The Truth About the Three-Person Godhead

By Russell R Standish

Editor’s Introduction: The following sections were extracted from the final volume of The Godhead Series, which was the last major work undertaken by the late Pastor Russell Standish prior to his death. The fifth volume was especially written to address the differing concepts and erroneous beliefs advocated by a small but growing number of people within all branches of Adventism concerning the nature and substance of the Godhead, particularly that of the Holy Spirit. It is the editor’s prayer that this article will help the reader to be established upon the unequivocal testimony of the Spirit of Prophecy regarding the significant insights given to us pertaining to the nature of the Godhead.

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The Godhead All Possess the Fullness of the Godhead

Listen to the words of Inspiration:

“The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

“The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be ‘the express image of His person.’…”

“The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons in the heavenly trio; in the name of these three great powers — the Father, the Son, and the Holy Spirit — those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.” Special Testimonies, Series B, Number 7, pp. 62, 63. Quoted in Evangelism, pp. 614, 615

This is a crucial passage in the Spirit of Prophecy. It elucidates in perfect clarity a number of telling issues:
The Father, the Son, and the Holy Spirit all possess the fullness of the Godhead bodily.

All three are living persons

The term “heavenly trio” means “three living persons”

The term “three great powers” equals “three living persons”

Here is represented an equality of all three beings, for each contains the fullness of the Godhead.

This statement is unequivocal and indisputable. Russell researched this statement and numbers of others in the Heritage Room at Loma Linda University and read them from Sister White’s original manuscripts.

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Threefold

The definition of the word “threefold” is as brief as it is precise:


Lest it be asserted that the American meaning of this word is different from the English, we quote the even more concise definition in an American dictionary:


Now let us examine one usage of this adjective in the Spirit of Prophecy:

“Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan and have become members of the royal family, children of the heavenly King.” Testimonies for the Church, volume. 6, p. 91.
Clearly there is a threefold name involved in baptism. In English, the word “name” in such a context refers to a person, thus indicating that the names used belong to three distinct beings. This is evident since Sister White is alluding to Matthew 28: 19, where the words “of the” are inserted between the Father and the Son and also between the Son and the Holy Ghost:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

The conjunction “and” is used here to unite three distinct and separate beings in a common purpose.

Let us illustrate. If we were to state that we had visited the house of John and of William and of Edward, no right-thinking person would ever conclude that we had visited only one house and thus John, William and Edward were the same person. To draw such a conclusion is absurd.

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**Does Three Equal Two?**

In the minds of some Seventh-day Adventists, the answer to this question is in the affirmative. Most acknowledge the numerous statements concerning the Godhead, found in the writings of the Spirit of Prophecy, which specify the number three. Yet they assert that this refers to two beings, our Father and our Saviour alone.

We possess a rather simple view of the English language. In the “Standish Dictionary”, three means **three**! If we were to expand that definition we would add, “It never refers to a value less than three nor a value greater than three.”

It would seem that Sister White used more than sufficient different nouns to describe the Godhead to which she attached the adjectives “three”. This is to satisfy the searching inquirer who desired to ascertain the number of members of the Godhead. We cite a sample of these:

- **Three Holy Dignitaries**
  
  “The Father, the Son, and the Holy Spirit, the **three holy Dignitaries** of heaven, have declared that they will strengthen men to overcome the powers of darkness. All the facilities of heaven are pledged to those who by their baptismal vows have entered into a covenant with God.” Manuscript 92, 1901. Quoted in The Seventh-day Adventist Bible Commentary, volume 5, p. 1110

- **Three Great and Glorious Heavenly Characters**
  
  “The **three great and glorious heavenly Characters** are present on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost upon whom they depend. All heaven is represented by **these three** in covenant relation with the new life.” Manuscript 45, 1904. Quoted in Manuscript Releases, volume 6, p. 389

- **Three Great Agencies**
  
  “By our baptismal pledge we avouched and solemnly confessed the Lord Jehovah as our Ruler. We virtually took a solemn oath, in the name of the Father, and of the Son, and of the Holy Ghost, that henceforth our lives would be merged into the life of these **three great Agencies**, that the life we should live in the flesh would be lived in faithful obedience to God’s sacred law.” Manuscript 67, 1907. Quoted in The Seventh-day Adventist Bible Commentary, volume 1, p. 1120

- **Three Great Powers**
  
  “The **three great Powers** of heaven pledge themselves to furnish to the Christian all the assistance he requires.” Reflecting Christ, p. 107. Quoted in Manuscript Releases, volume 4, p. 368

  “In the name of the Father, the Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The **three great Powers** in heaven are witnesses; they are invisible but present.” [Manuscript 57, 1900]. Quoted in The Seventh-day Adventist Bible Commentary, volume 6, p. 1074

  “Our sanctification is the work of the Father, the Son, and the Holy Spirit. It is the fulfilment of the covenant God has made with those who bind themselves up with Him, to stand with Him, His Son, and His Spirit in holy fellowship. Have you been born again? Have you become a new being in Christ Jesus? Then cooperate with the **three great Powers** of heaven who are working in your behalf.” Manuscript 11, 1901. Quoted in The Seventh-day Adventist Bible Commentary, volume 7, p. 908

  “As at our baptism we pledged ourselves to Him, and received the ordinance in the name of the Father, and of the Son, and of the Holy Ghost, these **three great Powers** of heaven pledged themselves to work in our behalf, not only to begin, but to finish our faith. I am so glad that we have the promises of God.” 1901 General Conference Bulletin, p. 215 (April 14, 1901)

- **Three Great Worthies**
  
  “In the name of the whom were you baptized? You went down into the water in the name of the **three great Worthies** in heaven --- the Father, the Son, and the Holy Ghost. In the name of the Father, and of the Son, and of the Holy Ghost you were buried with Christ in baptism; and you were raised up out of the water to live in newness of life….

  “Those who have been baptized can claim the help of
the three great Worthies of heaven to keep them from falling, and to reveal through them a character that is after the divine similitude...

