



# FAITH

ON THE LINE

## DARE TO STAND

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# EDITOR'S CORNER

This spring issue of *Faith on the Line* brings with it great joy as we announce God's immense blessing and leading. On May 1, 2010, we began broadcasting on Galaxy 19 to reach over 5 million viewers across North America.

We always long to reach more people with the Three Angels' Messages, and were recently given the opportunity to join the Galaxy 19 satellite broadcasters. God had all things planned for us, for at the very same time a perfect building for our expanding operations came up for sale.

We recognize God's leading in all of this, and marvel at the opportunity He has given us to spread the message as far as we can reach. Daily we receive telephone calls from people who are being blessed, uplifted, and challenged to prepare for the soon coming of Jesus.

There is opposition, but we know our Leader and we trust in Him. Sometimes the way seems dark and confusing, but God knows what is best.

We pray that you will be especially blessed and encouraged by this magazine issue.

We at Amazing Discoveries believe that God is preparing a people to shine the light into the darkness—and that this new broadcasting venture is only the beginning. The expansion of the Gospel is a sign that the final events of this world's history are winding down. Ahead of us is the glorious loud cry and latter rain outpouring as we face the culmination of this earth's strife-worn history.

Bill Knott eloquently writes this in the March 11, 2010, *Adventist Review*:

*Across the span of Adventism just now one hears the tread of all that predawn pacing, the restlessness of millions of believers who correctly sense that all this waiting will soon yield in battles both intimate and titanic. The alignments of the principalities have mostly taken place. The hosts arrayed against the followers of the Lamb have been massing strength and weaponry in almost every theater of war: media, theology, science, education, culture, even government. The skirmish lines have long been drawn: we hear the cries of midnight pickets as those who quarrel with the Word push hard on the ground of origins; on the trustworthiness of Scripture; on the sanctity of marriage; on obedience to a seventh-day Sabbath; on the necessity of Adventist mission; on the rights of believers to freely speak and preach their faith; on this people's historic insistence that belonging to Jesus results in a lifestyle and behaviors different from the world.*

*Emissaries, some with smiles, recommend that we surrender things distinctive about which Adventists have rallied for a century and a half. The flag proposed is not some scarlet banner decked with mystic symbols: no, it is simple, white, and deadly.*

*So here's a call to find our nerve in all this predawn jostling—a call to understand that these hours are, in fact, our most vulnerable moment as a people raised by God to be His remnant in these last days. This is a time for visiting each others' tents; for borrowing each others' courage; for deep, intense, and honest prayer as we beseech the Sovereign Lord to assure of His presence—and His power—in the struggle just ahead.*

*The watchword of the hour still is—and must be—the Lamb's unflinching boast: "Be of good cheer, I have overcome the world" (John 16:33, NKJV).*

Courage!

*Wendy*

**Our aim is to urge men and women to stand for truth and resist error. We pray that in times of serious compromise our ministry will equip you with solid information on current end-time issues and trends, and encourage you to live a life apart from worldly influences.**

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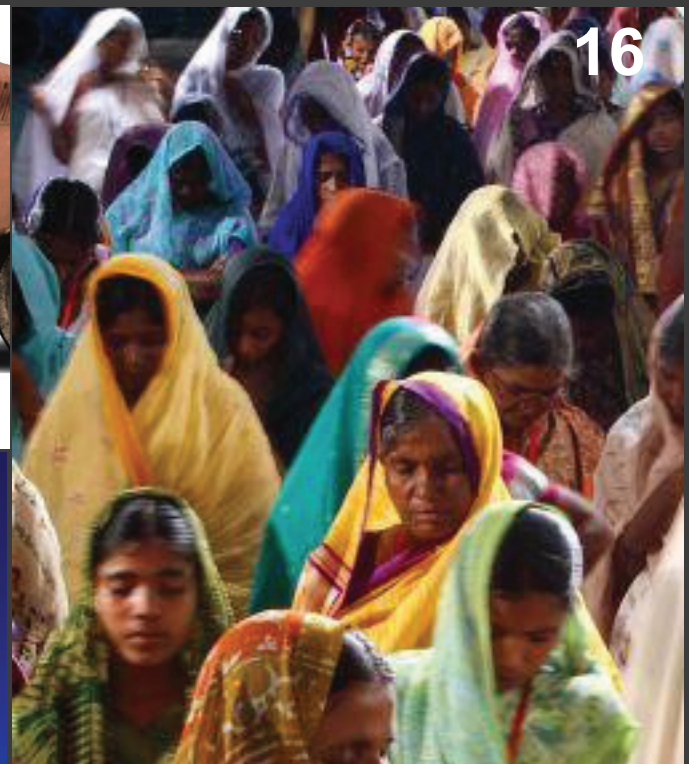
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**FAITH** ON THE LINE  
DARE TO STAND





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# Rusted Rescued Restored

by Pastor Dan Gabbert

he might be able to redeem the rusted car hanging on the brink of extinction. And moments before being dropped into the car-crusher, the Cobra GT was saved from an ignominious death as Jake happily paid the junk dealer for a vehicle most people considered beyond repair.

What do you think Jake did with his precious newfound treasure? Do you suppose he lovingly hauled that Mustang home, set it out on his front lawn, and sat down to relax in his comfortable porch swing to watch that valuable possession continue to rust away in peace?

No! Jake went to work restoring that treasure, piece by piece, to its original condition—to the beauty it held when it was brand new on the showroom floor.

## The Plan of Restoration

This allegory is a depiction of God's desire for each of His blood-bought

Jake's heart almost jumped out of his chest as he saw the huge electro-magnet on the wrecking-yard crane connect with the roof of a rusted '65 Ford Mustang Cobra GT. In his mind's eye, he pictured that dilapidated hunk of paint and metal on his showroom floor completely restored and glistening with its original beauty. The potential for that machine was awesome!

Jake took immediate action. Running toward the crane, Jake waved his arms to get the operator's attention, breathing a prayer that somehow





children. No matter how rusted out and wasted we may feel, the Lord's plan is to rescue us from the crushing results of sin.

He will sustain us as we enter the process of being restored to our original design to be just like Him! Then, the rust of sin will have no more power to eat us alive from the inside out or keep us from the joy of His presence, which He has always desired for us (see Psalm 16:11).

Through the prophet Jeremiah, the Lord reveals this astounding picture of His plan for us:

*For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end (Jeremiah 29:11).*

God's "expected end" is His original beginning. We were originally created in His image (Genesis 1:26-27). And even though sin has defaced His image in our lives, our heavenly Father is at work with everyone who is willing to cooperate with Him, to restore us back into our original Edenic showroom condition.

## Our Example of Showroom Condition

Romans 8:28-29 communicates the same plan of restoration:

*And we know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren (NKJV).*

Christ Jesus, God's Son, is the express image of God the Father (Hebrews 1:3). While He was here on Earth, Jesus shared this powerful fact with His disciples: "He who has seen Me has seen

the Father" (John 14:9 NKJV). That's the reason Christ came to this world, to show us what our heavenly Father, the King Eternal, was really like.

Knowing we would need a living model of God's character and plan for our lives, Jesus came to live and die for us on this sin-cursed earth. He took a body just like ours, inherently weakened by 4000 years of sin, and walked with God as our Example, revealing the peace and power available to us.

## Rust Removal and Rebuilding

The Bible says to be like God, we must be holy, for God is holy. 1 Peter 1:15-16 tells us, "But as He which hath called you is holy, so be ye holy in all manner of conversation (conduct); because it is written, Be ye holy; for I am holy."

In the Bible, the words "sanctify," "purify," "cleanse," "perfecting holiness," and "washing of regeneration" are a few of the special terms the Lord uses to communicate the process by which He restores His sincere followers back to His original design for their lives.

This rebuilding process includes all three dimensions of our nature: mental, spiritual, and physical. We read in 1 Thessalonians 5:23-24, "And the very God of peace sanctify you wholly (completely restore you); and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

How important is sanctification, or becoming like Jesus? 2 Thessalonians 2:13 gives us the bottom line:

*But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth (see also Hebrews 12:14).*

What is our part? 1 Peter 1:22-23 tells us this:

*Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of cor-*





*ruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.*

Where do we find the sanctifying truth by which we cooperate with the Holy Spirit to purify our lives? Jesus tells us in John 17:17, "Sanctify them through the truth, thy word is truth."

## The Power and Plan of Restoration

Is restoration really possible? Yes—it's God's plan! 1 John 2:5-6 says, "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (see also 2 Corinthians 7:1).

By earnestly studying God's Word to know Christ and seeking to walk in His footsteps by diligently practicing what He reveals to us, we are actually cooperating with the Holy Spirit's work to transform us into His loving image.

As we contemplate Christ's humble life of healing service, as we behold His sacrificial death, the Bible says the Spirit of God changes us to be like Him:

*But we all, with open face beholding as in a glass the glory (character) of the Lord, are changed into the same image from glory (the old character) to glory (the new character), even as by the Spirit of the Lord (2 Corinthians 3:18).*

One of the greatest blessings of a vibrant Christian experience is knowing in the very depths of our being that we are cooperating with Christ in restoring His character of love in us!

*Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure (1 John 3:1-3).*

## Growth: a Process and a Partnership

I love this inspiring hope-filled thought:

*It is by learning the habits of Christ, His meekness, His lowliness, that self becomes transformed—by taking Christ's yoke upon you and then submitting to learn (Manuscript Releases volume 12, 23).*

Please understand this important point: It is not how far a Christian advances in learning Christ's habits that counts with God. Our Lord is pleased when, day by day, a person chooses to stay in the growth process.

Jesus encourages us in John 8:31-32, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Here's another inspiring picture of this recreative partnership with our loving Saviour from the devotional book *My Life Today*:

*When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service, and He makes up for the deficiency with His own divine merit (250).*

## Sharing the Beauty

A little girl with a sunny disposition and a winning smile was vacationing with her mother at a seaside resort. The other guests soon learned to love her.

There was just one problem. The mother, who hoped that one day her daughter would become a great pianist, insisted that she practice even while on vacation. So every day the child would faithfully come into the lounge with her music pieces and run through them on the piano.

At first the other guests tolerated this jangling intrusion of their leisure, but after a few days, their patience began to wear thin. They did not wish to speak to the overambitious mother about it or complain to the management. So one by one they would quietly leave the lounge when the practicing began and come back when the unpleasant sounds were over.







But something happened that changed everything. One day as the little girl was stumbling through her pieces, a silver-haired gentleman stepped over to the piano.

Placing a kind hand on her shoulder, he said softly, "Move over honey. Let me come and sit next to you." She moved over, and he said, "Now keep on playing."

Then he reached around her with one arm, and with both hands on the keyboard he began to augment her simple and awkward efforts with the most beautiful music.

Amazed, the guests hurried back to the lounge to see what was happening. Had some miracle happened to their little friend? Had some sudden surge of inspiration transformed her from a struggling student to an extremely talented musician? No. She was still pecking away at the keyboard as before.

But who was the stranger beside her, covering her imperfections with his own masterly skill? Somebody whispered that he was a famous musician spending a holiday incognito at

this hotel. For hours they listened spellbound as the unknown stranger turned the aspiring efforts of a little girl into harmony they would never forget.

This story is a great picture of Jesus. He does not say, "Move over and let Me do it." Instead, He says, "Keep on playing. Keep practicing."

Then, He covers the jarring notes of our efforts to live like Him with His own beautiful sound—His perfect life. He turns the life we are living for and through Him into a lovely song.

