There is No Excuse For Sinning
By Russell R Standish

Once Protestants shunned sin like the proverbial plague, and rightly so. It is sin which separates professed Christians from God, and which, unrepented, will deprive the professed Christian of the heavenly home God has prepared for him, and lead him to eternal destruction.

Yet today many Protestants, superficial readers of the Word, believe that if they keep professing to love Jesus, and to mouth words such as, “I believe that Jesus died on Calvary for my sins,” they will ultimately be saved despite living lives as worldly as their God-disdaining neighbours.

Many grasp the incomparable promise of God -- “I will never leave thee nor forsake thee…” Hebrews 13: 5 -- and presume this promise assures them of salvation. It does no such thing. God has placed this promise in the context of a life of purity:

“Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. Let your conversation [conduct] be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.” Hebrews 13: 1 – 6

On one occasion in the 1970’s, I found myself in conversation with a pastor who loudly proclaimed that unforsaken sin was no barrier to salvation. By way of illustration, the pastor stated that King David had not forfeited his salvation when he instigated the murder of Uriah the Hittite, after having committed adultery with Uriah’s wife, Bathsheba.

When I asked the question, “What more does a man need to do beyond murder and adultery in order to lose salvation?” this minister replied, “Look, Russ, we are not in and out of grace like a yo-yo!” I replied, “Well certainly David did not believe he possessed salvation prior to his sincere prayer of repentance.” I then quoted the words of King David in his earnest supplication to God:

“Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit.” Psalm 51: 12

The pastor retorted, “Oh, he still possesses salvation but it was not joyous!” I was staggered. Here was a man who had accepted sacred ordination to the gospel ministry, and yet he possessed absolutely no understanding whatsoever of the sinfulness of sin. Such a pastor is in fearful danger to his congregation. Whoever thought of genuine salvation as a matter lacking in joy? The acme of joy is our salvation!

Finding the subject of conversation unprofitable, the pastor and I moved on to other personal matters. The minister informed me that he had a terrible time in his ministry that year. He related that he had to deal with serious sins among his church congregation. One woman had embezzled from her employer -- a fellow member of the same church -- the sum of seventy thousand dollars. Two couples, members in good standing in the church, had exchanged their spouses in acts of adultery. And a further list of spiritual woes was elaborated.

I felt a genuine sorrow for the miserable work this poor pastor had to undertake within his congregation of professing believers. However, I felt it necessary to make a point. Addressing the pastor by his Christian name, I said, “I’m not sure why you are so distressed at these matters. After all, your prime duty is to lead your church members to salvation. You well know that embezzlement and adultery do not rob them of their salvation. They are not in and out of grace, so there is no cause for concern.”

Sensing my pointed words as an implied refutation of his fallacious teachings, the pastor ex-
claimed, “Russ, you’re coming on mighty rough!” It was little wonder that such vile sins were prevalent inside the congregation of this proclaimed conservative church when the minister was making light of sin in his preaching. If God does not empower obedience, then all sins are open to us and we cannot cease from any.

While it is true that Christ will never leave nor forsake us, the pastor had overlooked the fact that we separate ourselves from Christ when we fall into sin. The prophet had stated:

“But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.”  **Isaiah 59:2**

On another occasion in the 1970’s, I listened to a sermon by a minister of the then-largest denomination in Australia, the Anglican church [known as the Episcopal church in America]. We pray that he was not typical of such preachers. This minister [whose name was Geoffrey Paxton] promoted the view that even when filled with the Holy Spirit, we cannot overcome sin, but we will sin until Jesus comes. He assured his listeners that God would cover their sins with His grace. Of course, if we vow to sin until the Second Coming, this is one vow we will most certainly fulfill. But rest assured, heaven will not be our home.

Since Scripture never supports such theology, the minister’s proof texts were a prime example of straining verses to fit preconceived ideas, which was a misapplication of God’s Holy Word. I sensed that even the minister suspected that his Scriptural support was weak and, to place the matter in the kindest of terms, pathetically deficient.

At the conclusion of the discourse, I approached the minister, stating, “I was surprised that you did not use the most powerful text in Scripture in support of your view that humans cannot cease their sinning prior to the Second Coming of Christ.” Eager to bolster his arguments, the minister was most willing for me to share this proof text with him. His eagerness suddenly abated as he heard my “text” — “Here is the patience of the saints. Here are they that cannot possibly keep the commandments of God, despite having the faith of Jesus.”

With disdain, the minister turned away after uttering an exclamation of contempt, “Humph!” I, of course, had not sought to despoil a Scripture of which Geoffrey Paxton was well aware. Rather, I altered the words in order to bring home to him the gross error of his presentation. As we have repeat-

**There is No Excuse** ....continued from previous page

“While it is true that Christ will never leave nor forsake us, the pastor had overlooked the fact that we separate ourselves from Christ when we fall into sin.”

The key answer to this question is that Protestantism has completely destroyed Christ’s humanity. While Scripture sets forth Jesus as our Example, Protestantism has destroyed His right to be our Example. Thus we no longer seek to emulate His character. Yet Scripture is quite specific — Christ is our Example!

“For hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps.”  **1. Peter 1:21**

Scripture even sets forth in the following verse the area in which Christ is our Example:

“Who did no sin, neither was guile found in His mouth.”  **1. Peter 1:22**

Modern Protestantism has destroyed Christ’s right to be our Saviour by confusing His ever-perfect character with His degenerate, fallen, human genetic nature. The vast majority of Christians, ignoring the most specific words of Scripture, believe that Christ possessed the unfallen genetic nature of Adam in the Garden of Eden. If that were true, then Christ is not our Example.

If Christ did not possess the fallen nature that we possess, we would cry “Foul!” at Scripture’s clear claim that He is our Example in overcoming sin, for He would have possessed an enormous advantage over us in His battle with Satan’s temptations. Yet Scripture plainly declares:

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produce perfect obedience to God’s law, perfect love for Him, in the lives of those who are willing, during the most terrible era of earth’s history [the outpouring of the seven last plagues and the time of Jacob’s trouble].

Now is the time for Protestantism to return to truth and righteousness, to purity of life. Let the power of the Holy Ghost in the heart provide victory over every sin.


“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

**Hebrews 4: 15**

Few Protestants, in accordance Christ the unfallen human nature possessed by Adam, recognize the implications of this false belief. Such a belief would utterly destroy the plan of salvation. No being in the history of eternity has ever been subject to death whilst possessing an unfallen nature. Without Christ’s death, made possible because He possessed the same flesh and blood as us, we would not have the least hope of eternal life.

