The breadth and scope of his stance is extremely unusual in the Catholic Church, where bishops usually observe an oath of silence in retirement.

Bishop Robertson said he did not expect immediate change but wanted to start a robust "conversation" in the church about the need for reform of power structures and sexual ethics. He also says in his book that he was the victim of an abusive stranger, not a priest, as an adolescent. The experience shaped his response to abuse victims and led to significant disenchantment with the church.

In the book, *Confronting Power and Sex in the Catholic Church*, Bishop Robinson says papal authority has gone too far, local bishops have been marginalized and the faithful of the church rendered powerless. John Paul II had left the church to deal with "one of the ugliest stories to emerge from the Catholic Church" without appropriate levels of direction or guidance.

Pope Benedict's failure to even consider a review of priestly celibacy was to "lose credibility even before the discussion has begun". There was a need for the church to review its commitment to priestly celibacy and its "extreme" teachings on sexual ethics, in which the church treats as a sin sex before marriage between committed couples.

But Bishop Robinson's powerful case for reform was likely to be resisted by those with a vested interest in not seeing any radical change within the church, said Father Michael Whelan, the principal of the Aquinas Academy and a founding member of the group Catalyst for Renewal. The Archbishop of Sydney, Cardinal

## \$2 Billion and Counting: Catholics to Settle Clergy Sex Abuse

### LA Cardinal Apologizes to Plaintiffs

Monday July 16, 2007 12:31 AM

By GILLIAN FLACCUS  
Associated Press Writer

LOS ANGELES (AP) - Cardinal Roger Mahony, leader of the nation's largest Roman Catholic archdiocese, apologized Sunday to the hundreds of people who will get a share of a \$660 million settlement over allegations of clergy sex abuse.

"There really is no way to go back and give them that innocence that was taken from them. ... The one thing I wish I could give the victims, I cannot," he said. "Once again, I apologize to anyone who has been offended, who has been abused. It should not have happened and should not ever happen again."

Mahony said that he has met in the past 14 months with dozens of people alleging clergy abuse and that those meetings helped him understand the importance of a quick resolution to what he called a "terrible sin and crime." The settlement will not affect the archdiocese's core ministry, Mahony said, but the church will have to sell buildings, use some of its invested funds and borrow money. The archdiocese will not sell any parish property, he said.

The deal between the Roman Catholic Archdiocese of Los Angeles and more than 500 alleged victims of clergy sexual abuse reached late Saturday is by far the largest payout since the nationwide clergy abuse scandal emerged in 2002 in Boston.

Under the latest deal, the archdiocese will pay \$250 million, insurance carriers will pay a combined \$227 million and several religious orders will chip in \$60 million. The remaining \$123 million will come from litigation with religious orders that chose not to participate in the deal, with the archdiocese guaranteeing resolution of those 80 to 100 cases within five years, Hennigan said. The archdiocese is released from liability in those claims, Tamberg said.

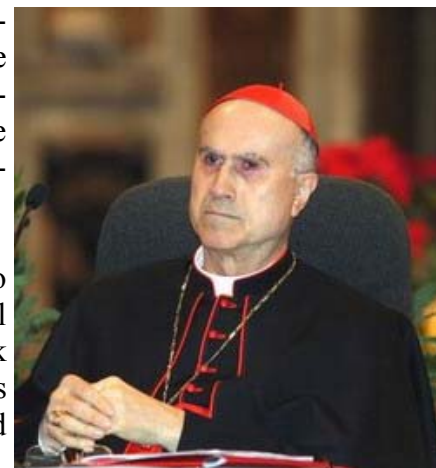
Plaintiffs' attorneys can expect to receive as much as 40 percent of the settlement money - or \$264 million - for their work. The settlements push the total amount paid out by the U.S. church since 1950 to more than \$2 billion, with about a quarter of that coming from the Los Angeles archdiocese. A judge must sign off on the agreement.