“When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great Worthies, and say: You know I cannot do this work in my own strength. You must work in me, and by me, and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character. And this is the prayer that every one of us may offer.” [Manuscript 95, 1906]. Quoted in Sermons and Talks, volume 1, pp. 363, 366, 368

- Three Holiest Beings

“Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost....You are born unto God, and you stand under the sanction and the power of the three holiest Beings in heaven, who are able to keep you from falling.” [Manuscript 95, 1906]. Quoted in Sermons and Talks, volume 1, p. 367

- Three Highest Powers

“We are to co-operate with the three highest Powers in heaven --- the Father, the Son, and the Holy Ghost --- and these powers will work through us, making us workers together with God.” Special Testimonies, Series B, Number 7, p. 51. Quoted in Evangelism, p. 617

- Three Great, Infinite Powers

“We are baptized in the name of the Father, and of the Son, and of the Holy Ghost, and these three, great infinite Powers are unitedly pledged to work in our behalf if we will co-operate with them.” Manuscript 144, 1901. Quoted in Sermons and Talks, volume 2, p. 167

- Three Great Personal Dignitaries

“When you gave yourself to Christ, you made a pledge in the presence of the Father, the Son, and the Holy Spirit --- the three great personal Dignitaries of heaven. ‘Hold fast’ to this pledge.” Manuscript 92, 1901. Quoted in The Seventh-day Adventist Bible Commentary, volume 7, p. 959

- Three Persons

“The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three Persons --- the Father, the Son, and the Holy Spirit.” Manuscript 57, 1900. Quoted in The Seventh-day Adventist Bible Commentary, volume 6, p. 1074

- Three Representatives of Heavenly Authority

“When men and women, truly converted, are baptized in the name of the Father, Son, and Holy Ghost, these three Representatives of Heavenly Authority behold the scene, and accept the vows made by human agents to walk henceforth in newness of life. In taking the baptismal vows, you have united with the Highest Powers in the heavenly courts, to live a life patterned after the life of Christ. I praise the Lord with my whole soul that you have taken this step.” [Letter 174, 1909]. Quoted in Manuscript Releases, volume 6, p. 29

- These Three

“After the believing soul has received the ordinance of baptism, he is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. These three all co-operate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God.” Manuscript 56, 1900. Quoted in Manuscript Releases, volume 6, p. 163. [Please read again the second statement in reference to “these three”].

One cannot understand why any sincere Seventh-day Adventist would dare choose to undertake the mental gymnastics required to translate these three members of the Godhead into two. Since the authors are English-speaking and the Spirit of Prophecy writer was also a native English-speaking person, we do not need to delve into the possibilities of the use of the idioms of a language foreign to us. Sister White’s words make room for no misrepresentation. They are clear, unequivocal, and fixed in their meaning, unless the reader subscribes to the mathematical absurdity that three equals two.

Plainly the Holy Ghost is the third person of the Godhead, as other chapters will affirm.


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“The presence of the Father, the Son, and the Holy Spirit, the three highest Powers in the universe, and those in whose name the believer is baptized, is pledged to be with every striving soul. They will impart grace and strength to all who will watch unto prayer, to all who will purify the soul by obedience to the truth. And they will make the believer instrumental in leading other souls to accept Christ by faith.” Atlantic Union Gleaner, July 8, 1908.

Purchase of The Godhead Series: The other four volumes that comprise this set are set forth below:

Vol. 1: The Godhead: One, Two, Three, Four?
Vol. 2: Our Heavenly Father in the Age of Terrorism
Vol. 3: Our Saviour: Human, Divine, or Human-Divine?
Vol. 4: The Holy Ghost: Power or Being?

Each book in this five volume series is available from Remnant Ministries for $A18. A 10% discount is applicable when purchasing the entire set ($A81 in total). Postage and handling charges are extra.
The political landscape in America since the election of President Barack Obama has filled the hearts of many conservative evangelicals with despair as they observe the implementation of government policies that are considered to be an unbridgeable divide between “the liberal left” and “the religious right”, namely the continuing decriminalization of homosexuality (as evidenced last December by the repeal of the “Don’t Ask, Don’t Tell” Act), the institutionalization of health care reform (termed “socialized medicine” by its opponents), greater leverage of authority by government agencies to enforce laws to combat “climate change”, and increasing expansion of welfare programs for millions of illegal immigrants.

The present mood amongst Christian fundamentalists contrasts sharply with the enthusiasm they exhibited ten years ago towards the election of President Obama’s predecessor, George W. Bush. He was considered by religious conservatives to be “one of them” — so much so that an article published in The Washington Post, December 24, 2001, referred to President Bush as “a new leader of the religious right in America”. Another observer noted:

“In many ways, President Bush [was] both the fulfillment and the ideal embodiment of the political aspirations long held by evangelical leaders such as Pat Robertson, Ralph Reed, and the Christian Coalition.”


During the last months of the Bush Administration, a mood of apprehension and consternation swept across America as the nation suffered its severest economic crisis since the Great Depression. Political commentators noted that the despair felt by many Americans, as they witnessed the grave deterioration of the nation’s finances in late 2008 and early 2009, was not dissimilar to the melancholy experienced in the last two years of the Carter Administration. In 1979 & 1980, the United States was humiliated by its harrowing economic problems with soaring inflation and gasoline shortages, by its diplomatic exigencies with Iran throughout the long hostage crisis, and by its diplomatic failures with Russia following the Soviet Union’s occupation of Afghanistan. The disillusionment of the American people towards the federal government was so intense that in one of his televised speeches to the nation, President Jimmy Carter referred to a pervasive “crisis of confidence” that had sapped the morale of the country.

Evangelical Christians were initially elated that Jimmy Carter, who identified himself as being one of them, achieved the nation’s highest office at the 1976 presidential election, which brought awareness of their religious persuasion to a new level in America. By 1979, their sentiments towards President Carter had drastically changed to the point where they clamoured for a change of leadership in Washington. The Moral Majority was formed by the late Jerry Falwell to wield Protestants and Catholics together into a political force that would help influence the outcome of future presidential elections, beginning with the contest between President Carter and former Californian governor Ronald Reagan.

For the first time in the nation’s history, a religious rally was organized in Washington, D.C., for conservative Christians to assemble together to voice their concerns over America’s standing before God. On April 29 & 30, 1980, almost a week after an American military operation to rescue the hostages in Iran failed with the loss of eight servicemen, approximately 700,000 people attended the “Washington for Jesus” rally and heard speeches from various speakers such as Pat Robertson, Robert Schuller, Jerry Falwell, Jim Bakker, Demos Sharkarian, Rex Humbard, and Bill Bright (founder of Campus Crusade for Christ).

In words that resonated with many religious conservatives in 1980 and are similarly expressed by their successors today, Bill Bright bemoaned the moral, economic, and political crisis in America by pointing to a time he felt the country’s spiritual decline began in earnest:

“It’s no mystery. We’ve turned from God and God is chastening us. Laugh if you will. The critics will laugh. And they’ll make fun. But I’ll tell you, this is God’s doing. You go back to 1962 and 1963 and you’ll discover a series of plagues that came upon America. First, the assassination of President Kennedy. The war in Vietnam accelerated. The drug culture swept millions of young people into the drug scene. The youth revolution. Crime accelerated over 300 per cent in a brief period of time. Racial conflict threatened to tear our nation apart. The Watergate scandal. The divorce rate accelerated. There were almost as many divorces as marriages. And there was an epidemic of teenage pregnancies, an epidemic of venereal disease, an epidemic of drug addiction, an epidemic of alcoholism. And now, we are faced with a great economic crisis....God is saying to us, "Wake up! Wake up! Wake up!"

