

Drama and the SDA Church:

Appendix 35

A Tragedy at Walla Walla College

Observations of WWC Institute of Bible, Church & Culture (IBCC)

School of Theology Seminar

April 24, 1999

URGENT

ACTION NEEDED

Participants

Chairman: Ernie Bursey, Dean of the School of Theology. Ph.D. from Yale University in New Testament. In demand for speaking appointments and workers' meetings throughout North America.

Presenters: Bruce Johanson, Professor of Biblical Studies. D.Th. from University of Uppsala in New Testament.

Glen Greenwalt, Professor of Systematic Theology.* Ph.D. from Vanderbilt University in Systematic Theology. Recognized for challenging students to think honestly and creatively. Persistently demands that we relate in theologically responsible ways to the world around us and maintain integrity and relevance.

Respondents: Sali Jo Hand,* IBCC Visiting Professor of Biblical Studies. M.Div. from Andrews University in Theology and Youth Ministries. She has joined the theology faculty this year, supported by the Institute of Bible, Church & Culture. She is poised to make a significant contribution to the School of Theology through her teaching and by providing a role-model for women who are taking theology. Other interests include music, drama, archaeology, etc.

Wally Lyder, Senior Theology major.

(Biographical information gleaned from hand out sheets supplied to those attending the seminar) *(See Addendum, end of paper)

The Institute of Bible, Church & Culture
Described as an outreach program of the School of Theology

Divine Warnings:

Before we look at this seminar presented by the religion teachers at the college, it is well that we carefully examine the following instruction from the Lord as a basis for our evaluation of what was being presented.

“A new life is coming from heaven and taking possession of God’s people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.” (2SM 114)

“The two opposing parties will continue to exist till the closing up of the last great chapter in this world’s history. Satanic agencies are in every city. We cannot afford to be off our guard for one moment. (4BC 1142-3)

“I repeat, He is not leading anyone by His Holy Spirit to frame a theory that will unsettle faith in the solemn messages He has given His people to bear to our world.” (2SM 115)

“The light that God has been pleased to give to His people will not weaken their confidence in the path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end. ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. (Rev. 14:12).’ “ (2SM 115-116)

“In these days of delusion, everyone who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if possible, deceive the very elect, and turn them from the truth....

“The Lord has given men a rule by which to detect them: ‘To the law and the testimony; if they speak not according to this word, it is because there is no light in them.’ (Isa. 8:20). If they belittle the law of God, if they pay no heed to His will as revealed in the testimonies of His Spirit, they are deceivers.” (7BC 952)

“The churches must be guarded, and warned against deception. Christ gave Himself for us, to redeem us from all iniquity, that He might purify unto Himself a peculiar people, zealous of good works. His church must be kept free from all false doctrine.” 5T 485

“God works through those who hear and obey His voice, those who will if need be, speak unpalatable truths, those who do not fear to reprove popular sins. The reason why He does not oftener choose men of learning and high position to lead out in reform movements, is that they trust to their creeds, theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of wisdom are able to understand or explain the Scriptures. Men who have little of the learning of the schools are sometimes called to declare the truth, not because they are unlearned, but because they are not too self-sufficient to be taught

of God. They learn in the school of Christ, and then humility and obedience make them great.” (GC 456)

“The battle is on.... Where are His watchmen? Are they standing on the high tower, giving the danger signal, or are they allowing the peril to pass unheeded?” (1SM 194)

“Will the men in our institutions keep silent, allowing insidious fallacies to be promulgated to the ruin of souls?... Is it not time that we asked ourselves, Shall we allow the adversary to lead us to give up the work of proclaiming the truth?... Vigilant action is called for. Indifference and sloth will result in the loss of personal religion and of heaven.” (1SM 195)

“<My Message to you is: No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries which is received, will lead ministers and physicians and medical missionary workers to ignore the truth. Every one is now to stand on his guard. God calls upon men and women to take their stand under the blood-stained banner of Prince Emanuel. I have been instructed to warn our people’ for many are in danger of receiving theories and sophistries that undermine the foundation pillars of the faith.” (1SM 195-6)

Observer’s Personal Perspective

It is my wish to be honest, accurate and fair in my reporting of this seminar. But I must confess that I am not a disinterested observer. My background of experience has dictated that I approach this task with great caution and careful discrimination. My heart and soul have been deeply involved with Walla Walla College since I enrolled here in the Theology program in the fall of 1946, graduating in 1949. In later years in addition to my private clinical psychology practice, I did some consulting and taught advanced psychology courses at the college for about 15 years.

I am moved with concern for the souls of those who have been promoting their liberal ideas, but even more am I distressed for the spiritual wreckage of precious youth whose faith has been destroyed by the pleasingly deceptive ideas of teachers in whom they have learned to trust. Certainly the Lord has made clear His concerns also:

“Therefore my people are going into captivity,... Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter! Woe unto them that are wise in their own eyes and prudent in their own sight!” (Isa. 5"13, 20-21)

“I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness is that they will not receive correction.... Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble.” (3T 255)

Though I believe that there are sincere, dedicated, and faithful SDA teachers in the school, it appears that by and large the whole college has been infiltrated and influenced by the modernist, higher critical thinking that results in an abdication of foundational Biblical truths.

As a result, over time, the school has become essentially, a secular college, dedicated to competing with the academic world in educating young people for status building pursuits of money and position, yet giving passing claim that they are attempting to retain Adventist "traditions." Traditions are not defined. The consequence of all of this has been to open the floodgates of worldly conformity and to destroy the faith of priceless Christian young people who have come to the college expecting to be prepared for a life of Christian service. This is a tragedy beyond words.

I have worked with young people going through this experience of disillusionment. Some we have studied with were able, with God's grace, to help rescue from losing their faith and direction, but it is a scary thing that can only be an invention of the enemy of souls. This is why, even though now for a number of years severely limited by prolonged illness, I become so deeply grieved and concerned, fasting and praying and searching for ways to lend my feeble voice to help stem the tide of apostasy that is destroying precious candidates for the kingdom.

A couple of years ago as a result of accumulated complaints and similar concerns expressed widely by constituents of the college, the college board named a special committee to investigate the problems and report back with recommendations for changes that may be indicated. After an extended period the special committee produced a report. In it there were a number of recommendations for desirable changes. This was a first step toward improving the situation. But throughout this process there was a general denial that there was anything fundamentally wrong with the college program other than that there was a greater need to sell the program more effectively to the public served by the college.

Subsequently, there has been a noticeably accelerated public relations effort by the college to convince constituents and supporters of the college that all is well and to make more prominent the religious advantages of the school. But I am afraid that many of our people are not going to see through these deceptive ploys. It is so much more pleasant to be lulled to sleep by the peace and safety message like the college president's recent declaration published in the *Westwind*, a slick periodical promoting the college to all alumni, that, "The commission concluded that in every case the stories it examined were without foundation in truth." I am afraid that a lot of people will buy such smooth propaganda.

