

Popes, Prophecies, and  
the Point of Eschatology

The "Naked Pope"

Notes on a  
Momentous Treaty

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# Adventist *Today*

**WOULD FORMER**  
ADVENTIST CHURCH PLANTER  
**RON GLADDEN**  
EVER RETURN TO THE ADVENTIST  
**CHURCH?**





features

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## Is Getting Into Heaven Easier Than Getting Into the Adventist Church?

By J. David Newman

I like to ask people whether it is easier to get into heaven or into the Adventist Church. When they don't respond, I say, "There is only one condition for entering heaven, but there are 28 conditions for entering the Adventist Church."

When the Philippian jailer asked Paul and Silas how he could be saved, they replied, "Believe in the Lord Jesus, and you will be saved—you and your household" (Acts 16:31, NIV). It was that simple. There was no list of doctrines he and his family had to commit to. He did not have to take extensive Bible studies. All he had to do was to believe, to trust in Jesus, and he was assured of eternal life.

But to enter the Adventist Church, it takes more than just to believe in Jesus. At one time we had to accept 22 doctrines (prior to 1980), then 27 (voted at the 1980 General Conference Session), and now 28 (an additional doctrine was voted at the 2005 General Conference Session).

In the early years of our denomination, we did not require people to sign on to those doctrines, but we did state certain principles for those who wanted to know what Adventists believed. We were very anti-creeds. In 1861 J.N. Loughborough wrote: "The first step of apostasy is to get up a creed, telling us what we shall believe. The second is to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And fifth, to commence persecution against such."<sup>1</sup>

In New Testament times, the early church leaders in Jerusalem agreed on just four behaviors required of the Gentiles to become part of the Judaeo-Christian community (Acts 15:28-29). At the same time, Paul made it clear that entrance to heaven requires just one thing: grace (Eph. 2:8-10).

On the other hand, in some ways it is easier to get into the Adventist Church than to get into heaven. You can say that you accept all 28 doctrines and never be converted. But to get into heaven, you must be sincere in repenting of your past life and trusting

wholly in Jesus for your salvation. God reads the mind and knows our real motives.

When the people in the crowd asked the apostle Peter what they needed to do to be saved, he answered: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit" (Acts 2:38, NIV). Repentance means that you desire a whole new way of life. Jesus told Nicodemus that it meant being born again: "Very truly I tell you, no one can see the kingdom of God unless they are born again" (John 3:3, NIV). Entrance to heaven is a divine act. Entrance into the church is a human act.

Being Adventist does not get you into heaven. Only those who have a living connection with the God of the universe will make it.

Some of the most startling words in the Bible come from the mouth of Jesus: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'" (Matt. 7:21-23, NIV).

And what does it mean to do God's will? Again Jesus answers that question. Some Jews asked him, "What must we do to do the works God requires?" (John 6:28, NIV). Jesus explained what kind of works God requires for entrance to heaven: "The work of God is this: to believe in the one he has sent" (John 6:29, NIV).

You may see yourself as a conservative, evangelical, liberal, or progressive Adventist, but none of those labels is salvific. There is only one way to heaven, and that is to place your complete trust and allegiance in Jesus Christ.

<sup>1</sup>"Doings of the Battle Creek Conference, Oct. 5 & 6, 1861," *Advent Review and Sabbath Herald*, Vol. 18, No. 19, Oct. 8, 1861, p. 148.

Entrance to heaven is a divine act.

Entrance into the church is a human act.



# “WOULD YOU EVER CONSIDER COMING BACK?”

BY RON GLADDEN

IT'S BEEN EIGHT YEARS SINCE I ABANDONED my calling, left the truth, and became the ringleader of apostasy.

I'm being facetious, of course. But those are a few of the exciting labels plastered on my forehead by spirit-led people since I made the decision in 2004 to continue the work of starting churches—although independently. (Someone actually gifted me a T-shirt in the early days of Mission Catalyst that boasts: Ringleader of Apostasy. It's folded up in my drawer next to the one that reads: If you're not living on the edge, you're taking up too much space.)

Those were the days. As soon as the word hit the Adventist grapevine that I was launching a ministry to start non-denominational Sabbath churches, the Mission Catalyst phone lines smoked like Johnny Cash after he shot a man in Reno just to watch him die. All of the callers were beside themselves; half were elated that someone had the guts to do what was long overdue, while the other half predicted God's wrath to descend immediately, gradually, or certainly at the end of the 1,000 years.

It was a difficult decision. I was fully aware that the powers-that-be would not throw their hats in the air in celebration. I knew I would no longer be invited to speak in Singapore, Slovenia, or South Carolina. During every one of my 27 years of ministry employment within the denomination, I fought as hard as Sonny Liston to help people find Jesus and

encourage them to join the church, and it felt strange to be so strongly vilified by some of my former friends.

I have a rich Adventist heritage. My father heard Ellen White speak at the Kansas camp meeting when he was a little boy; he later became a pastor who baptized so many people that they had to build a new church in every city where he served. And now, according to some, I had thrown God under the bus, dishonored my dad, and tossed the baby out with the bathwater.

## My Motive for Leaving

So what was I smoking? Why did I do it? I had one motive: More people in heaven. I decided that the message is too important to hide under a bushel. The denomination had become too parental (healthy denominations are grand-parental), too top-heavy, and far more concerned about control than with reaching normal, decent people like my son-in-law—or my neighbor who had nothing against God, but had no time for a church that nitpicks about whether it's OK to serve beef on the pizza at a church picnic.

My tongue-in-cheek mantra has always been, “If you can't make a difference, at least make a mess.” My ministry hero is Paul. When I read his mantra—“I do all things for the sake of the gospel that I might by all means save some”—something stirs in my spirit. Invitations to speak at camp meetings, frequent articles in *Ministry*, and a conference

healthcare plan are no longer tempting compared with the thrill of helping more people find Jesus. (And yes, I'm convinced that Paul would do the same.)

All of this brings me to a phone call from a good friend (who happens also to be a denominational celebrity). “My perspective is that the Advent movement is much larger than the denomination,” he purported. “I see Mission Catalyst as part of the Advent movement. What's your view? Is that how you see it?”

My answer was easier than a one-piece jigsaw puzzle. “Yes,” I replied. “The movement was building steam for 20 years before the denomination was organized—which means the movement and the denomination are not one and the same. And the movement was all about merging love for Jesus with grace and truth. It's absurd to imagine that only people who work under one particular label are part of God's movement.”

Then my celebrity friend fired the big question. He couldn't resist asking what a hundred friends—and several foes—have wondered out loud: *Would you ever consider coming back to the denomination?*

“No.”

“Would you like to elaborate?”

“Sure.” I shared three reasons.

## Three Reasons Why

First, the denomination has drifted like a

cork in the ocean from the priority of the local church.

There was a time when everyone was clear that God's design to reach a city is a healthy, unselfish, growing church. Local leaders were trusted to make ministry-altering decisions. (Those were the days, my friend. We thought they'd never end.) Not any longer. Today, the local church is viewed as the collection point for a massive transfer of wealth from the place where soul winning actually happens to the "higher" levels of church structure. There is no baptistry or pulpit in denomination offices, yet the local church scrapes by on the crumbs that are left.

Why are pastors paid less than administrators? When our goal is to help young people spiritually, why don't we provide highly skilled and thoroughly trained youth leaders for every church, instead of investing hundreds of thousands of dollars on staffing and maintaining a conference youth camp that affects young people for one week each year? When we want to reach far-from-God people in a city, why don't we pull out all the stops (a little pump organ lingo) to create a healthy, unselfish, growing church that builds bridges and relationships and that shares and lives the truth, instead of bringing in an evangelist to preach to strangers (under the assumption that what people lack most is information)? Because we think institutionally. We underestimate the power and design of the local church.

And then there is the issue of control. For way too many administrators, control is more important than obedience to the Gospel Commission (which, of course, is the real G.C.). Union and division officers shout loudly about souls from constituency-session podiums, but their deeper concern is compliance. Like ghosts at a séance, a simmering paranoia haunts every conversation, committee meeting, and discussion. (How else do you explain why a conference committee is not allowed to meet without a union officer in the room? And union

committees never convene unless a division rep is present? And a General Conference administrator must be part of every division committee meeting?) Of course, many administrators care about the mission, but they are swallowed up by a system that assumes leaders at the "lower" levels cannot be trusted to decide the final destination of the charitable dollar or whom to hire.

Second, the world we live in is increasingly post-denominational. Denominations were formed to provide four services: keep everyone together doctrinally, train pastors, hire and assign pastors, and send missionaries. Each of those can easily be done today by a local church.

If you want to go deep in theology, I recommend the seminary at Andrews. If you want to learn how to create and lead a healthy, unselfish, growing church, you don't abandon the harvest for a couple of years and sit at the feet of people who have never done it. You read books, attend conferences at prevailing churches, and engage in webinars led by people who are doing it even as we speak. You build the plane while you fly it. You lean on a coach who is light years ahead of you. And when it comes to missions, local churches all over the planet are changing entire communities through their Matthew 25 initiatives.

Fewer leaders find value in denominations that don't focus like a laser on resourcing local congregations with the prayer that they achieve their maximum redemptive potential.

Third, God's movement in the world is broader than just one denominational label. Allow me to be frank. (I've been holding back until now, but I can't any longer.) I am disappointed at the attitude of so many Adventists toward other brothers and sisters in Christ. I believe it is somewhere north of absurd to believe that it's safe to learn from Uriah Smith because he was Adventist, but dangerous to read John Ortberg or to invite T.D. Jakes to speak at Oakwood University

because neither is Adventist. Only a mind as narrow as Roy Rogers' tie could jump to such a conclusion.

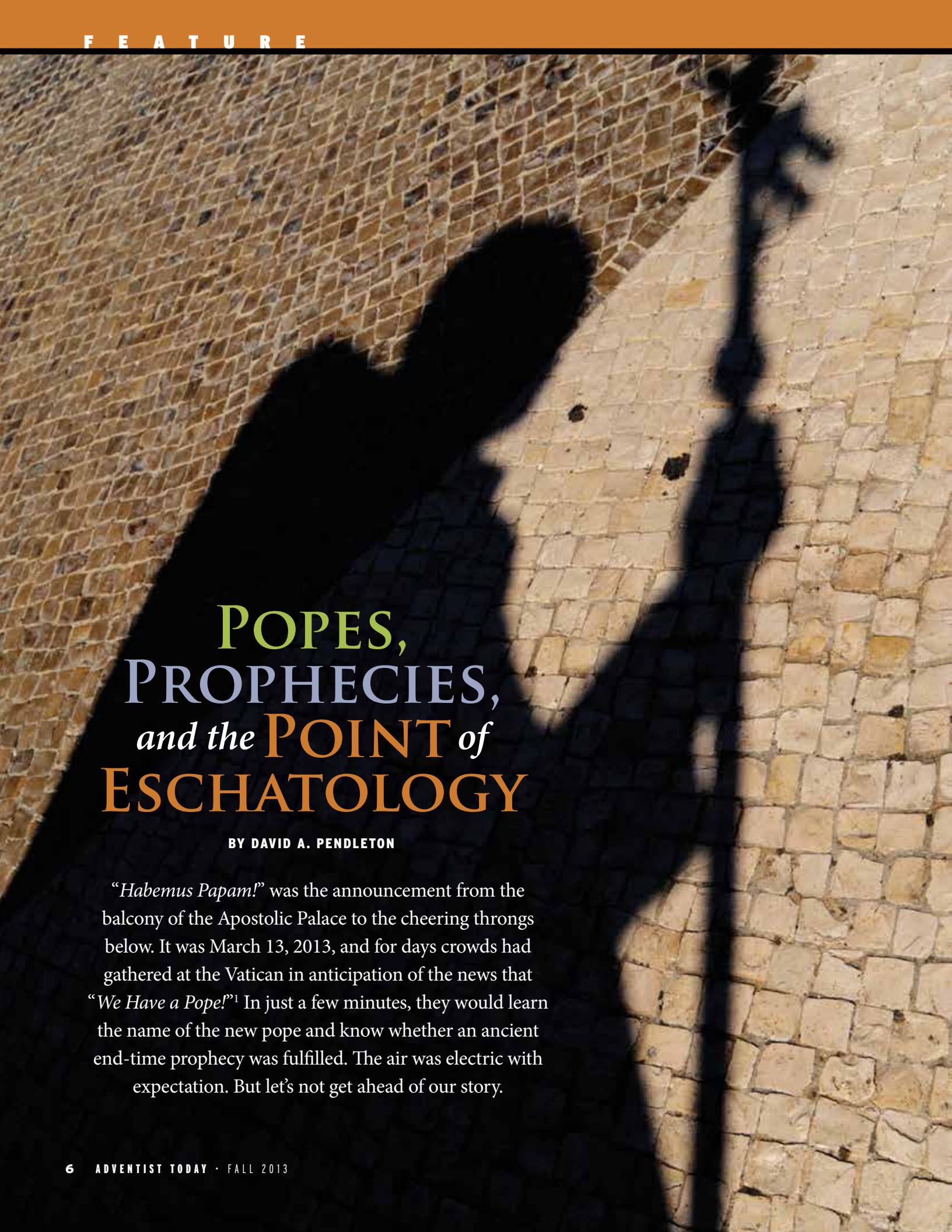
When Jesus is our reason—not just for the season, but for everything we do—and when the good news of Jesus' death, resurrection, and return is paramount, I am proud of the Adventist theological niche. I learned it at my mother's knee, and I am not tempted to sweep it aside. But when God raises up a Christian leader who inspires thousands to follow Jesus, why would we even try to keep him away from the saints? Why are Adventists still arguing over these issues at pastors' meetings and in church publications when all too many of their own churches are a heartbeat away from a coma?