Wikipedia: Washington for Jesus

Whilst the religious right thought many of America’s recent troubles stemmed from the Supreme Court’s decision in 1962 to ban prayer and Bible
reading in government schools, other conservative Christians in the early 1980's believed the nation's intensifying problems were caused by more fundamental reasons:

"...This issue is being brought to your attention this third time, not for the sake of controversy, but because, as a nation, we are suffering in every way, economically and otherwise, for failure to establish and enforce observance by all the people, including the strangers in our midst, of a Sabbath Day, holy unto the Lord. It is not the duty of any particular group of people, it is not the duty of any church, it is the duty of the government of His people to thus proclaim a day as the Sabbath to be uniformly observed throughout the length and breadth of our land...."

"It is the responsibility of the government to decree the establishment of six days to labour to be followed by the seventh as the Sabbath, thus setting the pattern of labour and rest in conformity with the terms of the Fourth Commandment. It is the duty of the government to enforce the observance of Sabbath-keeping requirements, as our nation did up until the birth of the present-day apostasy and the Sabbatarian [Saturday Sabbath] movement...."

"If we as a nation would escape the doldrums of increased trouble as God's hand rests heavily upon His people, opposition to Sunday, nationally declared the Sabbath, must cease. There will be no relief from mounting economic disaster until the seventh day, following six days of labour, is strictly enforced by government decrees and action....Our forefathers did this by government enactment and God blessed and prospered their undertakings....By national decree and legislative enactment, Sunday, following six days of labour, was established as the Sabbath of our nation. So-called blue laws were passed to enforce the keeping of that day holy.

"It was pointed out in Special Alert, Number 22, October 1981, that God has already kindled in our midst the unquenchable fires of coming economic disaster. It spells the collapse of the entire world economy and the palaces of the money exchangers will be consumed and all business operations will be in complete shambles. This is the price to be exacted from our nation for the refusal of our people to keep holy the Lord's Day and for failure of those in authority to enforce its strict observance.

"...We hold that the Sabbatarians [Saturday-keeping Christians] are definitely responsible for contributing to the increased desecration of this national appointed Sabbath Day." Special Alert, Number 29, May 1982. Howard B. Rand (1889 – 1991). Destiny Publishers. Merrimac, Massachusetts, USA.

The apprehensions harboured by Christian evangelicals over America's standing before God were not wholly diminished during the eight-year tenure of Ronald Reagan as President of the United States, even though he was well favoured by them; nor were they utterly dissipated when George H. W. Bush served as Chief Executive after having won the 1988 presidential election, largely through the political networking of The Christian Coalition. When the first Jesuit-educated President of the United States, Bill Clinton, occupied the White House for eight years amidst continuous scandals, including his controversial impeachment by the House of Representatives in December 1998 following disclosures of his moral and sexual indiscretions, religious fundamentalists thought America's moral and spiritual values had sunk to their lowest ebb.

Six years prior to his removal from his position as the Chief Justice of Alabama for defying a federal court order to remove a 5000lb (2400kg) granite monument he had installed in the Alabama Supreme Court Building, upon which was inscribed The Ten Commandments, Judge Roy Moore wrote a poem in 1997 that encapsulated the deep concerns harboured by many evangelicals towards the moral and spiritual decline of America:

"America the Beautiful, or so you used to be. Land of the Pilgrims' pride; I'm glad they'll never see.

"Babies piled in dumpsters, abortion on demand, Oh, sweet land of liberty; your house is on the sand.

"Our children wander aimlessly, poisoned by cocaine, Choosing to indulge their lusts, when God has said abstain.

"From sea to shining sea, our Nation turns away From the teachings of God's love and a need to always pray.

"We've kept God in our temples, how callous we have grown, When earth is but His footstool, and Heaven is His throne.

"We've voted in a government that's rotting at the core, Appointing godless judges who throw reason out the door.

"Too soft to place a killer in a well-deserved tomb, But brave enough to kill a baby before he leaves the womb.

"You think that God's not angry that our land's a moral slum? How much longer will He wait before His judgment comes?

"How are we to face our God from Whom we cannot hide? What then is left for us to do but stem this evil tide?

"If we who are His children will humbly turn and pray; Seek His holy face and mend our evil way, "He'll heal our sickly land and those who live within.
The excitement felt by the religious right when the Supreme Court declared George W. Bush the winner of the most contested presidential election in American history deepened to unwavering support for the Chief Executive following the calamitous events of September 11, 2001. However as the years passed, with deeply-disturbing events in Iraq shaking the sensitivities of the American people, in addition to the poor handling of the fallout from Hurricane Katrina and the banking crisis in America, many felt that it was time for a change, a new direction, in the affairs of the nation. In 2008, Barack Obama’s soaring oratory in his numerous speeches on the campaign trail and his declaration of victory in the presidential election convinced millions of Americans, particularly those not overtly conservative and religious, that a new dawn of hope was on the horizon. The goodwill generated by Barack Obama’s election victory eventually gave way to renewed pessimism as the global financial crisis continued to take its toll upon the American people, with stubbornly high unemployment and a weakening dollar further eroding the savings of the middle class.

As conservative evangelicals witnessed the liberalizing attitudes of the Obama Administration, such as the President signing a proclamation that declared June 2010 to be “Lesbian, Gay, Bisexual and Transgender Pride Month”, strenuous efforts were exerted by religious fundamentalists to arouse opposition against the incumbent government. Numerous rallies were conducted across the country, and particularly in the nation’s capital city, to vocalize their strident disapproval of President Obama and his government, claiming the country was being led down the road to socialism.

On August 28, 2010, a practicing Mormon by the name of Glenn Beck, who hosts a nationally syndicated talk show on the American Premiere Radio Network, organized a rally in front of the Lincoln Memorial in Washington, D.C., attended by an estimated crowd of half a million people. He appealed for America to return unto God and to turn its faith “back to the values and principles that made us great.” The rally was deliberately organized to coincide with the forty-seventh anniversary of the speech famously delivered in front of the Lincoln Memorial by Martin Luther King, Jnr., in which he concluded his discourse with a rallying call that had ecumenical overtures:

“...when we allow freedom to ring, when we let it ring from every village and hamlet, from every state and every city, we will be able to speed up that day when all of God’s children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, ‘Free at last, free at last! Thank God Almighty, we are free at last!’” Martin Luther King, Jnr. “I Have A Dream”. August 28, 1963.

Prior to his “Restoring Honour to America” rally in Washington, Glenn Beck organized a collection of religious leaders — mostly evangelicals but other faiths were included — into a fledgling group dedicated to “conservative American Constitutionalist activism”, which was called the Black Robed Regiment (name taken from American clergymen who were sympathetic to the American Revolution of the 1770’s). During an interview on Fox News, Glenn Beck admitted that he introduced part of his ecumenical Black Robed Regiment to the rally --- 240 pastors, priests, rabbis, and imams went on stage and locked arms to declare that

“the principles of America need to be taught from the pulpit.” “The O’Reilly Factor,” August 30, 2010.