Jesus can make our botched-up recital a beautiful symphony, an echo of the music of heaven! He is only waiting for our invitation.

When, with heartfelt desire, you ask Him to make you more like Him, and by faith choose daily to cooperate with Him through earnest prayer and study of His Word, be assured that the Holy Spirit, "which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). ■

## From the MailBox:

**G**reat issue [Spring 2010]! You know, I read "Conspiracies—so often believed, so rarely based in fact," *Adventist Review*, 2009, by Reinder Bruinsma and was so put off by it, I pitched my copy into the trash.

I was astonished that someone so blatantly—and I might add also rather sneeringly—wrote a letter against someone who is doing so much to help people wake up to the lies, deception and counterfeit movements happening in so-called Christianity. Even if Professor Veith was not mentioned by name, I knew, and obviously so did others, who the target was.

I used to be a "New Ager" (nothing "new" about it since it's as old as Satan) and it was quite sobering to be introduced to the Total Onslaught series because it mostly was already part of my understanding. The twist was understanding it from a Biblical perspective and

seeing it in its true light. One of the shocking and heart rending realizations for me was realizing how duped and deceived I was because I thought I was on the side of good!! What a horrifying and very sad wake up it was to realize that Satan's deceptions can be so subtle that you are actually working for him all the while thinking you are earnestly trying to repel evil in your life.

I will be forever grateful for that entire series. It was not all easy to watch, or to take in, and while I don't want to put the majority of my focus on those things (but rather behold Jesus Christ), I feel it was and is imperative to be wise as serpents and gentle as doves.

That series, along with my own Bible study lead by the Holy Spirit has helped me be better at discerning truth from error. New Age-ism has some subtle but fatal twists on Scripture and Christian doctrine, but unless one is looking

and understanding carefully they can, at points, seem to be saying a similar message.

I wholeheartedly agree that you do help a person to be able to discern, through extremely well researched and documented sources (to suggest they were "obscure" is absurd) and differentiate the true and holy Christ Jesus from the false Christs that are very successfully being substituted and offered up to the masses. I have many friends and even a sister that are not open to the truth right now, but I'm grateful to have a powerful witnessing tool at hand for that moment.

I know I shouldn't be disheartened by what I can only see as the blurring of and the watering down of our faith in the long time standards of Adventist publications, our churches, and our leadership. A faith that was meant to set us apart for a holy purpose. Thankfully by God's own Word and the pen of Inspiration we are not without a more sure word of prophecy to guide us in

the foretold treacherous times coming upon us. But I find it difficult some times not to be discouraged. However, I am encouraged by your publication and pray for your continued ministry to expose darkness to so many unsuspecting souls.

I'm sorry Professor Veith has had to defend himself in back to back issues from fellow brethren. Evidences of the times, no doubt. Fortunately by God's grace he is Biblically and logically able to support what he preaches. And of course through Spirit of Prophecy as well. That's a home run in my book.

God bless the efforts of all of you in this ministry. I pray you stay strong and encouraged and close to God always.

- Diane





# ISRAEL'S LAST ENCAMPMENT

by John M. Redlich



It has often been said that the Spirit of Prophecy is as a pilot, guiding a ship through treacherous waters in the last days.

What a gift of love the Lord has given His people, a source of truth and knowledge designed especially to be a safeguard helping anyone who should care to share in its purpose! Its purpose is simply to help us through the perilous waters that we find ourselves in. And its method of piloting is to guide the reader back to the Bible, to help the reader understand, and be led by the Holy Spirit, unto that glorious day of His appearing.

As such, the Gift of Prophecy compliments the Holy Scriptures, and brings to life its passages. At times it helps the reader with new understanding. At times it simply compliments the message of the Bible, helping the student be deeply impressed by the message of the Lord. One such passage in the Spirit of Prophecy does just that. Sister White writes this:

*We must sanctify ourselves and our households to God. We must bring Jesus into our hearts and our homes, and we must seek every day to instruct others in regard to the claims of the law of God and the plan of salvation, that they may have a knowledge of Jesus (RH, July 29, 1890).*

The warning found in this passage alerts the reader to a necessity, not a suggestion. It highlights the truth that sanctification is a requirement of the Lord. It is a requirement of the Lord that all who will be saved in the last day must be set aside as holy. Sanctification is, simply put, being made holy.

We must, by the Lord's grace and power, be made holy to be saved! As we will see, this truth found in the Spirit of Prophecy compliments the truth of Scripture.

## The Life and Death of Moses

Moses was eighty years old when he returned to Egypt to lead the captives of Israel to freedom. For forty years Moses lived and reigned as a prince of Egypt. For forty years he lived as a shepherd in the country of Midian, where he there married and raised a family. He was a very old man.

Then to top it all off, he wandered the wilderness for another forty years before he finally died at the age of 120 years old!

The loss of Moses must have been a devastating blow to the nation of Israel. Not only was Moses a beloved leader—one who had led the nation through thick and thin, one who had been God's messenger—but he was also a walking miracle, reminding them every day of God's sustaining power. He walked among them from eighty to 120 years of age in a time when most men died at forty.

The children of Israel deeply mourned his passing, and thirty days were set aside to remember the life of their leader.

It is possible that the children of Israel didn't fully realize the value of Moses until he was taken from them in death. Sister White writes, "With a new and deeper appreciation they recalled the precious lessons he had given while still with them" (PP, 481).

Although Moses was dead, his influence still lived on in the hearts of those who loved him. To this day, his influence is







felt around the world. Poetically written, the Spirit of Prophecy reads, "Moses was dead, but his influence did not die with him. It was to live on, reproducing itself in the hearts of his people. The memory of that holy, unselfish life would long be cherished, with silent, persuasive power moulding the lives even of those who had neglected his living words. As the glow of the descending sun lights up the mountain peaks long after the sun itself has sunk behind the hills, so the works of the pure, the holy, and the good shed light upon the world long after the actors themselves have passed away. Their works, their words, their example, will forever live. 'The righteous shall be in everlasting remembrance.' Psalm 112:6" (PP, 481).

Moses had fallen asleep in the Lord. Joshua was the acknowledged leader of Israel. God commissioned Joshua to lead the Israelite nation into the Promised Land (Joshua 1:2-9). And the people replied, "All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses" (Joshua 1:16-17).

*The history of Israel was to be placed on record for the instruction and warning of coming generations (PP, 420).*

Hopefully, through this study, we will be able to see that what happened to the Israelites on the banks of the Jordan is what will happen to us. History has a habit of repeating itself, and it is no coincidence that what happened to literal Israel often finds its ultimate fulfillment and application in the experience that you and I are living as spiritual Israel.

### Joshua's Story

God gave Joshua strict instructions concerning the crossing of the Jordan, and the long-awaited entering of the Promised Land. But, how were they to cross the Jordan? The waters were at flood level, and there were no bridges for the Children of Israel to use to cross. God had given Joshua all the details of the crossing of the Jordan except where to cross. However, Joshua reasoned in his heart that if God had given so many instructions, surely He would provide the passage.

Joshua told Israel that it was time to cross the Jordan. Leaving their camp in the acacia groves, with supplies enough for three days, the Israelites descended to the banks of the Jordan, and there set up one last temporary camp east of the Promised Land.

They camped there for three days, each one with their eye on the roaring Jordan, each one with their eye on the Promised Land, and each one with a job at hand:

*And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you (Joshua 3:5).*

Joshua said to the people, "Sanctify yourselves!" He was saying, consecrate yourselves to the Lord. See if there be any wicked way in you and remove it. Make yourselves holy in the Lord, because tomorrow we cross over into the Promised Land. This is important! The Children of Israel were to sanctify themselves before they crossed over into the Promised Land.

Joshua also gave strict orders as to how the children of Israel were to cross the Jordan:

*And it came to pass after three days, that the officers went through the host; And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore (Joshua 3:2-4).*

**It is a requirement of the Lord that all who will be saved in the last day must be set aside as holy, be sanctified. Sanctification is, simply put, being made holy.**

The details of this crossing were very important. Surely, if they were not important, Joshua would not have wasted his time giving them. Sister White writes, "At the appointed time began the onward movement, the ark,





borne upon the shoulders of the priests, leading the van. The people had been directed to fall back, so that there was a vacant space of more than half a mile about the ark. All watched with deep interest as the priests advanced down the bank of the Jordan. They saw them with the sacred ark move steadily forward toward the angry, surging stream, till the feet of the bearers were dipped into the waters. Then suddenly the tide above was swept back, while the current below flowed on, and the bed of the river was laid bare" (PP, 484).

Everyone watched with baited breath to see what would happen when the priests bearing the Ark reached the raging waters of the Jordan River. Then, just at the moment that the priests dipped their feet into the waters of the Jordan, the raging currents were stopped upstream, and the remaining waters flowed downstream, and there, in the middle of the river's bed, stood the priests holding the Ark, standing on dry ground.

The Lord had prepared a passage for the Children of Israel, once again, through the waters that would have been a barrier:

*When the people had all passed over, the ark itself was borne to the western shore. No sooner had it reached a place of security, and 'the soles of the priests' feet were lifted up unto the dry land,' than the imprisoned waters, being set free, rushed down, a resistless flood, in the natural channel of the stream (PP, 484).*

Finally, after 40 years of wandering in the wilderness, the Israelites were standing on Canaanite soil!

Remember the words of Inspiration saying, "The history of Israel was written for our admonition, upon whom the ends of the world are come." How can we apply the experience of the Israelites crossing the Jordan to our experience as Spiritual Israel?

### **Literal and Spiritual Israel at the Jordan**

I believe that we are living in the last days of Earth's history. I believe that we are about to end our wanderings in the wilderness of this sinful world. I believe that we are soon going to cross over into the heavenly Canaan. As we are on the verge of such a crossing, it is interesting to note that the experience of the crossing of the Jordan by the ancient Israelites parallels what our experience will be.

#### **Notice the parallels:**

Joshua 3:3 says, "And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it." The ancients were told that in order to

cross the Jordan they had to follow the Ark. The Ark of the Covenant was the visible representation of God to the children of Israel. To them it represented God's mercy, character, and justice.

Now look at Revelation 14:12, "Here is the patience of the saints:

here are they that keep the commandments of God, and the faith of Jesus."

God's people in the last days will follow God's mercy, character. They keep the commandments of God and the faith of Jesus.

The Ten Commandments are a transcript of God's mercy, character, and justice. God's people, in the last days, will have not discard God, but embrace Him.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb" (Revelation 14:4).

Next, let's look at Joshua 3:5: "And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you." The Israelites were to sanctify themselves before they were able to enter the Promised Land.

Surely, if they had to sanctify themselves before entering Canaan, we are to sanctify ourselves before we enter heaven. "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world" (John 17:17-18).

Acts 20:32 says, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The inheritance—the heavenly Canaan and the Earth made new—are for the sanctified.

Joshua 3:15-16 says, "And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho."

Just as the waters of the Jordan were rolled back to allow passage to Canaan, so too will the expanses of the heavens be rolled back to give us passage to the heavenly Canaan.