Several religious orders in California have also reached multimillion-dollar settlements in recent months, including the Carmelites, the Franciscans and the Jesu-

## Vatican Blasts Italian Media Coverage of Church Scandals

By Eric J. Lyman,  
Reuters News Correspondent  
Aug. 23, 2007

NEMI, Italy - A top Vatican official has accused the Italian media of bias by focusing too much coverage on church-related sex scandals.



Secretary of State Tarcisio Bertone, the No. 2 official at the Vatican, this week issued a series of statements critical of television and print media coverage of a pair of sex scandals: one that alleges clergy paid off a 24-year-old man to keep his allegations of sexual abuse under wraps, and another involving an 82-year-old priest accused of abusing patients in a drug rehab center he operates.

**Cardinal Tarcisio Bertone, Vatican Secretary of State recently attacked the news media for reporting "too much" on church-related sex scandals. Is this not an assault on free speech and on freedom of the press?**

Italian media coverage has been "shameful and mystifying," Bertone said, adding that paying too much attention to the charges was "a false way to present the church, as if you presented a dark fragment of the great Sistine Chapel and said that represented the whole masterpiece." "Sometimes it seems there is a plan" to the media coverage, Bertone said. "It is absolutely something to condemn."

The media coverage of the alleged scandals started in May, when public broadcaster RAI aired a series of programs looking into the details, including a BBC documentary alleging pedophilia by priests. Other media outlets followed suit, some very aggressively.

Pope Benedict XVI, speaking Wednesday at his traditional angelus blessing, did not mention the scandals or Bertone's comments.

—continued from page 1 “Evangelical Conversion Code”

was formally joined by the World Evangelical Alliance at a meeting earlier this month in France. The code aims to ease tensions with Muslims, Hindus and other religious groups that fear losing adherents and resort to punishments as extreme as imprisonment and even death for converts from their faith and foreign missionaries.

Major evangelical groups were absent last year from a meeting of the Vatican and the WCC near Rome, where the idea for the code was initiated. But at the five-day meeting that ended Aug. 12 in Toulouse, Geoff Tunnicliffe, head of the evangelical alliance of 233 conservative Protestant church groups and ministries in 121 nations, gave his "full approval" to the process, the WCC said.

"The code of conduct is not about 'whether' Christians evangelize, but 'how' they do it," said the Rev. Tony Richie of the Church of God, a Pentecostal U.S.-based denomination, according to a WCC review of the meeting. The next step in the process will be in 2008 when the Pontifical Council for Interreligious Dialogue meets its WCC counterpart to draft the guidelines.

The WCC brings together about 350 Protestant, Orthodox, Anglican, and other churches representing more than 560 million Christians.

—continued from page 1 Council. Adventist News Network reported that “between 2000 and 2005 the church baptized more than 5 million people yet lost nearly 1.4 million.” [“Tell the World, Member Retention Start Church’s Spring Meetings,” ANN, April 10, 2007].

Of the 1.4 million that left the church Adventist News Network explains: “28 Adventists leave the church for every 100 who join. While some leaders pointed out that apostasy is a risk of moral freedom that began when one third of the angels left heaven with Lucifer, others said the church should not assume apostasy is inevitable.” [“Keep Counting Your Sheep, Church Leaders Say,” ANN, April 6, 2007, Elizabeth Lechleitner].

The leaders of the Spring Council have told us that during a five year period we brought in 5 million people. And that during that same time 1.4 million have left the church. That is 28%, almost 1/3. Interestingly, they attribute that loss of 28% with apostasy. In other words, those people left because they went into apostasy.

Is it possible that of the 1.4 million that left the church, that part of that percentage left because of the Omega of Apostasy that is in the church? How many people of the 1.4 million have left the Seventh-day Adventist Church because of the lowering of standards and the rejection of the Spirit of Prophecy? The church tells us that 1.4 million left because they have apostatized, but how many millions more are still inside the church contributing to the Omega of Apostasy from within? It seems that our church leaders are not too concerned with those figures.

