NEWS

New Information about Ordination of Women Clergy in the Adventist Church Continues to Surface: New historical information indicates that high General Conference leaders may have obstructed women's ordination prospects for many years, despite scholars' agreement that nothing biblical stood in the way....

Adventist Healthcare Organization Key to Metro Area with Exceptional Level of Women in Leadership: Adventist women are emerging as top candidates in leadership of healthcare institutions, even as the Church ponders the role of women in pastoral ministry....

OPINION

Disagreeing with Our Mother: Recently baptized Church members often believe Ellen White and her writings are without fault in every inspired way, but as we mature in the faith, says blogger Jack Hoehn, we often recognize that Ellen White, like any good mother, is always faithful and true but not always perfect....

Balance Sheet Omissions: As news reports this Thanksgiving Weekend feature deficits, recession, negative net worth, and stagnate growth, it may be hard to muster the usual levels of thanks—unless and until we factor in what columnist Mark Gutman calls our "balance sheet omissions."...

CORRECTED RE-RELEASES

The Road Less Traveled, but Highly Recommended (Re-release due to earlier technical difficulties with this item): Did Republicans lose the presidential election because their message was unpopular? Not so! says columnist and political science instructor Preston Foster, who finds educated youth and ethnic voters quite enthusiastic about small government and low taxes. But they see a disconnect when they see an expansion of government's role in legislating
and adjudicating social issues....

**Biblicism, Bibliolatry, and EGW (Re-release due to earlier technical difficulties with this item):** Blogger Stephen Foster sees in the writings of Ellen White evidence of a serious (perhaps over-serious?) attention to the Bible as a source of divine inspiration. Is her biblicism (and ours) a form of bibliolatry?...
New Information about Ordination of Women Clergy in the Adventist Church Continues to Surface

Submitted: Nov 19, 2012
By AT News Team

The Seventh-day Adventist Church in the Netherlands may not wait until after the 2015 General Conference (GC) Session to end gender discrimination in ordination. When two previous studies of the topic were conducted by the GC it was the intervention of top denominational administrators, not prohibitions from Scripture or Adventist heritage that blocked women being ordained. More ordinations were approved for women last week. All of these facts have come to Adventist Today over the weekend.

“The delegates have asked the executive committee to implement equality as soon as possible,” Adventist Today was told by Tom de Bruin, executive secretary of the Netherlands Union Conference. The recent constituency session gave the union executive committee the authority to decide how rapidly it can implement the goal of ending general discrimination in ordination which was voted by session. The idea of waiting for the GC, as reported by Adventist Today last week, “is not part of the motion” voted by the delegates, Pastor de Bruin stated.

Pastor de Bruin provided a more accurate translation of what was voted by a large majority of the delegates: “Considering the biblical principle of the equality of men and women, the delegates indicate that they reject the current situation of inequality in the church on principle. For this reason, and considering the context of Dutch society, they charge the Executive Committee to vigorously promote this perspective in the worldwide church. As quickly as possible, and no later than six months after the next session of the General Conference (2015), equality between men and women will be implemented at all organizational levels of the church in the Netherlands. The equal ordination of female pastors also falls in this category.”

A paper by Bert Haloviak, who retired in 2010 as director of archives and statistics for the GC, documents the history of the GC studies on this topic in the early 1970s and late 1980s. It was published this week in Spectrum, the journal of the Association of Adventist Forums, the largest group of Adventist academics. In both cases the Bible scholars, theologians and historians who studied the topic found nothing in Scripture or the writings of Ellen G. White which prohibit ordaining women or women serving as leaders of congregations or other church organizations.

The original study commission recommended that at the 1975 GC Session initial steps be taken toward ordaining women, but this recommendation was diverted by GC President Robert Pierson. Again, leading up to the 1990 GC Session, the Bible scholars were prepared to recommend approval of the practice, but church administrators moved the process away from such an outcome.

“This information clearly shows why many people do not trust the current study,” a retired denominational official told Adventist Today. “Have key leaders already made up their minds? Will we get an honest result? This requires action, not just words of assurance.”
The current print issue of Adventist Today was published last week. It includes an article by Pastor Randy Roberts, senior pastor of the Loma Linda University Church, which reviews the major objections to the current steps taken by four union conferences around the world as well as the Adventist Church in China. Pastor Roberts carefully reviews the Bible reasons for the actions taken to end gender discrimination in ordination.