*Continued on page 13*





**NEWS  
UPDATE**

# We're on Satellite!

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## **Satellite Information for Amazing Discoveries Channel:**

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F.E.C.  $\frac{3}{4}$

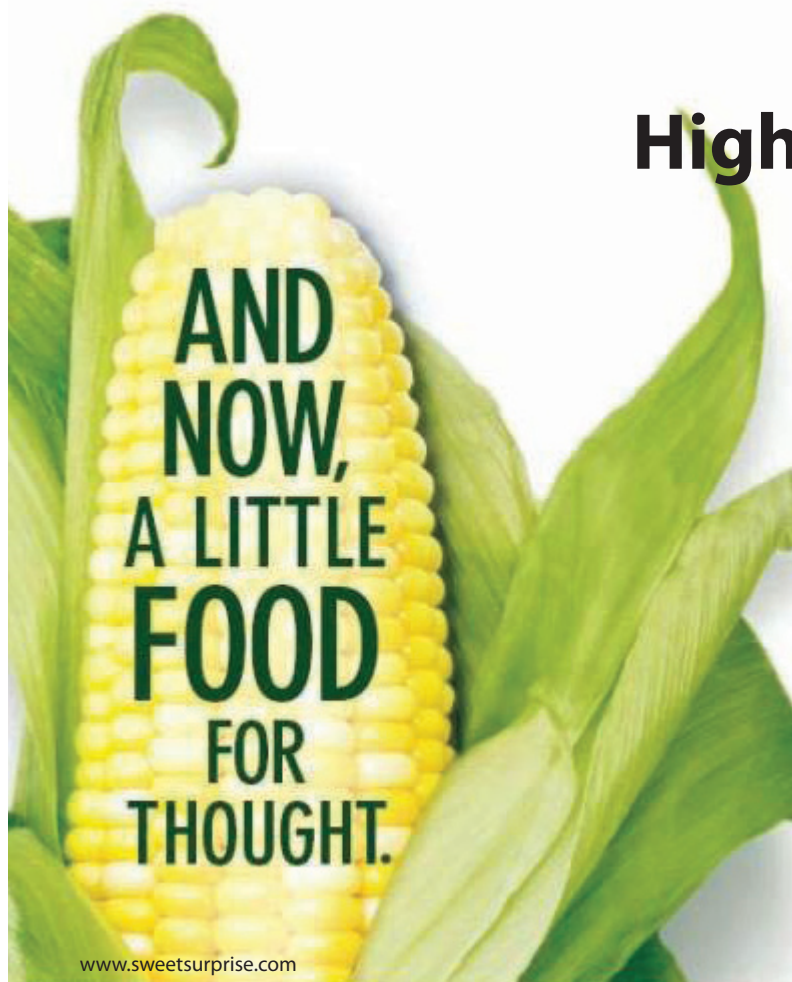
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# High-fructose Corn Syrup Propaganda

by Alan R. Gaby, MD



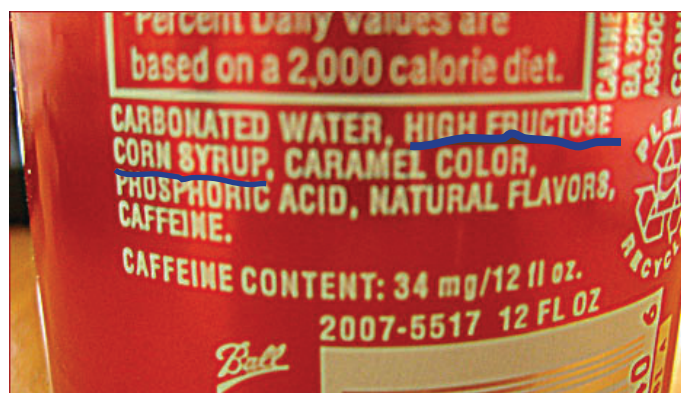
I received a packet of glossy brochures and a small booklet the other day from the Corn Refiners Association, along with a Dear Doctor cover letter. The purpose of the mailing was to explain to me, the doctor, that much of the negative press surrounding high-fructose corn syrup (HFCS) lacks scientific merit, and that this “versatile sweetener” is pretty much the same as sucrose.

The cover letter started off comically enough: “Because you are a trusted source of information about nutrition. . .”, like nobody knows that medical doctors are considered so uniformed and so biased regarding nutrition that nearly three-quarters of patients won’t even tell their doctor what nutrients and herbs they are taking. But, flattery is like a foot in the door, so I read on. The letter was signed by the president of the Corn Refiner’s Association and also by a cardiologist/professor with a university affiliation. The letter did not disclose the cardiologist’s conflicts of interest, but a Medline Search revealed that he has received research funding and consulting fees from PepsiCo, one of the biggest users of HFCS in the world.

The main point of the information packet was that HFCS is nutritionally the same as sucrose (table sugar). Emphasizing that point was considered so important that it was stated at least 17 different times in the mailing. As discussed below,

HCFS and sucrose are not the same, which might be why so much effort was made to convince doctors otherwise. As a corollary to the main point, the packet sought to dispel the “myth” that “sugar is healthier than HFCS.” The use of the word “healthier” is particularly amusing, since almost no one on the planet considers sugar to be a health food. A more appropriate framing of the argument would have been to claim that HFCS is no more likely to give you diabetes, make you fat, raise your triglyceride and uric acid levels, cause nonalcoholic fatty liver disease, or give you stomach aches and diarrhea than sucrose is. While there is a great deal of research that contradicts such claims (as discussed, for example, in my review article on the adverse effects of dietary fructose), at least those would have been claims that could have been debated honestly.

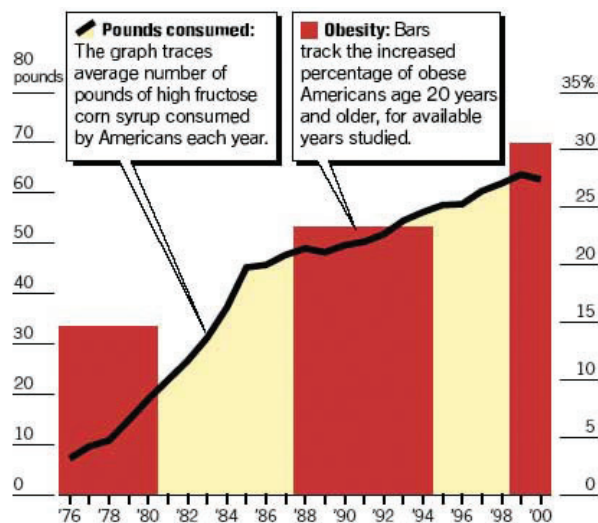
The Corn Refiner’s Association argues that HFCS and sucrose are pretty much the same, because they both consist of about 50% fructose and 50% glucose. In actuality, HFCS consists of 55% fructose and 42% glucose, while sucrose consists of 100% sucrose (which can be hydrolyzed by intestinal enzymes to 50% fructose and 50% glucose). The difference in the relative proportions of fructose and glucose in these two sweeteners (1.31:1 versus 1:1) may not be insignificant. Fructose malabsorption is a common cause of gastrointestinal symptoms that mimic irritable bowel syndrome. Fructose malabsorption tends to occur primarily when the fructose concentration of a meal exceeds that of glucose, because glucose enhances the intestinal absorption of fructose. HFCS, which contains fructose in excess of glucose, is much more likely to cause gastrointestinal symptoms than is sucrose, which is hydrolyzed to equal parts fructose and glucose.





## Obesity and high fructose corn syrup

The number of Americans who are obese has quadrupled in recent years, a study shows. At the same time, high fructose corn syrup consumption has risen at parallel rates.



Source: Centers for Disease Control, American Obesity Association, Chronicle Research.

<http://www.diabetesdaily.com/edelman/2009/05/chart-obesity-high-fructose-corn-syrup.php>

The fact that HFCS consists mainly of two monosaccharides, while sucrose is a disaccharide, may also not be insignificant. In order to be absorbed as its constituent monosaccharides, sucrose must first be hydrolyzed by intestinal mucosal disac-

charidases. Thus, the absorption of fructose from sucrose might be considerably slower than the absorption of the free fructose present in HFCS. That possibility is supported by studies in which serum fructose concentrations increased to a greater extent after feeding free fructose than after feeding the same amount of fructose in the form of sucrose.

Fructose is the most powerful reducing sugar of all of the edible sugars. Reducing sugars promote the glycosylation of tissue proteins, which is a factor both in the complications of diabetes and in the aging process. The human body has elaborate mechanisms to prevent serum fructose concentrations from rising to any great extent, but these mechanisms can be overwhelmed by feeding large quantities of free fructose. Exposure to the large amounts of free fructose that are currently being consumed is unprecedented in human evolution, and there is no reason to believe that humans are equipped to handle this new stressor.

There are still significant gaps in our knowledge regarding the consequences of consuming large amounts of free fructose. According to my reading of the scientific literature, the effects of HFCS are somewhere between slightly worse than the effects of sucrose and seriously horrible. ■

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## Israel's Last Encampment

*Continued from page 10*

Revelation 6:14-17 says this:

*And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?*

And finally, Joshua 4:18 says this:

*And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.*

I guess this is the sad part of the story. When everyone had crossed over, and the priests had left the dry bed of the Jordan, no sooner did the soles of their feet touch dry ground, that the

waters of the Jordan returned sealing the passage to Canaan.

When Jesus comes again the sky recedes as a scroll. When Jesus comes again He will be King of Kings and Lord of Lords. He will gather His elect from the four corners of the Earth, and take them to heaven. There will be no second chances for those who rejected Christ by choice or action. The passage to the heavenly Canaan will be sealed.

*He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be (Revelation 22:11-12).*

I believe God's Church is camped on the banks of the Jordan, our last encampment. The exact date of Christ's return is not known to me or to you, but I have confidence in saying, as Joshua did, that we are going to cross over into the heavenly Canaan on the morrow, meaning very soon.

What were Joshua's personal words of instruction to the Children of Israel? Sanctify yourself. What are the words of Jesus to each of us as we prepare to enter heaven? Sanctify yourself. ■



# India Report

## Spring 2010

by Victor Gill and Mark Kiefiuk



*In January and February 2010, Pastor Victor Gill and Mark Kiefiuk visited India on a mission trip. The following is their joint report of the experience of God's blessing and leading.*

**Victor:** Mark and I left for India on January 15. The plan was for us to preach to non-SDA pastors in three different cities—Bapatla, Ponnuru, and Vinukonda. Our plan was to spend five days in each place, preaching four messages per day.

**Mark:** On Sabbath, January 16, we met a young man in Hyderabad named Praveendas and his uncle, Pastor Caleb, from Bapatla. We drove

with them until midnight to the Bapatla area where would begin our meetings with the pastors. On Sunday, January 17, we met Pastor Caleb's brother and Praveendas' father—Pastor Yesudas—who was in charge of

arranging our meetings. He was a medical worker in the government before he became a Christian.

He first became a Baptist and then an Adventist. God put a dream on his heart to have a pastor from overseas to come and preach to non-SDA pastors, because he has a lot of friends and good connections with the pastors from other denominations.

Pastor Yesudas has an incredible family. His son Praveendas works with the government as an accountant. He also has some incredible connections with prominent leaders in India. Up until now, we had been going over to India with only tourist visas. However, Praveendas arranged for us to have a full five-year visa to India to preach, teach, and build.

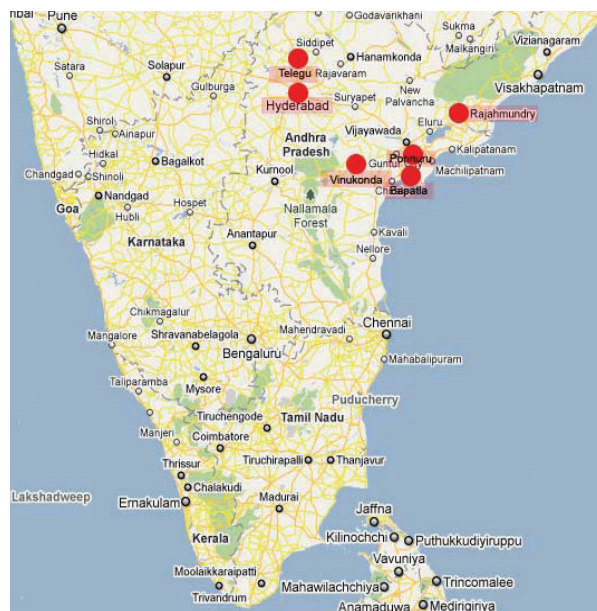
This is a rare privilege given to very few organizations operating in India. So many Seventh-day Adventists have been going to India on tourist visas to do evangelism and been detained or sent home because of this issue.