### No More Label

I love being a Christian first—without a label. It's like a breath of fresh air after a deep-sea scuba dive to be part of the broader church with a capital "C." To respect and pray for and learn humbly and enthusiastically from today's spiritual pioneers, regardless of what tribe they do or do not represent, should be a no-brainer. The freedom of not having to explain a label is wonderful. A huge barrier is gone. And the result is more people in heaven.

So, would I ever consider going back to the denomination? If the highest priority—not just in words, but in structure and in DNA—were to create healthy, unselfish, growing churches that accomplish the Great Commission, I would go back on a high-speed train. But following God's call to serve independently of a parental denomination has resulted in a higher level of joy and more fruit for the kingdom than ever before. "Where the Spirit of the Lord is," the Apostle Paul wrote, "there is freedom" (2 Cor. 3:17, NIV). I am irretrievably addicted. 📌

*Ron Gladden is the founder and directional leader of Mission Catalyst.*



# POPES, PROPHECIES, *and the* POINT *of* ESCHATOLOGY

BY DAVID A. PENDLETON

“*Habemus Papam!*” was the announcement from the balcony of the Apostolic Palace to the cheering throngs below. It was March 13, 2013, and for days crowds had gathered at the Vatican in anticipation of the news that “*We Have a Pope!*”<sup>1</sup> In just a few minutes, they would learn the name of the new pope and know whether an ancient end-time prophecy was fulfilled. The air was electric with expectation. But let’s not get ahead of our story.

It all began on Feb. 10, 2013, an otherwise ordinary day in Rome, when then-Pope Benedict XVI disclosed that due to his “advanced age” and his declining health he would resign from the papacy. Within weeks, he would become the first pope in centuries to voluntarily relinquish the reins of power.

The 85-year-old pontiff gave no reason to doubt his purported motivation, but this didn’t stop the media from wildly speculating about what really prompted the resignation: a terminal illness, “Vatileaks” and the theft of secret papers of the pope, blackmail, feuding factions among the Vatican’s curia, further revelations about priestly misconduct, and panic-stricken prophecies about the popes.

Only time will tell whether there is any truth in these tales of intrigue and paranoia. One is reminded that Henry Kissinger intimated that a paranoid belief was not necessarily false. “Even a paranoid has some real enemies,” he observed, alluding obliquely to his inscrutable former boss, President Richard Nixon.

And just as pervasive and prevalent as the whisperings regarding the pope’s resignation were the musings of those seeking to situate these events in an all-encompassing scheme—to fathom the Grand Narrative and to comprehend the present in the vast sweep of history. In days of rapid change and dislocation, there is comfort in the belief that today was prophetically anticipated.

### “Prophecy of the Popes”

A little-known 12th-century prophecy was, for a time, much discussed in the media. It claimed that the election of the next pope might signal an imminent end of the world. While scholars and students of eschatology (the study of end-time

events) were highly skeptical of the so-called “Prophecy of the Popes,” made by 12-century Irish cleric St. Malachy, there was no end to the conjecture that the next pope had been foretold as the final pope in Earth’s history.

Various personal details concerning the now-former Pope Benedict XVI were cited as proof that his was the next-to-the-last pontificate and that his successor would preside over the last days. Malachy was supposed to have foretold that persecution would increase immediately preceding the end:

“In the extreme persecution of the Holy Roman Church, there will sit ... Peter the Roman, who will pasture his sheep in many tribulations: and when these things are finished, the city of seven hills will be destroyed, and the terrible judge will judge his people. The End.”

The uncertainty of the above text was not helped by the use of the English language’s inherently ambiguous preposition “of.” Was the “extreme persecution” to be *caused* by the Church or *suffered* by the Church? Reference to a leader “who will pasture his sheep in many tribulations” suggests the interpretation of the Church as the recipient, not the instigator, of persecution.

Like novelist Dan Brown’s *The Da Vinci Code*, Malachy’s supposed prophecy was more problematic upon closer inspection. News reports indicated that there was no original manuscript of the prediction, though this is true of many ancient documents. We depend on subsequently created copies to determine the contents of the original. The Bible likewise is composed of ancient documents, the ostensible *autographs* of which have been long lost.

As with the infamous *Donation of Constantine*, most consider the “Prophecy

of the Popes” a later forgery attributed to an earlier Malachy. And as New Testament scholar Bart Ehrman has observed in his book *Forged*, writing in someone else’s name may have been well-intentioned and widely practiced in ancient times, but it nevertheless was an attempt to deceive.

Some have dismissed the prophecies as harmless (and childish) tales out of school; others have called them the “Prophecies of Malarkey” or, to use a phrase from Jeremy Bentham, “nonsense on stilts.”<sup>2</sup> What is interesting to note, however, is that this cryptic, ancient, and obscure text might not have received as much notice but for our curiosity about clairvoyants, susceptibility to attention-grabbing headlines, and the power of the Internet.

Jonah Goldberg’s *The Tyranny of Clichés* provides a wise word of caution in this Internet Age: “It is folly to think you know all you need to know about life as long as you have a computer with a good Wi-Fi connection” (p. 36). The curse of the computer is that too many too gullibly believe too much of what they see on computer screens. The ubiquitous laptop and iPad have become the new infallible oracles of our own time.

### Malachi Martin’s *The Keys of This Blood*

The “Prophecies of the Popes” shares the fervor and excitement of thriller fiction. And sure enough, the erstwhile unlikely prospect of a pope’s resignation from office was the topic of a novel by former Jesuit priest Malachi Martin.

But before the novel, Martin had published in 1990 a nonfiction bestseller, *Keys of This Blood: The Struggle for World Dominion Between Pope John Paul II, Mikhail Gorbachev and the Capitalist West*. It began ominously: “On October

14, 1978, a new era began for the Roman Catholic Church and its nearly one billion adherents around the world. And with it, the curtains were raised on the first act of the global competition that would end a thousand years of history as completely as if a nuclear war had been fought. A drama that would leave no regions or nations or individuals as they had been before. A drama that is now well under way and is already determining the very way of life that in every place every nation will live for generations to come.”

No doubt Martin’s ardor for conspiracy theories and sweeping generalities is matched only by his fondness for melodramatic—but nonetheless grammatically incomplete—sentences. In *The Keys of This Blood*, he explored his fascination with efforts to return Catholicism to a more pre-Vatican II stance *vis-à-vis* the larger contemporary world. Martin deftly told the story of the Slavic Pope John Paul II, who with “his three doctorates, in philosophy, theology and phenomenology,” his 10 published books, and his academic deportment nevertheless bested some of the world’s most gifted politicians. The Polish pope contributed to the liberation of his native homeland, the defeat of Soviet Communism, and the end of the Cold War.

Martin evoked cloak-and-dagger scenarios and sacerdotal scheming. He tickled the fancy of readers titillated by talk of one-world governments.

### Fiction Anticipating Real Life

But it wasn’t enough for Martin to write history. Drawn to the literary license uniquely afforded by the genre of fiction, his *Windswept House: A Vatican Novel* appeared six years later. Perhaps motivated by what Aristotle had argued in his *Poetics*—that literature is truer than history—Martin intuited that the medium of fiction could tell a story that otherwise

might be constrained by facts.

Considering its 1996 copyright, the novel seems uncannily prescient. The fictional premise of *Windswept House* is that there is more beneath the surface of events than meets the eye. International bankers, European politicians, and high-level Catholic clerics plan to induce a papal resignation to make way for a pope amenable to manipulation, committed to establishing a temporal Utopia, and favorably disposed to a single world government. It’s a tale of the creation of clandestine transnational syndicates, puppet masters secretly pulling the strings of presidents and prime ministers, and “unthinkable realities and policies of extremes” (p. 349). Its cast of characters consists of politicians, a pope, pope-makers, lawyers, “dark-robed” clerics, and unassuming believers who play various roles, unbeknownst to them, in implementing or thwarting the “best-laid plans.”

In Martin’s imagined Vatican, spiritual leaders exercise temporal power, wield inordinate influence over geopolitical events, and wed right and might for the good of humankind. There, the *cognoscenti* operate comfortably and fluently in the “lexicon of conspiracy” (p. 150). Priests and politicians contrive a master plan for the future of the world. Church and state conspire. “Connections,” insists one of Martin’s fictional characters, “often tell more about a man’s usefulness than his own record” (p. 55).

“Whatever weight our American brothers lack theologically and in culture and tradition is more than adequately made up by their financial clout,” counsels one of Martin’s Cardinal Richelieu-like characters (p. 61).

Another wistfully prefers to think of Rome as he had seen it in his “early days, back ... when time spent in Rome hadn’t endangered your faith” (p. 159).

Yet another character opines that “the

Roman Catholic tradition is surely our best ally in the final phase of globalizing our civilization” (p. 269).

After the fictional pope’s hand is forced to announce the effective date of his eventual resignation, Martin has a character complain that “it was downright infuriating to scan the magazines and journals with their speculation about the Holy Father’s resignation” (p. 480). Nearer the end of the novel, we read of “rumors that His Holiness had suffered a severe setback in his health. ... Waves of emotion—surprise and fear, exaltation and regret, puzzlement and satisfaction—wracked the world’s almost one billion Roman Catholics and their sympathizers” (p. 616).

Indeed, Martin’s novel, like all ably wrought fiction, bears the verisimilitude of fact.

### From Fiction to Fixed Futures

If determining mundane facts on this Earth is arduous, then establishing facts regarding heaven is even harder.

Few congregations today sing the third verse of the classic Anglican Church hymn “All Things Bright and Beautiful.” Many are uncomfortable with attributing to God the assignment (consignment) of individuals to predetermined social rankings, economic classes, or eternal fates. But there was a time when the Anglican faithful could be heard to intone the portentous words:

*The rich man in his castle,  
The poor man at his gate,  
God made them high and lowly,  
And ordered their estate.*

Many now are uneasy, uncomfortable, and even a little embarrassed to sing of a God who has fixed some to be affluent, others to be destitute. So, too, many are ill at ease with a God who has orchestrated all of the choices of individuals throughout history—or at least has perfect knowledge of a future he is powerless to change.



In *Beowulf*, the ancient classic of Anglo-Saxon literature, we read that “Fate will be fulfilled.” Today people speak of fate only metaphorically. Most decline to believe that every detail of every choice of every day is determined ahead of time (fixed and/or viewed by God from all eternity). Our conception of freedom is in tension with the view that all can be seen in advance and that there is nothing we can do in the present to change what God has already foreseen.

It is one thing to suggest that “history rhymes,” as did Mark Twain, or to propose that “what’s past is prologue,” as did William Shakespeare. But it is quite another thing to propose that God foreordained in detail everything yet to be or that God has seen with specificity everything yet to come to pass. It is one thing to believe in Scripture; it is another thing to believe Scripture specifies all the details about the events immediately preceding the second coming of Christ.

Seventh-day Adventist theologian Richard Rice is noted for the subtlety and penetration of his thought and writings. He has published persuasively, if provocatively, on the openness of God—a God who creates a cosmos with a future that is not there to be seen in all of its elaborate detail. God knows all of the various possibilities and permutations the future may take but leaves it to human beings to determine precisely which of the possible paths are realized. As Rice sees it, the future is collaboratively knitted by a loving Creator interacting with the free decisions of his creatures. While an exhaustive theological discussion is beyond the scope of this essay, it bears noting that Christians have long wrestled with reconciling perfect freedom with perfect foreknowledge.

## Neither Peter Nor Roman

On March 13, 2013, the conclave elected a new pope to serve the more than 1 billion

Catholics worldwide. He was not from Rome, and his name was not Peter. Instead, he was Cardinal Jorge Mario Bergoglio of Buenos Aires, and his chosen name was Francis. So the 12<sup>th</sup>-century prophecy of Malachy was not fulfilled.

That leaves believers with an opportunity to catch their breath and bring some perspective to recent events.

Perhaps a lesson is that no person knows precisely when Christ is going to return. “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (Matt. 24:36, KJV; see also Mark 13:32). Elsewhere in Scripture, Christ’s return is said to be characterized by surprise; Christ will come unexpectedly, like a thief in the night (1 Thess. 5:2; Rev. 16:15). As with labor pains, a mother-to-be knows that the arrival of her child is near without knowing in advance the precise moment of birth.

Maybe what makes prophecy important is not that it makes possible detailed end-of-the world timelines, but that it motivates timely turning to God.

Philosopher George Santayana understood that when it came to material things, happiness was found in “not possessing things nor being possessed by them.”<sup>3</sup> So too with eschatology: we study not so we can handily recount the world’s last-day events, but so we always remember that God has the whole world in his hands.

## Love at the Heart of Prophecy


Some have suggested that unless a prophecy can be counted upon to give thorough knowledge of the future, then “what *good* is it?” This brings to mind an illustration by G.K. Chesterton: were a man to shoot his grandmother at a range of 500 yards, he could be called a good shot; but he could not be called a good man.

The good in prophecy is found more in the conduct that it prompts in us than in prescribing conditions prevailing at the *Parousia*.

The signs of the times should not be interpreted to give individuals such an exhaustive account of the future as to delay a turning to God. To wait for passage of a National Sunday Law or the election of a Pope Peter of Rome before taking God seriously would be to miss the point of prophecy entirely. Prophecies should inspire preparation, not excuse procrastination.

Scripture, including its apocalyptic literature, gives reassurance that God is in control and that God will triumph, however much humankind rattles sabers, whips the winds of war, or ravages the planet. God’s love has prevailed over Satan’s hatred, stomping the snake underfoot and shutting the lion’s mouth.