But not all. Still ringing in my ears is the phone call from a former WWC student who exploded, "When I saw that statement, it made me so angry! I was there. I know what happens and somebody is just not telling the truth!"

On the occasion of the 50th anniversary of my graduating class from WWC, I was sent a biographical questionnaire by the Alumni Office. Among the long list of questions was the request that I relate what was my worst memory of WWC. I honestly and sadly responded as follows:

“One of the most painful experiences of my life was observing first hand, precious SDA young people coming to the College for a Christian education and tragically having their faith, piece by piece, destroyed by doubt infected, liberal theological teachings of some faculty. Especially was this true of the higher critical perspective of those in the School of Theology.”

There was a quick response from the Alumni Office requesting that I allow them to delete this statement from my questionnaire. The explanation given was that the college had just gone through a painful period of turmoil and controversy and they were now in a process of healing and did not want to reopen old wounds. I explained that though I appreciated their position, my reading of Eze. 3 convinced me that I could not withdraw my honest observation and be a faithful watchman in Zion. I observed that I knew some changes had been promised but feared there was danger that these could be but cosmetic and window dressing without making fundamental changes in the real problems. I was assured the changes were genuine and they hoped they could prove this to me at the alumni home coming. It was my sincere hope that this could indeed be true. It was with this hope and expectation that I chose to attend the School of Theology presentation scheduled for the Alumni weekend.

“We cannot afford to be deceived. We must point our people to the old landmarks: obey the command given me, ‘Meet it.’” (Letter Nov. 11, 1903)

“Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God’s people.... Minds will be hypnotized.” (8T 293)

“Today Satan is seeking opportunities to tear down the way-marks of truth,—the monuments that have been raised up along the way.” (GW 103)

“As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error.” (7BC 907)

“We must follow the directions given through the spirit of prophecy. We must love and obey the truths for this time. This will save us from accepting strong delusions.” (8T 298)

The Seminar

Advertised as:

Current Issues in Adventist

The Eternal SABBATH

for Changing Times

This was a carbon copy of dozens of scientific and academic conferences I have found it necessary to attend through the years. There is a rather fixed, formal format where distinguished presenters “strut their stuff” by putting on display their academic acumen and the results of their recent studies. There is much use of big words, esoteric concepts and complex technical terms. The main speakers are then followed by respondents who are expected to say nice things about what they have just heard but also have opportunity to display their own academic expertise in the process.

The general effect is quite amusing when you compare it to the china pheasants in my orchard putting on their colorful display, desperately trying to attract a female. but in reality it is a sad display of worldliness. It is a highly sophisticated and fine tuned exercise in prideful display of “learning” disguised as a sincere and genuine effort to share new information. It is a deeply deceptive, highly effective device for competitive prideful display and people of the world love it. The whole thing is so deceptive that one can easily get caught up in this charade of the academic culture without being aware of how they have been seduced into this prideful worship of worldly wisdom.

At this seminar, while purporting to stand as advocates of the sacredness and values of the Sabbath there were frequent and subtle remarks and insinuations casting doubt on the validity of traditional SDA Bible teachings. It is a sad commentary on how far we have come when we feel the need to copy such devices of the world under the guise of sharing the message of the Gospel. What I saw was the same prideful display of academic prowess using the philosophical and theological gymnastics of the world. Yet it was so cleverly disguised and smoothly and appealingly packaged that if possible the very elect would be at risk of being deceived. Certainly anyone would be easy prey who was not solidly grounded in the Word and the Spirit of Prophecy.

The presenters appeared to be sincerely deceived by their own worldly “wisdom.” As teachers to whom the youth look to as paragons of wisdom and learning and models of sophisticated thinking, they constitute one of the most dangerous snares one could devise to poison the vulnerable minds of those under their charge.

It is possible there may be rare occasions where it may be appropriate to display one’s scholarly astuteness to catch the ear of someone who only thinks in these terms, but hear just a

caution from an old player and slow learner. From personal experience and study of the experience of the Apostle Paul, I have become convinced that the most effective approach is to stick to the simplicity of God's message for this end time. Again God helps us understand the issue through these words of Ellen White:

"At the close of his labors he (Paul) looked for the results of his work. Out of the large assembly that had listened to his eloquent words, only three had been converted to the faith. He then decided that from that time he would maintain the simplicity of the gospel. He was convinced that the learning of the world was power less to move the hearts of men, but that the gospel was the power of God to salvation." (RH Aug. 3, 1911)

Again we are warned, "Paul was a very great teacher, yet he felt that without the Spirit of God working with him, all the education he might obtain would be of little account. We need to have this same experience; we need to be afraid of ourselves. We need individually to sit at the feet of Jesus, and listen to His words of instruction." (MS 84, 1901, also 6BC 1084)

"Human strength is weakness, human wisdom is folly. Our success does not depend on our talents or learning, but on our living connection with God. The truth is shorn of its power when preached by men who are seeking to display their learning and ability. Such men display also that they know very little of experimental religion, that they are unsanctified in heart and life, and are filled with vain conceit." (5T 158-9)

Under inspiration Paul himself gave this testimony: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (1 Cor. 1:19-20)

Regarding prideful display, God is equally forthright in letting us know His view. "Every one that is proud in heart is an abomination to the Lord: though hand join hand, he shall not be unpunished." (Prov. 16:18) "Those who seek to honor themselves will not be honored by Him." (Series B, No. 5, p. 154)

The First Presenter

Labeling himself as a specialist in early church history, the first speaker addressed the change of the Sabbath to Sunday in the early church. He examined a statement of one of the early church fathers that the Catholics have used as evidence of very early Christian observance of Sunday. Here he demonstrated his skill in the use of higher critical methods of exegetical analysis of this early Greek fragment, arguing that the passage does not really support the early observance of Sunday as claimed.

At the same time, referring frequently to the work of Samuele Bacchiocchi, he argued that the change was very gradual and came about over a relatively long period of time, mostly as a

social and cultural trend motivated by Christians wishing to distance themselves from the religion of the Jews who were increasingly being held in social contempt. While acknowledging that the change had been made, he argued that it had evolved as a more gradual development than is suggested by most SDA evangelists who point only to the edict of Constantine in 321 A.D. The insinuation being that SDA teachings have been based upon inadequate historical scholarship.

There is no argument with the concept that the change from Sabbath to Sunday observance came about gradually. But the frequent distressing implications and insinuations peppering the presentations like little seeds of doubt are bound to have their intended effect of growing a crop of disbelief in the very divine teachings they are purporting to support. The fact that the process of the change from Sabbath to Sunday observance was gradual and involved social, cultural and political factors is of academic interest. This is the current emphasis of Catholic scholars and authorities who place the ultimate spiritual authority upon the teachings and traditions of men rather than on the clear Word of God.