Due to the influence of this family, **any** evangelist sent by Amazing Discoveries to India will now be permitted to legally preach, teach, and build in that country. We are praising the Lord for how He is leading!

**Victor:** What a wonderful family—full of honesty, integrity, and educational skills. Pastor Yesudas is a Regional SDA Pastor over 42 churches, and his two sons have state government positions, are fluent in English, and able to translate with speed and accuracy. Pastor Caleb is a seasoned Adventist pastor with administrative skills, and gave strong leadership and organization.

We weren't long into the preaching mode when Mark said to me, "Pastor, you do the preaching, and I'll do the praying. God is richly blessing your preaching." I agreed. Mark is a real prayer warrior. I appreciate his companionship. God richly blessed both our efforts, as I preached up to six hours a day, and Mark continued to pray for me. God heard and answered his prayers, along with yours I am sure.

Over 200 non-SDA pastors came for the meetings, and stayed for one week. We housed them and fed them. The Holy Spirit impressed their hearts with truth. Many gave personal testimonies.







**Mark:** On Monday morning we had over 167 pastors and their wives attend our first meeting. Also during our time there, we moved from a hotel into a beautiful old government agricultural farm area in the country. We had a lizard as a pet. It stayed with us the whole time and assisted in keeping the mosquitoes away. God really blessed.

We continued the meetings on Tuesday, January 19, and the attendance continued to grow as more Sunday-keeping pastors and their wives started to attend. Pastor Gill preached three meetings on Monday and five on Tuesday. He preached an average of six hours per day to these pastors and they never got restless. They continued to come and to respond more each meeting.

## The Uprising

**Victor:** By Wednesday, January 20th, the meetings had grown to the point where people had to sit outside. I covered four sermons. After the second sermon, which was on the Sabbath, an uprising started to take place.

One man stood up and challenged me. As he asked a question, I opened my Bible to answer it, but another man stood up and started yelling in Telegu for the people to leave. Everyone started yelling and pretty soon the whole place was in an uproar.

We dismissed the meeting for a break. After twenty minutes, about 95% of the people came back into the meetings. God moved. There was a lot of tension but I preached another message on the two covenants and the change of the Sabbath from Daniel 7. Mark continued to pray earnestly, calling out for God's Spirit and His angels to stop the Enemy from distracting these meetings.

**Mark:** At the end of the meeting, Pastor Caleb stayed to talk

to the ministers. He offered 100,000 rupees to anyone that could show one text in Scripture that could prove that God changed the day of rest from Sabbath to Sunday. Of course, no one came forward.

**Victor:** On Thursday, January 21<sup>st</sup>, I preached three meetings, beginning with the subject of the Mark of the Beast. We had an incredible attendance. It was larger than ever. Everyone came back, even the men that caused the uprising. We had over a hundred Sunday-keeping pastors and their wives.

**Mark:** While the message of the Mark of the Beast was preached, you could hear a pin drop even though the sermon was more than two hours long. We could see the hearts of people being moved as heads were nodding in agreement. The Holy Spirit was moving in a mighty and powerful way. When we stopped for lunch, the man that started the uprising came to apologize to Pastor Gill. It was incredible to see him praying with Pastor Gill. Praise the Holy Spirit for moving upon that man's heart.



**Victor:** It was wonderful to see the Holy Spirit's work of restoration when the man came to apologize to me.

**Mark:** Some of the messages were difficult to accept. Commo-







tion arose a second time, but again, through prayer and the influence of our Adventist brethren and others who supported the message, peace was restored again.

Christopher, a lawyer and Christian from Hyderabad, came up to meet with us on Friday. He is not a member of the SDA church, but loves the Lord and believes the message about Sabbath he heard Pastor Gill preach about three years ago. He has been instrumental in arranging both last year's meetings and this year's. He is very much involved behind the scenes and a well-respected man.

When he heard the commotion that was taking place, he was stirred and spoke for about half an hour to the pastors. It was a powerful message that only served to impress the crowd further that the message they were hearing was the truth.

Pastor Gill then preached the final sermon on the unpardonable sin. He preached about two hours. He asked for a show of hands of who accepted these truths and half raised their hands. It was an incredible ending for this week of meetings.

### **Preaching to our SDA Brethren**

**Victor:** The brethren in Bapatla asked me not to go on to the next city, but to stay and hold evening meetings to preach to their members the truths they had received.

Then the Conference conference officials asked if I would teach the SDA pastors as well. Seventy-five pastors came and I preached to them four messages a day and to the whole group of 400-500 every night. God blessed in a wonderful way. Two Sunday-keeping pastors and 158 of their members were baptized and we started two new SDA churches in that area.

**Mark:** Also during these meetings, Pastor Daniel from Rajmundry came and visited us. He shared that after we left last year, he took

Pastor Gill's outlines and shared them with Sunday-keeping pastors.

**Victor:** Pastor Daniel wanted these men to come and hear what he heard last year and catch the vision as he did. And that's exactly what happened. These men couldn't wait to go back home to start preaching the message to others.

The brethren there continue to follow up, and only God knows the end result. This is a fruitful area and these brethren are working now to prepare fifty other villages for us to return and do likewise in November of this year. How can I say no? In fact I am looking for several volunteers to come with me to preach to as many people as possible.

I was talking to one of the pastors recently and he tells me that twelve other non-SDA pastors and their churches converted to Adventism. Praise God!

**Mark:** We also enjoyed going for a walk every morning and meeting the ladies who work in the neighboring fields. We had the opportunity on those walks to witness in a small way to these Hindus and some Christians. After a week of us being there, they knew that we were Christians and some started to come to Pastor Gill for prayer.

A scientist working at the farm came to talk with Pastor Gill, and he shared and prayed with her. The farm's caretaker also came asking for prayer. We handed out books to these people and saw them reading and studying as if they were looking for hidden treasure.

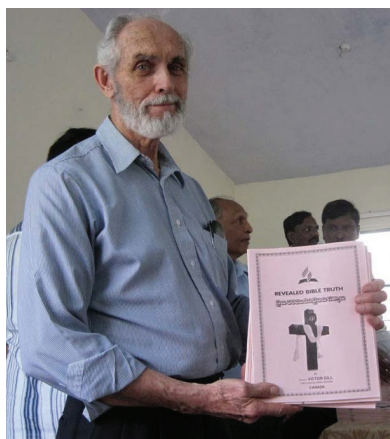
One day someone came running to Pastor Gill and asked him to come to the nearby home of one of the villagers. He went with the man and was brought to a young girl writhing on the floor and foaming at the mouth. He was told that this child would often have these fits and that sometimes they lasted for days.



Pastor Gill immediately knelt down and began praying for her. He wasn't sure whether this seizure was purely biological, or if it was demonic. He prayed and asked the Lord to heal her and to break the hold of Satan and free her.

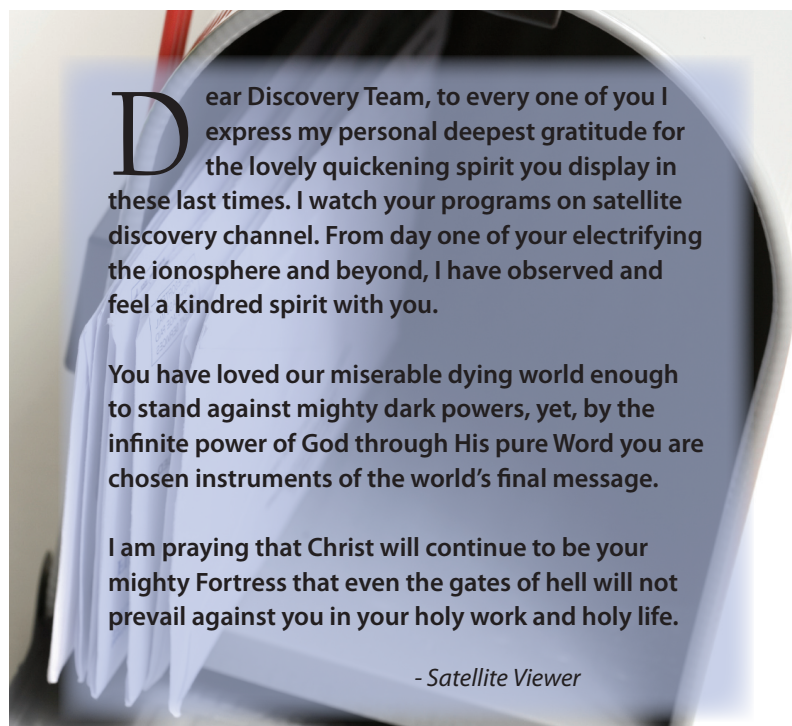
When he opened his eyes, she was smiling up at him and the seizure was gone. The parents were so happy that their daughter was healed. As far as we know she has never had a seizure since that day. This news was spread all over the area. While Pastor Gill was in India he had many opportunities to pray for people. He doesn't know how many of them were healed, but this one was immediate and dramatic.

On Sunday, I headed to the airport and flew home to prepare my home church for an evangelistic series. Pastor Gill stayed behind and continued to preach in the tent meetings until February 11.



**Victor:** We have made progress in other areas as well. All my audio sermons are now being transcribed and printed in book format in Telegu, the local language. When it is published, people will have our whole message in their own language and we will give those books out free in future evangelistic meetings.

It's an awesome experience to be part of the finishing of God's work in the earth. Those of you who have had a part by your giv-



Dear Discovery Team, to every one of you I express my personal deepest gratitude for the lovely quickening spirit you display in these last times. I watch your programs on satellite discovery channel. From day one of your electrifying the ionosphere and beyond, I have observed and feel a kindred spirit with you.

You have loved our miserable dying world enough to stand against mighty dark powers, yet, by the infinite power of God through His pure Word you are chosen instruments of the world's final message.

I am praying that Christ will continue to be your mighty Fortress that even the gates of hell will not prevail against you in your holy work and holy life.

- Satellite Viewer

ing and making it possible will share one day in the joy of seeing souls in the kingdom. I personally want to thank you for your gifts and your prayers, and pray the Lord to richly bless each of you in every way for your support.

**Mark:** All praise goes to God. He led on this trip in 2010 and we look forward to going back to India to work in His vineyard. ■

His unworthy servants,  
Pastor Victor Gill and Mark Kiefiuk

*Pastor Gill is planning another trip to India in November 2010 with interested pastors.*

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# A Response to Ken Corkum's "Supportive Criticism"

In the March 2010 issue of the *Maritime Pulse* for the Maritime Seventh-day Adventist Conference ([http://www.maritimesda.com/site/1/docs/Mar10\\_Pulse.pdf](http://www.maritimesda.com/site/1/docs/Mar10_Pulse.pdf)), Pastor Ken Corkum published a statement expressing his concerns regarding Amazing Discoveries and Pastor Victor Gill's *Sleepwalking* DVD (<http://amazingdiscoveries.org/webstore/ca/sleepwalking.html>). Below, we outline several of Corkum's concerns and address each one from our perspective:

## 1 Independent Supporting Ministry Agreement

Ken Corkum states that Amazing Discoveries "has been unwilling to enter into an agreement with their local conference in BC, asks why our ministry would not agree with the SDACC Independent Supporting Ministries Policy as outlined in the article.