Medieval Francis of Assisi prayed that the Lord make him an instrument: “Where there is hatred, let me sow love.” Another Francis (de Sales) in the early 17<sup>th</sup> century wrote a *Treatise on the Love of God*, where he sang the praises of a God whose very being was characterized by love—the only appropriate response to which was to love God by loving others.

And a 19<sup>th</sup>-century American woman likewise was inspired to see love at the heart of God and as the authentic subject of all biblical teachings, including prophecy. “God is love,” she wrote. Just as those words were the first and last words of Ellen G. White’s *Conflict of the Ages* series, so the heart of all prophecy, the beginning and end of all end-time scenarios, is the truth that God is love. 

*David A. Pendleton writes from Kailua, Hawaii.*

<sup>1</sup>“Cardinal Jorge Bergoglio Is Pope Francis,” *The Catholic Herald*, March 13, 2013.

<sup>2</sup>The “nonsense on stilts” expression comes from “Anarchical Fallacies” published in Vol. 2 of *The Works of Jeremy Bentham* (Edinburgh: William Tait, 1843).

<sup>3</sup>*The Letters of George Santayana*, Book Two, 1910-1920, Vol. 5 (Cambridge, MA: MIT Press, 2001), p. 181.



THE REASON GOD DOES NOT PROVIDE A LOT OF MONEY TO MANY Seventh-day Adventist congregations is that they spend it in a way he has not told them to. In addition to a general obsession with money in Christian churches as a whole, there runs rampant an idolatry surrounding local houses of worship, on which many Adventists lavish money that God wants put to other uses. To grow more in grace, they should devote their funds to institutions that help the truly needy, rather than erecting or maintaining expensive buildings.

### When Churches Meant Believers

The authors of the New Testament and other Christian literature before the middle of the third century would be shocked and disgusted at present Christian attitudes toward money and buildings. Erecting and maintaining a special building for Christian worship services was alien, if not repulsive, to Christ’s apostles and their early followers. In the earliest days of the faith, Christians met and even celebrated holy communion in the Jewish Temple and in private homes (Acts 2:46; 5:42). All of the local churches greeted in the epistles bearing the name of the apostle Paul (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; and Philemon 2) were gatherings of flesh-and-blood believers in private homes, not in

material edifices designated solely for public worship. Not one of the 109 instances where the word “church” is used in the Revised Standard Version of the Bible refers to a physical structure.

The New Testament epistles further exclude the thought that a Christian temple is a structure of wood, bricks, stones, or concrete. As 1 Corinthians 3:16 plainly teaches, the believers themselves are the temple of God’s Spirit. Chapter 6 verse 19 is even plainer, saying that “your body is a temple of the Holy

# A House N

BY DAVID W.T. BRATTSTON

Spirit,” while the context (verses 13 to 20) puts out of question that the Christian temple is anything other than flesh, blood, and spirit. In its description of the worldwide church, Ephesians 2:19-22 speaks of the Christian temple as being founded on Christ, the apostles, and the prophets—with no mention of a stone foundation or wooden superstructure. Both passages are notable in applying the word “temple” to flesh-and-blood Christians rather than a material edifice. In this they agree with the four greetings to churches in homes (citations above). In 1 Peter 2:4-6, the “stones” of which the church is built are not granite or other physical material, but are Christ and believers (i.e., people).

Around A.D. 190, Clement of Alexandria was dean of the world’s foremost Christian educational institution. He possessed an intimate knowledge of the Bible and also of Greek philosophers and literature. He considered the best of philosophy to have copied its ideas from the Hebrew Scriptures and, therefore, be of divine origin. Clement cited Isaiah 66:1 and Acts 17:24ff, in addition to Plato and other philosophers, when writing against the very notion of using a temple or other physical structure to worship God, speaking as if it was out of the question for Christians (*Stromata* 5.11.74-76).

Even as late as the first half of the third century, Christians regarded the concept of distinctive religious buildings as the mark of Jewish or pagan idolatry. Observe the following quotations from Clement’s student Origen, who became a seminary professor, the founder of systematic theology, the most important father of the early Greek church, and the greatest preacher of his day. In *Against Celsus* 3.34, Origen wrote that one of the distinctive traits of Christians was that we do not honor the

Deity by means of temples, because such buildings “are adapted rather to demons, which are somehow fixed in a certain place which they prefer to any other, or which take up their dwelling ... after ... certain rites and incantations.” Quoting the founder of Stoic philosophy at *Against Celsus* 1.5, Origen presented the view of the church of his day: “And there will be no need to build temples, for nothing ought to be regarded as sacred, or of much value, or holy, which is the work of builders and of mean men.”

binding on Christians today, a calculation of the dimensions of these structures shows them to have been of modest proportions indeed. With two biblical cubits equaling one yard, it can be seen that they were quite tiny in comparison to many modern worship structures.

A similar study of the Old Testament also reveals an occurrence in the construction of the Tabernacle that today would be unheard of: Moses turned away donations when the

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# ot Made With Hands

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## First Christian Church Buildings

The earliest known building given over exclusively to Christian worship was not erected until after A.D. 240. Even then, it was a modest affair: a renovated private dwelling, not an imposing cathedral such as many now regard as essential to the preaching and practice of Christianity.

Granted, older Christian writings contain three instances in which Christians worshipped outside private homes, but none of them is a precedent for the magnificent and costly houses of worship that many Christians build or maintain today. One such edifice was “the hall of Tyrannus” in Acts 19:9; the note in the *Oxford Annotated Bible* (RSV) implies that this structure was not the property of the church, or even used exclusively for its worship, but was available only by the grace of its owner and then only because he had no use for it at that time of day. Another reference is to a barn or warehouse in the late second-century *Acts of Paul*. It is unclear whether or not it was owned by Christians for their exclusive use; yet even if it were, it was nevertheless just a stable. Last but not least are the instances of the apostles frequenting the Jerusalem Temple (Acts 2:46; 3:1; 5:20; 22:17). Both the biblical context and our knowledge from other sources indicate that this sumptuous edifice was far from being the property of Christians, but was a public place owned and maintained by unconverted Jews.

Seventh-day Adventists who enjoy financing lavish houses of worship might point to the Old Testament command and specific provisions for the Tabernacle and the Jerusalem Temple as an argument that God delights in gargantuan and costly buildings. However, even if we were to accept this aspect of Jewish law as

building fund was sufficient, and he commanded the Israelites to refrain from making further contributions to it (Ex. 36:6ff).

## Where to Spend Our Money

The New Testament does mention collections of money and even contains appeals for donations similar to those common in church circles today (e.g., Acts 11:28ff; Rom. 15:25-27; 1 Cor. 16:1-3; 2 Corinthians chapters 8 and 9; and Gal. 2:10). However, the purpose of such collections was not for the erection, maintenance, or enlargement of houses of worship. The solicited money was for the relief of needy Christians, especially those in Jerusalem.

According to the Gospel writers, Jesus taught that helping the poverty-stricken is a Christian duty (Matt. 19:21; Mark 10:21; Luke 14:13ff and 18:22). Other early Christian writers concurred; both 1 John 3:17 and Origen’s *Homilies on Exodus* 7.6 condemn people—especially Christians—who possess money but close their hearts against brothers and sisters in need, while chapter 2 of the Epistle of James is particularly concerned for the welfare of the less fortunate. Indeed, James 2:15-17 says that a Christian’s faith is dead if not accompanied by works to relieve poverty.

The command to help the needy was repeated: (1) by Origen in his *Commentary on the Epistle to the Romans* 10.6.3, (2) by Justin, who was martyred for the faith around A.D. 165 (*1 Apology* 67.2), (3) in a first-century letter from the church at Rome to that at Corinth (*1 Clement* 38.2), and (4) repeatedly in *The Shepherd of Hermas*, a lengthy instruction in Christian life and conduct dating from the first half or middle of the second century. The latter two writings were once so popular and highly regarded that they were included in some early editions of the New Testament.

That the command to assist the needy was repeated in so many sources, of such early date, shows how important the command was regarded by Christian writers who knew not only the words of Jesus' teaching but also how they were practiced and applied under the supervision of the apostles and their first successors. Yet these same Christians never commended the erection of a cathedral or other palace of worship. Hermas in particular counseled Christians to buy souls instead of lands and not to accumulate lands and buildings. He made no exception for land on which to erect a chapel.

Particularly relevant to the present article are *The Acts of Thomas*, an account of the missionary efforts of the apostle Thomas in India. Compiled around A.D. 200, the second Act narrates that he was not only a carpenter but also a master architect and all-round construction contractor. As such, he was retained by a king to build a magnificent palace. The story

unimpressed by the apostle's explanation that the king could not see the splendid palace in this life but only after death, in heaven. Severe punishment loomed for Thomas until the king's brother had a near-death experience in which he viewed the wonderful place waiting in heaven for those who spend their money on the poor and afflicted instead of on material buildings. When the brother recovered, he reported his vision to the king, and they both saw the proper use of money and converted to Christianity.

This ancient account, dating from only a century after the last apostle, illustrates the attitude of the primitive church and its first successors toward how Christians should spend their money. Indeed, they all considered helping the poverty-stricken as a top priority—not as an afterthought to be attended to only after a sumptuous palace of worship was provided.


Christ himself spoke some apropos words for Christians in this regard: we are not to accumulate treasures on Earth but to

## The primitive church ... considered helping the poverty-stricken as a top priority—not as an afterthought to be attended to only after a sumptuous palace of worship was provided.

turns on two differences in meaning—one by Thomas, one by the king—as to what this palace would be and the best use of the money the king intended to spend on it. His majesty was surprised when told that Thomas could erect it at any time of year and that it was not dependent on the seasons. This had one meaning for Thomas but another for the king.

The king did not supervise the project, but sent Thomas off to build it some distance from his majesty's residence. The king also sent installment payments without seeing how they were applied. The apostle did indeed provide him with a sumptuous new home, but not in the sense the king had thought or intended. Thomas spent his majesty's money by giving it to the poor, the sick, orphans, and widows—without a physical building being involved. According to Thomas, such use of the king's money and the type of people it benefited would provide his majesty—and us today—with a beautiful home and palace in heaven. When the king learned how his money had been spent on disadvantaged people instead of stone, bricks, mortar and superstructure, he became very angry and imprisoned Thomas. He was

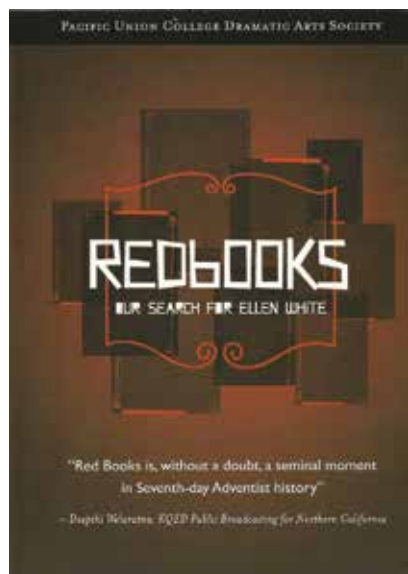
store up treasures in heaven (Matt. 6:20) by feeding the hungry, providing clothes to the needy, and welcoming strangers (Matt. 25:34-46). Matthew 7:21-23 describes a blessing given at the Last Judgment for doing what God has specifically commanded; all other mighty works and activities done in his name—no matter how great or well-intentioned—count for nothing in the kingdom of heaven. God has specifically commanded us to assist orphans, widows, and other poor, but he never told us to build even a small chapel, let alone spend money on a huge cathedral.

In summary, Christians should spend their own and their church's money on what God said he wants. Instead of lavishing it on a house of worship, "let us do good to all, especially to those who are of the household of faith" (Gal. 6:10, NKJV). "For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1, NRSV). 

*Dr. David W.T. Brattston is a freelance Christian writer living in Lunenburg, Nova Scotia, Canada.*

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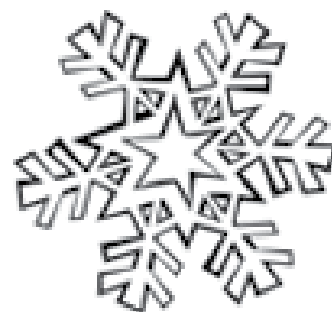
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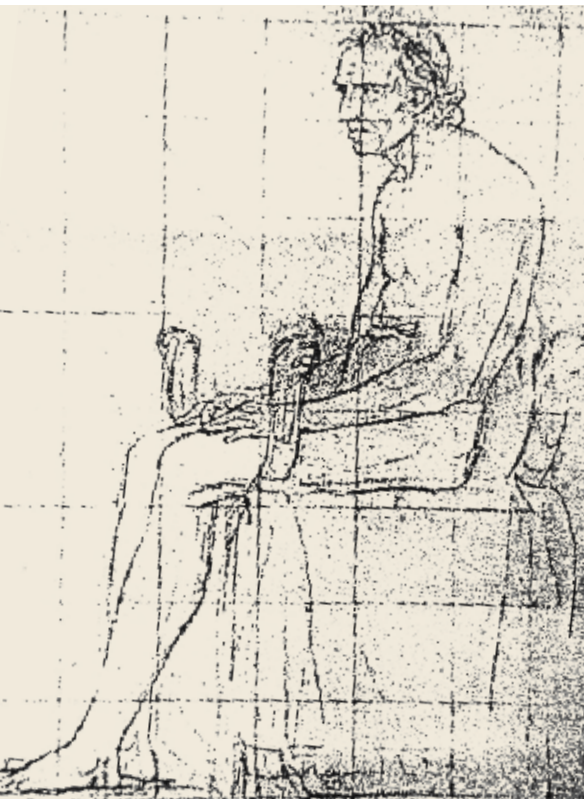
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# THE “NAKED POPE”

## Drawn by Napoleon’s Artist

BY KOOT VAN WYK

LIKE A DOOR SWIVEL ON HINGES, SO 1798 became the year of the drop in power for the Holy Roman Empire. History affirms the shocks of that year and later. Scholars could see—in the arrest of Pope Pius VI by French General Louis-Alexandre Berthier, by Napoleon Bonaparte’s order—a “deadly wound” given to the power of the Vatican. For a long time afterward, Catholicism was not what it was before that date.