This presenter, however, gave little attention to the primary and most significant factor in the process of the change of the Sabbath. Following the prophecies of Scripture, works by early SDA historians and revelations of God's messenger to the end time church are replete with scholarly historical documentation supporting the fact that it was compromise and accommodation of Christianity with the worldly customs and beliefs of paganism that brought about the crowning mark of the great apostasy, the change of the Sabbath.¹

Under the inspiration of the Holy Spirit, Ellen White graphically describes the process in *The Great Controversy* at the beginning of her chapter describing the apostasy. This passage serves also as a cogent warning to us today of the terrible risks of compromising with the world and its ecumenical ideas.

“Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church. The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she said aside the humble simplicity of Christ and His apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ.

“This compromise between paganism and Christianity resulted in the development of the ‘man of sin’ foretold in prophesy as opposing and exalting himself above God.” (GC 49-50)

During the discussion period this man made a very interesting and telling observation. He reflected that over the years while serving as a Bible teacher in American SDA schools, he noted a significant difference between students before, and more recently, after returning from 15 years in Europe where he also obtained his doctorate at the University of Uppsala. In the past he observed that SDA students were much more caught up in concern about Christian standards of behavior and obedience (“legalism” according to his liberal theological perspective) but that they were much more knowledgeable about the Bible. They knew their Bibles.

In contrast some 15 years later he observed that the college students he encountered were much freer from “legalism” or concern with keeping of the commandments and were more comfortable with a religion of grace (the “anything goes” abandonment of Christian standards spawned by their liberal theology) but at the same time these students were generally ignorant of the content of their Bibles. He noted that other of his colleagues had made similar observations.

To him it seemed a kind of paradox that less understanding of the Bible should be associated with a “superior” type of religious experience. The fearful implication here, not likely to be missed by any observant student, is that the less you study your Bible and follow the teachings of men, the better off you will be spiritually.

The irony here is how blinding can be the deceptions of these liberal, new theology teachings. To this observer it seems obvious that what he is seeing, but does not understand, is that those who are ignorant of the teachings of the Bible are the most vulnerable victims of this cheap grace type of theology. Whereas those who have studied their Bible for themselves know that Jesus said, “If ye love me, keep my commandments.” (John 14:15). And, “And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” (1 John 4 - 5) Sadly, today, we see in our own beloved college, fulfillment of God’s words to this generation:

“In the professedly Christian world, many turn away from the plain teachings of the Bible, and build up a creed from human speculation and pleasing fables: and they point to their tower as a way to climb up to heaven. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God’s standard, it would bring them into unity; but so long as human wisdom is exalted above his Holy word, there will be divisions and dissension.” (PP 124)

¹ See as examples: Andrews, J. N., *History of the Sabbath and First Day of the Week*, Review & Herald Pub. Assn. 1887. Andrews, J. N. and Conradi, L. R. *History of the Sabbath and First Day of the Week*, Fourth Edition, Revised and Enlarged, Review & Herald Pub. Assn. 1912. *Bible Readings for the Home Circle*, Pacific Press, 1914. White, E. G. *The Great Controversy Between Christ and Satan*, Pacific Press, 1888, 1907, 1911. Though Ellen White never identified herself as an authority on history, she did cite more than 400 references to some 88 authors and authorities in the 1911 edition of *The Great Controversy*. See 3SM 434.

The Second Presenter

To the superficial listener probably the most pleasant and memorable presentation would have been that of the second presenter. From the standpoint of the careful observer this presentation was by far the most dangerously deceptive and subtly seductive in its attempt to undermine one's confidence in the Scriptures and the Adventist end time message.

The presentation, like that of the others was smooth, pleasing, and articulate, giving the impression of a high level of scholarly accomplishments. He frequently cited examples of his ideas from worldly literary sources, but exhibited little interest in establishing a Biblical foundation for his teachings. His presentation could well be a classic demonstration of how to successfully use advanced techniques of a form of mind control that is but a highly disguised form of hypnotic manipulation of the minds of his audience.

This speaker introduced his remarks with the observation that he always enjoyed picture books so he proposed to show some pictures for the audience to enjoy while he was talking. This was a curious stratagem. Unless pictures are designed to help explain the concepts they wish to communicate, most speakers would choose to have the undistracted attention of their hearers. But to make this situation "curiouser and curiouser" the speaker went on to comment that his pictures may or may not seem to have anything to do with what he was talking about but in actuality they may or may not. By this simple device he created in the minds of his audience a state of bewilderment and a distracting, puzzling over the role and relation the pictures might have to his message. Some would give up the struggle and sit back and enjoy the pictures. In either case the viewers' minds were distracted from critically focusing on the words and message of the speaker.

Here we must digress for a moment to comment upon this particular device. Only one with some understanding of this methodology would be apt to recognize the use and intent of the technique being used. It is in reality a highly disguised form of mind manipulation and control of hypnotism. Sometimes in its more disguised applications it is associated with terms such as neurolinguistic programming of NLP.

Its most familiar form is in its constant use in television advertising. The purpose is to focus the viewer's attention on the picture so that while you are thus engaged, another message can be pumped or imprinted into your brain while your critical judgment and natural defenses are down or disengaged. It is a very clever but Satanic form of mind control or manipulation.

Now as you will recall from television advertising, the picture may or may not seem to have any relevance to the advertising message you are expected to receive in your brain and some time later hopefully respond to, often not even knowing why you have the impulse to do so. Sometimes the message may be subtly conveyed in the picture in a way that reinforces the accompanying verbal message. At other times the picture may simply be a nonsensical mishmash of images that leaves you confused and wondering what was that all about. But it has served its purpose. First, it held your attention while the verbal message was pumped into your brain. Second, it was so

confusing that it had you concentrating on trying to figure out what it was all about, thus diverting your critical judgment from the real message being deposited into your mind. Often the impact of the message can be compounded by skillfully combining both of these devices. The whole intent is to bypass your critical judgment and get ideas into your thinking that you would readily reject if your moral defenses were not diverted.

These devices appear to have been very smoothly and adroitly accomplished by the second speaker in his presentation. His comment that the pictures may or may not seem to be related to his presentation left the audience confused and puzzled over what does this picture have to do with his topic of discussion. And while their critical judgment was thus diverted, he could pump into their brains any kind of unbiblical theological nonsense without their being able to adequately defend against it.