He indicates in the article that Amazing Discoveries has been "invited" to enter into an agreement with the local conference, but we "refuse to work with the organized Seventh-day Adventist Church."

## Our Response Supporting the Conference

As far as Amazing Discoveries is concerned, we have a good relationship with the Church and it was Amazing Discoveries that approached the Conference to find out how we could more formally work with the organized Church. Although the BC Conference participated with us in early evangelistic efforts, we have never been invited to become a supportive ministry and to "work with the Church" although Amazing Discoveries makes every effort to support the Church.

Our evangelism includes inviting people to join their local

Seventh-day Adventist Church. Our speakers are members of the Seventh-day Adventist Church and serve in official capacities. Walter Veith is an ordained pastor and evangelist of the Seventh-day Adventist Church in South Africa, and there are countless reports of those who have come into the Church as a result of his evangelism.

Victor Gill is an ordained pastor of the Seventh-day Adventist Church in Canada and has brought many souls to the Seventh-day Adventist Church around the world, including Canada, Ukraine, and India.

Brian Neumann is an elder in very good standing in a Seventh-day Adventist Church in South Africa. He lectures on music and the Spirit of Prophecy and is invited to speak in Seventh-day Adventist churches around the world.

At every opportunity, we have invited the local Conferences to work with us so that there would be a support system for individuals who decide to study further after a series. In a recent request to hold an evangelistic series in BC, we were told by the BC Conference that our speakers are not wanted anywhere in the province.

Although we are not officially "banned," there is strong recommendation from the BC and Canadian Conferences to all churches to **not** include Amazing Discoveries speakers in evangelistic plans. Unfortunately, because organizations that work with the Conference are called "supporting ministries," there is a mistaken attitude among some Adventists that all groups that do not have Conference sanction must be "unsupportive ministries." An organization does not need to be officially classed as a "supporting ministry" in order to be supportive of the Church. It is logical that



Adventists and leaders who do not know about Amazing Discoveries would wish to contact the BC or Canadian Conference for more information about this ministry before they invite Amazing Discoveries to their church. Sadly, however, personal opinions and assessments of Amazing Discoveries and its message are the basis for the recommendation, rather than clear Biblical counter-arguments.

## Fundamental Doctrine

We have asked for a meeting with the Conference so that they might inform us of any error that is being preached, but they have not responded.

However, we have heard secondhand that the leadership opposes some of the topics Amazing Discoveries presents because the topics are not considered to be fundamental beliefs of the Seventh-day Adventist Church. Amazing Discoveries is committed to the Seventh-day Adventist understanding of end-time truths as revealed in the Bible and the Spirit of Prophecy and we believe the fundamental beliefs of the Church are God-given.

Therefore, we must disagree with the Conference's understanding of our content. It is true that the current and historical world events mentioned in Walter Veith's series, such as the history of organizations like the Illuminati are not mentioned in the fundamental beliefs of the Seventh-day Adventist Church. But we believe that the presentation of current events and history is not contrary to our fundamental beliefs but in fact strengthens Bible prophecy by revealing today's application of Bible prophecy.

It is a Seventh-day Adventist fundamental belief that Babylon will be the conglomerate of the whole earth that opposes God. Amazing Discoveries is working to show how this prophecy is coming to fruition in our world today. How can that be contrary to our fundamental beliefs?

*In the very time in which we live the Lord has called His people and has given them a message to bear. **He has called them to expose the wickedness of the man of sin** (emphasis added, TM 118).*

Note that we are to expose the wickedness of the man of sin—not only to speak of him in theory as if it all were still in the fu-

ture or only in the past, but to show with clarity what are his tactics and his plans in the world, to show the evil and wickedness of his actions and philosophies. As we near the soon coming of Christ, this **will** involve current world events. This is the mandate of every Seventh-day Adventist and has **always** been so:

*The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every*

*earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis. The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble, and men's hearts to fail them for fear (Prophets and Kings: 536-537).*

Many Seventh-day Adventists have not noticed the slow movements towards the set up of the final players of the end-time drama. Along with other Protestants, some have even neglected to concern them-

selves with the growing strength of the papal power. Amazing Discoveries seeks to wake up sleeping Laodicea as well as those deceived in Babylon to the reality of the soon coming of Jesus. How else can these warnings be given in a relevant way to the people, unless we show them the signs of the times and the dangers that threaten the whole world? In Matthew 24, Jesus warned that even the elect could be deceived by Satan's deceptions at the end of time. The message of Amazing Discoveries seeks to expose these deceptions. People will not know what "come out of Babylon" means if they do not know what to come out of and what that means in today's world. For a further discussion of our message and why we preach it, please see the Spring 2010 edition of *Faith on the Line* (<http://amazingdiscoveries.org/AD-Magazine-Archive-Spring-2010.html>).

## Independent Supporting Ministry Guidelines

When we approached the Conference in regards to becoming formally recognized as a supporting ministry, we were given the guidelines as outlined in the *Maritime Pulse*. We quickly realized there was a problem with the way the guidelines were worded:

*Sound Theology – The theological positions of the Supporting Ministries and the emphasis placed upon them shall be in harmony with the fundamental beliefs of the Seventh-day Adventist Church.*

**Unfortunately, because organizations that work with the Conference are called "supporting ministries," there is a mistaken attitude that all groups that do not have Conference sanction must be "unsupportive ministries."**

*In supporting these beliefs, the context of both the Biblical text and writings of Ellen G. White, **as assessed by the Biblical Research Institute and the Ellen G. White Estate**, shall be faithfully used. Theological positions not addressed in the fundamental beliefs shall not be promoted (emphasis added).*

This paragraph states that unless the Biblical Research Institute and the Ellen G. White Estate approve of what is being preached, it cannot be preached. Unfortunately, this position is untenable for us.

The Seventh-day Adventist Church is not lead by a hierarchy, as the Catholic Church is. We are not mandated what to preach by a certain group or institution of our Church.

We do believe that the Bible Research Institute and Ellen G. White Estate can serve as an excellent resource for study. However, the final authority in all matters must be the Bible, the Holy Spirit, and the Spirit of Prophecy itself (not the Estate). The wording of these supporting ministry guidelines implies that the Biblical text can only be preached and interpreted as dictated and assessed by the BRI and EGW Estate.

To whom should preachers give their first allegiance? To the BRI and the Ellen G. White Estate? Or to the Holy Spirit, the Word, and the Spirit of Prophecy? Surely it must be the latter. The Biblical Research Institute, important as its role may be, is not infallible.

Take for example the BRI's stance on the identity of the Antichrist and 666. For decades, the stand of the Adventist Church has been that the Antichrist is the Roman Church-state, as proven through the Bible, the reformers, and the Spirit of Prophecy.

But there's a growing popular view among Adventist scholars that disowns the traditional Seventh-day Adventist interpretation of the Roman Catholic Papacy as the little horn in Daniel 7 and the same power in Revelation 13:1-10. The great reformers understood it correctly as well. In addition, Ellen G. White has also fallen into question by some Adventist scholars. Under these circumstances, we must always remember that the BRI and the EGW Estate are made up of fallible humans, and therefore the final authority must always be the Bible and the Bible alone with the Spirit of Prophecy to help guide.

Throughout Ken Corkum's article, he states that only the leadership—whether it be the BRI, the Ellen G. White Estate, the “spiritual leader” of the Maritime Conference, or any other official leaders or boards—should be the ones deciding what should and should not be taught, preached, and believed by the laity.

The role of leaders is important and necessary, but what happens if leaders are tending towards something unBiblical? Sadly, in many cases it is leaders that are bringing spiritual formation to the people in the first place.

It is our duty as members to sift through and study everything that is presented (test every spirit) and to accept only that which aligns with the Bible and the Spirit of Prophecy (hold fast that which is good).

This Church is not a top down structure, although certain leaders may wish it to be. This Church is a bottom up structure, based on the Bible and the Spirit of Prophecy.

## 2 Victor Gill and Supporting the Church

In his article, Ken Corkum also discredits the DVD *Sleepwalking* by Pastor Victor Gill—a long-time friend and employee of Corkum and the Maritime Conference. He accuses Pastor Gill of talking out of both sides of his mouth: on the one hand claiming to be “supportive of the Lord's church in end times” and on the other putting down “the publications and institutions” of the Church. Corkum insists that by pointing out the dangers of the spiritual formation movement in a DVD that is available to the public, Pastor Gill is being “non-supportive” of the Church.

### Our Response

What does it mean to support the Church? It seems that according to Ken Corkum's article, we must never speak out against anything unBiblical, if it means pointing out error in the Church. But history and the Bible tell us that the Church is not perfect or infallible. Israel was God's people, but they played the harlot.

And we are doing the same today. The Church is not Babylon, but it is playing the part of a harlot. Several years ago, when Willow Creek first became popular under Bill Hybels, Seventh-day Adventists flocked to Willow Creek seminars to learn how to make larger seeker-centered churches. Has the SDA church become richer as a result? See what *Adventist Today* itself says about it: <http://www.atoday.com/content/new-spirituality-movement>.

Now, the new spiritual formation movement is sweeping through Protestantism, and we are falling in step. Why are SDA leaders promoting spiritual formation with its New Age mysticism? Denis Fortin, in the same *Maritime Pulse* issue, suggested that Adventists teach spiritual formation in order to hone students' skill of discernment so that they will not be mere reflec-



tors of others' thoughts. Did discernment happen with Willow Creek? By participating in Willow Creek, were we not being mere reflectors of other people's thoughts? Which people are we really afraid to reflect? Could one of them be Ellen G. White?

We hope that Brother Corkum will reexamine his attitude towards his brother, Pastor Victor Gill, who is trying to protect the remnant Church from Satan's attacks. If anything, we need more support of these brave self-sacrificing ministers, who are out in the front lines doing the work in difficult places of the world and who are calling out the dangers threatening God's remnant Church.

## 3 Sleepwalking and Spiritual Formation

Corkum warns against "circulating the DVDs" as in "an underground movement of exciting revelations," and insists that any issues or concerns about what is being done or taught in the Church should be addressed directly to the leadership who are "open to listen." He also insists that it would be better to stay away from addressing the "member in the pew." He asks, "Of what benefit is pointing out believed sin in a non-supportive way to our local church members?"

## Our Response

Our *Sleepwalking* DVD is available to anyone who wishes to view it. It is not being distributed secretly in any way. Is it unsupportive to point out the dangers of spiritual formation and the inroads it is making into the Church whether in articles or on a DVD? If so, then we aren't the only ones, nor the first ones, being "unsupportive". There are many voices in the Adventist Church raising the warning about spiritual formation both on the internet and on DVD. Even our new president Ted Wilson said in his first sermon as president of the Adventist Church: "Don't reach out to movements or megachurch centers outside the Seventh-day Adventist Church which promise you spiritual success based on faulty theology. Stay away from non-biblical spiritual disciplines or methods of spiritual formation that are rooted in mysticism such as contemplative prayer, centering prayer, and the emerging church movement in which they are promoted."

## Conclusion

The Seventh-day Adventist Church is not run by spiritual leaders or spiritual directors, but by Another Leader made manifest to the individual heart through the study of God's Word and the Spirit of Prophecy.