On Thursday last week (November 15), the executive committee of the Pacific Union Conference approved seven more women for ordination along with two men. “This vote removes any reservations or limitations on the church’s affirmation of the ministry to which God has called these pastors and trainers of pastors,” stated Pastor Bradford Newton, executive secretary of the union conference. The number of women ministers approved for ordination in the Pacific Union now stands at 21.
Adventist Healthcare Organization Key to Metro Area with Exceptional Level of Women in Leadership

Submitted: Nov 20, 2012
By AT News Team

The Dayton metropolitan area has one of the highest percentages of women employed as health care executives in cities across the United States. Five of the 13 hospitals in the region are led by women, a total of 38 percent compared to 18 percent nationally, according to a report in the Dayton Daily News. Two of these women are members of the Seventh-day Adventist Church.

Terri Day was recently appointed president of Kettering Health Network, making her one of three top executives to head a health care company in the metro area. Across the nation, just four percent of such organizations are headed by women. Kettering is affiliated with the Adventist denomination and one of the largest health care organizations in the Dayton metro area.

The exceptionally high number of women in top health care leadership “put us on the map nationally,” Dr. Marjorie Bowman, dean of the medical school at Wright State University (WSU), told the newspaper. She is one of 18 deans out of 150 medical schools in America. WSU is the state university located in Dayton, named after the Wright brothers who built the first successful airplane early in the 20th century in their bicycle shop in this Ohio city.

Before moving to Dayton two years ago, Day was a vice president for Adventist Health, the system that operates hospitals on the west coast. She has also served as chief financial officer for Loma Linda University Medical Center.

The Kettering network operates eight hospitals in three counties, serving over 56,000 patients per year. The emergency departments handled 203,230 incidents in the last year of record and clinics in the system had 932,434 outpatient visits. It has more than 10,000 employees and about 2,000 physicians belong to the medical staff. Last year Kettering had over $1 billion in operating revenue and gave away some $30 million in charitable services.
Disagreeing with Our Mother

Submitted: Nov 19, 2012
By Jack Hoehn

I am a Seventh-day Adventist because of Ellen White, and I remain a Seventh-day Adventist using the writings of Ellen White, even though all Adventists, including the most conservative of us, understand that we have to give her permission to be wrong.

All healthy humans come to a time in our lives when we learn the necessity of forgiving those we respect and admire and love for being wrong. We begin life assuming those godlike parents of ours can do no wrong. We become mature when we forgive them for their errors and failures, and love them still, or learn to love them again in that acknowledgement.

A Personal Example

I was loved, nurtured, and supported by my late father Gus Hoehn, MD. But I had to forgive him for his German voice of command, and I was too different from him by temperament and personality to happily work with him for long periods of time. He was extroverted and I am introverted, and that led to my keen teenage ability to see his imperfections. But even in my dismay over our conflicts my father retained the deserved respect and admiration of which he was worthy. As life has progressed and I have learned more of my father’s history and background my recognition of his imperfections has been paralleled by an equally increasing admiration for his strengths. I love and respect my father more now that I more fully understand. I easily and happily have forgiven him his few failings, and continue to be blessed in many ways by his example and life. I’m proud to be his son.

May I suggest that for Adventists, if we are to become mature Christians, we need to have the same experience with our spiritual Mother. We need to learn to honestly see Ellen G. White’s failings and forgive her for them, so that our admiration for her and the value of her ministry to us becomes deeper and far less problematic.

Our Relationship With EGW Changes

In our spiritual childhood it may have been necessary and even helpful to see our spiritual Mother as immaculate. I personally don’t feel scarred by my early acceptance of the Spirit of Prophecy as straight from Heaven’s throne. What can be damaging, however, is a prolonged infancy and refusal to grow in spiritual maturity and learning to recognize when Ellen White was mistaken in details or when her emphasis may have been appropriate for a certain time and day, but is no longer useful in our time.

It has helped me a lot in maturing to my present admiration and use of Ellen White as my spiritual guide to remember the following points.