The pictures generally were very skillfully done. They covered a wide range of subjects selected to appeal to one with an acute aesthetic sense. One was of a colored door next to a standing sewer pipe against a stuccoed wall, a study in values. Others were idyllic pastoral scenes, some clouded with foggy mists, etc. The arrangement or sequence seemed to have no rhyme or reason but generally would fall into the modern or avant guard art style. The unspoken message here is one of encouraging daring departure from conventional rules of seeing things. It is an effort to force one to abandon old values and to perceive the world in new or non-traditional ways.

This was precisely what the speaker was trying to communicate theologically, i.e. to push the audience to reject traditional, conventional, well tested, divinely inspired truths and to explore and accept the mythologizing, philosophical fantasies he was trying to sell as newly discovered truth.

God has given us some very pointed warnings about this type of activity. "The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate men from God, that this.... It opens the door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls." (MH 243)

"Any man, be he minister or layman, who seeks to compel or control the reason of any other man, becomes an agent of Satan, to do his work, and in the sight of the heavenly universe he bears the mark of Cain." (BC 1087)

It is of more than passing interest that this promise of mind expanding thinking was the device that Satan used so successfully with Eve in the Garden of Eden. What are these new theological "truths" in this and the other speaker's package? These will be discussed below. But, raising serious questions as to where this man's real allegiance lay was his comment that in his

review of the Pope's recent encyclical, *Dies Domini*, urging the observance of Sunday, he found much more solid theology than he had seen in his study of SDA sources.

The Respondents

The first respondent was a senior Theology student who was clearly an exhibit "A" to demonstrate the quality of product produced by the School of Theology of Walla Walla College. This Black man, who appeared to be somewhat older than the usual college senior, spoke with freedom as if long accustomed to public speaking. Though designated as respondent to the formal presentations of his professors, he gave only passing assent to the views they had expressed and chose instead to focus primarily upon the meaning the Sabbath had in his own personal experience.

He recounted the customs of Sabbath observance in his boyhood home in the West Indies. Later as his family emigrated to Canada with all of the problems of adjusting to a new culture, he recalled the Sabbath as a sacred anchor of meaning, belonging and continuity. As he spoke from the heart, one became convinced that though he had been tainted by the influences of his teachers, the real meaning of the Sabbath to him came more from the influences of a genuine Christian home than from anything he had learned from his theologizing professors. His comments were like an island of wholesomeness in an ocean of deceptive confusion.

If the first respondent was exhibit "A", the second respondent had to be exhibit "A+" but of an entirely different type. As identified in their printed announcement, "She is poised to make a significant contribution to the School of Theology through her teaching and providing a role model for women who are taking theology." This last speaker was obviously a showcase demonstration of conformity to the NAD President's Commission on Women in Ministry, especially to Sections II, E and IX. This is the feminist motivated policy of the North American Division of SDA designed to do an end run around the vote of two General Conference World sessions where the idea of ordination of women was flatly rejected. By this little publicized, devious device, ordination is now simply called by another name, i.e., "commissioned", which is to be equivalent in all respects to ordination. The result is that the involvement of women in all levels of ministerial roles is not only accepted but pushed by vigorous NAD mandate.²

Remember, that this speaker is a showcase example of the new order of ministerial leadership to be expected in our churches, conferences, unions, etc. In addition she is acknowledged to be a role model for young women who aspire to positions of ministerial leadership in the church. As a role model, we must ask ourselves, what kind of image and message will she be modeling to Christian young women coming to the college with interests in lives of Christian service.

Sporting the obscenely abbreviated miniskirt of current fashion, the immediate unspoken message to the youth from this “model” is that the goddess of fashion is sovereign, and that God’s standards of modesty and virtue are no longer valid or of importance.

This is in blatant defiance of the words of Scripture where the Apostle Paul under the inspiration of the Holy Spirit instructed that women should, “adorn themselves in modest apparel with shamefacedness [modesty of character] and sobriety.... But (which becometh women professing godliness) with good works.” (1 Tim. 2:9-10) It was Paul also who said that, “Ye are manifestly declared to be the epistle of Christ,” “known and read of all men.” (2 Cor. 3:3, 2)

“A person’s character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils.” (Edu. 248)

There is no doubt that our general appearance and dress is continually making an important public statement.

In his book *Christian Dress and Adornment*, (pp. 62-63), Dr. Samuele Bacchiocchi, to whom the presenters frequently referred, has shared some revealing insight from a leading fashion designer of women’s clothes today as to what the public statement of today’s fashion is really saying.

“Mary Quant, the mother of the mini-skirt and Britain’s successful designer of women’s ready-to-wear clothes, says that her aim is ‘to dress women so men would feel like tearing the wrapping off.’ She designs clothes to shock, because she believes, ‘If the clothes don’t make you noticed, then I think they’re a waste of money.’ She coined the dictum, ‘Good taste is death’ vulgarity life.’ When asked, ‘What is the point of fashion, where is it leading?’ Mary Quant promptly relied, ‘Sex.’

“In an interview published in *Newsweek*, Mary Quant explained, in words almost too raw to quote, what the miniskirt represents to her: ‘Am I the only woman who has ever wanted to go to bed with a man in the afternoon? Any law-abiding female, it used to be taught, waits until after dark. Well, there are lots of girls who do not want to wait. Mini-clothes are symbolic of them.’

²For more on this critical issue, see *Adventists Affirm*, Fall 1998 issue.

Seduction is also the goal of the line of cosmetics she designs: ‘All this decoration is put on in order to seduce a man to bed, so what’s the sense of taking it all off?’ ” So much for the non-verbal witness.

In her role as respondent, this speaker had little to contribute but to reflect and support the positions of the previous speakers. To support the emphasis of the first presenter that it is important to have our history correct, she alluded to an experience of embarrassment when as a

new Adventist she tried to share her new beliefs only to find that they had been based on bad history.

She also chose to pick up and praise the assertions of previous speakers that because we are saved by grace, we cannot be saved by keeping the Sabbath, therefore neither can we be lost by not keeping it. She also emphatically endorsed the proposition that the Sabbath was a gift of rest and therefore not a test.

I believe this respondent's only original contribution to the discussion was her assertion that since the gift of the Sabbath was basically one of emphasis on relationship, to affirm this relationship aspect, we should always remember to have sex on the Sabbath. This remark elicited a gasp of incredulity from the audience. Whether this was a calculated effect was uncertain. A ministerial role model indeed!

Beguiling Theological Inventions

What I heard being taught by these modern theologians was sadly and truly unrecognizable when compared to the Bible and Spirit of Prophecy anchored third angel's message our class of theology majors had studied fifty years ago. What we had studied was an Adventist message that was clear yet profound: powerful in its simplicity and conviction. It was a message that had already become a part of us. Most of us had made painful sacrifices to stand true to that Bible message during the years of World War II.