As a former Field Secretary of the Adventist Review who sat in and participated in a few of these committees, I have become very concerned with the church’s emphasis on numbers over the past years. I have noticed that people who were brought into new membership after a three week campaign, in my estimation, were not thoroughly grounded in the sanctuary message, the three angels’ messages, the 2,300 day prophecy, righteousness by faith, the Spirit of Prophecy, and true Sabbath keeping according to Isaiah 58:13, 14. It is these special messages that separates us from the rest of the Protestant and Catholic world.

Today we have lowered the standards to meet the millions and millions of people in the church in the following areas:

- Divorce and Remarriage
- Music
- Recreation
- Dress
- Entertainment
- Jewelry
- Sabbath keeping
- Worship in God’s Sanctuary
- Spirit of Prophecy
- Health reform
- Downplaying of the true Gospel
- Our educational systems
- Our healthcare systems
- Publishing houses
- Evangelism
- The Three Angels’ messages of Revelation 14
- Neglecting the Sanctuary message.

### The Alpha [Beginning] of Apostasy

Ever since the beginning, various men have apostatized and departed from the fundamental principles of our faith. As early as 1853 the *Age to Come Messenger Movement* began after two ministers were reprovved by Ellen White for manifesting too harsh a spirit towards others. H. S. Case and C. P. Russell resented the reproofs and rejected the counsels of the Spirit of Prophecy. In time they became disaffected and hostile towards Ellen White and the movement, and after abandoning the faith they began publishing their disagreements with the movement and disseminating their own errors.

In the mid-1860s, The Church of God, Seventh Day was started by two former apostate Seventh-day Adventist ministers. Gilbert Cranmer, who was refused a license to preach until he would stop using tobacco, and B. F. Snook who was antagonistic towards the authority of James and Ellen White. The Church of God, Seventh Day today rejects not only the Spirit of Prophecy, but many other prominent, fundamental principles of our historic faith.

Albion F. Ballenger, a onetime Seventh-day Adventist minister who once rejoiced in the faith began to question the work of Christ in the heavenly sanctuary. After abandoning the faith in 1905 he began proclaiming and publishing his erroneous views through his own publications.

D.M. Canright, another onetime SDA minister who became annoyed at the counsels of Ellen White. Sister White cautioned and warned him and he became embittered with her and his fellow ministers. In 1887 he rejected the faith completely and joined the Baptist Church and was ordained as a Baptist minister in Michigan. He later published a book in 1889 entitled *Seventh-Day Adventism Renounced* in which he argues against the 10 Commandments and rejects the ministry of Ellen White.

L. R. Conradi was an evangelist, missionary, and administrator in the Seventh-day Adventist Church. In 1901 at the age of 45 he was elected as the first chairman of the General European Conference, a post which oversaw Russia, Europe, half of Africa, and the Middle East. Later, as the work increased, he became the first president of the European Union, a position he held until 1922. Under his leadership at the European Division located in Hamburg, Germany, Conradi was responsible for the disastrous handling of the issue on SDA military service during World War I. He authorized the German Union to allow Seventh-day Adventists to bear arms in the military, even on the Sabbath day—a position that was contrary to the historic stand of James and Ellen White and the rest of the pioneers during the American Civil War. This deliberate compromise opened a flood gate of other compromises that has caused historic Adventism to become almost non-existent in Europe today. Conradi is responsible for the conditions of our Adventist people in Europe. He eventually fully apostatized and abandoned the faith in 1932 and joined the Seventh-day Baptist Church. A man who lead the entire work in almost one-half the world became a minister for the Seventh-day Baptists in the twilight of his life. It should come as no surprise that the Seventh-day Baptists are also antagonistic towards the Spirit of Prophecy. They completely reject the Spirit of Prophecy writings along with other principles of our faith.

The most notable, the most dangerous, and the most influential of the early apostasies was that of Dr. John H. Kellogg. He was the High Priest in the Alpha of Apostasies. Kellogg was a surgeon, administrator, and pioneer. He did as much as any other person to bring a good name and work to the Adventist Movement. He was also a talented writer who has authored more than 50 books, most of which deal with scientific work.