A.) She never called herself a Prophet[1], but a Messenger.
B.) She never claimed to be error-free[2], and she clearly is not factual error-free.
C.) She refused to permit her writings to be used to decide doctrinal, historical, chronological questions.

D.) Her writings are not in the form of Divine Commandments, but written as persuasive arguments. She claimed by spiritual authority the right to be heard, but she does not claim by spiritual authority that we have to stop thinking about or questioning her messages.

E.) She speaks of the necessity in the future of changing our doctrines and beliefs, as the Lord gives new light.

F.) It is clear she was at times in error in describing natural phenomena.

G.) It is rare that she was wrong in foundational spiritual truths, and this is why she remains for me the Messenger of the Lord.

Malaria Not Caused by Foul Miasma

All of us know that leprosy is not caused by eating pork, malaria is not caused by a foul gas arising from swamps, all drugs are not poisons, and masturbation does not cause insanity. Every Adventist who rides a bicycle, wears her slacks without a skirt, eats mustard on vegelinks, uses prescription drugs, or believes that volcanoes are not caused by coal fires underground and superheated steam disagrees with Sister White.

But many of us still consider she was God’s messenger to our church. We have learned that Ellen White appeals to our reason in her writings, not to supra-human authority, so we are free to accept what is reasonable and forgive what is not. And we thank God for using her to build our church and guide us in the right direction, imperfections and all.

White Errors Are Not White Lies

Ellen White was not lying and deceitful about these things, she was honestly wrong. For her to write things that were not true was not a lie, it was an error. An error becomes a sin only when we refuse to edit and correct it, once we learn better. We become liars if we continue to publish her writings without editing the factual errors in them. We become idolaters (worshiping the human prophet instead of God who inspired the prophet) if we continue to use and promote her words as verbally inspired, when we know they were spiritually, not factually inspired.

What in Ellen White’s writings are inspired spiritual insights, and what are applied facts added and used to explain or apply that spiritual insight?

Spiritual Insight Given Ellen White:

God is the Creator; life exists because God planned and executed it. It did not and could not have happened by itself by chance and self-organization of matter. Even the existence of matter itself is a Divine creation. The Sabbath is to remind us of that fact.

Presentation of that Insight

Context 19th Century Thought -- Darwin and Huxley claimed to have found a principle of biology, making a Creator unnecessary. Geology claims earth is old enough to give plausibility
to the claim that evolution had enough time to happen as claimed. Chronological tools have not yet been developed showing reliable natural clocks. Bacterial are not yet known, and nothing is known of DNA and genetics.

The Messenger of the Lord attacks Darwinism and Infidelity with the tools at her disposal, Bible reasoning. So she writes the following arguments:

“...the assumption that the events of the first week required thousands upon thousands of years, strikes directly at the foundation of the fourth commandment. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. It is infidelity in its most insidious and hence most dangerous form; its real character is so disguised that it is held and taught by many who profess to believe the Bible.”[8]

She also admits, in 1890, “Relics found in the earth do give evidence of conditions differing in many respects from the present....God designed that the discovery of these things should establish faith in inspired history...”[9]

But she warns, “Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step further, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity.”[10]

However she was surprisingly not denying science as a source of truth. “All truth, whether in nature or in revelation, is consistent with itself in all its manifestations...Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation....the book of nature and the written word shed light upon each other.”[11]

So in 2012 we find she was wrong about the age of the earth; it is not 6,000 years old. She may or may not be wrong about the length of the Creation week, it may have been longer and longer ago than she or anyone could prove in the 19th century. So is she discredited as a false messenger?

**Same Battle, Different Tools**

The spiritual truth of Ellen White’s message remains the same in 2012 as it was in the 19th century. God is still the necessary and only cause of life. Darwinism and Infidelity are still bankrupt.

But the difference is that today we would no longer use Ellen White’s Biblical arguments to fight Darwinism. There are better ways to do that.

Today we can show Darwinism is falsifiable by scientific arguments not available to Ellen
White. DNA has proven there is no single tree of life. Evolutionary investigations have shown the limits of evolution, and show that evolution is not the creator of new features of life, but only adaptability to external conditions of existing features. It is an amazing conservation of design that has been proven by these experiments.