The reason that so many Protestants are deceived is that they have unwittingly accepted the false doctrine of original sin designed by Augustine, Bishop of Hippo, in the late fourth and early fifth centuries in order to excuse his own failure, even as a priest, to live a life of rectitude. Sufficient to say that Scripture plainly denies that we are born with the guilt of Adam’s sin, thus denies that we are sinners at birth as the doctrine of original sin declares.

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father.”

**Ezekiel 18: 20**

It was necessary that Christ take our fallen human nature so that every question in the Great Controversy of the Ages could be answered. Satan’s claim to the minds of men, a claim echoed in mainstream Protestant teachings today, has ever been that God’s call to obedience to His law has consisted of asking the impossible. Christ’s life of total purity of character – possessed of the same flesh and blood as we, the same fallen nature – decidedly demonstrated the falsity of this claim. This question had to be settled before it would be safe to destroy Satan. In His end-time people – the 144,000 – God will have demonstrated His power to

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**Robert Brinsmead and Geoffrey Paxton**

By Colin D Standish and Elvis Placer

Robert Brinsmead was born in August 1933 near Murwillumbah, northern New South Wales, Australia. His parents became members of the Seventh-day Adventist Reform Church for some years. Colin first met Robert at a combined youth camp for the North New South Wales and South Queensland conferences.

Although he was two months older than Colin and Russell, Bob Brinsmead began his studies at Avondale College in 1955, four years after Colin’s and Russell’s graduation. At Avondale, he was engaged in deep theological study and discussions. The college was not ready for such a young man who, in many ways, challenged the theology of some of the teachers. Eventually Bob was asked to leave, whereupon he began to travel, speaking around Australia, receiving many invitations. He was a well-studied student of the Word and an able speaker.

Robert Brinsmead began to publish a magazine entitled Gems of Truth, which was re-named Present Truth in 1968 (and changed again to Verdict in 1978). The magazine, under its various titles, was widely distributed by many people who read and accepted its contents.

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Robert Brinsmead and Geoffrey Paxton...continued from previous page

Even in the 1950’s, Bob Brinsmead was settled in his conviction that it was futile and impossible for Christians to attain to perfection of character prior to the close of probation (A Review of the Awakening Message, part 1, p. 4, May 1972). He also spoke against the proper role of effort, combined with faith, in the work of character development. The essential element in his rejection of character perfection before probation’s end was his acceptance of original sin. In his book, The Shaking of Adventism (published in 1977), Geoffrey Paxton stated that Brinsmead was the first person within Adventism to develop and set forth the doctrine of original sin in a systematic manner. However, in Questions on Doctrine (published in 1957), though the book did not use the term, it presented the concept of “original sin.” In an early draft, the term had been inserted, whereupon the author was warned that its appearance in print would evoke a serious reaction from many Seventh-day Adventists around the world.

Throughout the late 1950’s and the 1960’s, Bob advocated the view that only in the time of the sealing can the saints, by a miraculous act of God, attain to sinless perfection. To address this “Awakening” doctrine, the Greater Sydney Conference decided to convene a large special meeting in the gymnasium of the Sydney Adventist High School, in the suburb of Strathfield. Two pastors were chosen to furnish a response against Brinsmead’s teachings. They were Pastor Hector Kingston (the son-in-law of the mighty Australian evangelist, J. W. Kent) and Pastor Frank Basham (Colin’s wife’s paternal uncle). The meeting was a disaster. Pastor Basham said that Brinsmead was wrong and gave an excellent presentation on the true message of Christ our Righteousness (that we can have victory over sin now, through God’s enabling grace). Pastor Kingston followed: he also said that Brinsmead was wrong but presented the New Theology (that perfection of character can only be attained at Christ’s Second Coming). The meeting ended in chaos. The supporters of Bob Brinsmead made capital of it. Colin spoke to Pastor Basham afterwards. He was shocked by Pastor Kingston’s presentation. He told Colin they had not dialogued before the meeting, which was a very great mistake. This meeting showed the great divide amongst the pastors within the Seventh-day Adventist Church in Australia, even at that time.

In 1965, Colin became the chairman of the education department at Avondale College. For several years he had no contact with Brinsmead except through his Gems of Truth/Present Truth magazine, of which Bob was the editor. In November 1969, not long before Colin left Australia to become the academic dean at West Indies College in Jamaica, there was a knock on his front door. When he opened it, there was a man whom he knew a little, who was a colporteur and a staunch follower of Brinsmead’s theology. Colin invited him in. The colporteur said that he had a friend in his car, and asked Colin if he could welcome him also. He declared that it was Bob Brinsmead. Colin replied, “Of course, bring him in!”

Brinsmead told Colin that he had been rejected by the Seventh-day Adventist Church. Having spent the previous ten years in preaching his message to the church, he was to journey to Brisbane to bring his message to the evangelicals there. In early 1970, Bob met Dr Geoffrey Paxton, an Anglican minister of great talent, who was then Principal of Queensland Bible Institute (an evangelical theological college) in Brisbane. They became close friends. Geoffrey Paxton introduced Bob to the writings of the Reformers, which ultimately led Brinsmead to reject the Spirit of Prophecy and completely abandon the Seventh-day Adventist faith.

In August 1973, after spending 3½ years in Jamaica, Colin returned to Australia. He had learned that Brinsmead was to have a meeting in Melbourne, the city where his parents lived and with whom he and his wife were staying. Geoffrey Paxton was also to speak at this gathering. Colin agreed to attend the meeting and ascertain what Bob was teaching.

The first speaker was Paxton. He gave a very eloquent but New Theology-based presentation as would be expected from an evangelical. When Bob Brinsmead spoke, Colin could not believe how far he had digressed from the truth of the Seventh-day Adventist message. After the meeting, Colin spoke with Brinsmead. Bob told him he had not changed his beliefs, but that he had just developed his message. He urged Colin to give him time the next Sabbath morning whereby he could visit Colin at his parents’ home, to which Colin agreed. Although Colin had hoped to attend Sabbath School, he stayed to listen to Bob and his loyal assistant for the state of Victoria, Ray Martin. There was no doubt that Robert Brinsmead was greatly in league with the theology of Dr Desmond Ford by this time.

Twice in the late 1990’s, Colin had visited Bob on
his magnificent farm in northern New South Wales. It is such a fascinating farm that hundreds of visitors would arrive on tourist buses to see this unique property. Colin noticed that Bob had beef and ham sandwiches for sale in his little kiosk. Earlier this year, upon Elvis’ visit to Brinsmead’s “Tropical Fruit World” (which is acclaimed to be Australia’s largest plantation orchard farm, growing over 500 varieties of tropical fruit from around the world), he saw alcohol offered for sale, as well as coffee. How sad!