Being supportive of the Church does not mean turning a blind eye when error creeps in. The leadership is not the Church and is not infallible. The Church is the entire body of members, and all are to test what they hear against the Scriptures and Spirit of Prophecy, including what is heard from leaders.

*Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature, is one of Satan's most subtle devices. It misrepresents God, and is a dishonor to His greatness and majesty. Pantheistic theories are not sustained by the Word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere....If God is an essence pervading all nature, then He dwells in all men; and in order to attain holiness, man has only to develop the power that is within him. These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement, and make man his own savior (Evangelism: 601- 602; T8 291-292).*

*The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ (Review and Herald, Mar 2, 1905; Evangelism: 119).*

*Shall we wait until God's judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the Word of God? Must we see things foretold come to pass before we will believe what He has said? In clear, distinct rays light has come to us, showing us that the great day of the Lord is near at hand, "even at the door" (T9: 19-20; Evangelism: 120). ■*

For more information on the dangers of spiritual formation, visit our website at [http://www.amazingdiscoveries.org/AD-Spiritual-Deceptions-Spiritual\\_Formation.html](http://www.amazingdiscoveries.org/AD-Spiritual-Deceptions-Spiritual_Formation.html).

For more information on what the Church Manual says regarding church structure, see Chapters 1, 5, 8, and 10 the SDA Church Manual at [http://www.adventist.org/beliefs/church\\_manual/Seventh-day-Adventist-Church-Manual-17th-edition.pdf](http://www.adventist.org/beliefs/church_manual/Seventh-day-Adventist-Church-Manual-17th-edition.pdf).

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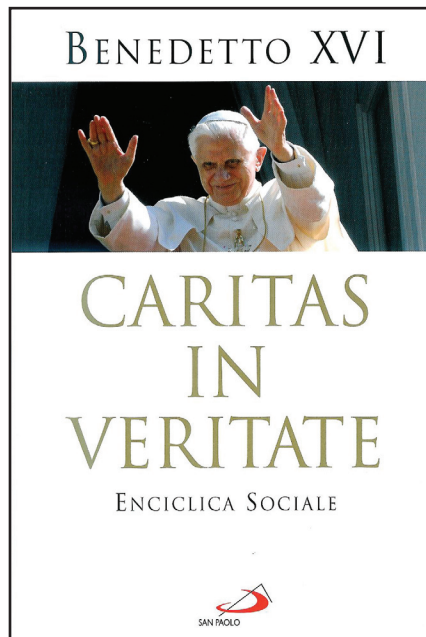


# Caritas in Veritate

## The Pope's Plans on Organizing Political, Economic and Religious Activities Worldwide

by Richard Bennett

*In this most recent encyclical Caritas in Veritate (Charity in Truth), the Pope called for a reform of the UN that will establish a "true world political authority" with "real teeth" to manage the global economy with God-centered ethics. Released in time for the G-8 summit, and presented as a gift to President Obama, the encyclical suggests that an authority is urgently needed to end the current worldwide financial crisis. This power should "revive" damaged economies, reach toward "disarmament, food security and peace," protect the environment, and "regulate migration."*



*So what does this all mean? Is this kind of legislation the necessary result of a world in which people have turned from God, ruined the environment and selfishly left the poor to live in misery? If only it were that simple. The following reprinted article from the Berean Beacon, a Baptist publication, examines this encyclical more closely, and compares it to the Roman Catholic Church's true aim on the world front. It is interesting to note that it is not only Seventh-day Adventists that recognize the role the Papacy plays in world events and the fulfillment of Biblical prophecy. It is also a rebuke to those among us who would suggest that the wisest course would be silence about these issues and ecumenical flirtation with the very power that is to shape end-time events. — Editor*

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### On

June 29, 2009,  
Pope Benedict XVI  
published a new

encyclical entitled "Caritas in Veritate (Charity in Truth)."<sup>1</sup> After a list of Roman Catholic people to whom the document is addressed, it inclusively states, "and [to] all people of good will." The Pope's audience is to be not only the adherents of the Church of Rome, but also all those who claim to believe that justice, integrity, and love are the ethical foundations of human well-being. Thus to induce others into his line of thinking, the Pope includes leaders and followers of every religious creed, social dogma, economic and political persuasion. Many who purport to be Evangelical are already actively endorsing Papal Rome. For example, a Presbyterian conference held in January 2010 offered "insight into some of the factors involved in Protestants converting to the Roman Church" and a study of the influence of the Vatican Council II in order to learn from the Roman Catholic communities.<sup>2</sup> One of fifty books offered on

the Internet explains how you can accept Roman Catholicism. It states, "If you are of a Baptist or Evangelical persuasion... get an understanding of how Catholicism corrects and fulfills many of the strands of theology."<sup>3</sup> Thus the Papacy moves ahead with strategic dialogue for enlisting every civil regime and all major religious establishments worldwide to its viewpoint.

The Pope's latest encyclical does not stand alone. Rather it is only the most recent addition to the corpus of Roman Catholic social doctrine. This social doctrine has been and is being carefully honed and directed toward gaining total global religious and temporal control.

### Historic Obsession with World Control

Historically the Papacy has been obsessed with world control. It could not and did not arise until after the power of the Imperial Roman Empire had disintegrated. The horrendous persecutions of Bible believers in earlier centuries did not cause them to give up their faith but instead created turmoil within the author-

<sup>1</sup>[www.vatican.va/.../encyclicals/.../hf\\_be-xvi\\_enc\\_20090629\\_caritas-in-veritate\\_en.html](http://www.vatican.va/.../encyclicals/.../hf_be-xvi_enc_20090629_caritas-in-veritate_en.html)

<sup>2</sup> [www.auburnavenue.org/pastorsconference/index.html](http://www.auburnavenue.org/pastorsconference/index.html)

<sup>3</sup> [www.amazon.com/gp/ricpub/.../3MNVUEOHW2NSR](http://www.amazon.com/gp/ricpub/.../3MNVUEOHW2NSR)



ity structure of the Imperial Roman Empire. Consequently, the Emperor Constantine in 313 AD declared Christianity to be the official state religion. This gave Christians legitimate status within the Imperial Empire. Accordingly, Constantine organized the newly designated official religion under four districts, very much as was his military. Thus he replaced the biblical structure of the church with a new military style structure. In the fifth century,



as the Imperial Roman Empire destabilized, the bishops of the realm, particularly the Bishop of Rome, were called on for advice. Gradually through this setting they gained legal authority in the civil arena. In the sixth century, the Emperor Justinian sought the (sic) use the “Christian” state church as a stabilizing force to thwart the further disintegration of the Imperial Roman Empire, which had been established and held together by military might. Justinian’s edict in 538 AD proclaimed the bishop of Rome “the Head of all the holy churches.”<sup>4</sup> Thus he declared the Bishop of Rome head of the state church over all four districts of the Imperial Roman Empire. By 800 AD, the shoe was on the other foot, for the Pope as religious leader of the Holy Roman Empire crowned Charlemagne as its Emperor.

It was Hildebrand, Pope Gregory VII, in the eleventh century who nailed down the legal power base of papal canon law so that it became incorporated into Western civilization in the legal system. Through Hildebrand’s claim of divine authority for his teaching, the Papacy in the succeeding centuries was able to surpass the kings and princes with whom it fought for supreme authority in the Holy Roman Empire. It was through Popes Innocent III and Boniface VIII that Hildebrand’s strategy was fully implemented throughout the Holy Roman Empire. Innocent III’s contribution was principally to turn the Crusades from being used against Islam to being used against those whom the Papacy termed “heretics.” The Roman Catholic Church as part of the

civil state had the authority to define and teach the Christian faith. Therefore, whatever the Papacy called heresy was a civil offense, and civil authority could be used to enforce conformity to the state religion. Thus the infamous Inquisition began in 1203 against the prosperous Bible-believing Albigenses.<sup>5</sup> The Inquisition, the Papacy’s bloody tool for enforcing submission to its dictates by both kings and common people, lasted over 600 years across Europe. Upwards of fifty million people were tortured and killed, their goods and lands confiscated to the papal treasury.<sup>6</sup> Nobody was exempt.

The beginnings of the breakup of the Holy Roman Empire manifested in the sixteenth century and seemed complete at the end of the eighteenth century. The power of the Papacy with its enforcer, the Inquisition was broken by the recovery of the Bible and the true biblical Gospel, which were the power of the Reformation of the sixteenth century. Apparent final demise of the Holy Roman Empire and the Inquisition occurred when Napoleon’s army entered the Vatican and removed Pope Pius VI from his throne. With that, the destruction of the Holy Roman Empire *per se* was complete, for the Papacy had lost the last vestige of its basis as a civil power. The Papacy at that point had neither military might nor civil authority infrastructure by which to enforce its rule through its Inquisitors.

## Current Papal Progress towards Moral and Judicial Authority

The kind of world government Pope Benedict XVI is seeking to advance is one over which the Papacy would again sit as moral and judicial authority. It is to be a one-world civil body composed of member nations, all of whom are equal in status and power. Over the civil body of member nations is to be a political governing body that in turn will enforce through civil law the ideas of Catholic social doctrine. While papal plans for accomplishing this agenda are still being formulated, much of their strategy and practice is already at work in the world.

First, the Roman Catholic Church still claims that its popes, who sit in the Chair of Peter, are each in his time “the Vicar of Christ.”<sup>7</sup> As such he claims the right and the duty to judge

<sup>4</sup> LeRoy Edwin Froom, *The Prophetic Faith of Our Fathers* volume I (Hagerstown, MD: Review & Herald, 1950, 1978): 511-513.

<sup>5</sup> <http://www.youtube.com/watch?v=Rx8PdvOELvY>

<sup>6</sup> John Dowling, *The History of Romanism* book 8 (Vance Publications, 2002, 1845): 542-543.

<sup>7</sup> *Catechism of the Catholic Church* Paragraph 882 (1994).



everybody and every institution of whatever kind and magnitude. In present day canon law, Canon 1405 states that it is the right of the Pope to judge those in highest civil offices.<sup>8</sup> Canon 333, Sect. 3 states, “There is neither repeal nor recourse against a decision or decree of the Roman Pontiff.” Pope Pius XI’s 1931 encyclical “*Quadragesimo Anno*,” is part of the corpus of Roman Catholic social doctrine. It states “[T]hat principle which Leo XIII so clearly established must be laid down at the outset here, namely, that there resides in Us [the Papacy] the right and duty to pronounce with supreme authority upon social and economic matters.”<sup>9</sup> These documents, and many others, state emphatically that the modern-day Papacy has right and duty to pronounce with supreme authority upon social and economic matters.

**[EDITOR’S COMMENT:** In his encyclical, Benedict emphasizes that Pope Paul VI’s encyclical *Populorum Progressio* “deserves to be considered ‘the *Rerum Novarum* of the present age.’” *Rerum Novarum*, as we will remember from previous issues of *Faith on the Line*, is one of the Roman Church’s most influential statements on economic matters, in which Rome lays down for all humankind its goals of government intervention in the 20<sup>th</sup> century. Pius XI, in his encyclical *Quadragesimo Anno*, said that *Rerum Novarum* was instrumental in destroying capitalism in the West through the infiltration of “picked men” into society who introduced Catholic principles of sociology in the intellectual heritage of the whole human race. As a result, Roman Catholic policies and principles have penetrated secular venues to such an extent that individuals who otherwise have no allegiance to or connection with Rome are promoting its agenda.