Pope Pius VI himself said in a letter on Nov. 10, 1798, that “between all the *wounds* of the Church are these who mainly day and night afflict us and hold in anguish our spirit.”<sup>1</sup>

Shocked by the humiliation that France—under Napoleon and his military—inflicted upon papal power, the Vatican, and the Catholic Church, Pope Pius continued in his letter: “they are not only separated from us, but showing on the forehead the character of the beast they fought against the lamb and they lead against the Church a pitiless war.”<sup>2</sup> Bemoaning the events of 1798 that had wreaked havoc on the Church, he wrote in the same letter about “how much pain we were afflicting you for the *most serious tribulations* with which you were hit and how much burning we strove ourselves in order to console you.”<sup>3</sup>

Pope Pius VI was not happy. Amid complaints that the Roman Catholic Church’s assets were being squandered,

he wrote: “we have been hunted from the Roman Center and forced to emigrate in foreign lands; locked up in this filth of the Certosini, we cannot prevent many evils with apostolic authority neither to protest against, yes, a serious fear that from much impiety and human violence evils still more serious for the Church can all derive from Religion.”<sup>4</sup>

Locked up in a jail in France, uncomfortable and uneasy, the pope’s power was stripped from him so that he could not “prevent many evils” and could not “protest against” them either. Catholic monasteries were being taken away and assigned to other tasks, which Pope Pius considered profane. Lands were confiscated from the Catholic Church, and the French ruling power was impious and unruly. The Church’s authority was diminished to nothing and its discipline overturned, so that its leaders could no longer enforce any rules or decisions. It was no longer easy times for the Catholic Church and for the pope. It was 1798.

### Papacy Suffers a “Deadly Wound”

Some people say that the Protestant Reformation dealt a great blow to the Catholic Church, and this is certainly true. But compared with the 1798 demotion mentioned above by Pope Pius VI, the earlier Reformation was only a precursor to the “deadly wound” (Rev. 13:3, KJV).

In the 16<sup>th</sup> century, the Roman Catholics could still martyr the Reformers (and they did). They could bring them to courts for ecclesiastical justice. They could stop the Protestants' preaching and teaching (and they did).

As further evidence of the crippled condition of the Roman Catholic Church in 1798, I offer a little-known sketch of the naked pope that was drawn by Napoleon

## IT APPEARS THAT NUDE STUDIES WERE NOT MADE FOR VIPs. THERE IS NO NAKED PICTURE OF NAPOLEON, AND IT IS SAID THAT HE DID NOT SIT FOR DAVID.

Bonaparte's official painter, Jacques-Louis David. Pope Pius VI died in exile in France and was followed by Pope Pius VII, the one in the sketch, who was elected in 1800.

The nude study is part of a sketchbook the artist used to prepare for a painting commissioned by Napoleon in 1804. The official title of the finished work is *Consecration of the Emperor Napoleon I and Coronation of the Empress Josephine in the Cathedral of Notre-Dame de Paris on 2 December 1804*.<sup>5</sup> Several sketchbook samples were published in a biography of Jacques-Louis David written by Luc de Nanteuil in 1985.

Both art critics and professors at art schools will tell you that artists routinely drew their figures naked in sketchbooks and then clothed them for the final image. In a number of examples from David's sketchbook for this project, people were drawn in the nude.

The striking point is that in David's

sketchbooks for his painting of the coronation scene, not all of the figures were first drawn naked. It appears that nude studies were not made for VIPs. There is no naked picture of Napoleon, and it is said that he did not sit for David. The artist had to follow him in public speeches and sketch him there. In David's sketch of Napoleon crowning himself rather than his wife, Josephine, Napoleon is fully clothed and the pope is seated behind him. That sketch is currently in the Louvre in Paris. Studies of the Empress Josephine in 1804 show her in what appears to be nightgowns.

David's nude study of Pope Pius VII shows him alone and sitting on a chair, looking somewhat skinny. His look is pathetic, with shoulders slightly forward. The studies of the muscles are very realistic, but that doesn't necessarily mean that the pope posed naked—either willingly or forced by Napoleon's guards.

In fact, whether or not the pope modeled for David's nude study of him is immaterial. For an officially commissioned artist to make such a sketch of a key Vatican figure would be unthinkable today—as, in all probability, it would have been unthinkable before 1798.

"This is very unusual," commented American artist and professor Man Morrow, "and it's surprising that the artist would be allowed to show the pope in this way." Morrow, who was formerly a professor at Catholic University in South Korea, said, "He would not have dared do that in that era [before 1798], expecting to get away with it."

### World Order Changed in 1798

History illustrates that during this time the Western world order changed from a holy constitution, oriented toward a single religion, to a secular constitution oriented

mainly to civil affairs. The shift in power—from the dominance of Holy Roman Empire before 1798 to a new world order in the West with a secular focus after that date—meant only one thing: the jail left the pope powerless; "wounded," to use his words; and finally "naked," to use David's picture of 1805.<sup>6</sup> 🇨🇦

*Koot van Wyk is a visiting professor at Kyungpook National University, Sangju Campus, in South Korea. He is also a conjoint lecturer for Avondale College in Cooranbong, Australia.*

<sup>1</sup>Letter of Pope Pius VI dated Nov. 10, 1798, with the title *Constantiam vestram*. See <http://www.papalencyclicals.net/Pius06/index.htm> to view his letters in the original Italian. The translated portion reads: "tuttavia fra tutte le altre ferite della Chiesa sono queste che principalmente giorno e notte Ci angustiamo e tengono in angoscia l'animo Nostro." The word *ferite* in Latin means "strike, hit, slay, kill."

<sup>2</sup>*ibid.* See <http://digilander.iol.it/magistero/p6consta.htm> to view this letter in the original Italian: "non solo si separarono da Noi, ma ostentando sulla fronte il carattere della bestia combatterono contro l'Agnello e condussero contro la Chiesa una guerra spietata."

<sup>3</sup>*ibid.* See <http://digilander.iol.it/magistero/p6consta.htm> to view this letter in the original Italian: "da quanto dolore fossimo angustati per le gravissime tribolazioni dalle quali eravate colpiti e quanto ardentemente ci adoperassimo per consolarvi."

<sup>4</sup>See <http://digilander.libero.it/magistero/p6cumnos.htm> to view in Italian the letter titled *Cum nos superiori*, written by Pope Pius VI on Nov. 13, 1798: "e siamo tenuti a difendere e a proteggere i violati diritti del sacerdozio, siamo stati cacciati dalla Sede Romana e costretti ad emigrare in terre straniere; rinchiusi in questo cenobio dei Certosini, non possiamo impedire tanti mali con l'autorità apostolica né protestare contro una sì grave repressione dei diritti sia umani che divini, ed anzi temiamo che da tanta empietà e violenza umana possano derivare mali ancor più gravi per la Chiesa e per tutta la Religione."

<sup>5</sup>See [http://en.wikipedia.org/wiki/The\\_Coronation\\_of\\_Napoleon](http://en.wikipedia.org/wiki/The_Coronation_of_Napoleon).

<sup>6</sup>de Nanteuil indicates that Jacques-Louis David's original *Naked Pope* sketch is in the Fogg Art Museum, Harvard University, Cambridge (p. 40). He writes that while David found the pope to be a "good man, a true evangelic" (p. 37), the pope had misgivings about David and said he was concerned that the painter "would make short work of a poor papier-mâché Pope" (p. 136).

# NOTES ON A MOMENTOUS TREATY

BY TIBOR TONHAIZER

MORE THAN 84 YEARS AGO, A LEADING cardinal of the Roman Catholic Church signed a treaty with the Fascist regime led by Benito Mussolini. This treaty was of conclusive importance to the church, being able to revive the secular power that it had lost several decades earlier. But how could Rome advance thus far?

## A History of Ideological Conflict

The effect of the French Revolution on the course of world history is indisputable. Likewise, this Fascist revolution also made a profound influence on Christianity in the

modern age, and its influence has persisted up to the present day—albeit to a lesser and lesser extent with each passing decade.

The 2,000-year history of the Christian church has often induced various schisms or conflicts, such as inward or outward ideological clashes or even armed attacks. However, what happened at the end of the 18<sup>th</sup> century can be said to have surpassed everything else that had happened before, since as we all know, the Jacobin dictatorship turned France into the first atheist state in human history. Of course, the atheist spirit had been latently present in the recesses of human thinking from antiquity up to the Age of Enlightenment. It had even made a very profound effect on the development of modern sciences,<sup>1</sup> but it had never before been institutionalized in such a clear-cut form.<sup>2</sup>

The Revolution exerted the most severe blow on medieval Catholicism or, to be more exact, on the secular and the resulting spiritual power of the Catholic Church, dating from the Middle Ages. It evidently left the thousand-year-old





political power of the church in ruins in 1798. In this year, the revolutionary troops invaded the “Eternal City,” sent the pope into exile, and proclaimed the republic. After the revolution was over and the Holy Alliance was formed, the church was left to breathe more freely for awhile, although the earlier sequence of events was well-nigh repeated in 1830. However, the sequence of events taking place in 1848-1849 left the church with far less luck, as the Papal State was abolished again.

Scarcely had the “order” been restored when the Franco-Prussian War broke out in 1870. As a result of its outcome, the losing French troops were compelled to leave Rome. The king of Italy demanded the pope to resign in exchange for compensation. However, Pius IX declared that he preferred martyrdom over yielding to violence and that he would proclaim himself a captive and confine himself to Vatican Palace. At the same time, he excommunicated all of the enemies of the papacy from the church.

The Italian royal troops invaded

Rome on Sept. 20, 1870, and occupied the remaining parts of the former Papal State. The annexation of the territory to Italy was decided by a referendum. The so-called Guarantee Law passed by the Italian Parliament finally declared the abolition of the pope’s secular power. At the same time, it recognized him as head of the church, guaranteed his inviolability, and permitted him to establish diplomatic relationships at his will. The palaces of Vatican, Laterano, and Castel Gandolfo were designated as the seat of the pope and the Roman Curia, and a fixed yearly compensation was granted by the Italian state. The pope had no jurisdiction whatsoever outside the above-mentioned buildings. Rome became the capital of the kingdom and the seat of the king.

Pius IX rejected this law and declared himself a lifelong prisoner of the Vatican. The “deadly wound” received in 1798 was therefore undergoing further “necrosis” until 1871, and the secular power of the papacy seemed to be abolished for good.<sup>3</sup>

And indeed, it can be said that the

papacy was subsisting in some sort of a vacuum during the following decades, leading a largely vegetative existence. It required more than 50 years for the church to find another potential secular ally by resorting to its time-proven methods. The new opportunity came at the beginning of the 1920s, when fresh political winds were beginning to blow in Italy.

### **Opportunity Knocks**

The extent to which Pius XI understood the times is fittingly illustrated by the issuing of his encyclical letter beginning with “Ubi Arcano Dei” on Dec. 23, 1922. This document argued that if the state—in this case, the Italian state—should grant the Church complete freedom for the re-Christianization of society, the Church would in exchange support the state in maintaining and consolidating the social order.<sup>4</sup>

This initiative was not only listened to but also was met with sympathy by the representatives of the new political system.



Mussolini realized that it did not require much to win the favor of the papacy and that, in turn, a deal would be more than beneficial for the political system. The time, in short, was ripe for a reconciliation with the Vatican.

Hoping to win the favor of Catholic believers by a few concessions, Mussolini made the Parliament pass a number of acts in favor of the papacy. Religious education became compulsory as early as 1923, and this was followed by the abolition of Masonic Lodges. Soon crucifixes were restored in all of the country's schools and courtrooms. The allowances of the priests were increased, and the students of Catholic seminaries were exempt from military service. To win the trust of Pius XI, Mussolini even considered the establishment of Catholicism as a state religion.

Promises, however, be they even the most sonorous and encouraging, did not have much value unless put into a written form. The necessity of solving the so-called Roman Question became an absolute priority by the mid-1920s. The negotiations were practically started in the summer of 1926, but it took three more years before a final agreement was reached. The involved parties met no less than 110 times, and the negotiations took as much as 8-10 hours per occasion,<sup>5</sup> which also shows the utmost importance of the issue. (Note that from January 1929 onward, the negotiations were led by Mussolini himself.)