The second time Colin visited Brinsmead, he asked him, “Do you still remember those messages you used to preach many years ago on the book of Romans?” By this time Bob was at least an agnostic, if not an atheist, and definitely a globalist. He was a member of the local shire council, the governing body of that area (equivalent to a U.S. county administration body). Pointing to his forehead, Bob responded, “Yes, it is all up here, in the computer.” Colin’s question followed, “But, Bob, do you turn the computer on any more?” There was silence. It is feared that this man, tragically, is lost for eternity. How important it is that we stand true by the plain words of Holy Scripture so that we do not fall into the deceptive snares of Satan!

In 1978, whilst Colin was president of Columbia Union College, Geoffrey Paxton came to Washington, D. C., to dialogue with three Seventh-day Adventist theologians in a public meeting. The place was packed. Paxton was brilliant; the theologians were pathetic -- one was an associate editor of the Adventist Review. Their theology was so confused, many attendees left praising Paxton. On the following morning, Paxton was to convene a meeting in a hall close to Columbia Union College. Colin heard about this arrangement early that same morning but could not attend because of another appointment. Russell was there so Colin asked him to go with Dr Norman Johnson, the head of the religion department at Columbia Union College. Quite a number of students and a few faculty members from the College were in attendance. Paxton triumphed at his success against the Adventist theologians the day before. In the end, Russell stood up and said, “Geoffrey, there are farmers in Australia, and you know it, who could have far better answered your errors than those theologians.” It was not an exaggeration! Paxton had made his impact in the Washington, D. C. area.

Geoffrey Paxton’s tour of America in April 1978 included talks at Southern Missionary College (now Southern Adventist University) in Tennessee, Andrews University, and Loma Linda University Church. Following Paxton’s participation at a panel discussion in Loma Linda, a prominent Seventh-day Adventist surgeon from Loma Linda University Hospital remarked that Paxton’s ideas needed wider exposure and that he ought to have been hired as part of the faculty at the University. As Russell rightly exclaimed:

“There are those today who would like to see men such as this, who defy the Ten Commandments and the right of those who wish to keep them, placed in a position where they can mould the minds of our young men and women. Where are we headed when such things occur?” The Bangkok Tapes, March 17, 1979

Colin has never seen Paxton again after 1978. Interestingly, Paxton was dismissed from his position at Queensland Bible Institute for his association with Adventism or, as Desmond Ford put it:

“For his refusal to lay aside his interest in the Adventist ‘cult’” Spectrum, July 1978

How we sorrow for Desmond Ford and Robert Brinsmead! Both men could have been mighty, powerful servants of God to convince souls to accept the genuine truth of righteousness by faith. But in the end, they were beguiled by the false message of the evangelical gospel. Interestingly, both men claim Dr Edward Heppenstall as a major influence in their understanding of the New Theology. All three men were the architects of this non-Biblical gospel to flood our colleges, universities, and seminaries. These institutions have educated the pastors, evangelists, Bible teachers, and leaders of our Church to the destruction of so many members of the Seventh-day Adventist Church.

We entreat all Seventh-day Adventists to study every day the precious truths of the everlasting gospel as enshrined in the Bible and the Spirit of Prophecy. Seek to share this precious gospel with your church members, your ministers and elders, and those not of our faith. You may lead some to salvation and also reinforce your own confidence in God’s saving faith and His enabling grace to keep you from falling and to present you faultless before the presence of His glory.

**The Gathering Storm & The Storm Bursts**

An excellent reference book on the theological controversies that shook the Seventh-day Adventist Church in Australia from the early 1960’s through to the early 1980’s. This book is essential in understanding the causes for the doctrinal changes that have been advocated within the denomination for over fifty years. Available from Remnant Ministries for A$25 + postage.
Dr Kenneth Samples, a former staff researcher at Christian Research Institute [founded by the late Walter Martin], is considered to be an expert on Seventh-day Adventism within evangelical circles in America. He was one of two non-Adventists who were invited to present a paper at the Questions on Doctrine 50th Anniversary Conference, held at Andrews University, in October 2007. In an article he wrote for the world's largest evangelical magazine, Christianity Today, February 5, 1990, entitled, "The Recent Truth About Seventh-day Adventists," Dr Samples highlighted the critical areas where deep divisions have existed for several decades between "Evangelical Adventism" and "Traditional Adventism":

"There is much debate in that denomination's circles concerning the meaning of such doctrines as atonement, sin, Christ's nature, authority, and especially the meaning of righteousness by faith...."

Dr Samples referred to the existence of "Evangelical Adventism" as having arisen from the publication of Questions on Doctrine in 1957. In recent years, several official publications of the church have conceded that another theological stream began to flow side by side with our fundamental beliefs following the appearance of this book. A critical shift in the understanding of our doctrines on salvation, the atonement, and the incarnation of Christ, along with our assessment of the inspiration of the Spirit of Prophecy, defines the division that exists between "Evangelical Adventism" and "Traditional Adventism":

"...Traditional Adventism has classified Evangelical Adventism as a 'new theology,' which destroys Adventism's true identity."

In 1904, when the church was buffeted with a theological crisis that threatened to tear the denomination apart, Ellen White was shown the urgent necessity of meeting the emergency. One night she had a vision where she saw a shipping vessel upon icy waters in dense fog. A lookout cried, "Iceberg just ahead!" An authoritative voice exclaimed in response, "Meet it!" Sister White immediately understood the meaning of that vision. She arose that same night at 1:00am to write out instruction "regarding the errors that were coming in among us" which she said, "...in the providence of God...must be met" (Special Testimonies, Series B, number 2, pp. 56, 55).

The teachings of Evangelical Adventism, having been embraced by thousands of our pastors, elders, evangelists, theologians, administrators, church leaders and lay members over the last five decades, has engendered a crisis within the denomination that is destroying the fabric of truth, fragmenting it into disjointed pieces that are forced to blend with the cloth of error. Consequently, our people around the world are bitterly divided in their understanding of the basic principles of salvation, as well as that of our distinctive doctrines. A lack of confidence in the fundamental pillars of our faith has created an atmosphere of compromise in which...
“...the worst thing about all of us is sin and open apostasy are fostered and the clear-cut straight testimony of God’s truth is continuously suppressed and rejected.

As Ellen White addressed the Alpha of Apostasy by pointing our people back to the truths that had made us what we are — Seventh-day Adventists, so should our people today, in the Omega of Apostasy, be continually reminded of the biblical principles of our faith that are to forever define us as those “that keep the commandments of God and have the faith of Jesus.”