This rally was reflective of similar rallies organized by various religious organizations across America over the past thirty years that are essentially influential conglomerations of Protestants and Catholics united together to pursue a common purpose!

Glenn Beck is presently an icon of The Tea Party, a loose grassroots alliance of political and religious conservatives campaigning for limited government and minimal taxation -- the antithesis of the Obama Administration, they claim. The Tea Party had a highly visible role at the Values Voter Summit in Washington, D.C., held from September 16 – 19, 2010. This annual gathering of conservatives was sponsored by Liberty University (founded in 1971 by the late Jerry Falwell and is now headed by his son, Jerry Falwell, Jnr.), The Family Research Council, Heritage Foundation, and American Values, led by Gary Bauer (former Under Secretary of Education in the Reagan Administration). Over 2000 people attended the convention, listening to discourses such as this revealing topic, “American Apocalypse: When Christians Do Nothing, The Secularists Do Everything --- The Case for Christian Activism.”

In passing, it is very interesting to note that there are deep divisions even amongst Christian evangelicals themselves, which has resulted in the emergence of a “religious left” faction that believes in restoring the nation back to God through “the social gospel”. An article about this noteworthy development will be published in a future edition of The Remnant Herald but the following quotation provides a glimpse of this influential movement gaining adherents amongst Protestants and Catholics alike:
“Thanks to evangelical leaders such as Jim Wallis and publications such as Sojourners, a new religious left had emerged, focusing on peace and justice and reviving the evangelical traditions of the social gospel. Likewise, led by Richard Cizik, the vice president for governmental affairs of the National Association of Evangelicals, a new breed of evangelical environmentalist, concerned with global warming, called for ‘creation care,’ and created new divisions in the Christian Right.” The Fall of the House of Bush: The Untold Story of How A Band of True Believers Seized the Executive Branch, Started the Iraq War, and Still Imperils America’s Future, p. 350. Craig Unger. Simon & Schuster Publishers, New York, USA. 2007

Look for continued opposition and polarization to flavour the political debate in America as time ticks on towards the 2012 presidential election. The Christian Right is determined to utilize all its resources, optimize all its support, and maximize all its political strength to ensure that Barack Obama will not be re-elected for another term. The ills and evils in American society, of which Seventh-day Adventists are equally concerned about, are zealously put forth as evidence that the nation needs a spiritual revival that can only be effected by legislation of religious laws, primarily the enforcement of Sunday observance. Organizations such as The Lord’s Day Alliance of the United States, which in recent years had softened their stance on Sunday legislation, will lend their support for the implementation of such measures, which shall be claimed are required for “the betterment of society”.

“In the United States, Robert Grant, head of the Christian Voice organization, has said, ‘If Christians unite, we can do anything. We can pass any law or any amendment. And that’s exactly what we intend to do.’ Another leader, Pat Robertson, wrote: ‘The next obligation that a citizen of God’s world order owes is to himself. ‘Remember the Sabbath day to keep it holy’ is a command for the personal benefit of each citizen.….Higher civilizations rise when people can rest, think, and draw inspiration from God. Laws in America that mandated a day of rest [Sunday laws] have been nullified as a violation of the separation of church and state…” Adventist Affirm, Fall 2005, p. 11. Berrien Springs, Maryland, USA. Quoted by Mark Finley in his article, “Is the United States the Final Superpower?”

In these momentous times, portentous with eternal consequences, Seventh-day Adventists need to reclaim themselves as “People of the Book” by engaging in a diligent study of the Scriptures to discern the significance of world events in light of Bible prophecy. Additionally Seventh-day Adventists need to delve deeply into the Spirit of Prophecy to obtain a clear perception of their present duty. May the Lord help the reader to maximize their opportunity to do valiant service for Christ whilst a degree of religious liberty still exists!

“As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. Upon those religious leaders whose teachings have opened the door to infidelity, to Spiritualism, and to contempt for God’s holy law, rests a fearful responsibility for the iniquity that exists in the Christian world.

“Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called ‘Christian Sabbath,’ and that the enforcement of Sunday observance would greatly improve the morals of society. Combining the temperance reform with the Sunday movement, they represent themselves as labouring to promote the highest interests of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favour of the error…The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible, yet while there is with these a requirement which is contrary to God’s law, his servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.

“Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, our country will follow in the steps of Rome in trampling on the rights of conscience.” The Great Controversy, pp. 404, 405 (1884 edition)

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NEWSFLASH: “The Obama Administration has dropped its support for a US law that says marriage can exist only between a man and a woman. The decision, welcomed by gay rights advocates and human right groups, is sure to spark renewed controversy in America and a likely showdown in Congress.

“Attorney General Eric Holder disclosed the policy reversal today, saying the administration would no longer defend the Defence of Marriage Act, the 1996 anti-gay marriage bill that Congress passed and President Bill Clinton signed into law. Mr Holder said he and President Obama agreed that the law was unconstitutional and discriminated against same-sex couples….The Human Rights Campaign, America’s biggest lesbian, gay, bisexual, and transgender civil rights group, praised the administration’s decision….“ The Age, February 24, 2011 (Melbourne, Australia) [Sourced from The Age website: emphasis supplied]
For many years the schools of the Seventh-day Adventist Church had dress reform standards consistent with the Bible principles of modesty and distinctiveness between males and females. The girls wore modest dresses, and in many countries students wore uniforms — something often resisted by Americans. However, when I began teaching, Australia had uniforms both for boys and girls.

Although I like appropriate uniforms, I do not see this as a Christian issue. However, I do believe that the distinction between males and females is an important divine, moral principle. In the five years I served in the educational department of Avondale College, 1965 – 1969, I saw a dreadful compromise in respect to the dresses of young ladies. In 1965, the young ladies were required to have dresses which were at least two inches below the knee when seated. As I consider it now, this standard was quite marginal, indeed short of the counsel of the Lord.

“The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for women when doing their housework, and especially for those who are obliged to perform more or less out-of-door labour.” Testimonies for the Church, volume 1, pp. 460, 461

However, in 1966, the standard was changed to the “bottom of the knee” when seated. In 1967, it was changed to “at the knee,” which was interpreted to be the top of the knee. In 1968, the standard was “no more than two inches above the knee,” and, in 1969, it changed to “no more than five inches above the knee”! I protested strongly. It was true that, at that time in Australia, many teenagers and young women were wearing dresses eleven and twelve inches from the waist. These were not mini skirts: they were called micro skirts. It seemed that these young ladies had no shame. However, we cannot be influenced by the disgusting immodesty of the world. Modesty is not being a little better than the worldlings; we are to follow God’s paradigm.