In *Caritas in Veritate*, Benedict tells us that Pope Paul VI’s encyclical *Populorum Progressio* deserves to be considered the *Rerum Novarum* of the present age. So we can expect that this encyclical will con-



tain updated plans and ideas to bringing about Roman Catholic economic ideals. *Populorum Progressio* we noted in previous articles endorses theft and further emphasizes the redistribution of wealth.

As Benedict states in *Caritas in Veritate*, “Paul VI in *Populorum Progressio* called for the creation of a model of market economy capable of including within its range all peoples and not just the better off.” He called for efforts to build a **more human world** for all, a

world in which “all will be able to give and receive, without one group making progress at the expense of the other.”<sup>10</sup> In this way he was applying on a global scale the insights and aspirations contained in *Rerum Novarum*, written when, as a result of the Industrial Revolution, the idea was first proposed—somewhat ahead of its time—that **the civil order, for its self-regulation, also needed intervention from the State for purposes of redistribution**”<sup>11</sup> (emphasis added).]

Second, the papal plan will require a new social order as defined by Roman Catholic social doctrine. The new social order does not apply to the Papacy itself, which is claimed to be divinely instituted, or in their terminology “from above.” It does apply to all peoples, all lay Roman Catholics, all civil and secular structures. These all are designated as temporal, or “from below.” This distinction is absolutely primary to the Papacy.

The new social structure will include every human person of the temporal realm. In his latest encyclical, Benedict, citing Pope Paul VI, states, “authentic human development concerns the whole of the person in every single dimension.”<sup>12</sup> And, “The truth of development consists in its completeness: if it does not involve the whole man and everyman, it is not true [authentic]...development.”<sup>13</sup> What many true Bible believers may not understand is that “the whole man and every man” in the temporal realm will be required to conform to the goals of the world administration

<sup>8</sup> *Code of Canon Law*, Latin-English ed. (Washington DC: Canon Law Society of America, 1983). All canons from this source unless otherwise stated.

<sup>9</sup> Pius XI, *Quadragesimo Anno* (May 15, 1931). [www.vatican.va/.../pius\\_xi/encyclicals/.../hf\\_p-xi\\_enc\\_19310515\\_quadragesimo-anno\\_en.html](http://www.vatican.va/.../pius_xi/encyclicals/.../hf_p-xi_enc_19310515_quadragesimo-anno_en.html)

<sup>10</sup> Benedict XVI, *Charity in Truth* Section 94 (June 29, 2009).

<sup>11</sup> Benedict XVI, *Charity in Truth* Section 39 (June 29, 2009).



devised by the popes of Rome and enforced by the nation states and the governing body superior to them.

## The Conformity that will be Mandatory

In order to implement this agenda, the Compendium of [Roman] Catholic Social Doctrine has already spelled out some of the necessary compliances. For example, nobody will be allowed to refrain from cooperating in “the common good.” “The common good” is officially defined as follows,

*The principle of the common good, to which every aspect of social life must be related if it is to attain its fullest meaning, stems from the dignity, unity and equality of all people...the common good indicates the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily...The common good, in fact, can be understood as the social and community dimension of the moral good.*<sup>14</sup>

Benedict’s encyclical makes much of requiring freedom for the individual “human person” and for the Papacy. This is totally a ploy as there is no freedom allowed for anyone in the temporal realm. Thus, Compendium states, “The common good therefore involves all members of society, no one [in the temporal realm] is exempt from cooperating, according to each one’s possibilities, in attaining it and developing it.”<sup>15</sup>

Further, all private property and goods are to be subject to papal ruling on whether it is being used for “the common good.” The Compendium, of which this latest papal encyclical is a part, states the position to which Benedict holds. Its directive is the following,

*Putting the principal of the universal destination of goods into concrete practice...means that methods, limits and objects must be precisely defined...If it is true that everyone is born with the right to use the goods of the earth, it is likewise true that, in order to ensure that this right is exercised in an equitable and orderly fashion, regulated interventions are necessary, interventions that are the result of national and international agreements, and a juridical order that adjudicates and specifies the exercise of this right.*<sup>16</sup>

While this is astonishing, the directives become worse,

*Christian [i.e. Roman Catholic] tradition has never recognized the right to private property as absolute and untouchable: ‘On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole of the creation: the right to private property is subordinated to the right to common use, to the fact that goods are meant for everyone.’*<sup>17</sup>

The idea that “goods are meant for everyone” is a principal that inspired Marxism and has been practiced in all the communist regimens of the Soviet Union, North Korea, China, Yugoslavia, Cuba, Hungary, etc. The Compendium continues,

*The Church’s social teaching moreover calls for recognition of the social function of any form of private ownership that clearly refers to its necessary relation to the common good...The universal destination of goods entails obligations on how goods are to be used by their legitimate owners...From this there arises the duty on the part of owners not to let the goods in their possession go idle and to channel them to productive activity, even entrusting them to others who are desirous and capable of putting them to use in production.*<sup>18</sup>

*New technological and scientific knowledge must be placed at the service of mankind’s primary needs, gradually increasing humanity’s common patrimony. Putting the principle of the universal destination of goods into full effect therefore requires action at the international level and planned programmes on the part of all countries.*<sup>19</sup>

Whatever Papal Rome teaches on economics, redistribution of wealth, and social justice, it does so even while seated as a primary player in international industry and banking. Being international itself, the Papacy wants increasing influence on an international level.

Clearly Roman Catholic social doctrine envisions neither a communist nor a welfare state because it holds that all goods, including private property, are to be at the service of civil authorities. These authorities will direct how, when, and by whom all goods are to be used. Further, the Papacy understands that people do not come easily or willingly to accept governmental authority over the use of their privately owned goods. But it is expected

<sup>12</sup> Benedict XVI, *Charity in Truth* Section 11 (June 29, 2009).

<sup>13</sup> Benedict XVI, *Charity in Truth* Section 18 (June 29, 2009).

<sup>14</sup> *Compendium of the Social Doctrine of the [Roman Catholic] Church* Section 164. [www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)

<sup>15</sup> *Compendium*, Section 167. Throughout this article, emphasis in original is marked by underlining. This article’s emphasis is marked by bolding.

<sup>16</sup> *Compendium*, Section 173.

<sup>17</sup> *Compendium*, Section 177.

<sup>18</sup> *Compendium*, Section 178.



that over time, with education as to their duty to provide for “the common good,” they should do so.

Therefore, bad attitudes concerning participation continue to be tolerated, but presumably only until effective measures to correct them can be instituted. Thus the Compendium continues,

***Bad attitudes concerning participation continue to be tolerated until effective measures to correct them can be instituted.***

*The overcoming of cultural, juridical and social obstacles that often constitutes real barriers to the shared participation of citizens in the destiny of their communities’ calls for work in the areas of information and education. In this regard, all those attitudes that encourage in citizens an inadequate or incorrect practice of participation or that cause widespread disaffection with everything connected with the sphere of social and political life are a source of concern and deserve careful consideration.<sup>20</sup>*

In spite of its incessant talk of freedom, the new Roman Catholic social structure imposes many parameters that interfere with the individual’s exercise of choices regarding every area of his life.

## **Revamping the Structure of the United Nations**

The envisioned new social structure also has an agenda for the highest governing bodies, which are part of the temporal sphere. To this end, Pope John Paul II, in his address to the United Nations in 1995, called for that body to revise its thinking. Rather than to understand its function as mostly administrative, it ought to promote all nations not as a collection of nations but as a family of nations, a much different concept.<sup>21</sup> Implicit in the idea of family is the understanding of a governing body, the parents, who train, oversee, and guide the development of each individual member. The same idea is implicit in the concept of the family of nations. In 1995, Pope John Paul II publicly set the stage for Benedict’s latest encyclical.

Further, all member nations are to be of equal status with a civil governing body over them. This equality rests on the concept of “the dignity of the human person” and therefore “human rights.” Indeed “the dignity of the human person” is the foundation, about which the whole corpus of Roman Catholic social doctrine continually speaks. The Compendium has described the Roman Church’s social doctrine,

*The permanent principles of the Church’s social doctrine [are]... the dignity of the human person...which is the foundation of all the other principles and content of the Church’s social doctrine; the common good; subsidiarity; and solidarity.<sup>22</sup>*

Further, the true concept of subsidiarity is that matters ought to be handled by the least centralized competent authority. It means that a central authority should have a subsidiary function, performing only those tasks which cannot be performed effectively at a more local level. This principle in the society of the Western world acknowledges the rights and freedom of the individual through self-government, generally called self-control.<sup>23</sup> The principle recognizes the next layer of society, the freedom of the husband with the help of his wife<sup>24</sup> to manage his household, including his financial interests. Last, society acknowledges civil government.<sup>25</sup> According to the Bible, civil government is given the power to enforce its nation’s laws by coercion and to protect its citizens by making war against the nation’s enemies. Issues of charity, therefore, are *not* the legitimate concern of civil government. Rather, they are the legitimate concern of individuals and of the church.

In his latest encyclical, however, the Pope makes use of the concept of “subsidiarity,” a concept that does not apply to the Papacy. He writes,

*A particular manifestation of charity and a guiding criterion for fraternal cooperation between believers and non-believers is undoubtedly the principle of subsidiarity, an expression of inalienable human freedom. Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies. Such assistance is offered when individuals or groups are unable to accomplish something on their own, and it is always*

<sup>19</sup> Compendium, Section 179.

<sup>20</sup> Compendium, Section 191.

<sup>21</sup> Pope John Paul II, *Address to the General Assembly of the United Nations* (5 October 1995). Online at [http://www.vatican.va/holyfather/john\\_paul\\_ii/speeches/1995/october/documents/hf\\_jp-ii\\_spe\\_5101995\\_address-to-uno\\_en.html](http://www.vatican.va/holyfather/john_paul_ii/speeches/1995/october/documents/hf_jp-ii_spe_5101995_address-to-uno_en.html)

<sup>22</sup> Compendium, Section 160.

<sup>23</sup> Timothy 3:4-5; 2 Peter 1:5-8; Proverbs 16:32.

<sup>24</sup> Psalm 101; Ephesians 6:1-4; 1 Timothy 3:4-5.

<sup>25</sup> Romans 13:1-4; 1 Peter 2:13-14. It is God’s prerogative to make His laws bind the conscience so that men “render to Caesar the things that are Caesar’s and to God the things that are God’s” (Mark 12:17).



*designed to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility. Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others.*<sup>26</sup>

The Pope gives the impression that the Papacy itself accepts and lives by the principle of subsidiarity. In its official teaching and practice it does no such thing. Regarding individual persons and the basic rights of families, the Papacy claim and exercises its power. It claims to have absolute authority over families in its legislation over marriage, even its validity and unmaking.<sup>27</sup> In its present Code of Canon Law, Canon 1671 states, “Marriage cases of the baptized belong to the ecclesiastical judges by the proper right.” In Canon 1142, the Pope legislates, “For a just cause, the Roman Pontiff can dissolve a non-consummated marriage between baptized persons or between a baptized party and a non-baptized party at the request of both parties or of one of them, even if the other party is unwilling.” These are just two of the more than one hundred ten canon laws that Church of Rome legislates on family life for Catholics around the world.<sup>28</sup>

Thus the Pope’s statement concerning subsidiarity and “inalienable human freedom” is simply a ruse and strategy to conceal his true intentions. In a similar way, while speaking of the sovereignty of governments, the Papacy claims authority over all nations across the world. Pope Benedict, in speaking of the principle of subsidiarity, uses it to fashion a façade under which he operates to capture power over families and nations. Thus the Pope with many long sentences of many words attempts to entice authorities worldwide to institute the Vatican’s policies.