Today, as I listened, some haunting predictions came flooding my mind, warnings given long ago by the Lord's messenger, that only now is becoming understandable in its full impact.

"But divisions will come in the church. Two parties will be developed. The wheat and the tares grow up together for the harvest." (SM. 114)

"I repeat, He is not leading anyone by His Holy Spirit to frame a theory that will unsettle faith in the solemn messages He has given His people to bear to our world." (2SM 115)

"Never, never was there a time when the truth will suffer more from being misrepresented, belittled, demerited through the perverse disputings of men than in these last days." (6BC 1064)

It is important to emphasize that all the speakers were smart, academically accomplished, skillful and adroit in theological and philosophical argument. Their manner was pleasant, smooth and highly articulate, easily leading one to the distinct feeling of, who am I to take on one of such obvious learning, surely they would be capable of reducing to shreds any view I should raise in opposition to their ideas.

Rather than demonstrating a solid grounding in Scripture, their conclusions appeared to be based, for the most part, upon obscure, tortuous philosophical fantasy, while throwing in frequent

references to wordily philosophers, theologians, historians, early church fathers, etc., to bolster their image of academic astuteness.

Though many nice things were said about the Sabbath, many of the remarks seemed to parrot the views being pushed in the popular and ecumenical press, viewing a Sabbath as God's answer to man's need for rest both in a physical and spiritual sense. While purporting to explore the depth of spiritual significance of the Sabbath, there was a seductive undermining of its role as the distinguishing banner of allegiance to God's divine law. In general, the view of the Sabbath presented was consistent with the new Catholic and Protestant perspective regarding Sunday observance. Noting the physical, sociological, psychological and spiritual benefits of a day of rest, it was acknowledged that the Sabbath was a blessed gift of God to mankind but without any binding obligation or requirement. It is seen entirely as a gift for us to enjoy. (Now watch carefully the mingling of truth and error.)

Enlarging on this concept, they argue that since the Sabbath is only a gift and we are saved by grace, therefore no one is saved by keeping the Sabbath. This much is true. "For 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." (Zeph. 2:8-9). But lest we get caught up in the popular antinomian abandonment of the role of obedience, Paul goes on to clarify: "For we are his workmanship, created in Christ Jesus unto good works, which God had before ordained that we should walk in them." (Eph. 2:10) Paul in another place while declaring that we are justified by faith, is quick to emphatically remind us "Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom. 3:31)

Our theologian friends argue however that since we cannot be saved by keeping the Sabbath, therefore we cannot be lost by not keeping the Sabbath. Oops! Note carefully the subtle mixture of truth with error in the guise of apparent logical thinking. It sounds real good to the unregenerate heart, but the logic is fallacious and the theology is unbiblical.

The scriptures are abundantly and forcefully clear that we will be judged by our works because they are a reflection and measure of our love and loyalty to our Savior and Creator. "And the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12)

Yes, it is true that we cannot be saved by keeping the Sabbath. We are saved by grace. But to say that this relieves us of any obligation to keep the Sabbath holy according to the commandment is a glaring fallacy and contrary to the express work of God. In fact God has used some rather strong language in describing this error. "God did not make the infinite sacrifice of giving His only -begotten Son to our world, to secure for man the privilege of breaking the commandments of God in this life and in the future eternal life. This is an infamous lie originated by Satan, which must be made to appear in its false, deceitful character...." (6BC 1116)

Another theme was also persistently repeated as if repetition would better fix the idea in the minds of their hearers. The concept, apparently endorsed by all the speakers, was the emphasis

that the Sabbath, being a gift could not be a test. To these speakers the two ideas of rest and test, are contradictory, in diametrical opposition and are mutually exclusive. Thus, to them, to see the Sabbath as a rest immediately eliminates any obligation to obedience to divine law. Of course this is in complete opposition to the clear Word of God.

We acknowledge that at creation God bestowed upon man two profoundly meaningful gifts: the Sabbath rest and the blessing of marriage. While both gifts were instituted for our higher good and happiness, nowhere is there any suggestion that because they were gifts we were excused from observing these institutions according to God's commandments. On the contrary, it is faithful observance of the Sabbath in particular, that is identified as a singular sign of our loyalty to our Maker and Savior.

It is incredulously amazing how the deceptions of the enemy of souls is able to capture the brilliant minds of such highly educated men and women that they would so wrest the Scriptures and teach the opposite of what is so plainly taught in the Bible. And lest we get caught in such sophistries, in His love, God has in these last days, given us volumes of counsel in the writings of Ellen White much of it on this very point. Note just a few examples.

"Be sure the Sabbath is a test question and how you treat this question places you either on God's side or Satan's side. The mark of the beast is to be presented in some shape to every institution and every individual." (3SM 356)

"The Sabbath of the fourth commandment is the test for this time, and all connected with this great memorial is to be kept before the people." (Ev. 213)

"Those who desire to have the seal of God in their foreheads must keep the Sabbath of the fourth commandment. Thus they are distinguished from the disloyal, who have accepted a man made institution in the place of the true Sabbath. The observance of God's rest day is a mark of distinction between him that serveth God and him that serveth Him not." (RH April 23, 1901)

"Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts." (6BC 1118)

"Our duty to obey this law is to be the burden of this last message of mercy to the world. God's law is not a new thing. It is not holiness created, but holiness made known. It is a code of principles expressing mercy, goodness, and love. It presents to fallen humanity the character of God, and states plainly the whole duty of man." (1BC 1104-5)

"The Lord has shown me clearly that the image of the best 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.” (7BC 976)

Discussion Period

Following the formal presentations, the chairman of the School of Theology fielded questions to the panel from the audience. I particularly noted that there were no real efforts to challenge the speakers with the discrepancies of their ideas with the Bible and Spirit of Prophecy foundational principles of our faith.

Not on the panel of speakers, but present in the audience, was one professor in the School of Theology who is widely known for his proclivity to pick and choose what portions of the Bible, in his view, are inspired and what is not. This liberal philosophy has led him to reject the clear witness of Scripture, that the original sanctuary in the wilderness was made after the pattern of the heavenly (Exodus 25:40, Heb. 8:5). In contrast to this truth he believes and teaches that the idea of the sanctuary and its service was probably borrowed from the Hebrews’ surrounding Canaanite neighbors and that the Book of Hebrews interprets the “heavenly” sanctuary in terms of Platonic dualism.³

It is against just such snares of error and distorted thinking that through Ellen White, God has given us solemn warning.