The balance of this article will address some of the errors of Evangelical Adventism (or the New Theology) by briefly documenting what is taught within its framework of beliefs and comparing it with Holy Scripture and the Spirit of Prophecy. The reader is encouraged to do their own personal study on the five points that will be canvassed. To ascertain the true meaning of righteousness by faith is critically important, for it determines the type of gospel we shall believe and influence our understanding on virtually every other truth in the Bible (eg: the atonement and the heavenly sanctuary). Furthermore what we believe will influence how we live, which in turn will determine our eternal destiny.

In documenting the statements made by men of influence who have espoused the errors of evangelical Protestantism, there is no motive whatsoever to launch a vendetta against them. The documentation is produced on the principle as expressed in this statement from the pen of Inspiration: “False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavouring to put upon falsehood the stamp of truth.” Testimonies to Ministers and Gospel Workers, p. 55

1). What is sin?

“A clear understanding of what constitutes sin is needed.” Selected Messages, volume 1, p. 234

“Those who have permitted their minds to become clouded in regard to what constitutes sin are fearfully deceived.” Testimonies for the Church, volume 9, p. 267

Evangelical Adventism:

Edward Heppenstall: “[sin is] man’s state of mind and heart, man’s bias towards sin, sin as an indwelling tendency.” Signs of the Times, December 1963 (American edition)

Desmond Ford: “...the worst thing about all of us is not some wrong thing we have done but the wrong thing we are --- sin is our nature rather than merely our acts.” Answers on the Way, p. 81. Pacific Press Publishing Association, 1977

Kenneth Cox: “We were born sinners.” Countdown -- Dimensions of Prophecy Video Series: How to Live a Victorious Christian Life. Crusade given in Waco, Texas, 1983

John Carter: “Unfortunately, we were born with original sin.” The Carter Report Video Series: Justification by Faith. Filmed at the Adventist Media Centre, Sydney, Australia, 1983

Herb Kersten (seen on 3ABN): “...we are sinners right up to our death, not by virtue of what we do, but by what we are.” www.hkea.org.au: Convicted or Converted? (2010)

Historic Adventism:

Holy Scripture: “Sin is the transgression of the law.” 1. John 3: 4

Spirit of Prophecy: “If we have not the faith that works by love, and purifies the soul from every stain of sin, then we have a spurious faith. Christ is not the minister of sin. And what is sin? The only definition given in God's word is, ‘Sin is the transgression of the law.’” Signs of the Times, November 24, 1887

“In order to let Jesus into our hearts, we must stop sinning. The only definition for sin that we have in the Bible is that it is the transgression of the law.” Signs of the Times, March 3, 1890

It was Augustine who developed the doctrine of original sin — the concept that human beings are born sinners because they inherit a fallen nature. The crux of this theological premise is that we sin because we are sinners by nature. However, biblical Adventism advocates that we are sinners because we sin by choice: its axiom is that sin is the transgression of the law of God. This question is the fulcrum in gaining a proper understanding of every other aspect of the plan of salvation (righteousness by faith) — it all hinges upon a correct recognition of what constitutes sin and sinners!

2): Did Jesus Assume Fallen Nature at His Incarnation?

Evangelical Adventism:

Desmond Ford: “For Christ to be the second or last Adam, He, the Divine One, must possess a sinless human nature.” The Relationship between the Incarnation and Righteousness by Faith, p. 8 (1976)

“The substance of Mary was moulded into a perfect nature for our Lord....” Ibid, p. 10


John Carter: “Scripture teaches that His human nature, unlike ours, was sinless....Christ did not have...
this sinful nature….Christ…did not participate in our sinful nature.” Sermon Notes, pp. 7, 8, 11 (1984)

Will Eva: “It is clear that Jesus was born and came to this earth under entirely unique circumstances, different from ours, and therefore received a one-of-a-kind nature….His nature is and was completely sinless.” Ministry, August 2003, p. 4

Roman Catholic:

“God the Son, by assuming this perfect human nature, which He took from the Blessed Virgin, was born in the flesh.” Catholic Belief, p. 208. Joseph Faa Di Bruno. Benziger Brothers, New York, 1884

Historic Adventism:

Holy Scripture: “Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh…..” Romans 1: 3

“….God sending His own Son in the likeness of sinful flesh…..” Romans 8: 3

“For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.” Hebrews 2: 16

Spirit of Prophecy: “He took upon His sinless nature our sinful nature, that He might know how to succour those that are tempted.” Medical Ministry, p. 181

“The Son of God humbled Himself and took man’s nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness.” Review and Herald, July 28, 1874

“Letters have been coming to me, affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations. If He did not have man’s nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man had been.” Review and Herald, February 18, 1890

3): Justification: is it only to declare righteous or also to make righteous?

Evangelical Adventism:

Robert Brinsmead: “The Reformers showed that justification is being declared righteous, not being made righteous.” Righteousness by Faith, p. 109 Verdict Publications, California, 1980

“Justification is nothing more, nothing less than the declaration of God that man is righteous in spite of his continuing state of sinfulness.” Present Truth, July/August 1972, p. 7


Spirit of Prophecy: “He took upon His sinless nature our sinful nature, that He might know how to succour those that are tempted.” Medical Ministry, p. 181

Historic Adventism:

Holy Scripture: “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.” Titus 3: 5 - 7

Spirit of Prophecy: “God’s forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart.” Thoughts from the Mount of Blessing, p. 114

“Having made us righteous through the imputed righteousness of Christ [justification], God pronounces us just, and treats us as just.” Selected Messages, volume 1, p. 394

By quoting Martin Luther and Philip Melancthon, it is seen that not all the Protestant Reformers limited their understanding of justification to only a declaration of righteousness. Their belief in the forgiving power of God went deeper to include a transformation of heart. After all, God does not declare something that He does not also accomplish.