This frees us to go back to our Bibles and reinterpret the ancient stories to show their compatibility with proven science. But we can continue to oppose the philosophical hijacking of science to the cause of atheism and infidelity.

Ellen White’s inspired messages remain true. Adventists today will support the identical spiritual truths, but we need to use better arguments and different tools than were available to the Lord’s Messenger in the 19th century.

And my Spiritual Mother said something I never forget:
"There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without error. The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible. Age will not make an error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation."[12]

[1] Ellen G. White, Selected Messages, Book 1, p. 32
[3] W.C. White, http://www.whiteestate.org/vault/Eastman.html "Regarding Mother's writings and their use as authority on points of history and chronology, Mother has never wished our brethren to treat them as authority regarding the details of history or historical dates."
[4] Ellen G. White, http://www.andrews.edu/~jmoon/Documents/GSEM_534/Class_outline/04.pdf “In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, ‘I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under any and all circumstances, was as inspired as the ten commandments’. My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims."
[5] Ellen G. White, Selected Messages, Book 1, pp 415 and 37. "We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed."
[7] Dr. Don S. McMahon, Acquired or Inspired?, Signs Publishing Company (Australia) 2005, ISBN 1-876010-73-8 in discussing Ellen White’s health messages finds that she is usually scientifically correct when she tells us What we should do(87% agreement), and sometimes correct when she tries to explain Why (45%) we should do it. This would suggest the Whats

[8]"
were inspired (they may all be correct and modern science may be 13% in error!), and the Whys were 19th century applications or explanations using knowledge accessible to the messenger and her audience, so they ended up doing the right things, even if sometimes for the wrong reasons.

## Balance Sheet Omissions

Submitted: Nov 21, 2012
By Mark Gutman

### ABCDF Company Balance Sheet
December 31, 2011 and 2010

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<thead>
<tr>
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<th>2011</th>
<th>2010</th>
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<td><strong>LIABILITIES</strong></td>
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<td><strong>TOTAL LIABILITIES AND NET ASSETS</strong></td>
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Wall Street companies put out a set of financial statements every quarter, and investors analyze the statements to figure out if they want to buy or sell or hold stock in those companies. There are complaints about how misleading the financial statements are. To make it easier for investors to compare companies, companies are all supposed to follow the same rules in listing and valuing their assets and liabilities. But those asset and liability numbers may be misleading.

For example, land that a company bought for $1 million may now be worth $50 million. But generally accepted accounting principles (GAAP) for companies in the United States require that the land show on the balance sheet at only the $1 million purchase price. Accounting rules in most other countries allow the land to be shown at the $50 million fair market value. United States GAAP may start allowing it, but for now – no. Don’t show the extra $49 million.

Another complaint about the balance sheet is that you can’t even mention some assets that are very valuable. For instance, when Steve Jobs was head of Apple Computer, his creativity and business sense could not be listed as an asset. Cash, investments, receivables, inventory, and plant assets were all required to be shown as assets, but Steve’s brainpower could not be shown. If the company had insisted on listing it, auditors would have refused to give the “unqualified” opinion of the company’s financial statements that the company wanted.

When we decide to calculate how well off we are, we often think along the lines of a business balance sheet and try to follow their rules. We count the value of our bank accounts, our furniture and vehicles, the equity in our house or realty, and our 401(k), and then subtract the amount we owe credit cards or mortgage companies. We compare our result with Warren Buffet or even a relative or church member and end up feeling that we aren’t very well off. Of course we could compare to someone who’s desperately poor and come out looking better, but that doesn’t usually help us feel better. For a few days in November (for Canada, in October) we are reminded to think about being thankful and how much worse off we could be. Other than that we spend much of the year envying others who have so much that we don’t.

When it comes to compiling personal balance sheets, though, I suggest that we forget about GAAP, or go beyond it. As already mentioned, there are assets that most valuation systems don’t list. And if we look at what we have to enjoy as more than the usual numbers that can be put onto balance sheets, we will find more reasons to be thankful.