“Do not let any living man come to you and begin to dissect God’s Word, telling what is revelation, what is inspiration and what is not, without a rebuke.... We call on you to take your Bible, but do not put a sacrilegious hand upon it, and say, ‘That is not inspired.’ simply because somebody else has said so. Not a jot or tittle is ever to be taken from that Word. Hands off. brethren! Do not touch the ark.... When men begin to meddle with God’s Word, I want to tell them to take their hands off, for they do not know what they are doing.” (7BC 919-920) Again

we are warned. “Brethren, cling to your Bible, as it read, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost.” (1SM 18)

The extent of this man’s skepticism in his views of the Scripture are summarized and documented from his published writings by Samuel Koranteng-Pipim, *Receiving the Word*, p. 145, Berean Books, 1996. See also *Issues in Revelation and Inspiration*, Adventist Theological Society, PO Box 86, Berrien Springs, MI 49103.

“God Himself gave to Moses the plan of that structure (the sanctuary), with particular direction as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be figures of the true (Heb. 9:24(

‘patterns of things in the heavens’ Heb. 9:23—a miniature representation of the heavenly temple where Christ, our great high priest, after offering His life as a sacrifice, was to minister in the sinner’s behalf....” (Faith I Live By p. 193)

“This is the great day of preparation, and the solemn work going on in the sanctuary above should be kept constantly before the minds of those employed in our various institutions. Business cares should not be allowed to absorb the mind to such a degree that the work in heaven, which concerns every individual, will be lightly regarded. The solemn scenes of the judgment, the great day of atonement, should be kept before the people, and urged upon their consciences with earnestness and power. The subject of the sanctuary will give us correct views of the importance of the work for this time.” (5T 420)

“Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel’s message was first given. Thus he would rob us of our faith in the very messages that has made us a separate people, and has given character and power to our work.

“In the word of God warnings, regarding this are plainly given, yet fanciful representations and interpretations of truth have been stealing in step by step, unperceived by men who ought through a clear understanding of the Scriptures, to be prepared to see the danger and sound a note of warning.” (Series B, No. 6, p. 233) How can we sit back with indifference when we are employing people who are fulfilling this prophecy in our very midst?

Don’t forget God’s specific warning that, “Any man (or woman) who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary, should not be accepted as a teacher.” (Paulson Collection, p. 61)

During the question period this professor made some remarks from the floor clearly indicating his agreement with the views presented that the Sabbath was a gift but not a test. But, it appeared for the sake of discussion, he raised the question as to how one was to decide whether to view the Sabbath as a gift or a tests.

In a response that appeared to be an attempt to be humorous, the first presenter replied curtly and facetiously, “By grace.” To me this response was curious. Clearly it was an effort to use playful humor to lighten things up and avoid a heavy discussion of some profoundly serious issues critical to our salvation, but at the same time displayed an attitude that sacred things should not be taken too seriously and can be joked about with impunity.

In his concluding remarks, the Chairman of the School of Theology noted that it was the job of a chairman to make his staff look good. Complimenting them all, he assured everyone that they had made his task very easy. In his comments, he made it plain that he was in complete agreement with the views presented by the speakers.

Conclusion

This has been a sad and distressing picture. It is egregious apostasy in its most subtle, deceptive, and pernicious form. The whole effort appears to be a rather sophisticated attempt to convince potential constituents of the college that this is indeed a top notch school. This major propaganda effort is intended to convince, that especially the School of Theology, which has been under a cloud of suspicion regarding its orthodoxy, is indeed a center of learning on the leading edge of theological thought.

The question remaining is by whose standard do we measure this thinking and performance. They certainly appear to be doing an excellent job of conforming to the standards and thinking of today's academic world. If, however, we measure them by the inspired standards of the Bible and the Testimony of Jesus, they are a sad and miserable failure and constitute a subtle, deceptive snare extremely dangerous to the spiritual welfare of anyone who comes under their influence.

No! This is not just a minor complication requiring only a more effective public relations program. It is an insidious and pervasive cancer of doubt and error that must be identified and eradicated lest it be destructive to the whole body. To permit it to continue is to expose our precious youth, especially, to unspeakable hazards to their present and eternal spiritual welfare.

What Can We Do?

I am aware that there are a few heroic souls who have been keenly troubled by these problems and have been working quietly behind the scenes to bring about change. We praise the Lord for their courage and dedication and pray that God will grace their efforts with success. In spite of the belittling attacks they have been subjected to, the efforts must continue to replace these sources of erroneous teachings at the College with humble, God-filled teachers who are faithfully grounded in the divinely inspired philosophy of accepting and following the Bible and the Spirit of Prophecy as it reads. Yet when we examine the situation closely, we realize that it is so deep seated and complex and driven by Satanic delusions, that only God in His wisdom and power is able to turn such things around.

We must also take cognizance of God's hand even in the present situation, for we are told that, "Apostasies have occurred and the Lord has permitted matters of this nature to develop in the past in order to show how easily His people will be misled when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble Bereans, to see if those

things are so. And the Lord has permitted things of this kind to occur that warnings may be given that such things will take place. (SM. 394) Again for emphasis the message is restated, "God has permitted apostasies to take place in order to show how little dependence can be placed in man." (Ibid. p. 395)

Yet a merciful God has warned, "On thing it is certain is soon to be realized.—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith." (Series B, No. 7, p. 253)

Obviously this is a clarion call for revival and reformation among us. All of us are declared to be watchmen in Zion who are responsible to give the cry of warning when we see the approach of danger. Where are those multitude of faithful believers who are concerned for the spiritual welfare of their children? Where are those who are sighing and crying for the abominations they see that are crippling the work like Achan in the camp? Now is the time if every faithful standard bearers are needed to stand up and speak out against this plague that is threatening the souls of our precious youth.

What can we do? Now is the time for us to confess our own indifference and to pray without ceasing that God will move upon hearts to bring about change to bring our beloved school back into harmony with the teaching of His Word.

The best antidote for poisonous error is to hold high the banner of truth. A thorough search of the Bible and the Spirit of Prophecy counsels would give some very helpful insights into how to defend this banner of truth with love.

Besides nurturing a personal relationship with Jesus, we must fearlessly proclaim the Christ-centered, foundational teachings of the undiluted three angels' messages in their power and simplicity.

Our people need to have the issues clearly spelled out and be instructed in the Bible and Spirit of Prophecy foundations of our end time message that established the vision and purpose of our unique educational system. We know that not everyone will choose a school so clearly committed to Bible-based values, standards, and purposes. Yet I predict that multitudes of parents and committed young people will be praising God that finally there is such a school to which they can turn with confidence, that there is a place where they will find teachers and administrators committed to the same message that is the basis of meaning and purpose in their own lives.

We must do everything possible in our churches and in our families to encourage individual personal study of the Bible to arm our church school and academy age young people with a knowledge of the Word so they will have a anchor of faith as a defense against the seductive errors they are going to encounter if they choose to come to Walla Walla College. Sadly, not just at college, but remember, the thinking of many of our current pastors was shaped by being under the

influence of these same teachers. So wherever they go, our young people are apt to encounter these deceptive teaching of doubt and unbelief disguised as a more wise, sophisticated and spiritual form of religion than was held and taught by our fathers.