4): Is Sanctification a part of the Everlasting Gospel – an integral part of Righteousness by Faith?
Evangelical Adventism:

Desmond Ford: “Justification and not sanctification is shown to be the substance of righteousness by faith.” The Scope and Limits of the Pauline Expression, ‘Righteousness by Faith,’ p. 8 (1976)


Robert Brinsmead: “The satanic error is to turn sanctification into the gospel.” Present Truth, May 1976, p.13

Herb Kersten: “Sanctification is Christ’s work in us. Justification is Christ’s work for us. Sanctification is righteousness imparted, inside us but not perfect. Justification is righteousness imputed, outside us and 100% perfect. Justification saves us. Sanctification as the fruit of justification saves others when they see in us the outward fruit of salvation in the life we lead.” www.hkea.org: Beliefs — Sanctification and Justification (2011)

Jack Seguira: “The first phase of salvation is often described as the imputed righteousness of Christ [justification], and is what qualifies the believers for heaven now and in the judgment. The second phase of salvation is described as the imparted righteousness of Christ [sanctification]. It does not contribute one iota toward our qualification for heaven, but witnesses or demonstrates what is already true of us in Christ.” Dynamics of the Everlasting Gospel, p. 13

Clifford Goldstein: “But no matter how righteous we become by what God does in us, our salvation still comes only from what God has done outside us, in the life and death of Jesus.” Adventist Review, November 22, 2001

Historic Adventism:

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

“...God hath 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 Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.” 1. Peter 1: 2

“And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.” 1. Thessalonians 5: 23, 24

“And such were some of you [fornicators, adulterers, etc]: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God.” 1. Corinthians 6: 11

“For this is the will of God, even your sanctification... For God hath not called us unto uncleanness, but unto holiness.” 1. Thessalonians 4: 3, 7

Spirit of Prophecy: “True sanctification is nothing more or less than to love God with all the heart, to walk in His commandments and ordinances blameless. Sanctification is not an emotion, but a heaven-born principle that brings all the passions and desires under the control of the Spirit; and this work is done through our Lord and Saviour.” Signs of the Times, May 19, 1890

“Entire conformity to the will of our Father which is in heaven is alone sanctification, and the will of God is expressed in His holy law. The keeping of all the commandments of God is sanctification. Proving yourselves obedient children to God’s word is sanctification.” Review and Herald, March 25, 1902

“Obedience by faith is righteousness by faith.” Manuscript 43, 1907 (Quoted in ‘The False Versus The True Adventism’ – A Reply, p. 12 Scott Findlay & David Kadareanu, 1984)

“Only those who are sanctified through the truth will be accepted as heirs of eternal life...Bible sanctification is implicit obedience to the requirements of God. Christ did not die to save anyone in the pollution of sin. He came to ‘save His people from their sins,’ that ‘the righteousness of the law might be fulfilled’ in His followers.” Signs of the Times, February 10, 1888

“The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven.” Review and Herald, June 4, 1895

5): Is it possible to overcome all sin and attain to perfection of Christian character?

Evangelical Adventism:

Desmond Ford: “Human sinlessness in this life is a chimera [an illusion].” Signs of the Times, February 1978 (Australasian edition)

“To him [Desmond Ford], the humanity of Jesus was merely a revelation of what Adam could have been. It was not a revelation of what we may be in this life.” Gems of Truth, May 10, 1967, pp. 2, 3. Published by Robert Brinsmead.

Robert Brinsmead: “No one but the infinite Son of the infinite God could render an obedience equal to the law....We repeat: Christ did not come to give us power to stay under the law and meet its demands. Never!” Present Truth, October 23, 1971, pp. 32 - 38


“...every true Christian will keep God’s commandments, but none keep them perfectly.” Signs of the Times, February 1984 (Australasian edition)

Herb Kersten: “You can’t keep the Commandments perfectly but you can plot your life’s course by them.”

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Historic Adventism:

Holy Scripture: “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48

“Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ.” Hebrews 13:21

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who for that blessed hope, we look forward to when Jesus returns (glorification) is both 100% perfect and inside you.” www.hkea.org.au: Faith That Works (2010)

Robert Folkenberg (former General Conference president): “Finally I discovered that our assurance of salvation is based on God’s grace by faith, not on our behaviour or character development. Each sin we may commit does not turn off salvation in our lives.” We Still Believe, p. 40. Pacific Press Publishing Association, 1994

“Conversion doesn’t mean you’ll become a perfect law keeper either. The righteousness you receive at conversion (justification) is 100% perfect but not inside you. The righteousness you receive as you progressively align with God’s will (sanctification) is inside you not 100% perfect. The righteousness you receive when Jesus returns (glorification) is both 100% perfect and inside you.” www.hkea.org.au: Faith That Works (2010)

“Everyone who by faith obeys God’s commandments will reach the condition of sinlessness in which Adam lived before His transgression.” Signs of the Times, July 23, 1902

“Christ’s life is a revelation of what fallen human beings may become through union and fellowship with the divine nature….The life of Christ has shown what humanity can do by being partakers of the divine nature.” Faith I Live By, p. 219

“ exact obedience is required and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth.” The Southern Watchman, December 5, 1899

The contrast of positions between evangelical and biblical Adventism can be clearly seen by statements made by two General Conference presidents within the last fifteen years:

Robert Folkenberg: “I consider myself a true evangelical Adventist. I hope you do, too….I wish everyone in the church was an evangelical Adventist, because inherent in the word ‘Adventist’ should be the concept of ‘evangelical.’” Adventist Review, April 1997

“Whatever changes God brings about in us, our salvation must always be based upon what He has done for us [justification alone].” Ibid

Ted Wilson: “It is only Christ’s all-encompassing righteousness of justification and sanctification that will save you, change you, and nurture you into a true disciple of Christ. It is something that Jesus does both for you and in you.” Adventist News Network, April 9, 2011.

In light of the irreconcilable differences that exist between the two theological streams, it is imperative that our understanding of righteousness by faith be attained, not by the acceptance of men’s opinions of truth, but by studying the totality of the evidence as found in the Word of God and the Spirit of Prophecy. Only then will the weight of evidence make it abundantly clear as to which gospel is the genuine article — the one sent by God to “save His people from their sins” (Matthew 1:21).

However, our understanding of righteousness by faith would be incomplete if it only rested on a theoretical knowledge. May we seek for an experience with Christ that shall bring the great tenets of salvation into practicality, transforming us to reflect His unblemished character. To this end, may God help each reader attain to this goal in their lives!
Last October, Her Majesty Queen Elizabeth II (seen here during her Royal Tour of Australia in 1970) concluded another visit to Australia — her 16th since she inherited the throne in February 1952. She opened the 40th Commonwealth Heads of Government Meeting in Perth, the capital city of the state of Western Australia. This meeting involved the heads of government from 54 countries that constitute the British Commonwealth — formerly known as the British Empire. Australia had hosted this event only twice before — Melbourne in 1981 and Coolum, Sunshine Coast in 2002.