For example, my wife is one of my major assets. She’s not earning money at a fulltime job right now, but she is a thrifty shopper and finds all kinds of ways to avoid spending money. She’s a good cook, housekeeper, advisor, mother to our children, and friend who has spent a lot of time listening to me describe my problems with health or finances or work or even traffic. (She usually takes my side.) How about if I list her when I’m writing down my assets and liabilities in dollars and cents?
While I’m looking “outside the box,” my health is a major asset, as is my enjoyment of books (and a nearby library), my education, and my family and friends. So is my work experience, and even my understanding of God. If the money available to me in the bank suddenly disappears, I am still a long way from being a pauper. I have plenty to enjoy about life.

Wait a minute! I mentioned my health. I’m a diabetic who has to take insulin shots and check my blood sugar a lot and deal with low blood sugars. That would go on the liability side of the balance sheet, reckoning it as a reduction in quality of life. In The Worry Cure, Robert Leahy tells of a man who “spoke with his rabbi, who was paralyzed and sitting in a wheelchair. He told the rabbi his worries about business, and the rabbi responded, ‘I am sitting in a wheelchair and I do not worry about the meaning of life. I am not depressed. How can this be?’ The man responded, ‘I don’t know how you do it.’ The rabbi said, ‘If I offered you ten million dollars and then the next day said that I can only give you nine million, how would you feel?’ ‘Nine million would be a lot,’ [the man] said. The rabbi answered, ‘God has given me ten million and taken back one. I have everything else left’” (page 240). When I look at my “ten million,” my diabetes doesn’t look so big, although I’d be happy to get rid of it. Besides, there are actually benefits from having such a challenge to deal with. I’m more motivated to be careful about diet and exercise, and I better understand what other diabetics (and there are millions of them) have to contend with daily. So I have liabilities, but they pale in comparison to my assets.

Paul told people in Thessalonica to “give thanks in all circumstances” (1 Thessalonians 5:18, NIV). Sometimes doing that may make us feel a little like we’re flashing a “Pan-Am smile” for a picture when we’ve just gotten bad news. We can go through the motions of saying we’re thankful for our family or our job when we’re actually focusing on how poor or deprived we feel.
Sometimes it takes time to be able to see the good in our bleak-appearing situation. "I didn't see it then, but it turned out that getting fired from Apple was the best thing that could have ever happened to me." Steve Jobs said that to the 2005 graduates at Stanford University, and he went on to explain how his firing in 1985 turned out to be a good thing. Negatives often turn out to be positives, even if it takes us a while to discover that.

Even as we wonder how we will recover from a financial setback or a handicapping injury or the loss of a loved one, we can recognize that our big-picture balance sheet shows we’re actually very well off. Our assets far outweigh our liabilities. We have so much to be thankful for that we tend to ignore when we focus on what we’ve lost or what we don’t have.

For a few months I’ve been filling out a little e-mail from happyrambles.com that asks me to list three things that I’m grateful for that day. Each day that e-mail prompts me to remember that I have a lot of assets. Whatever the size of our bank accounts and whatever our circumstances, we have a lot to be grateful for. Don’t let Wall Street or a comparison with a neighbor keep you from realizing your real wealth.
They don’t listen to me (though they should -- if you want to expand your market share, you listen to customers that don’t buy from you), but conservative Republicans have a hopeful future. Alas, change is required to inherit it.

Sadly, I doubt that they will embrace the opportunity.

I teach Political Science. My students are, primarily, relatively affluent African Americans and Latinos. Most, but not all of them are Seventh Day Adventists. This means they, generally, have progressive politics, but conservative folkways and personal ethics.

They voted for Obama. They also like Ron Paul.

Their affinity with Mr. Obama is obvious: African Americans and, increasingly, Latinos are reliable Democratic voters. These students also fit the profile of other parts of the Obama coalition: young, highly educated, from (mostly) “blue” states, and politically liberal.

However, they are not quite as liberal as their parents or me.

Like many college students, Ron Paul’s message of freedom and small government is attractive to them. These kids expect to be in the upper income brackets -- and soon (I don’t doubt them). The notion of increasingly progressive taxes doesn’t make them happy. Although, in the near term, my students may benefit from affirmative action (for which they see no “stigma”), they know that it is going away. More than their boomer parents, these students are sanguine about that. They see the solution to many of the problems that they care about (i.e., jobs, education, family structure, crime) as having market-based or other traditionally conservative features.