Dr. Kellogg was the author of the infamous book *The Living Temple* which was being printed by the church presses and distributed among the Adventist people. This book taught many strange doctrines and was jam-packed with the principles of pantheism [eastern pagan philosophies]. God showed Ellen White the result of the Alpha of Apostasy. But God also told her that the Omega of the Apostasy would soon follow.

“In the book *The Living Temple* there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.” Selected Messages, Book 1, p. 200.

Because God revealed to Ellen White the subtle deceptions that were being brought in, she

was able to challenge these theories and write against them. Because of the living prophet, the Alpha of Apostasy was put down.

Here is her description of the deadly nature of the Alpha. Notice that the final outcome of all these apostasies are an attempt to either destroy or neutralize the historic, foundational pillars of our faith.

“I was shown a platform, braced by solid timbers—the truths of the Word of God. Some one high in responsibility in the medical work [Dr. Kellogg’s book “The Living Temple”] was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, ‘Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.’ ” Selected Messages, Book 1, p. 204.

All of these terrible experiences would never have happened if our people would have remained dedicated to the fundamental principles of our faith. From the following statement we see that the Alpha of Apostasy would have never had time to materialize had our people only stayed focused on the important issues of our message.

“Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward.” Selected Messages Book 1, p. 68.

In 1888 God gave His people another opportunity to finish the work, but our people missed the mark again. This failure created more opportunities for the Alpha to develop.

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” Selected Messages Book 1, pp. 234, 235.

In the next issue I will continue with part II and show how the Omega of Apostasy has nearly taken over the church today. The Omega that Ellen White wrote about is almost finished today. The Alpha and Omega have to do with the rejection of the Spirit of Prophecy, because they support all of our fundamental principles. You cannot reject the cleansing of the sanctuary, the investigative judgment, the 2,300 day prophecy, the three angels’ messages, and the other historic pillars of our faith without first rejecting the Spirit of Prophecy.

Stay tuned for our next issue so that you don’t miss “*the rest of the story.*” These issues are vital for every Seventh-day Adventist because we are all involved in this battle. No one can stand on the sidelines when deadly heresies are being introduced to destroy our message and seduce the saints of the Most High.

—continued from page 1 Joab, who was defending the king against a rebellion led by David's own son Absalom. See 2 Samuel 18. Absalom's rebel army had been defeated, and Absalom himself had been killed. Joab had dispatched another aide, Cush, who had been a close observer of the events, to carry the news of victory to David. Ahimaaz begged for the privilege of also running to the king. Joab felt that Ahimaaz, although he could run well, had no accurate knowledge of the situation, but he yielded to his appeal.

So the fleet-footed Ahimaaz overtook the slower Cush and arrived in the presence of the king ahead of him. But to David's anxious question, "Is the young man Absalom safe?" Ahimaaz could only answer, "I saw a great tumult, but I knew not what it was." From then until now this biblical experience has been the classic illustration of the problem of the messenger without a message.

Against this background we wish to consider the experience of the Seventh-day Adventist Church. It is obviously a church that has been built by preaching. The first Seventh-day Adventists were persons who had responded to the preaching of William Miller and his associates. In the Bible conferences that followed the great disappointment of 1844, a "platform of truth" was studied which was to be central in all subsequent Adventist preaching. Those who believed that the "platform of truth" was sound and substantial began to travel among the scattered Adventists to proclaim it. Joseph Bates, James and Ellen White, Gurney, Pierce, Nichol, and others led out in this work, and groups of "Seventh-day Adventists" began to rally around them, and eventually they became a body of unified believers.