We need members of the college board who have the conviction and courage to stand tall with the banner of the end time message. We need men and women who will fearlessly do all in their power to correct this blight on our college.

We need laymen, pastors and conference leaders to take up the challenge. Write, write, write. Let the board members and college administrators know that you want action, now, to replace all teachers who are not in harmony with the Adventist message. When you write, if possible, it would help to relate first hand experiences of the destructive influence and effects of these teachers of error on students at the college.

For the sake of our youth as well as for our church and the honor of Christ, we must fearlessly expose and correct the error. Pleasant homilies are nice, but what is called for today is the urgent warning of God's messenger,

"The voice of the angel seems to ring in my ears tonight so loud and clear, 'Get ready, get ready, get ready, lest ye be weighed in the balance and found wanting.'" (6MR 253)

"Believe in the Lord your God, so shall ye be established; believe in His prophets, so shall ye prosper." (2 Chron. 20:20)

"If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God." (3T 281)

Appendix

A further sampling of divine counsel and warnings regarding these issues.

How God views institutions that do not teach and follow His word.

"Our health institutions are of value in the Lord's estimation only when He is allowed to preside in their management. If His plans and devisings are regarded as inferior to the plans of men, He looks upon these institutions as of no more value than the institutions established and conducted by worldlings. God cannot endorse any institution unless it teaches the living principles of His law and brings its own actions into strict conformity to these precepts. Upon those

institutions that are not maintained according to His law He pronounces the sentence. 'Unaccepted' weighed in the balances of the sanctuary and found wanting.' " (MM 164) The same principles that apply to health institutions that also served as training institutions, certainly applies to our schools today.

"Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. God wants His people to know that we have the message as He gave it to us in 1843 and 1844. We knew then what the message meant, and we call upon our people today to obey the word, 'Bind up the law among My disciples.' In this world there are but two classes,—the obedient and the disobedient. To which class do we belong? God wants to make us a peculiar people, a holy nation. He has separated us from the world, and He calls upon us to stand on vantage ground where He can bestow on us His Holy Spirit." (Gen. Conf. Bul. 4-1-1903 pr. 42)

"Christians are constantly seeking to imitate the practices of those who worship the god of this world. Many urge that by uniting with worldlings and conforming to their customs, they might exert a stronger influence over the ungodly. But all who pursue this course, thereby separate from the Source of their strength. Becoming the friends of the world, they are the enemies of God. For the sake of earthly distinction they sacrifice the unspeakable honor to which God has called them, of showing forth the praises of Him who hath called us out of darkness into His marvelous light. 1 Pet. 2:9." (PP 607)

"I have a message for those standing at the head of our educational institutions. I am instructed to call the attention of every one occupying a position of responsibility to the divine law as the basis of all right conduct. I am to begin by calling attention to the law given in Eden, and to the reward of obedience and the penalty of disobedience." (FCE 504)

Let us also never forget the sober reminder that, "All schools among us will soon be closed up." (5T 156)

How God views pride and applause seeking.

"Pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16:18)

"...so long as he is self-inflated, the Lord can do nothing for him." (5T 487-8)

"Those who labor to gain applause are not approved by God. The Lord expects His servants to work from a different motive." (Spalding-Magan 195)

"Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success." (4BC 1173)

“God will choose humble men, who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above.” (T461)

“The less dependency you place in men who are wise in their own conceit, the better will be your standing before God. There is no safety in trusting in men who do not honor the Lord, who disregard His holy law. The less we expect of such men, whether of temporal help or inspiring example, the less bitter will be our disappointment.

“And he who depends on his own strength leans on a broken reed. Put your trust in the Lord. Wait patiently for Him and He will cause His name to be magnified.” (Series B, No. 6, p. 207-8)

How God views efforts to manipulate or control the minds of others.

“The theory of mind controlling mind is originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be.

“No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle.” (MM 111)

“Through his deception and delusion, Satan would, if possible deceive the very elect.... His great success lies in keeping men’s minds confused, and ignorant of his devices, for then he can lead the unwary as it were, blindfolded.” (3SM 423)

“Let us hear a plain, clear testimony right to the point, that hypnotism is being used by those who have departed from the faith, and that we are not to link up with them. Through those who depart from the faith, the power of the enemy will be exercised to lead others astray. (3 SM 412)

How God views Satan’s efforts to deceive.

“For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women that none but his voice will be heard.” (MM 111)

“It is one of Satan’s devices to combine with falsehood just enough truth to give it plausibility.” (GC 587)

“We are not here to study infidel authors, to open our minds to the suggestions of the devil. We are here to get ready for the judgment, and we are right on the borders of the eternal world.” (1888 Materials, p. 597)

“Satan will insinuate himself by little wedges, which widen as they make a place for themselves. The specious devices of Satan will be brought into the special work of God at this time.” (2SM 20-21)

“Error requires disguise and concealment. It clothes itself in angel robes, and every manifestation of its real character lessens its chance of success.” (5T 454)

“It is Satan’s object now to get up new theories to divert the mind from the true work and genuine message for this time.... We have great and solemn truths to give to the world, and they are to be proclaimed in no hesitating, limping style. The trumpet is to give a certain sound.” (3SM 410)

“Said the angel. “Legions of evil angels are around you, and are trying to press in their awful darkness, that ye may be ensnared and taken. Ye suffer your minds to be diverted too readily from the work of preparation and the all-important truths for these last days.” (EW 119)

“Satan is watching every opportunity to make of no account the old waymarks, the monuments that have been raised up along the way.” (Series B, No. 6, p. 222)

How God views obedience.

“Obedience and submission to God’s requirements are the conditions given by the inspired apostle by which we become children of God, members of the royal family.” (3T 365)

“The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God.” (COL 979-98)

“God is true. He changes not. The conditions of salvation are ever the same. Life, eternal life, is for all who all obey God’s law....

“Under the new covenant, the conditions by which eternal life may be gained are the same as under the old—perfect obedience.” (7BC 931)

“Even one wrong trait of character, one sinful desire cherished, will eventually neutralize all the power of the gospel. The prevalence of a sinful desire shows the delusion of the soul. Every indulgence of that desire strengthens the soul’s aversion to God. The pains of duty and the pleasures of sin are the cords with which Satan binds men in his snares. Those who would rather die than perform a wrong act are the only ones who will be found faithful.” (5T 53)

“Love of dress and pleasure is wrecking the happiness of thousands. And some of those who profess to love and keep the commandments of God are this class as near as they possibly can and retain the Christian name. Some of the young are so eager for display that they are even willing to give up the Christian name, if they can only follow out their inclination for vanity of dress and love of pleasure. Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelry, and ornaments of every kind is in keeping with our faith.” (3T 366)

“When the judgment shall sit, and the books shall be opened, and every man shall be judged according to the things written in the books,... Then men and women will see that the prerequisite of their salvation is obedience to the perfect law of God. None will find excuse for sin. By the righteous principles of that law, men will receive their sentence of life or of death.” (1BC 1109)

“You all have an influence for good or for evil on the minds and characters of others. And just the influence which you exert is written in the book of records in Heaven. An angel is attending you, and taking record of your words and actions....