Most of the member countries within the Commonwealth are republics. Only 15 nations still acknowledge Queen Elizabeth II as head of state — including Australia, New Zealand, Papua New Guinea, Solomon Islands, Jamaica, the United Kingdom, and Canada. They are classified as constitutional monarchies. It was to the prime ministers of these 15 nations that British Prime Minister David Cameron recently wrote a letter, seeking their approval to implement a change in the rules of succession to the British crown, which cannot be passed by the British parliament without their consent, according to the Statue of Westminster 1931.

The rules are embodied in a law that was enacted in 1701, known as the Act of Settlement. One of the rules stipulated that the eldest male child would inherit the throne upon the death of the monarch, regardless if he had any sisters that were older than him. The change that will be made to the Act will now dictate that the eldest child, whether male or female, shall wear the crown upon the death of the king or queen. Such a change is considered by many to be long overdue, to reflect the modern status of gender equality in the Western world.

However, the real purpose and substance of the Act (which has engendered much controversy in recent years) is to prevent a Roman Catholic from becoming king or queen. As head of the Church of England, the British monarch is required by law to adhere to the Protestant faith, renouncing any allegiance to Roman Catholicism. The Act prohibits the monarch from marrying a Roman Catholic, and also bars the heirs to the throne from embracing Catholicism and marrying a Catholic spouse.

In the countries that still recognize Queen Elizabeth II as head of state, many political commentators have declared the Act to be an antiquated instrument of religious discrimination that ought to be amended or repealed. In a time of intense ecumenical dialogue between evangelicals and Roman Catholics and other religious faiths, the Act of Settlement appears to them to be a relic of intolerance and bigotry from the Dark Ages.

Such assessments of the 310-year-old Act are usually made without due consideration of the centuries-old struggle for the control of England by the Church of Rome. Previous monarchs have hinted at this struggle in their reaffirmations to uphold the Protestant Reformed religion, which they swore to do in their coronation oath:

Queen Victoria (reigned 1837—1901): “The Queen feels, more strongly than words can express, the duty which is imposed upon her and her family, to maintain the true and real principles and spirit of the Protestant religion; for her family was brought over and placed on the throne of these realms solely to maintain it; and the Queen will not stand the attempts...to bring the Church of England as near the Church of Rome as they possibly can.” Letters of Queen Victoria, series 2, volume 2, p. 370

King George III (reigned 1760—1820): “Where is the power on Earth to absolve me from the observance of every sentence of that oath, particularly the one requiring me to maintain the Protestant Reformed Religion? No, no, I had rather beg my bread from door to door throughout Europe, than consent to any such measure. I can give up my crown and retire from power. I can quit my palace and live in a cottage. I can lay my head on a block and lose my life, but I cannot break my oath.” New World Encyclopaedia website: King George III

When Pope Benedict XVI became the first pontiff to make a state visit to the United Kingdom in September 2010, a newspaper reporter remarked upon the significance of this historic event in light of England’s Protestant heritage:
“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 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.” “Pope’s Visit: Moral Absolutes and Crumbling Power.” Andrew Brown. The Guardian, September 17, 2010

The statement is an admission of the waning influence of Protestantism to an almost insignificant force within British society today. This is in fulfilment of an astonishing prediction made by the Roman Catholic Church over 100 years ago, which was expressive of its resoluteness to regain its lost ascendancy over Protestantism within the British Isles and in America:

“It seems to [us] that the main support of Protestantism comes from the U.S.A. and England….If we put an end to this effort in the U.S.A. and England, by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the world to the true faith….A vigorous effort in the United States at this time, will reduce the opposition to an insignificant condition….In the course of another century, the [Protestant] sects will be a study for the historian and antiquarian, along with the Arian.” The Missionary, May 1910. Washington D.C.

A little-known provision was also inserted into the Act of Settlement to prevent any degree of intimacy developing between the regal and papal powers:

“…every person that shall hold communion with the See or Church of Rome shall be excluded and forever incapable to possess the crown and government [of Great Britain].”

On October 17, 1980, Queen Elizabeth II became the first British monarch to make a state visit to the Vatican when she met with Pope John Paul II. Interestingly, this was not the first time she had an audience with the Roman pontiff. Whilst she was still a princess, she went to the Vatican to meet with Pope Pius XII. Eleven years after her accession to the throne, during her state visit to Italy in February 1963, Queen Elizabeth II engaged in a personal dialogue with Pope John XXIII.

This provision within the Act was further breached in May—June 1982 when Pope John Paul II became the first reigning pontiff to visit Great Britain on his pastoral tour and to step inside Buckingham Palace itself — the home of the Queen of England. Their friendship was confirmed with another significant encounter when they met again in the Vatican, twenty years later to the very day when that iconic photograph was taken in 1980. By the time Benedict XVI conducted a state visit to the United Kingdom last year, it was clearly evident that a “communion” was fostered which changed the perception of the British crown towards the Holy See.

Notwithstanding the overtures made towards Rome on the part of Buckingham Palace, articles continue to be published in newspapers within the Commonwealth calling for the removal of the Queen’s titles and authority, as this example shows:

“The Queen should be stripped of her title as Supreme Governor of the Church of England…in what would be one of the most radical changes since Henry VIII became head of the church in England….Such a change would overturn one of the most controversial aspects of the monarchy, that a Catholic cannot accede to the throne.” The Press, June 16, 2001.

Christchurch, New Zealand

Amazingly, the eldest son of the Queen, Prince Charles — who is next in line to the throne — had stated in an interview that he would abolish the monarch’s role as head of the Church of England when he became king (The Press, June 27, 1994). Furthermore, he suggested that Catholics should be allowed to sit on the royal throne (The Press, October 25, 2000). The ecumenically-minded prince, who embraces new age concepts and environmental causes, does not regard the protection of Protestantism as a duty he ought to fulfil, as evidenced by postponing the date of his marriage to his second wife, Camilla Parker-Bowles, to attend the funeral of Pope John Paul II in April 2005.

An editorial in an Australian newspaper, The Age, offered these comments relating to this unprecedented arrangement made by the Prince of Wales:

“[The act of postponing his wedding] at once spoke volumes for the ecumenism of the pope [John Paul II] while posing questions about the faltering importance
of Protestantism and the monarch…..

“The remarriage of the Prince of Wales, which might in other circumstances have been an occasion of great joy, had almost an air of decay about it….The general indifference of Britons, let alone Australians, to the event suggests a community increasingly tired of a dysfunctional family whose values they no longer share, let alone look up to.