By 1863 the church was formally organized with 3,500 members. Unity of effort then made possible a new period of camp meeting preaching, reminiscent of the era of the Millerite movement. By 1870 the membership had grown to 5,440, and by 1880 to 15,570. By this time more preachers were being trained in the new educational institutions, and they scattered over wide areas, especially in the growing West. They shifted from the two-or three-week camp meetings to preaching programs that lasted many months at a time, and frequently resulted in the establishment of new churches. By 1901 the membership had reached 75,000. A ninety-four-year-old retired Seventh-day Adventist minister, who communicated with me as I was writing this paper, reflected that during his lifetime the membership has grown from 75,000 to approximately eight million.

This result must be recognized as one of the most highly successful preaching programs in the history of Christianity. And the close similarity between this manner of preaching and the preaching of the Apostolic Age, the fourth and fifth centuries, the Reformation, and the Wesleyan revival, is self-evident. As in these four high periods in the success of preaching, the preaching of Seventh-day Adventist ministers affirmed the unquestionable authority of the Scriptures, with special emphasis on the great historical prophecies. It was uncompromising, insisting on the uniqueness of its message, and admitting of no "comity" [harmonious] arrangements with other churches, whereby it would stay out of areas that they considered their own. It was confrontational, pointing to the broken law of God and the dishonoring of the sacred Sabbath day. It was ethically demanding, calling for Christians to abide by the biblical principles regarding diets, dress, entertainment, and stewardship, which placed them at odds with their own cultures. It was simple, practical, and direct. It always contained earnest appeals for personal repentance and surrender of the entire life to the will of God.

And as such preaching has always done, it transformed lives. The careless became earnest; sinners became saints; and the profligate became pure. The messengers had a message, a powerful, convicting and converting message. There was no Ahimaaz here.

But then something changed. The tragic story has been told so often that we need only sketch it here. Some of our leading brethren engaged in a dialogue with Calvinistic theologians [1957], who offered to stop calling us a "cult" if we would only surrender certain points of our faith. Incredibly, our brethren capitulated. The terms of their surrender were published in a book called *Seventh-day Adventists Answer Questions on Doctrine*, now more commonly designated by the simpler form, *Questions on Doctrine*. In this book our concept of the present atoning work of Christ was carefully muted, and the direct question, "Does not Mrs. White state that Christ is now making atonement for us in the heavenly sanctuary?" was not directly answered. (She does. See *The Great Controversy*, 422, 428, 430, 433.)

In addition, our brethren gave to the Calvinists and to the world a statement concerning our belief about the human nature of Christ that has now been proved to be a methodological monstrosity and a historical fraud. Careful and thorough research has brought to light 1200 published statements of our historic belief that our Lord came to earth in the human nature of fallen man, 400 of these statements by Ellen White. [See *The Word Was Made Flesh*, by Ralph Larson, available from Steps to Life bookstore at (316) 788-5559, ask for Rachel]. In spite of this mass of evidence, our brethren gave to the Calvinistic theologians a statement that we had never believed that doctrine, but rather that we had always believed, as they did, that Jesus came to earth in the human nature of the unfallen Adam. See *Questions on Doctrine*, 650.

This admission may have seemed to them to be unimportant, but it has actually ravaged the church. There is a grim and inescapable logic connected with it. If Christ came to earth in the unfallen nature of Adam, then He had no hereditary weaknesses, and could not possibly have been

tempted as we are tempted, and it is unreasonable and unfair to expect us to live as He lived, without sin. The putting away of sin, which is the very heart of the sanctuary service, is impossible, and the entire doctrine of the sanctuary becomes meaningless. The Spirit of Prophecy, which testifies repeatedly that our doctrine of the sanctuary is meaningful and true, has to be discarded. And if it is impossible for men to keep God's holy law, why bother about the Sabbath, much less about the mark of the beast?

Which brings us back to the point with which we started, the phenomenon of a church claiming to be taking the three angels' messages of Revelation 14 to the world, but not knowing the meaning of those messages. The first angel's message, "Fear God, and give glory to him, for the hour of his judgment is come," has no meaning at all if it is separated from the doctrine of the sanctuary. It is the sanctuary doctrine that makes clear both the time and the nature of the judgment. But an ever-increasing number of Seventh-day Adventist ministers are now rejecting the doctrine of the sanctuary, thus rendering themselves incapable of preaching the first angel's message. Thus Ahimaaz, the messenger without a message, runs again.