The problem for Republicans? These students do not like the conservative social agenda. Reading my informal, unscientific poll, I see certain surprising (and sometimes disconcerting) trends. They are, generally, against abortion, but are pro-choice. They are anti-drug use, but for the legalization of pot. They are against gay marriage, but in favor of marriage equality and gay rights. They are for school choice, but for separation of church and state. In short, they are progressive libertarians.

The traditional Republican social agenda is, in their eyes, a big government, personally intrusive one. Using the government to enforce or shape a Christian world-view, is, to them, a vestigial and more than slightly ominous theocratic threat. The unsubtle remarks about rape and abortion
by unsuccessful Senate candidates Todd Akin and Richard Mourdock re-enforced this view.

The recent election detonated the much feared “demographic time bomb.” If Republicans are to be viable in the polls (particularly in presidential election years), they need to consider broadening their base thereby becoming more inclusive. Conservatives could accomplish this without sacrificing their ideals. They simply have to internalize the words of their icon: “Government isn’t the solution, it’s the problem.”

Except, ironically, the non-Tea Party base of the party, the Republicans seem to like big government -- when it is employed to accomplish their social agenda. Thankfully, at least for now, theocracies remain unpopular.

A small government, pro-freedom agenda is attractive to young people (Ron Paul is a rock-star on many college campuses). Conservatives have won on many issues, particularly drugs, abortion, welfare, and taxes. The public has moved in their direction on all of these matters. They could close the sale by taking their own advice: let private centers of influence (i.e., churches, social advocates) continue to persuade individuals to make smart and moral choices. Campaign on minimalist government, low taxes, and personal freedom. There’s a large and diverse market for that platform.

Of course, I am playing someone else’s cards for them. I might be wrong. However, it seems to me conservatives have the right cards, but often overplay their hand. Kenny Rogers was right: you gotta know when to fold ‘em.
Biblicism, Bibliolatry, and EGW

Submitted: Nov 9, 2012
By Stephen Foster

Whatever else may be said of her and her writings, the ‘problem’ with Ellen White is that she affirms the Bible.

Which of course begs the question, why is this, or why would this (or how could this) be considered a problem?

Well, obviously it is not a problem for everyone; but it is a huge, impenetrable, insurmountable problem for some of you/us.

If there ever was someone apparently ‘guilty’ of bibliolatry, it had to be her. Of course, I do not believe that there is such a thing as bibliolatry; but if there is, she committed it.

It is seemingly not possible to distinguish between worshipping God and learning of Him. We learn of Him through His Spirit. His Spirit inspired the God-chosen men to write that which we find in Scripture. What we find in Scripture is God.

But supposing that you don’t buy this, and you think that it is indeed possible to distinguish between worshipping God and that which we are encouraged to do in Matthew 11:29 and 2 Timothy 2:15; then White did it—she seems to have reverenced the Bible as God’s words.

It seems to me, and I could be wrong, that Ellen White believed that the Bible represented the Word of God. She seemingly believed that the Bible has, or represents, and/or is a conduit for, transformational power to those who study it.

“The earth itself is not more richly interlaced with veins of golden ore than is the field of revelation with veins of precious truth. The Bible is the storehouse of the unsearchable riches of God. But those who have a knowledge of the truth do not understand it as fully as they might. They do not bring the love of Christ into the heart and life. The student of the Word finds himself bending over a fountain of living water. The church needs to drink deeply of the spirituality of the Word.” MS 117, 1902

Since Jesus claimed to be the Source of that “water welling up into eternal life;” if this isn’t elevating the Bible as representative of, and a source of the living water that Christ claimed to represent, what is?

The question then is, was she right? Should the Bible indeed be held in such lofty esteem, such that we should actually consider it to be the holy Bible?

If the Bible is to be considered holy; if it is indeed representative of the Word of God; if it is actually inspired and brought to us by God (by way of holy men of His); then how is it possible for Biblicism or bibliolatry to be considered pejoratives?

Personally, I think they are pejoratives simply because the enemy would prefer that we not take the Bible as seriously as it should be taken; and that’s all. I’m curious as to what others think.