“If you feel in no danger, and if you offer no prayer for help and strength to resist temptations, you will be sure to go astray, your neglect of duty will be marked in the book of God in Heaven, and you will be found wanting in the trying day.” (3T 263-4)

“We have a sacred, testing, sanctifying truth; and if our habits and practices are not in accordance with the truth, we are sinners against great light, and are proportionately guilty. It will be far more tolerable for the heathen in the day of God’s retributive justice than for us.” (5T 495)

How God views the Sabbath as a test of loyalty to Him.

“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, and we should watch and pray, and study and heed the lessons that are given in the books of Daniel and the Revelation.” (6T 128)

“The Sabbath is the great test question. It is the line of demarcation between the loyal and true and the disloyal and transgressor. This Sabbath God has enjoined, and those who claim to be commandment keepers, who believe that they are now under the proclamation of the third angel’s message, will see the important part the Sabbath of the fourth commandment holds in that

message. It is the seal of the living God. They will not lessen the claims of the Sabbath to suit their business or convenience.” (3SM 423)

“Some will urge that the Lord is not so particular in His requirements; that it is not their duty to keep the Sabbath strictly at so great loss, or to place themselves where they will be brought in conflict with the laws of the land. But here is just where the test is coming, whether we will honor the law of God above the requirements of men. This is what will distinguish between those who honor God and those who dishonor Him. Here is where we are to prove our loyalty. The history of God’s dealings with His people in all ages shows that He demands exact obedience.” (Historical Sketches 217)

“This is the test that the people of God must have before they are sealed. All who proved 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.” (Letter 11, 1890)

“In the warfare to be waged in the last days there will be united, in opposition to God’s people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah. In this warfare the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth....” (3SM 392-3)

“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.” (GC 605)

How God views our role as watchmen.

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die; and thou givest him no warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he had done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the

righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." (Eze. 3:17-21)

"When we see God dishonored, we ought not to remain quiet,... Let us present God's Word in its purity, and lift up the voice in warning against everything that would dishonor our heavenly Father." (4BC 1164)

"We have great and solemn truths to give to the world and they are to be proclaimed in no hesitating, limping style. The trumpet is to give a certain sound." (3SM 410)

"The trumpet of the watchman gives no certain sound, and the people do not re for the battle. Let the watchman beware lest, through his hesitancy and delay, souls shall be left to perish, and their blood shall be required at his hand." (5T 716)

"Those who choose to gather doubts, and unbelief, and skepticism, will experience no growth in grace or spirituality, and are unfitted for the solemn responsibility of bearing the truth to others." (4T 445)

"Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God.... Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God." (5T 21)

"God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber....

"The efforts made to retard the progress of truth will serve to extend it." (5T 453-4)

"It is no time now to cry peace and safety. It is not silver-tongued orators that are needed to give this message. The truth in all its pointed severity must be spoken. Men of action are needed,—men who will labor with earnest, ceaseless energy for the purifying of the church and the warning of the world." (5T 187)

"To every man is given an individual responsibility. The watchmen have their specific work to discern the approach of danger and sound the note of warning. The soldiers of the cross of Christ are to have ears keen to hear. In their position of responsibility they are to give the trumpet a certain sound, that everyone may gird on the armor of action." (TM 236)

“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 Masterworker, and will stand storm and tempest.... The time has come to take decided action.’ ” (Series B, No. 2, p. 48)

“Then I saw [that] the judgments of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, ‘All the thunders and lightnings of mount Sinai cannot move those who will not be moved by the plain truths in the Word of God. Neither would an angel’s message move or awake them.’ I saw that the rebels must and will be purged out. The angel said, ‘Get ready, get ready, get ready.’ ” (16 MR 32)

“To substitute the external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles. For this reason, false teachers abound, and the people listen eagerly to their delusive doctrines. It is Satan’s studied effort to divert the minds of men from the one way of salvation, faith in Christ, and obedience to the law of God. In every age the arch-enemy adapts his temptations to the prejudices or inclinations of the people. In apostolic times he led the Jews to exalt the ceremonial law, and reject Christ; at the present day he induces many professed Christians, under the pretense of honoring Christ, to cast contempt upon the moral law, and teach that its precepts may be transgressed with impunity. *It is the duty of every faithful servant of God, to firmly and decidedly withstand these perverter of the faith, and to fearlessly expose their errors by the Word of truth....*” (Life of Paul 192) Emphasis supplied.

How God views sending our youth to schools that teach error.

When error was being taught in our institutions of learning in the past, God gave many pages of warnings against sending our youth to a place where they might be infected with such faith-destroying ideas. Though the time and place may be different, these God-given principles enunciated regarding the sending of our youth to be exposed to the teaching of such errors need to be solemnly and prayerfully considered.

“Satan has laid his plans to undermine our faith in the history of the cause and work of God. I am deeply interested as I write this. Satan is working with men in prominent positions to sweep away the foundations of our faith. Shall we allow this to be done, brethren? My soul is stirred within me. I shall trust in God with heart and soul. I shall proclaim the messages that he has given us to proclaim. I testify in the Lord that our youth should not be encouraged to go to— — — to be made infidels. God will help us to see what can be done to prevent this. We are now to work earnestly and intelligently to save our youth from being taken captive by the enemy.” (Series B, No. 6, p. 215)

“As I consider the state of things at — — — — I tremble for our youth who go there. The light given me by the Lord, that our youth should not collect in — — — — to receive their education, has in no particular changed.” (8T 227)

“Let the youth who are forming character be kept away from places where they would have to mingle with a great company of unbelievers, and where the forces of the enemy are strongly entrenched....

“The words of warning and instruction that I have written in regard to the sending of our youth to — — — — to receive a training for service in the Lord’s cause, are not idle words. Some God-fearing youth will stand the test, but it is not safe for us to leave even the most conscientious ones without our best care and protection. Whether or not our youth who have received wise instruction from godly parents will continue to be sanctified through the truth, depends largely upon the influence that, after leaving their homes, they meet among those to whom they look for Christian instruction.” (8T 226)

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world dare come. Wherefore let him that thinketh he standeth take heed lest he fall.” (1 Cor. 10:11-12)

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