More and more Seventh-day Adventist ministers are deciding that it is in poor taste to feel that we have something better than what other churches have, and so the second angel's message, "Babylon is fallen," (verse 8), has become distasteful to them.

But the greatest havoc is wrought with the third angel's message about the mark of the beast. Our historic position, well substantiated by the Spirit of Prophecy, has been that the beast is Catholicism, that its mark is the substitution of a false holy day for the true holy day of God's sacred law, and that those who willfully reject the law of God and accept the law of the apostate church will eventually receive the mark of the beast. The false Calvinistic doctrine that it is impossible for any Christian to obey God's law does away with this entire message with a single stroke. Those who have become infatuated with this false Calvinistic doctrine are unmoved by the fact that there are fifty verses in the New Testament that call for obedience to God's law. They are equally unmoved by the fact that there are in the Spirit of Prophecy no fewer than 4,500 passages calling for obedience to God's holy law. They manifest no concern over such Spirit of Prophecy statements as these:

"In the opening of the great controversy, *Satan* had declared that the law of God could not be obeyed." *The Desire of Ages*, 761. All emphasis supplied.

"On this earth Satan sought to carry forward the work that he began in heaven. He declared that man could not obey the law of God." *Signs of the Times*, July 23, 1902.

"Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts." *The Desire of Ages*, 24.

Ellen White placed thirty-five warnings of this nature before the church in the period between the eventful year 1888 and her death in 1915. Undoubtedly the most awesome of them all is the following:

"Satan declared that it was impossible for the sons and daughters of Adam to keep the law of God, and thus charged upon God a lack of wisdom and love. . . . Men who are under the control of Satan repeat these accusations against God, in asserting that men can not keep the law of God." *Signs of the Times*, January 16, 1896.

When we consider how much literature is now coming forth from Seventh-day Adventist presses affirming Satan's lie to be the truth, and how many ministers are now standing in Seventh-day Adventist pulpits making the same assertion, the above statement is sobering indeed. It is immediately apparent that such men could not possibly be used by God to bring the three angels' messages to the world. They would be messengers without a message, the modern counterparts of Ahimaaz.

So how may we expect God to deal with this problem? We need not wonder. When the Jewish church lost its message, the Lord raised up the Christians. When the Catholic Church lost its message, the Lord raised up the Protestants. When the Protestants lost their message, the Lord raised up the Wesleys and their fellow workers. When the Wesleys lost their message, the Lord raised up the Seventh-day Adventists. And now that some Seventh-day Adventists are losing their message, and becoming modern counterparts of Ahimaaz, the Lord is raising up groups of faithful members all over the world who are known by various names: Concerned Brethren, Historic Adventists, Independent Ministries, and so on. They are also known for their adherence to the pure gospel, and their firm rejection of the false doctrines of Calvinism.

*The three angels' messages will be delivered to the world!* The will of God cannot be successfully resisted by man. Men who disqualify themselves to act as God's messengers by their unbelief will simply be bypassed. A church that disqualifies itself by its unbelief will simply be bypassed: "Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Ministers*, 300. See *Testimonies*, vol. 5, 207-216.

I once listened in astonishment to Walter

—continued on page 8

—continued from page 1 “Justification-Sanctification”

through His Son Jesus Christ.”

“What do you believe justification to be?” “I too believe that justification is God’s perfect work for man through His Son, Jesus Christ. But it is your false concept of sanctification with which I have a serious problem.”

“What do I believe sanctification to be?” “You believe sanctification to be man’s imperfect works to God.”

Without either confirming or denying what I had said, he asked for my definition of sanctification. I replied: “Like justification, I believe that sanctification is God’s perfect work for man through His Son, Jesus Christ.”