Finally, the deal was signed on Feb. 11, 1929, by Cardinal Pietro Gasparri on behalf of the Vatican and by Prime Minister Benito Mussolini on behalf of the Italian state. At the moment of signing, it seemed that the so-called Lateran Treaty would settle the delicate situation to the satisfaction of both parties and, as it were, provide a guarantee for realizing the promises made earlier. Proof for this statement is that “this treaty is even today

the basis of the relationship of the Vatican and the Italian state, although it was somewhat modified in the eighties with regard to certain points.”<sup>6</sup>

### A New Deal

Six years after the treaty was signed, a standard-setting Catholic publication gave the following description of the new situation: “The Lateran treaty (concluded in 1929 between the Italian state and the Holy See) is not merely an Italian affair, but has been the greatest milestone in international law development since the world war. Not only did the deal made between the Holy See and the Italian state put an end to the Roman Question internally, but this issue also ceased to be a burning wound on the body of the world church. And with regard to international law, the Holy See undoubtedly took the place that has been its due.”<sup>7</sup>

It is interesting to note that decades later, Catholic church historian Konrád Szántó used a similar expression to describe the situation before the treaty. This expression is almost identical to the Biblical one: the “deadly wound.” Szántó writes: “Until the deal of Pius in 1929, the Roman Question remained a bleeding wound on the body of the Italian state.”<sup>8</sup>

But let us examine the treaty itself. When talking about the Lateran Treaty, we should use the plural, as more documents were signed at the same time. The first document is the treaty itself. This, among others, states that the pope's person is inviolable, and that Vatican State is (again) a sovereign secular power. The pope has the right to send ambassadors to other countries, as well as receive them from these. The head of the Church retained the right to maintain independent diplomatic relations even in case of a potential military conflict. It was in 1943 that this fact became of immense value.<sup>9</sup> This, of course, was to a large extent due to the

increased authority of the papacy. As Karl Heussi notes, “Rome suffered much less from the ravages of war than did other Italian cities, as a proof of the authority enjoyed by the pope in the world.”<sup>10</sup> In exchange, the pope recognized Italy with Rome as capital, as well as the dynasty of Savoy.

Under the jurisdiction of the Vatican came three palaces that are outside the territory of the state, the same being true for other church property (such as offices or educational institutions). At the same time, the treaty also regulated the legal status of Vatican citizens, settled the matter of judicature and, most importantly, provided for unconditional freedom in electing the pope. It can be said with certainty that these provisions restored the Papal State on an area of 0.5 km<sup>2</sup>—in other words, the papacy was once more established as a secular power.

The other Lateran document settled financial matters. It prescribed a one-time compensation from the Italian state for all the losses suffered by the church, partly because of the formation of the Italian state and partly because of the later nationalizations. The compensation consisted of two parts. One of them was nonrefundable, while the other was a long-term, low-interest credit. More specifically, the Italian state took upon itself an obligation to pay 750 million Italian lire for the Vatican. At the same time, it also transferred a state loan consolidated at 5 percent—an amount of 1 billion lire.

The third treaty was, in fact, the Concordat between the two parties, which essentially put an end to the long, drawn-out Roman Question. It stipulated some 44 articles, which regulated the relationship between church and state with an incredibly minute attention to detail. One of the most important points was that Catholicism was again declared to be

the state religion. In a certain sense, the church regained its former status within the territory of Italy, although of course its secular power was limited to the Vatican. The right of selecting archbishops and bishops was exclusive to the pope, who could also communicate freely with all departments of the world church. Church persons were exempt from military service—a huge privilege on the eve of the next world war. The activity of religious associations, including the *Actio Catholica*, was permitted. Church marriage was also recognized as valid by the civil law. Religious education was compulsory in elementary and secondary schools.

Of course, the church also had to agree to a certain degree of compromise. The ordained church leaders were required to take an oath before the head of state. Moreover, the tiny state had to agree to a definitive renunciation of its property that was secularized earlier. In exchange, church property was completely exempt from tax. In view of all this, Pius XI summarized the events thus: “God has returned to Italy and Italy to God.”<sup>11</sup>

The constitution of the new country came into effect on June 7, 1929. The defense of the Vatican was from this time onward symbolically maintained by the time-proven Swiss Guard. The number of its members was, of course, also significantly decreased and restricted.

### Historical Significance

Notwithstanding this, it can still be said that the seemingly mortal wound was healed in 1929 and the papacy—with its recovered secular power—could re-establish its diplomacy. The following statement in 2004 by Csongor Szerdahelyi need not take us by surprise: “Summing up, it can be said that the Lateran Treaty, concluded 75 years ago, is probably the most splendid result of 20<sup>th</sup>-century Vatican diplomacy. It has stood the test of time, and

contributed significantly to the renewal of the centre of the world church. Also, it helped maintain the priority of its universal pastoral mission. It has become clear that the nearly symbolic degree of statehood is indispensable and at the same time sufficient to grant full freedom of action for the pope. At the same time, it did not distract the church unnecessarily from fulfilling its main mission.”<sup>12</sup>

The truth of this statement is further confirmed by this matter-of-fact evaluation made by Jenő Gergely: “The deal made between the Italian state and the Pope was indeed of historic significance. The papacy came out of the strife begun in 1870 without having to make concessions as to its principles. The Fascist state paid a high price in order to capitalise on the deal, which doubtlessly contributed to the consolidation of Mussolini’s position. The Fascists achieved a large-scale victory during the elections in 1929.”<sup>13</sup>

Catholic historian Konrád Szántó also had to acknowledge that “the Pope... concluded the treaty with the Fascist Italian state, and thus he also contributed to the strengthening of the Fascist political system.”<sup>14</sup>

However, Dave Hunt, taking a more radical viewpoint than the two authors cited above, gives this evaluation of the new state of affairs: “It was undoubtedly the Roman Catholic Church that helped Mussolini come to power. In order for the Lateran Treaty to come into effect, the Pope called upon the Catholics to refrain from political activity (as many of them were of a Socialist inclination and had actively resisted Mussolini and his Fascist party). At the same time, he assured Mussolini of his support. The Pope’s expressions of sympathy toward Mussolini—for example, his claim that ‘Mussolini is the man by Providence’—were so resolute that Catholics had no

other choice but to support the Fascist dictator. Without this support, Mussolini would not have come to power, which may have given a different course to history.”<sup>15</sup>

Of course, it is definitely not a historian’s task to seek answers to questions on what “might have been,” as this philosophical perspective is beyond their competence. At the same time, the question of where the Roman Catholic Church and the Vatican would be today, had this momentous treaty not been concluded 84 years ago, is a good one to ponder. 🇺🇳

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<sup>1</sup>Bertrand Russell, *A nyugati filozófia története* [Original: *History of Western Philosophy* (Garden City, NY: Doubleday, 1945)] (Budapest: Göncöl, 1994), p. 77.

<sup>2</sup>Alister McGrath, *Az ateizmus alkonya* [Original: *The Twilight of Atheism: The Rise and Fall of Disbelief in the Modern World*, 2004] (Budapest: Szent István Társulat, 2008), p. 49.

<sup>3</sup>Leopold von Ranke, *A pápák története* [Original: *Die römischen Päpste* (Berlin: Duncker und Humblot, 1838)], p. 693.

<sup>4</sup>Jenő Gergely, *A pápaság története* (Budapest: Kossuth, 1982), p. 267.

<sup>5</sup>József Török, *Egyetemes egyháztörténelem II* (Budapest: Szent István Társulat, 1999), p. 277.

<sup>6</sup>Csongor Szerdahelyi, “Állam az államban,” *Új Ember*, LX Vol. 7, Feb. 15, 2004.

<sup>7</sup>Iván Pozlovics, *A lateráni szerződés, a Szentszék nemzetközi jogi helyzete* (Budapest: Szent István Társulat, 1935), p. 8. The author of the preface is Béla Túri, who uses an almost biblical expression: “burning wound,” cf. the “deadly wound” in Rev. 13:3.

<sup>8</sup>Konrád Szántó, *A katolikus egyház története* (Budapest: Ecclesia, 1988), p. 366.

<sup>9</sup>István Diószegi (ed.), *Századi egyetemes történet I* (Budapest: Korona, 1997), p. 359.

<sup>10</sup>Karl Heussi, *Az egyháztörténet kézikönyve* [Original: *Kompendium der Kirchengeschichte*] (Budapest: Osiris, 2000), p. 523.

<sup>11</sup>Török, op.cit., p. 277.

<sup>12</sup>Szerdahelyi, op.cit.

<sup>13</sup>Gergely, op.cit., p. 345.

<sup>14</sup>Szántó, op.cit. II. k. p. 540.

<sup>15</sup>Dave Hunt, *A fenevadon ülő asszony* [Original: *A Woman Rides the Beast* in chapter titled “Unholy Alliances”], (Budapest, 1995), p. 367. Citation was translated from the Hungarian version, not from the 1994 English original.

SEVENTH-DAY ADVENTISTS HAVE ENGAGED THE QUESTION OF gender and church leadership throughout their history. Following is a brief survey of major thought developments in this area.

### God's Messenger

The year was 1844. The Second Great Awakening was in disarray. The widely anticipated Advent had not come as expected. Confused believers were desperate for answers.

From amidst the turmoil, a young Ellen Harmon (later Ellen White) emerged with the hopeful message that God had not forsaken them. As her message resonated with despondent believers, the invitations to share it multiplied. She

In 1861, Uriah Smith published what he called “a triumphant vindication of the right of the sisters to take part in the public worship of God”<sup>3</sup> and commented that, while Joel’s prediction of daughters prophesying (Joel 2:28-29) “must embrace public speaking of some kind, this we think is but half of its meaning.”<sup>4</sup>

In 1879, John Andrews and James White penned articles to endorse the broader ministry of women.

Andrews addressed texts commonly employed to delegitimize women in leadership (especially 1 Cor. 14:34-36 and 1 Tim. 2:12) and catalogued biblical examples of women who ministered outside of presumed boundaries.<sup>5</sup> Two weeks earlier, John Waggoner had published a similar defense of women in

# A BRIEF HISTORY of ADVENTIST THOUGHT on WOMEN in LEADERSHIP (1844-1995)

BY JAMES WIBBERDING

quickly became the most famous preacher among the post-disappointment Adventists.

A woman of such prominence was not unheard of but was still unusual in 1844, especially in church leadership.<sup>1</sup> Although Protestantism had rejected the Catholic priesthood, it had retained gender exclusion among its clergy. In broader society, women were only beginning to earn rights to own property, and they were still three-quarters of a century from securing the right to vote. All in all, their social standing was little better than that of Southern slaves.

### Promoting Female Leadership

Within this cultural setting, Ellen’s ministry met with staunch opposition. As a result, Adventist pioneers spent the next several decades defending the legitimacy of women in church leadership, reaching a crescendo around 1881. The following examples represent the general tone of their efforts.<sup>2</sup>

leadership, with the significantly nuanced view that, in Paul’s thinking, women were not generally called to “occupy the position of a pastor or a ruling elder.”<sup>6</sup> However, he termed this limit “restrictive but not prohibitory,”<sup>7</sup> given the biblical examples of women who did serve administrative roles. Andrews offered a similarly qualified acknowledgment of Paul’s restrictive language. Speaking of 1 Tim. 2:12, he wrote: “We understand this text to give Paul’s general rule with regard to women as public teachers. But there are some exceptions to this general rule to be drawn even from Paul’s writings, and from other scriptures.”<sup>8</sup>

Four months later, James White also defended female leaders in systematic fashion. He did not express the qualifiers that Andrews and Waggoner did. He concluded: “The Christian age was ushered in with glory. Both men and women enjoyed the inspiration of the hallowed hour, and were teachers of the people. ... And the dispensation which was ushered in with glory, honored with the labors of holy women, will close with the same

honors.<sup>9</sup> He then quoted Acts 2:17. White had been writing defenses of female leadership since 1857.<sup>10</sup>

Also in 1879, Ellen White forcefully expressed the same openness, also without limiters: “It was Mary that first preached a risen Jesus,” she wrote. “If there were twenty women where now there is one, who would make this holy mission their cherished work, we should see many more converted to the truth. The refining, softening influence of Christian women is needed in the great work of preaching the truth.”<sup>11</sup> Ellen White would continue to pen endorsements of women in ministry for the rest of her life, even commenting that “It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God.”<sup>12</sup>

Adventist pioneers did not express significant interest in limiting the roles of women in the church. Their passion was in expanding opportunities for women. Although their views were not the same as progressive views of this century, they continually developed their case for openness.

Throughout 1879, Adventist leaders refuted restrictive arguments being made from 1 Cor. 11:8-10, 1 Cor. 14:34-35, and 1 Tim. 2:12 as they made their case for openness from Joel 2:28-29, Gal. 3:28, and the numerous biblical examples of leading women. A recurrent argument was that God could equip and empower whomever he wished to, so the church should accept his leading when they saw it.

### Credentialing Female Ministers

Two years after this flurry of articles favoring women in leadership, the General Conference responded enthusiastically. They voted measures to strengthen Battle Creek College to better fulfill its “purpose of fitting young men and women for usefulness either in the ministry or in fields of missionary labor.”<sup>13</sup>

A motion to ordain women also came to the floor. It read, “Resolved, That females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry.”<sup>14</sup>

The resolution was referred to the General Conference Committee. Opinions vary on whether it was referred there for implementation or further study. The latter seems most likely.<sup>15</sup> However, the significance of this motion does not rest in whether or not it was adopted, but in its existence. It came to the floor at a time when Christianity was not very open to women in leadership, but it was the natural result of decades spent advocating it.

In the spirit of the 1881 resolution, at the start of the next two-year credentialing period (1883), the church issued Ellen White

an ordination credential.<sup>16</sup> It stated that she was an “ordained minister” of the Seventh-day Adventist church.<sup>17</sup> She continued to receive ordination credentials until her death in 1915.<sup>18</sup> This practice demonstrates that Adventist leaders, including Ellen White, were willing to categorize her as an ordained minister.

In the same spirit, the church employed several other women as full-time pastors.<sup>19</sup> According to the Adventist Yearbooks from 1884, when ministerial listings first appeared, to 1915, when Ellen White died, 28 women held ministerial licenses.<sup>20</sup> Of these women, only Ellen White held ordination credentials. Nonetheless, the number of women functioning as pastors is impressive for the time.