Yet my wife and I were in for a shock when, at the beginning of 1970, we left to travel to Jamaica where I was to become the academic dean of West Indies College. Our first stopover in the United States was Honolulu. We were shocked at the dresses of the women. They were so long, we thought they were old fashioned. We eventually realized that by seeing the immodest dresses in Australia, we had unwittingly been adapted to the disgraceful dresses in Australia (see 2. Corinthians 3: 18). We certainly had been influenced in the wrong direction.

When we reached Jamaica at the end of January 1970, we were greatly impressed by the high standards of dress upheld then by West Indies College. By the low standards of Australia, my wife Cheryl was modestly dressed, but Jamaica was a wake-up call for both of us. It led to the purchasing of many new garments — almost a new wardrobe.

In Jamaica, so that the difference between the dresses of those from poor families would not be conspicuous, the Sabbath dress of all the young ladies was white. The young ladies looked beautiful in white. Of course, their dresses were of a modest length. Though Jamaica is a tropical country, the young ladies wore sleeves of significant length. Of course, there were no low-front or back-neck lines.

When in 1973 we began to serve at Columbia Union College, we learned that in the late 1960’s the college had yielded to pressure to permit young ladies to wear pants against the clear counsel of Inspiration.

“The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment: for all that do so are abomination unto the Lord thy God.” Deuteronomy 22: 5

“I saw that God’s order has been reversed, and His special directions disregarded, by those who adopt the American costume. I was referred to Deuteronomy 22: 5 [text quoted]. God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ.

“There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination. ‘In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety.’ 1. Timothy 2: 9

“Those who feel called out to join the movement in favour of women’s rights and the so-called reform dress might as well sever all connection with the third angel’s message. The spirit which attends the one cannot be in harmony with the other. The Scriptures are plain upon the relations and rights of men and women.” Testimonies for the Church, volume 1, p. 421

I researched the history of the compromise at Columbia Union College (now Washington Adventist University). In 1968, the requirement to wear dresses or skirts was dropped when they permitted the students to wear pantsuits of the same material and
with the tops coming down at least to the extended finger tips. The policy soon allowed coordinated top and pants. It then permitted coordinated jeans. Before I became president in 1974, the college mandated that tops had to be long enough that there was to be no revealing of the midriff. You can understand at that time it was difficult to police this requirement. Once standards are lowered, it becomes almost impossible to return to the standards of true Christian principles. At that time, only one college in North America – Southern Missionary College (now Southern Adventist University) – had stood firm that all young ladies were to wear dresses. However, in 1976, that college broke down by allowing pants.

The argument used in all the colleges was that pantsuits were more modest than short dresses. The real issue was that short dresses and skirts had been permitted when noble Christian principles had yielded to worldly fashion. Of course, ‘modest’ pantsuits gave way to form-revealing tops, slacks, or jeans. How tragic that we have surrendered to the Satan-inspired fashion industry! It seems that our schools are afraid to be singular from the worldly styles which have caused a great explosion of immorality in most of the world. Though it is certain to lead to great opposition, fierce opposition, ‘if they will listen to His voice and follow in His ways’ (see Testimonies for the Church, volume 6, p. 145) and return to the ‘old paths, where is the good way’ (Jeremiah 6: 16), God will bless our efforts, and the earnest youth will be greatly blessed and protected from the dangers of the wicked in the world.

However, I have one good report to present. While visiting Zambia in 2010, I spoke to a student who was studying at Zambia Adventist University. She reported that women are not permitted to wear any pants or slacks. This university holds up other excellent reforms. No student can graduate unless they have had satisfactory attendance at chapels. Also, students must take a course in agriculture.

“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 demeanour, 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.” Education, p. 248.

I now address jewellery and colourful make-up. These forms of adornment have crept stealthily into many of our educational institutions. No wonder God is raising up small schools and colleges to train God’s dedicated youth to surrender their will unreservedly to the will of Jesus. These youth are trained to put all self on the altar of sacrifice. They are educated to follow the plain ‘thus saith the Bible and the Spirit of Prophecy’ – Bible first, Spirit of Prophecy second. They follow the theology of no man or woman and accept no man or woman’s words unless they are following the Word of God, and their presentations are fully in accord with the Scriptures, neither falling short nor going beyond God’s instructions.

To fail to preach the whole truth of the principles of salvation is to deny the truth of justification and sanctification.

- We are justified by faith.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5: 1

- We are also sanctified by faith:

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

- We are justified by Christ’s blood:

“Much more then, being now justified by His blood, we shall be saved from wrath through Him.” Romans 5: 9

- We are also sanctified by Christ’s blood:

“Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.” Hebrews 13: 12

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” Hebrews 10: 10

- We are saved by grace through faith:

“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.” Ephesians 2: 8, 9

- Good works are the result of a justified, sanctified life:

“For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2: 10

“While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.” Selected Messages, volume 1, p. 377

Some declare that sanctification does not contribute to our salvation. Such are false messengers, for the Bible declares that sanctification is just as essential to our salvation as is justification.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Thessalonians 2: 13

“Elect according to the foreknowledge of God the Fa-
The Issue of Dress....continued from previous page

Those who believe that make-up and jewellery are not violations of God's dress code need to understand that it surely is a form of idolatry. The prophet Isaiah was given strong counsel from God for His people:

“In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their caul, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crowns, and the fine linen, and the hoods, and the veils.” *Isaiah 3* : 18 – 23

We may not understand all that God condemned in this passage of Scripture, but this counsel clearly identifies things which are worn by men and women of this age, things such as chains, bracelets, earrings, rings, even nose jewels. Keep in mind that the nose jewel was the symbol of a married woman in parts of the Eastern world and it is so today – for example, in India. It can be equated with the wedding ring in the Western world.

Many Western Christians claim that the wedding ring is a protection against advances from the opposite sex. Surely that protection which comes from proper dress and the demeanour of a man or woman is the greatest protection. A married man or woman in a new work place, for example, will speak with love and respect for his or her spouse in a way that will not permit any member of the opposite sex to seek to attract inappropriate attention to themselves. Modesty, abstaining from familiarity, and Christian reserve are the greatest protections against infidelity.

That jewellery and colourful cosmetics are invading our schools and colleges in various parts of the world is disheartening. Recently it was stated that one of our universities was no longer forbidding the wearing of jewellery. Let us remember that our educational institutions are to be truly educational in all facets of belief and lifestyle practices.

The counsel of the Lord is so plain and reasonable for the converted Christian. God gave to His children principles which liberate us from our self-centred activities and goals and from all forms of egocentricity. We are to dress to glorify God, not to seek to glorify ourselves.