“The diverse lives of Pope John Paul II and the British royal family offer a commentary of their own on the contemporary world.” The Age, April 10, 2005. Melbourne, Australia

Clergymen within the Church of England are apprehensive about Prince Charles occupying the throne upon the death of his mother (she is now 85). Popular sentiment towards his eldest son, Prince William, in contrast to his own unpopularity, is so great that many contend that Prince Charles should step aside in favour of his son becoming king. More importantly though, these same clergymen fear for the future of the state church and the throne of England should the Act of Settlement be significantly changed or repealed. They are afraid that both institutions could be severely diminished, if not destroyed in the process. Such fears highlight the dwindling power of the British monarchy in contrast to the increasing might of the Roman papacy. Sister White had spoken of “Romanism in the Old World,” which includes England. Great Britain’s formal acceptance into the European Union in January 1973 has affected the foundations of British society. The country’s Protestant heritage is rapidly fading from the consciousness of the people. Catholic principles from the European Union now influence the British government and English society. England as a nation is no longer Protestant!

Momentum to Change Australia’s Marriage Act 1961
By Elvis Placer

On September 21, 2011, the Tasmanian Parliament became the first legislative body in Australia to pass a motion supporting the legalization of gay marriage. Introduced by the Greens, with the support of the state Labor government, the motion called upon the Australian Government to alter the Marriage Act 1961 to allow gays to marry each other. (The Australian Government is presently headed by the Australian Labor Party with the support of three independents and a member of the Greens).

Due to pressure from the Greens and many Labor Party members, the Australian Labor Party will debate this issue at its next biennial national conference in Sydney this December. It is possible that a vote will be taken to amend the party’s platform in redefining marriage to include homosexual unions. If that was to succeed, the change can then be brought to the national parliament in Canberra to amend the Marriage Act 1961. Another portentous sign of the last days!

Jesuit Attack on Ellen G. White Books in China
By David Kang

This report from Pastor David Kang is extracted from a video clip that can be seen in its totality (31 minutes) on YouTube.

See: www.youtube.com/watch?v=ja97AG85qW4

Adventists couldn't get the legal ISBN number to publish the books of Ellen White in China. It seems they got it in Hong Kong and published The Great Controversy Series over there.

In China, the Jesuits got the legal ISBN number and published Ellen G. White's books and distributed them! Sounds good? Think again! The books looked exactly like the ones Adventists had published in Hong Kong --- the same covers with Ellen G. White's name --- but inside there were changes!

Sunday is called God's Sabbath; but the most startling changes were in the accounts on the Reformation. Martin Luther apparently fell in love and, since the priests couldn't marry, he revolted against the church and started the reformation! And instead of calling the Jesuits “the most cruel, unscrupulous, and powerful of all the champions of popery” (The Great Controversy, p. 234), [the revised book] portrays them as wonderful evangelists that were far more effective than the reformers!

Information published in Laity News (Australia), July 11, 2011
Final instalment of my report on the mission to the Philippines, June 2011

Books

Following the conclusion of all my speaking engagements in the Philippines, an indelible impression came upon my mind that I needed to send more reading material to the people I had met. Many of them are desirous to know more about the truth but are not in a position to purchase books due to their meager incomes. Furthermore, some of them would be able to distribute that material to their friends and neighbours in their witnessing for Christ.

Shortly after my return to Australia, arrangements were made for another shipment of books to be despatched to the Philippines towards the end of this year. The Bayswater Seventh-day Advent Fellowship (which meets every Sabbath in Box Hill, Melbourne, Australia) is donating 5000 Australian dollars towards this project. This is in addition to several personal donations I have received in recent weeks, totalling A$2300, that will help finance this venture.

The books will include bulk quantities of paperback Spirit of Prophecy titles, purchased at inexpensive prices from Leaves of Autumn Books (Post Office Box 85, Woori Yallock, Victoria 3139 Australia), and many copies of various books authored by the Standish brethren from Remnant Ministries and Hartland Publications.

Part of the funds received will also go towards the procurement of many copies of the King James Version in the Visayan dialect, available only in hardback. Every copy will cost about 400 pesos (nearly A$10). A cheaper paperback copy of the Scriptures in the same dialect could have been considered but it is not the Authorized Version. Comparisons between this version and the King James Version reveal considerable differences in some of the texts, with the former offering some different meanings to that rendered in the latter. Thus the choice was made to purchase the more expensive but trustworthy Authorized Version.

Music

As in every part of the world, the Seventh-day Adventist Church in the Philippines is not without its challenges. The influence of the West is very strong in that country that was once a colony of the United States. Television shows, movies, music, fashion, computer games, and internet websites, promoting all the excesses and vices of the West, are affecting many of our people in the Philippines, especially the youth, to a larger extent than ever before. The conservative nature of the Adventist Church in the Philippines is gradually being transformed by church members who are accommodating these worldly influences into their own homes.

Although I have noticed this trend during my previous four visits to the Philippines (dating back to November 2000), I was surprised to see this more visibly on my recent trip. In particular, I was dismayed by the music I heard at times when some people offered their special items. In one particular church I attended, a singing group rendered a number of items which would be described as "celebration music" by concerned Adventists in Australia and America. Songs marked at times with high-pitched voices, ear-throbbing loudness, cascading sounds from electrical musical instruments (played on CD) and heavy syncopation were performed on the holy Sabbath day. Upon hearing the first strains of this music, I was forcibly reminded of this statement that came into my possession years ago:

"We feel, however, that we must sound a note of warning. A trend seems to be developing in some places that not merely obscures but destroys the line that separates the sacred from the profane. This trend prevails not merely in the music itself but in the way it is presented. The situation would be serious enough if only the beat of the music were considered.

"But when the platforms of Seventh-day Adventist churches are treated as secular stages, when singers sway in unison with the music like dancers in a chorus line or performers in a night club, the situation becomes alarming. Were the Master to enter His house as He did anciently, it is altogether likely that He would command with authority, 'Take these things hence.'

"Will the Laodicean church, through its lukewarm, self-satisfied attitude, be oblivious to the perils it faces? Will it permit worldly customs, standards, and values

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to alter gradually and imperceptibly its distinctive nature? Will the music of the world become the music of the church?

“The answer rests with those charged with leading the church in these solemn times, and with all who ‘sigh and that cry for all the abominations that be done in the midst thereof’ (Ezekiel 9: 4).” Review and Herald, January 20, 1972. Editorial written by Kenneth Wood: “Take These Things Hence!”

What was played that day was so painful for our family that we felt obliged, at different times, to leave our seats and go outside. I felt deeply impressed that I needed to prepare a power-point slide presentation to alert our people to the spiritual harm that is inflicted by secular and “Christian” rock music. It may seem ironic to some readers that I would react this way when I was named after Elvis Presley, who popularized rock ‘n’ roll into a worldwide phenomenon. In christening me as Elvis, it reflected my parents’ love of his rock music before they were converted to the Adventist faith in 1978. Their record album collection of secular songs was subsequently replaced with a new music collection that fully accorded with the principles of true Christian music.