### Fundamentalism and Feminism

This countercultural posture changed quickly with Ellen White’s death in 1915 and the rise of fundamentalism over the next decade. Fundamentalism found its cause and following in response to liberal trends in theology that swept in from Europe. The clash between liberalism and fundamentalism polarized American Christianity, leaving no middle ground.<sup>21</sup>

Adventism seemed faced with a choice between the rigid traditionalism of the fundamentalists and the inspiration-rejecting wiles of the liberals. Adventists chose fundamentalism. Although it helped preserve some aspects of Adventism—like the authority of Scripture and the value of God’s law—it also radically changed the church, nudging it back toward its pre-1888 legalism,<sup>22</sup> bending it toward stiff support for verbal inspiration of Scripture,<sup>23</sup> and pushing women out of ministry.

It was half a century before the renewed American feminist movement helped make women in ministry an open question again. Secular trends raised the question, and the church answered with theological study.

### General Conference Neutrality

The General Conference conducted a full investigation of the subject in 1973, which involved the top biblical scholars of the time. These scholars concluded that there is “no significant theological objection to the ordination of women to Church ministries” and recommended a pilot program for including women in pastoral and evangelistic roles “where the ‘climate’ in the field would appear receptive.”<sup>24</sup> They also recommended that “qualifications for church offices which require ordination ... be listed without reference to sex.”<sup>25</sup>

The General Conference did not substantially act on this report, nor on a series of subsequent GC studies that also favored women in ordained ministry. Although the ordination of female

elders and deaconesses has since been approved,<sup>26</sup> and provision has been made for women to train and serve as pastors, the General Conference has not established policy for or against ordaining them.<sup>27</sup>

Since the General Conference never voted the 1881 resolution and did not formally side with the theological position of the

denomination remained policy neutral but nurtured a precedent of restriction.

In North America, cultural trends have precipitated a clash between these divergent precedents, in the volatile context of theological ambiguity. This theological ambiguity and the underlying clash between the dynamic early Advent Movement and the more

*The early Advent Movement had gender inclusion stamped into its DNA when Ellen Harmon (White) surfaced as a spiritual leader. In her defense, and counter to the culture of their times, her fellow pioneers argued that Scripture endorsed women in church leadership.*

pioneers or the 1973 study, it maintained neutrality in reference to both policy and theology.

At the 1990 and 1995 General Conference Sessions, efforts were made to change that neutrality to a position of endorsement. Both attempts failed to receive adequate support. The popular view has been that these failures resulted in a prohibition of ordaining female pastors.<sup>28</sup> Others observe that restrictive interpretations do not harmonize with procedures for policy creation or the *General Conference Working Policy*. At present, the *Working Policy* contains no gender requirement for ordination, leaving it neutral on the question.


### Were Adventist Pioneers Gender Restrictive?

Some writers and lecturers have portrayed Adventist history differently than this paper does. They have led a successful campaign to popularize a restrictive reading of the 1990 Session vote and a portrayal of Adventist pioneer views as restrictive. Examination of historical documents does not support these interpretations.

The early Advent Movement had gender inclusion stamped into its DNA when Ellen Harmon (White) surfaced as a spiritual leader. In her defense, and counter to the culture of their times, her fellow pioneers argued that Scripture endorsed women in church leadership. Although trends in culture pushed Adventism toward pastoral gender exclusion and then back toward inclusion, a definitive position remains elusive.

Theologically, we have the early Adventist arguments in favor of female leaders, a century of divisive conversation, and several General Conference studies that sided with the pioneers. What we don't have is a voted *theological* position on the matter.

Prior to and following the 1881 resolution, the Seventh-day Adventist Church was also *policy* neutral on women in pastoral ministry but nurtured a precedent of permission. Following Ellen White's death and the imprint of fundamentalism, the

static fundamentalist movement are central reasons why the Adventist debate over women in church leadership remains so heated. The pathos of the Adventist brand is at issue. 

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<sup>1</sup>Although some women had gained prominence by leading church-endorsed social causes, and opportunities to pray and testify in worship services had increased, Christianity in general remained far from allowing female pastors.

<sup>2</sup>For a thorough treatment of the early Adventist periodical record regarding women in leadership, see "Your Daughters Shall Prophesy": James White, Uriah Smith, and the "Triumphant Vindication of the Right of the Sisters" to Preach," by Beverly Beem and Ginger-Hanks Harwood (<http://session.adventistfaith.org/assets/393508>).

<sup>3</sup>Uriah Smith, "Women As Preachers and Lecturers," *Advent Review and Sabbath Herald*, Vol. 18, No. 9, July 30, 1861, p. 65.

<sup>4</sup>*ibid.*

<sup>5</sup>John N. Andrews, "May Women Speak in Meeting?" *The Advent Review and Sabbath Herald*, Jan. 2, 1879, p. 4.

<sup>6</sup>John Waggoner, "Woman's Place in the Gospel," *Signs of the Times*, Dec. 19, 1878, p. 380.

<sup>7</sup>*ibid.*

<sup>8</sup>*ibid.*

<sup>9</sup>James White, "Women in the Church," *The Advent Review and Sabbath Herald*, Vol. 53, No. 22, May 29, 1879, p. 172.

<sup>10</sup>James White, "Paul Says So," *Advent Review and Sabbath Herald*, Vol. 10, No. 19, Sept. 10, 1857, p. 152.

<sup>11</sup>Ellen G. White, "Address and Appeal, Setting Forth the Importance of Missionary Work," *The Advent Review and Sabbath Herald*, Vol. 53, No. 1, Jan. 2, 1879, p. 1.

<sup>12</sup>Ellen White, "Canvassers as Gospel Evangelists," *The Advent Review and Sabbath Herald*, Jan. 15, 1901, p. 33.

<sup>13</sup>*Signs of the Times*, Dec. 22, 1881.

<sup>14</sup>"General Conference," *Advent Review and Sabbath Herald*, Vol. 58, No. 25, Dec. 20, 1881, p. 392.

<sup>15</sup>Most other motions recorded from this GC Session are designated as "adopted," while this one is not.

<sup>16</sup>Since 1871 she had received ministerial credentials, but the 1883 document, as well as subsequent documents, designated her as "ordained." Much has been made of some tampering with the word "ordained" on the 1885 certificate.

*Continued on page 30*

# Protestant Reformation

This is an American-style themed crossword, constructed like those seen in newspapers. The starred clues for the long theme answers use a bit of wordplay, the nature of which is left for the solver to discover, to produce a plausible but odd phrase that is then clued to relate to Adventist culture. Many other words and clues may appeal to the unique cultural knowledge of *Adventist Today* readership. The solution and an explanation of the starred clues can be found on page 30.

*Caleb Rasmussen teaches at Chico Oaks Adventist School in California.*

1	2	3	4		5	6	7	8	9		10	11	12	13	14
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62								63					64		
65								66					67		

**ACROSS**

- 1 Utterly convinced
- 5 Thor portrayer Hemsworth
- 10 Broken bit
- 15 Muse of history
- 16 It might make you blush
- 17 Item tossed at Highland games
- 18 Sharp 3ABN viewing option
- 19 Whence descended the New Jerusalem, in an early Ellen White vision
- 20 Egg producer
- 21 \*See title ... or a possible postlapsarian garment for Adam?
- 23 Joint part
- 24 Jesus considered them well-dressed
- 25 It's not free of charge
- 27 Together, musically (2 words)
- 28 Change for the better
- 29 \*See title ... or cause Cradle Rollers to sin?
- 32 In medias \_\_\_
- 33 What the tongue can never be, according to James
- 35 Follower of Des
- 36 \*See title ... or a place for campmeeting leaders?
- 39 One not known for generous offerings

- 42 Measureless
- 43 SDA school in Riverside, California: Abbr.
- 46 \*See title ... or fodder for a dramatic testimony?
- 49 Iridescent gems
- 51 Shallowest Great Lake
- 52 Partake of a potluck
- 53 Important feature of clean animals
- 54 Approval signals on Sabbath morning
- 56 \*See title ... or a directional sign in a church?
- 59 Three-card \_\_\_ (gambling game)
- 60 Distress call (2 words)
- 61 Miss, in the Inter-American Division: Abbr.
- 62 Nine: Prefix
- 63 Dinah, to Esau
- 64 Meter or liter
- 65 "I will tell of all your wonderful \_\_\_" (Psalm 9:1)
- 66 High points
- 67 Word interpreted by Daniel

**DOWN**

- 1 Pacific Union College figure
- 2 Paul and Silas's sort of religion, according to a song (2 words)
- 3 Small characters in children's novels by John Peterson
- 4 Began with vigor (2 words)
- 5 They're sown and reaped
- 6 Israeli circle dance
- 7 Archaeological site
- 8 Epiphany sound (3 words)
- 9 Security system part
- 10 One who might throw a 17-Across
- 11 "Go ahead!" (3 words)
- 12 Desert
- 13 Send another way
- 14 Skin ailment
- 22 Reason for a delay (2 words)
- 26 Matthew, Mark, Luke, and John, e.g.
- 29 Adventist Health first responder: Abbr.
- 30 Classical prefix
- 31 Seaplane structure
- 34 In complete unity (2 words)
- 36 Like Kellogg's Corn Flakes®
- 37 Campers, for short
- 38 Bit of body art, in slang
- 39 Beat soundly

- 40 Mind-altering substance prevalent in youth Sabbath school?
- 41 First Christian martyr, in France
- 43 One of the Andrews Sisters
- 44 Came just in time for the sermon, perhaps (2 words)
- 45 FL or NY, e.g. (Abbr. + word)
- 47 Film about the Statue of Liberty?
- 48 Kind of energy
- 50 Play \_\_\_ (feign death)
- 53 Can't stand
- 55 Red and Black, e.g.
- 57 Not us
- 58 Bridal shower?

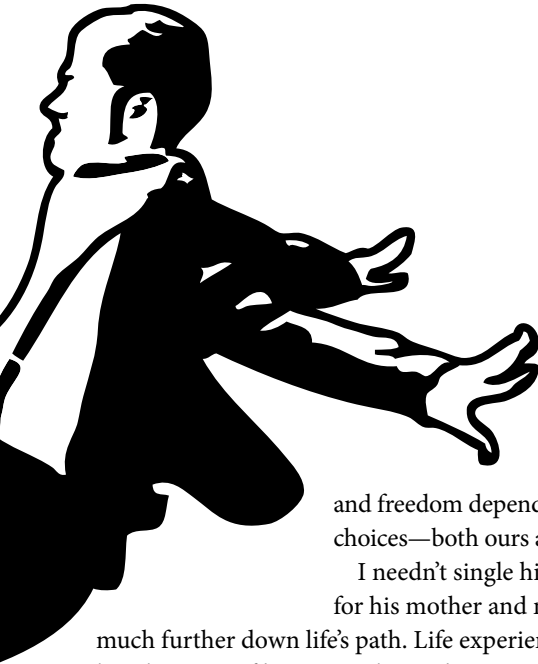


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# LONGING FOR FREEDOM

By Gregory L. Hoenes



While watching my now 19-year-old son grow up, it occurred to me that his future happiness and freedom depended in great part upon choices—both ours and his.

I needn't single him out. This is true for his mother and me too, though we're much further down life's path. Life experience has made me keenly aware of how our relationship to responsibility and choice shackles and encumbers us. The freedoms that we have greatest personal control over are deeply affected (if not determined) by the choices we make in life, starting very young. As obvious as all this may seem, I rarely hear these ideas discussed.

My operating assumptions in this brief essay are as follows:

- An integrated person, able to address life from the perspective of wholeness and wellness, is *substantially* freer than one who is not integrated. By "integrated," I mean one whose soul<sup>1</sup> has done the unifying work of bringing together body, mind, and spirit.<sup>2</sup>
- A person who is not under the law (or fear of authority) experiences greater freedom than one who is.<sup>3</sup>
- Distinguishing between choices that affect body, mind, spirit, or soul is of little value when we were created to live as an integrated whole. Choices affecting the *part* have corollary effects on our *whole* person (1 Cor. 6:12-20, NRSV).
- A significant part of what it means to be saved over time (sanctified) is God's work in us of restoration to wholeness. I would suggest that human freedom, in the fullest sense, can be ours only when we are whole.
- The freedom Christ created us with and redeemed us

for cannot be separated from the power of the choices we're responsible for. By responsibly engaging our power of choice through intentional moral choices that form character, by nourishing the integrative power of the soul, and by enduring the discipline of the body, we engage the real freedom Christ has bought. This is no less the gift of God in Christ!

If you think some of this reads like it might have been taken from a *Dallas for Dummies* book<sup>4</sup>, you're right! I know of no greater contemporary advocate than Dallas Willard for the necessity of a spiritual journey that embraces discipline in the same way it embraces grace. The theological corrective is hopefully obvious.

Christians, Adventists included, tend to be polarized in two different directions.<sup>5</sup> The first group is too attached to the significance of their choices and the powers of sin, moving them to a moralistic behaviorism that has little to do with the ministry of Christ and much more to do with religiosity—a Pharisaical approach to spirituality.<sup>6</sup> The second group can be prone to misapprehend the nature of grace they have been covered by, assuming an automatic transformation of person and character apart from discipline, responsibility, and the daily denials involved in godly choice. The corrective balances the necessities of discipline and grace, responsibility and freedom, consequence and choice, justice and the law.

I would also offer this unhappy thought for your consideration: we are not "free" in a host of ways. None of us is immune to culture, genetics, or environmental influences. Cultural expectations and norms—no matter how immoral or ungodly— influence us to the extent we're immersed in patterns that reflect culture. Debates on whether or not an objective universal moral code exists outside of human society aside, I tend toward the view that what constitutes morality or the expression of a moral

value will be culturally determined and expressed. This might be another argument in support of the idea that we're not free from various forms of determinism.