Somehow over the centuries large segments of Christians have been led to believe that justification is the free gift of grace, but that sanctification embodies merit from the works of man. Nothing could be further from the truth. Both justification and sanctification are free gifts from God through Christ. A true understanding of sanctification underlies a true understanding of the gospel. It is the faith that works by love and purifies the soul. Galatians 5:6; Acts 15:9.

Those who believe in the fullness of the gospel believe it encompasses the total salvation acts of God through His Son, Jesus Christ. Such believers have often been accused of being perfectionists and legalists, of having been oriented to a works-based salvation. This belief is due to the false presuppositions of the accusers concerning sanctification. As Ellen White has so wonderfully explained it: “While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.” Selected Messages, book 1, 377.

I was talking some years ago to a friend who was deeply involved in the New Theology. When I explained to him the Biblical concept of sanctification by faith (Acts 26:18), his immediate response was: “Well, that’s not the definition that modern theologians use today.” I urged him to come back to the only valid source of definition, that of the inspired Bible writers. Unless we have a true understanding of the nature of sanctification, we cannot understand the gospel message. Paul referred not only to the forgiveness of the gospel, but also to the power of the gospel: “For 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.

On one occasion, I talked to a prominent Adventist theologian, who quickly denied my affirmation that sanctification was indeed an integral part of the gospel. He said, “Sanctification is a very good principle, but it is not part of the gospel.” It was difficult to understand how this learned scholar could be unaware that the New Testament is replete with statement after statement linking justification and sanctification in a perfect whole:

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness [sanctification].” 1 John 1:9.

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit [sanctification].” Romans 8:1.

“To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me [sanctification].” Acts 26:18.

Even in the Lord’s prayer, the two are placed together. “And forgive us our debts, as we forgive our debtors [justification]. And lead us not into temptation, but deliver us from evil [sanctification].” Matthew 6:12-13.

Within the great challenge of Christ to Nicodemus, there is clearly implied the unity of justification and sanctification: “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water [justification] and of the Spirit [sanctification], he cannot enter into the kingdom of God.” John 3:5. In the Bible, the water clearly encompasses justification (Acts 19:4;

Matthew 3:11), whereas being born of the Spirit encompasses sanctification (Acts 5:32; 1 Peter 1:22).

Of paramount importance is the fact that justification and sanctification are characteristics of the final generation who will be redeemed into the kingdom of God: “And he that is righteous [justified], let him be righteous still: and he that is holy [sanctified], let him be holy still.” Revelation 22:11.

When we clearly recognize that the gospel of Jesus Christ includes both pardon for sin and reclamation for sin, we understand the fullness of the gospel. Indeed, nothing that Christ did, is doing, or will do, is directed to anything else but the salvation of God’s people. The whole energy of Heaven is concentrated upon the restoration of harmony within the universe in the redemption of all who will accept the wonderful gift of God through Jesus.

The gospel that teaches justification by faith alone sees salvation only in the light of forgiveness. But such is not scripturally valid. Those holding to this narrow concept of the gospel, see the cross alone as the essential element in the salvation of man rather than central to man’s salvation. But if Christ had not been born a babe in Bethlehem, we could not be saved. If He had not lived a sinless life upon earth, we could not be saved. If He had not died on Calvary, we could not be saved. If He had not been resurrected, we could not be saved. If He had not ascended into the presence of His Father, we could not be saved. If He were not now ministering in the sanctuary above, we could not be saved. If He does not come with power and great glory to redeem His saints, we will not be saved.

There is no biblical basis for misunderstanding the totality of the ministry of Christ for the salvation of mankind. Indeed, Paul made these points very clear by frequently indicating that we are saved because of His resurrection: “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 5:10. “And if Christ be not risen, then is our preaching vain. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins.” 1 Corinthians 15:14, 17.

When the gospel is understood in the fullness of its biblical representation, there is no need to infer that the gospel does not include sanctification with justification. Nor can it be said that to place sanctification with justification in the gospel is to put our salvation partly in the area of human works. A full understanding of the gospel makes it clear that there is no human merit in our sanctification. Like justification, sanctification is the work of Christ through His sacrifice and ministry.