The following Sabbath I delivered my presentation in which I shared with the congregation some of the statements that were uttered by rock musicians themselves:

David Bowie: “Rock has always been the devil’s music. You can’t tell me that it isn’t….I believe rock and roll is dangerous….I feel we’re only heralding something even darker than ourselves.” The Rolling Stones, February 12, 1976

Little Richard: “My true belief about rock ‘n’ roll is this: I believe this kind of music is demonic…. A lot of the beats in music today are taken from voodoo, from the voodoo drums.” The Life and Times of Little Richard: The Authorized Biography, p. 197. Charles White. Pocket Books, Simon & Schuster, New York, 1985

It may have been a shock for the people to learn that the mixing of the holy with the profane, the sacred with the common, is not only incompatible but also an act of blasphemy against our Creator, who is the embodiment of purity and harmony. Rock music has been described as “the quintessence of vulgarity” (The Triumph of Vulgarity, p. 4. Robert Patterson, 1987). How can such music be morphed into a Christian setting and rendered acceptable to God, even if the lyrics contained some thoughts about Jesus?

Of course, I could not forget the statement from Sister White, which I also read to the church, in which the Lord showed her that such music shall be performed in our religious meetings “just before the close of probation” (Selected Messages, volume 2, p. 36). Recently I have been informed that the presentation I gave on music has made a lasting impression upon that particular church, for which I praise the Lord.

Though this music is not as widespread in the churches in the Philippines as it is in the West, its presence does pop up in some instances. Yet there are pastors and churches who are taking a noble stand against the intrusion of this music into their congregations. I was informed by a chorister from my evangelistic meetings that her pastor of the 2000-member church she attends has banned contemporary “Christian” rock music from being performed there. Again I praise God for this example of standing up for principle.

Conclusion

It was a privilege and a joy for my family and me to have ministered to the people we met during the 2½ months we were in the Philippines. The experience we gained in conducting the evangelistic series in Manticao enriched our lives and Christian commitment. We praise God for the wonderful opportunity to be engaged in such an enterprise. We made lots of new friends, whom we love very dearly. We continue to pray for them, and endeavour to regularly keep in touch with them.

The observations made in this report are in no way a criticism of any individual. It is rather a reflection of the local situation that is seen in virtually every part of the church’s influence around the world. Hopefully it shall serve to remind all of us of the great need for a revival and reformation in our own individual lives, which we are told is “the greatest and the most urgent of all our needs. To seek this should be our first work” (Review and Herald, March 22, 1887). This revival and reformation entails a separation from all worldly customs, sinful attitudes, and ungodly practices of our contemporary society. This is necessary if we want to be acknowledged by God as His sons and daughters (see 2. Corinthians 6: 14 – 18).

We look forward to our next visit to the Philippines, possibly in early 2013. Until then, may our Filipino friends remain true to God by His grace.

Remnant Herald No. 139, Nov/Dec 2011
Remnant Herald Meetings for New Zealand & Australia

Our youth speaker who will accompany Pr. Colin Standish for the Remnant Herald convocations this year in Australian and New Zealand will be Diego Silva. His sincere and fluent messages will prove a blessing to all who hear them.

Diego Silva ministers at Taquara Institute of Health and Education. Located just 40 minutes from the great metropolis of Rio de Janeiro in Brazil, the Institute is nestled in the foothills of the Petropolis Mountains, hidden away in the tropical rain forest.

Taquara Institute is a missionary training school that prepares young men and women to be missionaries. Currently 30 young people from Brazil and Argentina are studying there. Operating since 2007, over 30 graduates are currently working as missionaries in various places.

Diego was born in Brazil but raised in the United States. He graduated from Hartland College with a major in Pastoral Evangelism.

Theme for Entire Series of Meetings: “WINDS OF DOCTRINE”

NEW ZEALAND:

Br. Diego Silva

November 19 Christchurch Ph: (03) 318 2677
November 20 Wellington Ph: (04) 528 0037
November 21 Woodville Ph: (06) 376 7173
November 22 Gisborne Ph: (06) 868 7057
November 23 Ruatahuna Ph: (07) 366 3907
November 25–29 Auckland Ph: (09) 299 1888
November 30 Dargaville Ph: (09) 439 1343

Pr. Colin Standish

November 25–27 Auckland Ph: (09) 299 1888
November 27 Christchurch Ph: (03) 318 2677
November 28 Wellington Ph: (04) 528 0037
November 29 Woodville Ph: (06) 376 7173
November 30 Dargaville Ph: (09) 439 1343

AUSTRALIA:

Pr. Colin Standish and Br. Diego Silva

Brochures will be sent to all our Australian readers, specifying the commencement times and the topics of each presentation.

- December 2–4 Perth
  CYC Camp Cooloongup, 861 Mandurah Road, Baldivis 6171
- December 5, 6 Darwin
  The Salvation Army Darwin Corps & Community Centre, Corner Lee Point Road & Yanyula Drive, Anula 0812
- December 7 Adelaide
  Unley RSL Hall, 29 Arthur Street, Unley 5061
- December 8 Mildura
  Lot 105a Barnet Road, Sunnycliffs 3496
- December 9–11 Melbourne
  Dec. 9 & 11: Highwood Centre, 291 Maroondah Highway, Narbethong 3778
  Dec. 10 (Sabbath): Healesville Senior Citizens Centre, Corner River & Green Streets, Healesville 3777
- December 12, 13: Hobart
  St Anne Anglican Church
  27 Ashbolt Crescent, Lutana 7009
- December 16, 17: Sydney
  West Epping Community Centre, Corner Dent & Downing Streets, West Epping 2121
- December 18: Morisset
  Morisset Multi-Purpose Centre, 143 Dora Street, Morisset 2264

Due to the late start of this year’s camp series, no meetings will be held in Brisbane this year. For more information about the meetings: for Perth, please call (08) 9451 1024; for the rest of Australia, please call Elvis Placer on (03) 5963 7080.

Glad Tidings

Our long-time office clerk, Nikolai Millen, and his wife Ivanka are rejoicing in the birth of their twin grandsons, Seth and Benjamin.

The boys were born to Pr. Samuel Millen and his wife Angela in Kansas, United States of America, on Friday, September 16, 2011.

If our New Zealand readers require further information about venues and meeting times for these convocations, please call Contact Ministries on (09) 299 1888 [international: +64 9 299 1888].