“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.” *1. Timothy* 2 : 9 – 10

“Whose adorning let it not be that outward adorning of...
remnant herald no. 135, mar/apr 2011

by elvis placer

anniversaries of significance (part one)

2011: 400th anniversary of the king james bible

on december 25, 2010, queen elizabeth ii, in her 58th
christmas message to the people of the british commonwealth, began her speech with a reference to the 400th anniversary of the first printing of the authorized version. she declared:

"over four hundred years ago, king james the sixth of scotland inherited the throne of england at a time when the christian church was deeply divided. here at hampton court in 1604, he convened a conference of churchmen of all shades of opinion to discuss the future of christianity in this country. the king agreed to commission a new translation of the bible that was acceptable to all parties. this was to become the king james or authorized bible, which next year will be exactly four centuries old.

"acknowledged as a masterpiece of english prose and the most vivid translation of the scriptures, the glorious language of this bible has survived the turbulence of history and given many of us the most widely-recognized and beautiful descriptions of the birth of jesus christ which we celebrate today.

"the king james bible was a major cooperative endeavour that required the efforts of dozens of the day's leading scholars. the whole enterprise was

sponed, 'that's beautiful.' my heart beat for joy.

the following sabbath morning, the jewellery and the make-up were gone. i hardly recognized her. two of the sisters in the church told me they initially thought she was a visitor. she was truly a convert-woman. shortly afterward, she, her husband, and the other four candidates were baptized into the fellowship of jesus and the seventh-day adventist church.

i urge our educational institutions not only to uphold all the principles of dress reform, but to follow all the loving protective commands of the blessed lord, for all these are 'for [our] good' (deuteronomy 10: 13).

dress reform is a matter of the heart. do we dress to please ourselves, or do we dress to please our god? it is a fundamental principle of salvation which every christian educational institute must teach, but sadly it will never eventuate in our educational system while we are slaves to regional accreditation.

one disastrous decision and its devastating consequences (the 1931 and 1935 education conferences), pp. 227 – 236. colin standish. hartland publications, usa. 2010. soon to be made available from remnant ministries.

remnant herald no. 135, mar/apr 2011
extraordinary in light of the persistent and unrelenting attacks that have been made upon its contents by formidable agencies and powerful forces.

The late George Bernard Shaw, a member of the socialist Fabian Society who was widely acclaimed as a legend of English literature, was constrained to speak of the excellent qualities of the King James Version with this observation:

“The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of God divinely revealed through His chosen and expressly inspired scribes. In this conviction they carried out their work with boundless reverence and achieved a beautifully artistic result.”


The authors who wrote the preface to the New King James Version offered valuable insights into the painstaking efforts of the translators appointed by King James I in 1604 to achieve accuracy of translation and beauty of literary style in the making of the Authorized Version:

“1. The Authorized Version translators determined to avoid a translation that paraphrased or gave only an approximate reading.

“2. The translating scholars were almost as familiar with the original languages of the Bible as they were with English.

“3. The translators had a reverence for the divine Author and His Word, which assured a translation in which only a principle of utmost accuracy could be accepted.

“4. The Authorized Version translators, unlike most modern translators who frequently use the less precise dynamic equivalence when translating certain passages, used complete equivalence. The former often leads to paraphrasing which lacks the more literal rendition of the Authorized Version of the Holy Scriptures.”

“The precision of translation for which it is historically renowned, and its majesty of style have enabled that monumental version of the Word of God to become the mainspring of the religion, language, and legal foundations of our civilization.”


[Interesting sidelight: An account of Kenneth Taylor’s experience in producing his paraphrase version of the Scriptures, The Living Bible (first published in 1971), was given in Time magazine, which disclosed this noteworthy revelation about the impact of his work upon the man himself:

“Mysteriously half way through the paraphrase [the work of paraphrasing the Scriptures], Taylor lost his voice and still speaks in a hoarse whisper. A psychiatrist who examined him suggested that the voice failure was Taylor’s psychological self-punishment for tampering with what he believed to be the word of God.”


Is there not a lesson that can be learned from this lack of reverence for the Word of God?)

The translators who produced the King James Version, who lived during the time of the Spanish Armada in 1588 when England, led by Queen Elizabeth I, defeated Catholic Spain on the English Channel, were Protestants who eschewed the tyranny and practices of Rome. They recognized the impact their translation would have upon the Roman Catholic Church, as evidenced in their Dedication to King James I:

“…by writing in defence of the truth, which hath given such a blow unto that man of sin, as will not be healed….that since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned a Prince as Your Highness is….So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God’s holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by self-conceited Brethren…..”

Significantly the Dedication is not to be found in a large proportion of the current printings of the King James Version.

Last September, Pope Benedict XVI became the first head of the Catholic Church to pay a state visit to the United Kingdom. His predecessor, Pope John Paul II, was the first pontiff to set foot on British soil in May 1982 during his “pastoral visit”, which occurred at the height of the Falkland Islands War (April – June 1982) between England and Catholic Argentina. Whilst it was agreed back then that Pope John Paul II would not meet with Prime Minister Margaret Thatcher on account of the war that was being fought in the South Atlantic, Pope Benedict XVI had no obstructions to overcome in securing a meeting with Prime Minister David Cameron. During their respective papal tours, both popes were able to meet with Queen Elizabeth II at Buckingham Palace without any difficulty. A correspondent with the British newspaper, The Guardian, penned his observations on the significance of the recent papal tour in these words:

“This was the end of the British Empire. In all the four centuries from Elizabeth I to Elizabeth II, England has been defined as a Protestant nation. The Catholics were the Other; sometimes violent terrorists and rebels, sometimes merely dirty immigrants. The sense that this was a nation specially blessed by God arose from a deeply anti-Catholic reading of the Bible. Yet it was central to English self-understanding when
Queen Elizabeth II was crowned in [1953], and swore to uphold the Protestant religion by law established....Rebellion against the pope was the foundational act of English power. And now the power is gone, and perhaps the rebellion has gone, too.

Andrew Brown.

The admission that a “deeply anti-Catholic reading of the Bible” shaped England’s perception of itself is a legacy of the Authorized Version’s profound influence over the entire British Empire. Protestantism was in the highest ascendancy throughout the Empire when the Authorized Version was upheld and honoured. When the next revision of the English Bible was printed in 1881 as “The Revised Version”, Rome’s unyielding persistence was seen in its contribution to many texts of the “new Bible”:

“It is certainly a remarkable circumstance that so many of the Catholic readings in the New Testament, which Reformation and early post-reformation times were denounced by Protestants as corruptions of the pure text of God’s Word, should now, in the last quarter of the nineteenth century, be adopted by the Revisers of our time-honoured English Bibles.”