We are *not* immune. We're a retail/consumer culture. So many of the messages we're bombarded with have to do with what we might purchase. Marketing offers us the capacity to define ourselves. Shopping is now a hobby, an art, and offers us the chance to be "valued" or to earn points, rewards, or status.

We're a culture of debt. Personal debt.<sup>7</sup> National debt.<sup>8</sup> Is there freedom in this?

Ever increasingly, we're a culture of technology.<sup>9</sup> So much good is possible here, yet the pitfalls are significant. We've become so dependent that we don't know how to be without it. I've watched teens texting each other while in the same room.

Adventists who experiment with or use alcohol are not free from its potentially fatal effects. We all know someone who was killed or injured by a drunk driver. The *New York Times Health Guide* says that "about half of all under-age Americans have used alcohol" and that "the earlier one begins to drink, the greater the risk." It noted that "9% of people who began drinking after the age 21 developed alcoholism."<sup>14</sup> Percentages for under-age drinkers were even higher.

The distortions of our culture surrounding body image, materialism and status, the pursuit of pleasure, the importance of work, and being "plugged in" all of the time have led to a host of addictions—some of which might come as a surprise.

Common addictions I have not already mentioned include nicotine (smoking and chewing), illicit/designer drugs,

**I would that youth, young adults, and adults alike might emb to the extent we're willing to self-limit our freedom. We limit not enslave or compromise our options in the world in ways would claim as Christians on life's journey.**

We're a culture awash in sex. It's all over media of every kind, and our lives are so media-entwined that it's difficult to escape. Have you noticed that it's increasingly difficult to find an advertisement, movie, or television show that doesn't reference sex (or sexuality) or depict a sexual act?

Pornography has been increasingly and commonly referenced as a normal, healthy, and entertaining part of life in a number of sitcoms—perhaps beginning in the late 1990s with the enormously popular TV show *Friends*.<sup>10</sup> The porn industry is now so mainline that it lobbied for federal bailout funds to offset losses experienced in the recent economic downturn!<sup>11</sup> Los Angeles County voted in 2012 on a measure that would require porn actors filming in our county to wear condoms.<sup>12</sup> This is the culture, the milieu of our media-drenched lives.

We're a culture obsessed with food and alcohol. The lure and convenience of fast food takes its toll on American health. Yes, "Super size me!"<sup>13</sup>

performance-enhancing drugs, prescription drugs, food, gambling, work, video gaming, the Internet, and more. Less commonly referenced addictions include adrenaline sports, exercise, cosmetic surgery, teeth whitening, tanning, piercing and tattooing, and more.<sup>15</sup>

John 8:36 (NRSV) says that "if the Son makes you free, you will be free indeed." This is a very different type of freedom from that our culture offers. In contrast to addiction and enslavement, those who choose to follow the word of Christ will know the truth about the way things are, which will set them free (verses 31-32).

This is where the biblical record, gospel, and traditions of Christian practice and faith come in. The Christ who participated in culture redeems us in our context and seeks to bring about the good work he has ordained for us to do from the dawn of time (Eph. 2:10). Perhaps Christ has something to affirm and deny in every culture.<sup>16</sup>

I would that youth, young adults, and adults alike might embrace the idea that we're free to the extent we're willing to self-limit our freedom. We limit our choices to that which will not enslave or compromise our options in the world in ways that mitigate the values we would claim as Christians on life's journey.

And there are a host of other things where responsible choice really matters.<sup>17</sup> *Who* will we be as a net result of the freedoms we engage?

- Will we choose faith or doubt? Optimism or pessimism or cynicism?
- Will we choose to be persistent, or will we give up when difficulties present themselves?
- Will we be bold in our choices, or will we live in timidity?
- Will we choose to love, despite the pains and losses, or will

## embrace the idea that we're free to self-limit our choices to that which will not enslave or compromise our options in the world in ways that mitigate the values we would claim as Christians on life's journey.

we hold back in reserve?

- Will we sacrifice and delay reward in order to achieve, or will we seek to satisfy ourselves here and now?
- Will we be diligent, or will we give in to all of the prevailing distractions? What kind of life will we choose?
- What attitudes will we adopt? Will we choose to be happy?
- Will we affirm life, or will we focus on the obstacles and tragedies that make life unbearable at times?
- Will we seek joy and meaning, or will we give in to nihilism, affirming nothing but the meaninglessness that so many have tragically embraced?
- Will we believe to the point of our own healing? Or will we constantly ask the question, "If you can ... ?"<sup>18</sup>
- Will we worship, or will we ignore the "God from whom all blessings flow"?<sup>19</sup>
- Will we participate in the body life of church, or will we eschew the disciplines of shared community and grace?

Each of these polarities is within the realm of real choice. The outcomes of each polarity are enormously and profoundly different—qualitatively, quantitatively, and in meaning. So what will you choose? I long to see us all truly free! 🙌

*Gregory L. Hoenes, M.A., is senior pastor of Santa Clarita SDA Church in Santa Clarita, California.*

<sup>1</sup>I am using "soul," as Jesus did, to describe a part of the whole self. I borrowed Dallas Willard's definition of soul—as the part of being that unifies our emotions, will, body and intellect, making us whole beings—shared at the *Knowing Christ* Conference, Feb. 21-23, 2013, Santa Barbara, California.

<sup>2</sup>Luke 10:27, NRSV, recounts the summary of the law in multidimensional terms. In 1 Thess. 5:23, Paul speaks of "spirit, soul and body" in context of holiness and blamelessness. Present in the text is a full sermon on choices that lead to real freedom.

<sup>3</sup>There are two essential points to be made here. First, Romans 6 offers a classic sermon on our status under grace, not law. Paul famously notes that "you, having been set free from sin, have become slaves of righteousness" (verse 18, NRSV). The second point is made in Rom. 13:1-5, which indicates that right-doing leaves us with freedom from fear under the law.

<sup>4</sup>This is a humorous reference to a nonexistent book, which is commonly used by Dallas Willard's friends and students because the content of the books written on the subject of personal transformation is so dense. I most recently heard John Ortberg use this term at the *Knowing Christ* Conference, Feb. 21-23, 2013, Santa Barbara, California.

<sup>5</sup>Randy Roberts referenced this well-known religious and political polarity in his sermon "Their Faith . . . and Yours," preached at the Loma Linda University Church, April 27, 2013 (available at [www.lluc.org](http://www.lluc.org)).

<sup>6</sup>Alex Bryan observed this same thing in his sermon titled "The Third Way," delivered at The ONE Project, Chicago, Illinois, Feb. 10, 2013 (available at <http://the1project.org/media.html>). He uses the terms "Roman" and "Pharisee" to describe the polarities.

<sup>7</sup>According to projections found on NerdWallet.com, the average American household had \$15,204 in credit card debt in 2012.

<sup>8</sup>Our national debt figure changes by the second. Various debt "clocks" and official sources show the United States approaching 17 trillion dollars in debt.

<sup>9</sup>According to CNBC's All-American Economic Survey, "Apples Are Growing in American Homes," March 28, 2012, half (55 million) of the households in the United States own an Apple product, and the average is 1.6 such devices!

<sup>10</sup>A classic example of this can be found in Season Four, Episode 17, which first aired March 26, 1998, according to Friends.Wiki.com.

<sup>11</sup>CNN *Politics* reported on Jan. 7, 2009, that the "adult entertainment industry" was asking for \$5 billion in economic bailout funds (<http://politicalticker.blogs.cnn.com/2009/01/07/porn-industry-seeks-federal-bailout/>).

<sup>12</sup>The Los Angeles Porn Actors Required to Wear Condoms Act, Measure "B," was approved on Nov. 6, 2012, making news in Los Angeles County and beyond.

<sup>13</sup>"Super Size Me," a 2004 documentary on this topic by Morgan Spurlock, is now a classic.

<sup>14</sup>*New York Times Health Guide*, Tuesday, April 20, 2013.

<sup>15</sup>A quick survey of material available on the Internet yields different lists of addictions, with differing orders, no two of which agree. I am not citing any particular one but have made up my own list.

<sup>16</sup>This would fit best with H. Richard Niebuhr's fifth model, "Christ the Transformer of Culture" in his book, *Christ and Culture*, first published in 1951.

<sup>17</sup>I am indebted to my thoughtful friend Peter Thornburgh for his suggestions in this section.

<sup>18</sup>Taken from the story in Mark 9 of the man with a son possessed by a spirit, who asks of Jesus in verse 22, "if you are able to do anything, have pity on us and help us." Jesus' declarative in verse 23, "If you are able!—All things can be done for the one who believes" is what this particular question addresses in terms of our faith.

<sup>19</sup>Quoted from *The Common Doxology*, by Thomas Ken, 1674.



## He Was Wrong—But It Still Worked

By Alden Thompson

The trigger for this piece was the sudden end of the fast-track plan to merge Pacific Press and Review and Herald, Adventism's two major publishing houses in North America. According to an *Adventist Today*<sup>1</sup> online news item, an explicit quotation from Ellen White did the trick: a line from Letter 81, 1896, stating that Pacific Press "was ever to remain independent of all other institutions."

If an "inspired" statement applies forever as stated, the matter is settled. Fast-track derailed. Case dismissed. That's apparently what happened with the press-merger plan.

In spite of abundant evidence to the contrary from Scripture and the writings of Ellen White, many devout Adventists still hold to a once-true-always-true conviction. But is it possible that such a conviction can lead to the right decision for the wrong reason—even in the case of the two presses?

Let's explore that possibility in the light of Scripture and Adventist history.

First, Scripture clearly illustrates how time and place can change the application of "inspired" statements. The story of the demotion of the house of Eli in 1 Samuel 2:27-36 makes the point. Because of the wicked behavior of Eli's sons, Hophni and Phineas, a man of God confronted the old priest and revealed God's change of heart. The messenger declared: "I promised that your family and the family of your ancestor should go in and out before me forever"; but now the LORD declares: 'Far be it from me'" (verse 30, NRSV, emphasis added). In short, God's original promise of an enduring ministry had been cut short.

Remarkably, the messenger went on to declare that the descendants of the new priestly line would "go in and out before my anointed one forever" (verse 35, NRSV, emphasis added). The narrative clearly indicates that the second "forever" could be as fragile as the first one.

In Adventism, the once-true-always-true conviction with reference to Ellen White statements came to a head in an illuminating way during a lively 1904 church school board debate in St. Helena, California, the community in which Ellen White had retired. In her first education counsel in 1872, Ellen White had written: "Parents should be the only teachers of their children until they have reached eight or ten years of age."<sup>2</sup> On the basis of that statement, the new St. Helena school had made no provision at all to teach younger children.

With her son, W.C. White, leading the charge, Ellen White was invited to meet with the school board. At that meeting Willie noted that except for the kindergarten at the Haskell orphanage in Battle Creek, Adventists had no kindergartens at all because no Adventist educational superintendent was brave enough to buck Ellen White's statement on the proper school starting age. The issue is a current one because *Adventist Review* has recently reissued an Ellen White article with the "eight or ten years of age"<sup>3</sup> statement appearing in the opening paragraph as if it were still applicable at all times and in all places. The article itself is a compendium of Ellen White quotes drawn from a variety of sources and was published in *The*

*Advocate*, an obscure and short-lived periodical from the reformist era of E.A. Sutherland and P.T. Magan.<sup>4</sup> It is highly unlikely that Ellen White ever saw her quotations in that particular form.

Remarkably, because Ellen White's comments at the 1904 school board meeting were not in standard manuscript format but were in a set of school board

**"You know who I am, George I. Butler. I used to be president of the General Conference, and I think I received more testimonies from the servant of the Lord than any of you, and most of them rebuked me.**

minutes, her words were essentially lost until 1975 when they were "rediscovered." They were immediately published (April 24, 1975) in the *Review and Herald*—now *Adventist Review*—and then again in 1980 as part of a compilation.<sup>5</sup>

The most vivid Ellen White remarks are these: "When I heard what the objections were, that the children could not go to school till they were ten years old, I wanted to tell you that there was not a Sabbathkeeping school when the light was given to me that the children should not attend school until they were old enough to be instructed. They should

be taught at home to know what proper manners were when they went to school, and not be led astray. The wickedness carried on in the common schools is almost beyond conception.

“That is how it is, and my mind has been greatly stirred in regard to the idea, ‘Why, Sister White has said so and so, and Sister White has said so and so; and therefore we are going right up to it.’

“God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things.”<sup>6</sup>

In the material brought together in Book 3 of *Selected Messages* are a couple of paragraphs that further illuminate Ellen White’s view of educational ideals. In Letter 42, 1886, she wrote enthusiastically about her observations of the public schools in Switzerland. In particular, she was intrigued to see the teachers join in outdoor play with their students (ages 5 to 15) and even dismiss school early (a reward for good behavior) to go on long walks with them.<sup>7</sup>

The punch line for this article, however—the one lurking behind this article’s title—comes from an incident in the very year that Ellen White died. The 1915 Autumn Council of the General Conference, meeting in Loma Linda, was confronted with a sobering report from a subcommittee—namely, that the Adventist Church could not continue to support both our worldwide mission program and a medical school. Recommendation: close the medical school.