The word sanctification in both the Hebrew and the Greek is from the same root word as “holiness.” God will have a sanctified, holy people to take with Him into the kingdom. When the biblical concepts of the gospel are rightly understood, they will bring rejoicing to the hearts of men and women who know that they do not need to remain in the bondage of continual, repetitive sin. They have faith that through the power of the sacrificed and risen One they may gain victory over every temptation of Satan. Their good works will in turn glorify their Father in heaven.

The understanding of the breadth and the spirit of the gospel is essential to the salvation of God’s people. Not, only, however, must we know the gospel, we must also ask the Holy Spirit to translate it into the fabric of our lives. Until we experience the fullness of God’s power in our lives, God’s people will not be united. Jesus said in His prayer for unity, “Sanctify them through thy truth: thy word is truth.” John 17:17. When that unity is achieved through a sanctifying truth, then the Lord will entrust His people with the Holy Spirit. Then the loud cry will be given in every corner of the earth, and Jesus will return. Preaching and practicing the full gospel of Jesus Christ is essential to the disposition of sin and the heralding of the age of eternal peace. Jesus is the center of every aspect of our salvation.

—continued from page 7 “Ahimaaz Runs Again”

Martin, the Calvinistic theologian who led out in the discussions with our brethren, state that a General Conference officer of our church had told him that the publication of the book *Questions on Doctrine* had resulted in a great increase in our membership. If this actually happened, the General Conference officer was grossly misinformed. The precise opposite is true. In those areas of the world field where the book *Questions on Doctrine* has been widely distributed, the North American Division, Western Europe, and Australia, soul winning has practically come to a standstill. Such soul winning as is actually occurring in those fields is mostly among the minority ethnic groups. Afro-Europeans in England, Afro-Americans and Hispanics in America and Canada, and the races who inhabit the Pacific Islands are providing most of the baptisms in these areas. These are groups who have had little or no influence from the book *Questions on Doctrines*. They just have not read it.

The strong membership growth that has swelled our numbers toward the eight million mark has occurred, and is still occurring, in the Third World countries. These again are areas where the book *Questions on Doctrine* has had very little influence, and those who do soul-winning work are still preaching our message in its historic form, in the context of the three angels’ messages. Change is beginning to come, however, as more of the ministers from these countries are receiving higher education in Seventh-day Adventist seminaries where Calvinism is a prevailing influence. Make no mistake about it, dear reader, Calvinism is the kiss of death to our grand and glorious message, and turns its adherents into modern counterparts of Ahimaaz, the messenger without a message.

This fact should cause us deep concern, but neither fear nor despair. God is still in control, and none of these developments have taken Him by surprise. There are grim events ahead of us, as evidenced by such passages in the Spirit of Prophecy as these: “God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat.” *Testimonies*, vol. 5, 707.

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan.” *Testimonies to Ministers*, 409-410.

Nevertheless: “Not one cloud has fallen upon the church that God has not prepared for.” *Selected Messages*, book 2, 108.

“To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.” *Testimonies*, vol. 5, 136.

1. Hugh Thompson Kerr, *Preaching in the Early Church*, (New York, 1962).
2. Edwin Charles Dargan, *A History of Preaching*, vol. 1, (New York, 1905), 26.
3. Kerr, *Preaching in the Early Church*, op. cit., 54.
4. John A. Broadus, *Lectures on the History of Preaching*, (New York, 1907), 113.
5. Broadus, op. cit., 94.
6. Alfred Ernest Garvie, *The Preachers of the Church*, (London, 1926), 105.
7. John Kerr, *Lectures on the History of Preaching*, (New York, 1889), 247.
8. Dargan, *History of Preaching*, vol. 2, 292.
9. Garvie, *Preachers of the Church*, 105.
10. Broadus, *Lectures on the History of Preaching*, op. cit., 222.