The Bibles for England: A Plain Account for Plain People of the Principal Versions of the Bible in English, pp. 347, 348. Andrew Edgar. London. 1889

Notwithstanding the relentless attacks that have been made against the Authorized Version by forces hostile to its content and influence, it has endured for four hundred years to remain the book of choice for millions to read and study. Notwithstanding the disparagement that has been cast upon it by Christians who appear to be largely uninformed about the centuries-old struggle for the mastery between the Received Text and the corrupted manuscripts of Alexandria (which eventually led to the existence of the King James Version, which was translated from the Received Text), it is still recognized today as an authoritative translation that is worthy of the highest consideration and respect.

Seventh-day Adventists owe much for the preservation of the Received Text to the church in Pella in Palestine where the Christians fled four years prior to the destruction of Jerusalem in A.D. 70, to the Syrian Church of Antioch, the Italic Church in northern Italy, the Gallic Church in southern France, the Celtic Church in Great Britain, the Waldensians, and the churches of the Reformation. Our Protestant forefathers who resisted the attempts of Rome to supplant the Received Text with their own versions (such as the 1582 Jesuit Rehims-Douay Version) eventually produced the Authorized Version which stands as a monument to their dedication to bring God’s word in its purity and beauty to the world. In God’s Providence, the King James Version will continue to be used until such time when the visible copy of God’s word will no longer be available.

For further study into this subject, the following books are highly recommended [the last two are available from Remnant Ministries]:

- Our Authorized Bible Vindicated, Benjamin Wilkinson. Published in 1930.
- The Battle of the Bibles, Hilton H. Meyers. 1993

To Be Continued: (Part Two) 2017: 500th anniversary of The Protestant Reformation

Fruits of The Revised Version
Russell and Colin Standish

“In the nineteenth century, the Jesuits penetrated the Anglican Church in force. This infiltration led to the formation of what became known as the Oxford movement early in that century. This movement among young Anglican clerics upheld the re-introduction of Catholic practices — such as confession, the adoration of Mary, and the celebration of the Mass — into the Anglican Church.

“In the 1870s, when the archbishopric of Canterbury undertook a revision of the King James Version, the revision committee’s two most influential figures, Doctors Westcott and Hort, were greatly under the influence of the Oxford movement. They encouraged the translators to discard the pure Eastern manuscripts upon which the Protestant Reformation and its Bible were based and to revert to the perverted Western manuscripts [of Alexandria], ever the ally of Catholicism.

“Thus the Revised Version of 1881 transformed the nature of the English-language Scripture. This version, and the American Revised Version which followed twenty years later and which was equally faulted, did not initially have a profound influence upon Protestantism, for the King James Version remained the standard Bible of these churches.

“The appearance of the Revised Standard Version in the second half of the 20th century, followed by a plethora of new translations, saw the scheme of the Jesuits finally implemented. Today most Protestants have discarded the trusted King James Version and now cheerfully use Bibles which are based upon Catholic manuscripts….Is it any wonder that the Catholics openly rejoiced at the appearance of the Revised Version, claiming its use would be the death knell of Protestantism? The use of these translations has seriously weakened the Protestant perception of the errors of Rome. Already the effects of the use of these translations, initially sponsored by theologians, are plain to see.”

Modern Bible Translations Unmasked, pp. 9, 10.

Remnant Herald No. 135, Mar/Apr 2011
Notice the following statement again, as quoted in the last issue of The Remnant Herald:

“There are many who shrink with horror from the thought of consulting spirit mediums, but who are attracted by more pleasing forms of spiritism, such as the Emmanuel movement. Still others are led astray by the teachings of Christian Science, and by the mysticism of theosophy and other Oriental religions.”

“The apostles of nearly all forms of spiritism claim to have power to cure the diseased. They attribute their power to electricity, magnetism, the so-called ‘sympathetic remedies,’ or to latent forces within the mind of man. And there are not a few, even in this Christian age, who go to these healers, instead of trusting in the power of the living God and the skill of well-qualified Christian physicians. The mother, watching by the sick bed of her child, exclaims, ‘I can do no more! Is there no physician who has power to restore my child?’ She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hand of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power, which it seems impossible to break.” Review and Herald, January 15, 1914

One of the more difficult concepts to address is that health treatments and diagnosis methods cannot be altogether wrong to use, if you find benefit from using or receiving them. But is this a safe way to decide whether something is safe and right, or not?

There are many drug therapies today that people receive benefit from, but many of these also contain long lists of side effects — some can be devastating and lethal. However, when we go to practitioners for help who don’t know God, and who actively use healing methods that God clearly warns us against, then the side effects can be much worse. As we read above, a person’s future life can be controlled by a satanic power, which it seems impossible to break, if that person went to a physician who practices methods condemned by God.

We are to cut loose from the traditions of the world, and worldly practices, and we are to trust only in God’s methods of treating disease. We are not left to wonder which healing methods are Biblical, and which are dangerous and not after God’s plan.

Dr. Edwin Noyes [a retired Adventist family physician from Forest Grove, Oregon] has shown in his book, Spiritualistic Deceptions in Health and Healing [currently distributed by the Review and Herald Publishing Association], which methods of diagnosis and healing to avoid, for very obvious reasons. Here is a list of those methods that he warns against. Of course, this list may not be comprehensive, but it is nonetheless eye-opening:

- Acupuncture, Acupressure, Reflexology, Kinesiology, Iridology, Iris Diagnosis, Palm Reading.

In the book of Isaiah, God tells us not to go to Egypt for help. Egypt is a symbol of religions that defy the only true and living God, the God of the Bible. It is therefore essential that we stay within the parameters set down in the Bible and writings of Ellen White, for health and healing. Again the argument is spoken; “But it works! When I go to these healers, they help me! I feel better! It must be good!” The messenger of the Lord writes:

“Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial which awaits us when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? By departing from the plain precepts and commandments of God, and giving heed to fables, the minds of many are preparing to receive these lying wonders. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God’s word, prayerfully studied and practically applied, will be our shield from Satan’s power and will bring us off conquerors through the blood of Christ.” Maranatha, p. 209 [also in Testimonies, vol. 1, p. 302]

As you can see, not all healing is from God, and we must stay with a “thus saith the Lord,” regardless of how good and successful a treatment or system of health looks.

May God help us all to remain faithful to His health principles, and to believe in His promises for healing. I leave you with one of the most powerful promises ever entrusted to humanity, from the throne of God:

“Sin brings physical and spiritual disease and weakness. Christ has made it possible for us to free ourselves from this curse. The Lord promises, by the medium of truth, to renovate the soul. The Holy Spirit will make all who are willing to be educated able to communicate the truth with power. It will renew every organ of the body, that God’s servants may work acceptably and successfully. Vitality increases under the influence of the Spirit’s action. Let us, then, by this power lift ourselves into a higher, holier atmosphere, that we may do well our appointed work. The Review and Herald, Jan. 14, 1902.