In his book, *Thirteen Crisis Years*,

A.V. Olson, a 31-year-old conference president from Quebec, reports on the drama of the council.<sup>8</sup> After a time of “painful silence,” an old man rose from the front row and spoke in a quavering voice: “Brethren, I am bewildered. I can hardly believe my eyes and my ears. What is this I hear you say? We must close this school? I am old now, and I do not know much. You are young and strong, and you must know what has to be done. Soon the vote will be taken, but before it is taken, let me say this:

“You know who I am, George I. Butler. I used to be president of the General Conference, and I think I received more testimonies from the servant of the Lord than any of you, and most of them rebuked me. We were at times urged to do what seemed impossible, but when we went forward by faith, the way opened. Brethren, I believe in God and in His prophets.”<sup>9</sup>

Before sitting down, Elder Butler waved a pamphlet containing Ellen White’s counsel to open and operate a medical college and concluded: “Now Brother Daniells [president of the General Conference] will soon call for a vote. When he does, there is one old hand that will not go up.”<sup>10</sup>

“This hand,” he said, as he stretched out his quivering arm, “has not learned how to vote to close what God says should be open.”<sup>11</sup>

Olson thrust his own right hand into his pocket and said to himself, “I know another hand that will not go up.”<sup>12</sup>

Nor did any other hands. The recommendation did not receive a single

vote. Olson notes that not one missionary was called home and the medical college stayed open, becoming a significant institution for both church and world.

But Butler was wrong. Institutions opened at God’s command almost never stay open forever. Still, his once-true-always-true perspective, spoken with deep passion and emotion, did the trick. It worked. As a result, Loma Linda University is thriving today.

In our complex and broken world, crooked human logic constantly threatens to torpedo God’s ideals. But in marvelous and miraculous ways, God still nudges his people toward his ideal, even using flawed human logic to accomplish parts of his grand purpose.

Those involved with God’s work at the Review and Herald and Pacific Press publishing houses have every reason to sing the doxology—and to return to their difficult tasks with renewed energy and grace.

<sup>1</sup>“Merger Effort with Adventist Publishing Houses in the U.S. Comes to an Abrupt End,” Aug. 4, 2013 (<http://www.atoday.org/article/2002/news/august/merger-effort-with-adventist-publishing-houses-in-the-u-s-comes-to-an-abrupt-end>).

<sup>2</sup>*Testimonies* Vol. 3, pp. 131-160.

<sup>3</sup>“Essential Education for Children,” *Adventist Review*, July 25, 2013, pp. 26-27.

<sup>4</sup>*The Advocate*, Feb. 1, 1900.

<sup>5</sup>*Selected Messages*, Vol. 3, pp. 214-226 (Manuscript 7, 1904).

<sup>6</sup>*Selected Messages*, Vol. 3, pp. 216-217 (1980).

<sup>7</sup>*Selected Messages*, Vol. 3, p. 228 (1980).

<sup>8</sup>Quotes and analysis are drawn from A.V. Olson, *Thirteen Crisis Years: 1888-1901* [1<sup>st</sup> edition: *Through Crisis to Victory*] (Washington, DC: 1966, 1981), pp. 95-96.

<sup>9</sup>*ibid.*

<sup>10</sup>*ibid.*

<sup>11</sup>*ibid.*

<sup>12</sup>*ibid.*

## Wibberding *continued from page 22*

Nonetheless, the intent, source, and time of this tampering are unclear and, significantly, no such alteration of the word appears on any of the other certificates.

<sup>17</sup>A 1909 biographical form and the testimony of her son Willie give adequate evidence that she never had a humanly officiated ordination ceremony. However, church leaders apparently saw her ministry as meriting the level of an ordination credential.

<sup>18</sup>Her final credential was issued in 1913, making its effective period span to the year of her death.

<sup>19</sup>George R. Knight, *A Brief History of Seventh-day Adventists* (Review and Herald, 2004), pp. 104-106.

<sup>20</sup>Kit Watts, "The Rise and Fall of Adventist Women in Leadership," *Ministry*, April 1995.

<sup>21</sup>George R. Knight, *A Search for Identity: The Development of Seventh-day Adventist Beliefs* (Review and Herald, 2000), pp. 129-138.

<sup>22</sup>Although leaders like A.G. Daniells helped Adventism stay conscious of righteousness by faith, the long-term impact of fundamentalism has been to nurture legalism among Adventist members.

<sup>23</sup>Verbal inspiration is the view that God dictated every word of Scripture, as opposed to the official Adventist view that God inspired human agents

with messages that they communicated in their own words (2 Pet. 1:20-21). The belief in verbal inspiration leads to a focus on isolated words and phrases above their intended meaning in context. This interpretive approach has contributed to gender exclusive interpretations of statements in Paul's letters.

<sup>24</sup>Mohaven Report, 1973.

<sup>25</sup>*ibid.*

<sup>26</sup>*Adventist Review*, Dec. 20, 1984, p. 16; GC Committee Minutes, Apr. 3, 1975; GC Minutes, June 27, 2010.

<sup>27</sup>The *General Conference Working Policy* section L 45, which governs the ordination of pastors, contains no gender requirement. Nor does the *Working Policy* contain such a restriction anywhere else.

<sup>28</sup>A line in the committee document accepted by vote in 1990 has been widely misinterpreted. It reads, "We do not approve the ordination of women to the gospel ministry." This appears to be a prohibition until the reader understands that (1) this was the direct and simple refusal of a request to depart from neutrality to approve the ordination of women, that (2) this was a vote to accept a committee report—not a policy vote, and that (3) this did not result in a *Working Policy* statement forbidding the ordination of women.

As hinted at by the puzzle's title, the answer to each of the starred clues is an anagram—of "reformation"—of the word *protestant*.

65	D	E	E	D	S	A	C	M	E	S	M	E	M	E	N	E
62	E	N	N	E	A	N	I	E	C	E	U	N	I	T		
59	M	O	N	T	E	I	M	H	I	T	S	R	T	A		
54	A	M	E	N	S	T	O	R	A	N	S	E	P	T		
51	E	R	I	E	E	A	T	H	O	O	V	E	S			
46	R	O	T	T	E	N	P	A	S	T	O	P	A	L	S	
39	C	H	E	A	P	O	V	A	S	T	L	S	U			
32	R	E	S	T	A	M	E	M	O	I	N	E	S			
28	A	M	E	N	D	E	N	T	R	A	P	T	O	T	S	
24	L	I	L	I	E	S	I	O	N	A	D	U	E			
21	O	T	T	E	R	P	A	N	T	S	T	E	N	O	N	
18	H	D	T	V	O	R	I	O	N	O	V	A	R	Y		
15	C	L	I	O	R	O	U	G	E	C	A	B	E	R		
14	S	O	L	D	C	H	R	I	S	S	H	A	R	D		

## EDITORIAL PHILOSOPHY

The views expressed in this publication do not necessarily reflect the views of the editor or the editorial board. One of the purposes of this magazine is to encourage dialogue between those of differing viewpoints within the Adventist Church. Thus, we will publish articles ranging throughout the conservative-liberal continuum.

*Adventist Today* welcomes your letters on material published in the magazine. Short, timely letters have the best chance at publication. They may be edited for grammar and content. Please include your name and address. Send to: [adventisttoday1966@gmail.com](mailto:adventisttoday1966@gmail.com).

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PS Form 3526, August 2012 (page 2 of 6)			



## It's Those Confounded Jesuits Again

A moment ago I darted into my drafty garret room under the Gothic eaves of the *Adventist Today* building, then I instantly locked and double-barred the door. From a pocket in my cape, I withdrew a weathered piece of paper and placed it next to my laptop. On the paper is printed an email, written in 2010 shortly after the General Conference session, that was sent to Adventist Man but never delivered.

The reason it has surfaced only now, of course, is that the Jesuits absconded with it as soon as it arrived. Our building is rife with them—solemn young men dressed in dust-colored robes who scurry out of sight if anyone approaches. (I've seen their graffiti in the restrooms—scrawls about the new pope, such as "Francis is ASissy!")

A few minutes ago I surprised two young acolytes playing Ping-Pong® in our break room, and as they dashed out through a secret door, one of them dropped this paper along with a papal-crested paddle. Knowing their sinister ways, I instantly snatched the paper and hightailed it for my garret. Now I'm going to try to finish this column before someone pops out at me from a trapdoor.

Here's what the three-years-late email said: "This past Sabbath [late 2010], our local church replayed our new [GC] president's July 3<sup>rd</sup> GC Sabbath sermon. Once [Elder Wilson] explained how God doesn't like clapping but does like 'Amens,' he had me. I've always secretly suspected that clapping probably annoyed God,

# Adventist Man

## A SATIRICAL LOOK AT ADVENTIST LIFE

but there it was, spelled out so clearly there was no missing the point."

At this juncture my correspondent reveals his knowledge of how craftily the Jesuits have infiltrated our church. Notice how powerfully they work.

"This is my concern," he writes, "and I suspect it is the Jesuit priests—*again!* What is the deal in Isaiah 55:12 about the trees clapping their hands? Since clapping annoys God, why are the trees clapping at all? This doesn't add up, and it confuses me. I understand that the Bible was written word for word as the Holy Spirit guided the various authors' quills, so I think the original KJV must have had it correct. It probably originally read "and all the trees of the field shouted Amen." Again, I personally suspect that the Jesuit priests were up to their old tricks of trying to deceive God's true remnant church (this time by downplaying the evils of clapping) and snuck the change into the newer editions of the old KJV."

Now you can see why our building's secret inhabitants sought to keep this incriminating evidence from the light of day, even taking this paper with them to their papist Ping-Pong® playtimes. But now the truth is out.

Since these sinister guys still haven't leaped out at me through a priest's hole, I will go a bit further. The trees of the field notwithstanding, there are actually several hidden dangers in the act of clapping, and I will set these before you. If this column suddenly breaks off in the middle, you'll know what happened.

The first and most obvious danger of hand clapping is the injury it can cause to ears and hands. Persistent pulsive percussion is already doing a number on the aural canals of our music-listening kids, so why add further trauma? And each hand-smack not only causes stress on tendons and muscles, but also wears away palm and finger prints—part of what makes you uniquely you.

Adventists in Alaska and Minnesota already know the second problem with hand clapping,

especially on humid summer evenings at church campouts next to lakes. Each palm-to-palm smite inevitably commits murder upon large numbers of mosquitoes and June bugs. Picture the irony of a camper singing "I've got *love* like an *ocean*" while simultaneously bloodying the landscape with the corpses of winged creatures of the night.

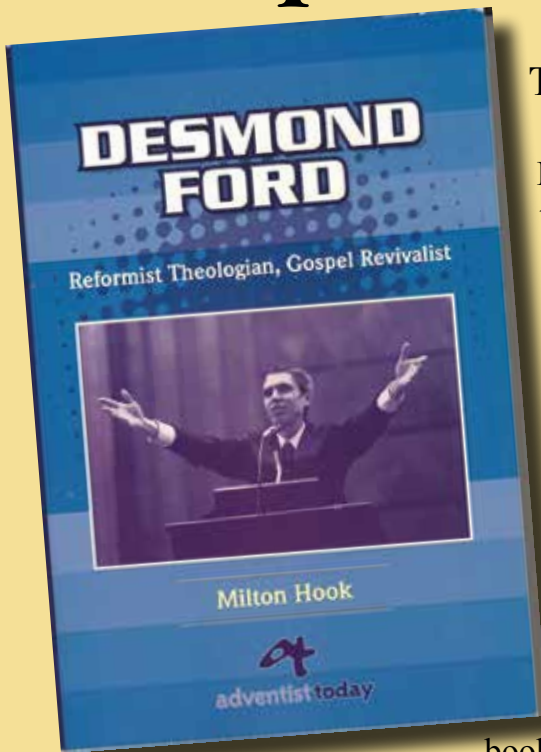
A third evil of hand clapping is that it contradicts the Scriptural injunction not to let your left hand know what your right hand is doing (Matthew 6:3). Each hand should be out there doing good, but independently of each other. As I type this column, for example, my hands are each busily at work, but neither encroaches into the other's territory. However, each clapping hand knows exactly what its fellow is doing. And anyway, if we are to be so noncombative as to turn the other cheek to an assailant, why should our hands ever be employed in one-on-one assault upon each other, especially in the sanctuary?

A final (and perhaps the ugliest) evil of hand clapping is that it contributes to hypocrisy. We've all attended grade school, academy, or college graduations where, as each name is read, the audience is expected to applaud. This is fine for the first eight or 10 diploma-recipients, but then the palm gets sore and the clapper merely touches his or her palms together, producing no percussion and therefore no pain. This "pretend applause" does the soul no good.

So instead of clapping in church, let's belt out a good "Aaaa-MEN!" Anything that exalts the male gender has gotta be positive.

**Do you have a tough question? Adventist Man has "the answer." As a former member of "the remnant of the remnant," Adventist Man was ranked 8,391 of the 144,000—and working his way up. Now he relies solely on grace and friendship with Jesus. You can email him at [atoday@atoday.org](mailto:atoday@atoday.org).**

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## Thirty-three Years Ago Last September....

Desmond Ford, one of the most popular gospel revivalists, writers, and theologians in Adventist ministry, had his ordination and ministerial credentials revoked—for questioning the biblical foundation of the uniquely Adventist doctrine of the Investigative Judgment.

“Desmond Ford: Reformist Theologian, Gospel Revivalist,” (published in 2008) is the first, and so far only, full-length analytical biography of the person and theology of the man considered by many today one of the fathers of Adventist evangelicalism.

Author Milton Hook, Ed.D., taught at Avondale and other Adventist institutions for many years and was able to gather the most comprehensive store of documentation and photos ever assembled about Dr. Ford’s life and travails with his Adventist brethren. The

book has more than 400 pages and is heavily footnoted. *Adventist Today* still has several hundred copies, but supplies are currently limited to copies on hand.

“Desmond Ford: Reformist Theologian, Gospel Revivalist” is a deep study of one of the most pivotal times in the church—when for the first time, the gospel began to be seriously expounded as the centerpiece of Adventist theology. Though a scholarly book, the language is accessible and often witty, and will fill many Sabbath afternoons with insight and understanding of a definitive moment in Adventist history.

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