Don’t miss the book review on Spiritualistic Deceptions in Health and Healing.
Natural Disasters

By Elvis Placer

Upon surveying the damage wrought by one of America’s worst natural disasters of the 19th century (the Williamsport floods in Pennsylvania, May - June 1889), Ellen White was impressed to write the following words of admonition, which are particularly relevant to us in light of what has transpired so far this year. May God help us to heed the straight testimony to the Laodicean church whilst probation’s hour still lingers for each one of us!

“...so completely will men be deceived by [Satan] that they will declare that these calamities are the result of the desecration of the first day of the week. From the pulpits of the popular churches will be heard the statement that the world is bring punished because Sunday is not honoured as it should be.” Review and Herald, September 17, 1889.

How can we stand in these momentous times?

Natural Disasters

All our readers would have heard of the devastating earthquake that struck Christchurch, New Zealand, on February 22, 2011, resulting in a death toll that could be as high as 260 (the previous deadliest earthquake in New Zealand, that destroyed the city of Napier and the nearby town of Hastings on February 3, 1931, extinguished the lives of 254 people). This calamity is the latest in a series of natural disasters that have buffeted our world since the commencement of this year.

At least 903 people perished in a series of floods and mudslides that affected a number of towns in the state of Rio de Janeiro, Brazil, in the worst weather-related natural disaster to hit the nation since 1967. Floods in the Philippines, Mozambique, Zimbabwe, Bolivia, and South Africa; wildfires in parts of the United States; over 20 earthquakes around the world that measured 6.0 and higher on the Richter Scale (no reports on fatalities except in Pakistan and New Zealand), and the worst drought to afflict China in 60 years are some of the other disasters that have been wrought upon this planet.

Last January, Australia experienced its own share of cataclysms: fierce bushfires on the outskirts of Perth, cyclones in northern Australia, and extensive flooding which inundated parts of Queensland, New South Wales, Victoria, and Tasmania. The Brisbane River rose to its highest level since January 1974, submerging many suburbs of Brisbane, including parts of the Central Business District. Video footage of cars being tossed about like matchboxes from the raging torrent that swept through Toowoomba was broadcast around the world.

Our thoughts and prayers are with everyone who were affected by these calamities, including our fellow brethren and sisters. Truly these frequent crises should impel God’s people to not only help their needy neighbour in times of distress but also to disseminate more widely the message of salvation to those who are perishing in ignorance.

Inspiration tells us that many deceived Christians shall proclaim these calamitous events to be harbingers of woe that will continue as long as Sunday is unrecognized as a day of sanctity and worship.

“...so completely will men be deceived by [Satan] that they will declare that these calamities are the result of the desecration of the first day of the week. From the pulpits of the popular churches will be heard the statement that the world is bring punished because Sunday is not honoured as it should be.” Review and Herald, September 17, 1889.

‘...[Christ] is pleading with His people, whose minds are darkened in rejecting His grace. While they claim to be rich and increased with goods, and in need of nothing, they do not know that they are wretched, and poor, and miserable, and blind, and naked. It is time to come to the heavenly Merchantman, and buy gold tried in the fire, and white raiment that we may be clothed, that the shame of our nakedness may not appear; to obtain the heavenly anointing, that we may discern the providences of God, and be prepared for the coming of the King of kings.” Review and Herald, July 30, 1889.

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Political Uprisings

The recent unprecedented uprisings in the Middle East and North Africa, resulting in the overthrow of iron-fisted dictatorships in Tunisia and Egypt, and that are now threatening Yemen, Bahrain, and Libya, are reminiscent of the collapse of Communism across Eastern Europe in 1989 (which was made possible with the aid of the Vatican). The current upheavals are now being referred to as the “Arab Spring” (similar to the “Prague Spring” that was named for the uprisings that occurred in Czechoslovakia in 1968). Ellen White wrote that “the combinations of the poorer classes for the defence of their interests and claims”, and “the spirit of unrest, riot, and bloodshed” would typify the last days (Education, p. 228). Prophecy is being fulfilled!
**Book Review**

Spiritualistic Deceptions in Health and Healing, by Dr Edwin Noyes, MD, MPH.

Universal energy, astrology, yoga, meditation, ayurveda, acupuncture, reflexology and other energy balancing therapies, homeopathy, divining (including water divining), hypnosis, biofeedback, magic arts, and the list goes on! These are a number of deadly therapies that many Seventh-day Adventists are trusting in for health and healing. Some institutions actually promote the use of such therapies. While this seems to be from a lack of knowledge, yet we as a people must awake to our responsibility, and stand upon our sure foundation, the Word of God. Nothing is to come in between our Saviour and ourselves. Whether you have practiced these arts yourself, know of those who do, or have even seen miracles with such healing methods, this book will encourage you to be challenged to test everything by the Word of God, and to shun everything that has its foundation in false religions! Dr Noyes uncovers the history of these therapies, and warns against using them, rather showing God's perfect plan for health and healing.

The book can be ordered through Remnant Ministries for $20 (plus postage).

**Speaking Engagements and Forthcoming Missions**

Speaking engagements since January 1 already fulfilled and to be undertaken:

- Elvis Placer, Editor, The Remnant Herald

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<td>April 2</td>
<td>Albury</td>
<td>Divine Service</td>
</tr>
<tr>
<td>April 5</td>
<td>Mildura</td>
<td>Evening Meeting</td>
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<tr>
<td>April 7</td>
<td>Broken Hill</td>
<td>Evening Meeting</td>
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<tr>
<td>April 9</td>
<td>Adelaide</td>
<td>Sabbath Meetings</td>
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**Late April/early May** [details not yet finalized]:
- Canberra, Young, Cooranbong, Newcastle, Tamworth, Port Macquarie

**Mid-May** (with Evan Sadler, Director, Hope International, New Zealand) [details not yet finalized]:
- Lismore, Brisbane, Hervey Bay, Rockhampton, Mackay, Townsville, Cairns, Darwin

**Late May** [details not yet finalized]:
- Hobart

**Early June:**
- Cagayan de Oro City, Philippines.
  - Two week evangelistic series.
  - Large supply of Spirit of Prophecy books and materials written by Russell and Colin Standish to be shipped prior to the meetings.

- Robert Pannekoek, Assistant Editor
  - The Remnant Herald

**March/April:**
- Depression Recovery Program to be transitioned to a Daniel & Revelation Seminar within the local district (Marysville, Buxton, Alexandra)

**May:**
- Two week medical missionary work in Buliva Island, Fiji.
  - Books such as *Ministry of Healing* and *The Great Controversy* will be distributed as well.

- Our on-going shipment of Bibles and Spirit of Prophecy books to impoverished countries continues unhindered to help those who cannot afford to buy such materials.

  “The message of Revelation 14, proclaiming that the hour of God’s judgment is come, is given in the time of the end. The angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world....” *Counsels to Parents, Teachers, and Students*, p. 340.