The thrust of the latest encyclical is to promote the “reform” of the United Nations, economic institutions and international finance so that a newly established authority will be able legally to enforce papal social doctrine among nations that belong to this world body. This is what is being articulated in its Section 67,

*In the face of the unrelenting growth of global interdependence, there is a strongly felt need...for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth...Such an authority would need to be regulated by law,*

*to observe consistently the principles of subsidiarity and solidarity, to seek to establish the common good, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth. Furthermore, such an authority would need to be universally recognized and to be vested with the effective power to ensure security for all, regard for justice, and respect for rights. Obviously it would have to have the authority to ensure compliance with its decisions from all parties, and also with the coordinated measures adopted in various international forums... The integral development of peoples and international cooperation... also require the construction of a social order that at last conforms to the moral order, to the interconnection between moral and social spheres, and to the link between politics and the economic and civil spheres, as envisaged by the Charter of the United Nations.*<sup>29</sup>

The papal call for reforming the United Nations, economic institutions and international finance under a new universal authority has come a little over a century since the public advent of the new Roman Catholic social doctrine. Strong nations still have to be leveled to be economically equal with the third world nations. Capitalists still abound and stand in the way of redistribution of their goods. National governments throughout the world continue to be regulated by internal laws and accountability measures. As such, they are not so quick to give over their national sovereignty. Thus the Papacy wants a world civil authority that is able “to ensure compliance with its decisions from all parties.” It

***The Pope’s statement concerning “inalienable human freedoms” is simply a ruse.***

means that the Papacy, in spite of all its talk of peace, understands red-letter perfect the necessity of a new universal civil authority that possesses coercive powers to enforce effectively its decisions on every nation. Finally, it is the Pope, as the purported “Vicar of Christ,” and his Vatican that will declare what is the correct “interconnection between moral and social spheres.” Regarding politics, economics, and civil governments of all levels — or the temporal sphere — the new universal temporal authority will enforce these papal declarations. Section 67 of the latest encyclical, when placed in the context of the corpus of Roman Catholic

<sup>26</sup> Benedict XVI, *Charity in Truth* Section 57 (June 29, 2009).

<sup>27</sup> Neuner and Dupuis (eds.), *The Christian Faith in the Doctrinal Documents of the Catholic Church* paragraph 1821 (Cork: The Mercier Press, 1967).

<sup>28</sup> Canon 1055-1165.

<sup>29</sup> Benedict XVI, *Charity in Truth* Section 67 (June 29, 2009).



social doctrine, shows that the Papacy is very much obsessed with gaining the power to have all the world under its control.

## “Pincer Tactic”

The Papacy is engaged in applying a classic pincer tactic of squeezing from the top and the bottom to capture its objective. It is employing both the civil governments, as shown above, and the Catholic lay faithful to achieve its objective. The Pope as the “supreme teaching authority” of the Roman Catholic Church has decreed the following for its lay people.

*In the tasks of evangelization, that is to say, of teaching, catechesis and formation that the Church’s social doctrine inspires, it is addressed to every Christian [i.e., Catholic]... This social doctrine implies as well responsibilities regarding the building, organization and functioning of society, that is to say, political, economic and administrative obligations—obligations of a secular nature—which belong to the lay faithful, not to priests or religious (sic). These responsibilities belong to the laity in a distinctive manner, by reason of the secular condition of their state of life, and of the secular nature of their vocation. By fulfilling these responsibilities, the lay faithful put the Church’s social teaching into action and thus fulfil the Church’s secular mission.<sup>30</sup>*

*Testimony to Christ’s charity, through works of justice, peace and development [as defined by Roman Catholic social doctrine]...form the basis for the missionary aspect of the Church’s social doctrine, which is an essential element of evangelization. The Church’s social doctrine proclaims and bears witness to faith [in the Roman Catholic Church].<sup>31</sup> It is an instrument and an indispensable setting for formation in faith.<sup>32</sup>*

***The Papacy claims the divine right to organize the whole human race by whatever means necessary to participate in its “divine vision.”***

The Papacy has put real teeth into its dictates on this issue:

*Insofar as it is part of the Church’s moral teaching, the Church’s social doctrine has the same dignity and authority as her moral teaching. It is authentic Magisterium, which obligates the faithful to adhere to it.<sup>33</sup>*

<sup>30</sup> *Compendium*, Section 83.

<sup>31</sup> *Catechism*, Paragraphs 168, 169, 181.

The duty of all lay Catholics to evangelize by teaching and implementing Roman Catholic social doctrine everywhere in secular society is obligatory on pain of excommunication. This means that the Papacy has a dependable fifth column\* in every nation where Catholics are found.

## The Papacy’s Vision

The Papacy’s vision is this: It claims the divine right to organize the whole human race by whatever means necessary to participate in its “divine vision” because “Man’s earthly activity, when inspired and sustained by charity, contributes to the building of the universal city of God, which is the goal of the history of the human family. In an increasingly globalized society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations, in such a way as to shape the earthly city in unity and peace, rendering it to some degree an anticipation and a prefiguration of the undivided city of God.”<sup>34</sup>

## Conclusion

To organize “the community of peoples and nations, in such a way as to shape the earthly city” is to work to implement a terrible snare. The Lord Jesus clearly proclaimed, “My kingdom is not of this world.”<sup>35</sup> Plainly, the kingdom of the Lord Jesus Christ is heavenly, not a “globalized society” on earth. True believers in the Lord Jesus Christ live in the world as He did. They are in the world, but they are not of the world.

In contrast, the kingdom of the Pope of Rome is very much of this world. Papal Rome binds men in political, economic and religious activities. Papal pronouncements documented here can only be understood in the light of the Pontiff’s continued plans for world government. His presupposition is that the kingdom of God al-

<sup>32</sup> Benedict XVI, *Charity in Truth* Section 15 (June 29, 2009). See also “Justice in the World,” World Synod of Catholic Bishops, 1971, Sect 58 “The liturgy which we preside over and which is the heart of the Church’s life, can greatly serve education for justice...The liturgy of the word, catechesis and the celebration of the sacraments have the power to help us to discover the teaching of the prophets, the Lord and the Apostles on the subject of justice. The preparation for baptism is the beginning of the formation of the Christian conscience. The practice of penance should emphasize the social dimension of sin and of the sacrament. Finally, the Eucharist forms the community and places it at the service of people.” Online at <http://catholicsocialservices.org/au/print/49>.

<sup>33</sup> *Compendium*, Section 80.

<sup>34</sup> Benedict XVI, *Charity in Truth* Section 7 (June 29, 2009).

\* A fifth column is a group of people who clandestinely undermine a larger group, such as a nation, from within, to the aid of an external enemy.

ready exists in the Roman Catholic Church. This is consistent with his teaching in his new Catechism, “The [Roman Catholic] Church is the seed and beginning of this kingdom. Its keys are entrusted to Peter.”<sup>35</sup> His documented statements are an affront to the Lord Jesus Christ in His work of redemption. Likewise they are an affront to the Holy Spirit in His ministry of convincing the world of sin, righteousness and judgment.

The Apostle Paul wrote under the direction of the Holy Spirit, “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.”<sup>37</sup> Who can bear with the devouring fire of God’s wrath? The good news is that personal faith and salvation are also from His hand, “Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sin.”<sup>38</sup> The Scripture proclaims, “Believe on the Lord Jesus

<sup>35</sup> John 18:36.

<sup>36</sup> *Catechism*, Paragraph 567.

<sup>37</sup> Romans 1:18.

<sup>38</sup> Acts 5:31.

**God doesn’t give you the people  
you want.**

**He gives you the people you *NEED*—  
to help you, to hurt you, to leave you,  
to love you, and to make you into the  
person you were meant to be.**

--Unknown

Christ and thou shalt be saved.” The Lord Himself declared, “He that believeth, and is baptized, shall be saved; he that believeth not shall be damned.” The Lord will always be merciful to those who turn to Him in faith for the remission of sins. He clearly said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest to your souls.” Before the all-holy God, according to the Bible, an individual is saved by grace alone, through faith alone, in Christ alone. All glory and praise is due to God alone! ■

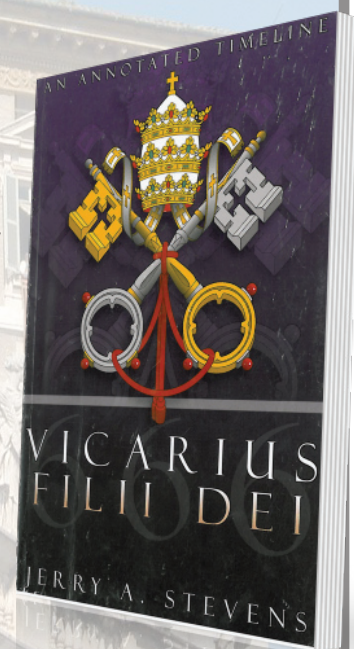
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# Creative Movie Creates Interest in

In its June 2010 issue, the *Adventist World* published an article called “Creative Movie Creates Interest in Creation.” This article, based on the German report from Sigrun Schumacher, and edited by Chantal J. Klingbeil and *Adventist World* staff, has been reprinted for you below in its entirety:

*Early in 2010 a movie screening in the heart of Europe drew thousands of curious viewers, resulting in plenty of favorable comment. Though that might not seem unusual, the film’s subject matter certainly was far removed from the bulk of today’s cinema: the film involved was a celebration of the biblical account of Creation, and it’s the product of filmmaker Henry Stober, a Seventh-day Adventist.*

*“To be an Adventist is a privilege, and the Sabbath message is really the [icing] on the cake,” Stober said. “To experience the reaction of people, to speak to them and to see the change with my own eyes is simply indescribable. . . Since the first showings we have received many requests from other countries. I realize that technically speaking it would be simple to get presenters in other languages and be able to show the film practically worldwide.”*

*Screening sites were set up in several German and Austrian cities during a two-week period in January. Hundreds of people had to be turned away because of the overcrowded venues. For many there was standing room only at the showing of the 75-minute-long, high-definition movie, entitled *Creation—The Earth Is a Witness*, projected on 12 x 6 meter (approximately 39 by 18 foot) panoramic screens.*

*The film’s history began in 2006 as German Adventist photographer Stober felt the call to produce a multimedia event focusing upon the beauty of Creation and present it in a way compelling enough to make audiences think about the creation/evolution question.*

*The movie is a skillfully made, highly entertaining mix of scientific evidence for creation, breathtaking nature scenes, and stunningly beautiful instrumental music, written by Adventist composer Dominic Buchner. For many viewers this was their first exposure to creationism and the God of Creation. Several hundred have signed up for further Bible study.*

*Those wishing to sample some of the beautiful shots and film sequences, culled from more than 100 hours of HD film material and hundreds of thousands of high quality digital photographs, can visit [www.dieSchoepfung.eu](http://www.dieSchoepfung.eu).*

*Via that Web site, several people offered comments—albeit anonymously—on the project. One wrote, “Thank you very, very much for the movie. My wife, daughter, and several of my colleagues, as well as their wives, watched it with us yesterday. I now have a good opportunity to speak to them about my faith. We were all thrilled by the movie (the Lord is working—after all, He is the Creator).”*

*Another wrote, “Hi, I saw the film in Schlossberg hall in Starnberg and want to thank you very much for letting yourselves be used by the Holy Spirit to produce such a masterpiece.”*

## The Rest of the Story

Unfortunately, some details were left out of the story in *Adventist World* the most significant one being that Professor Walter Veith was also a part of the *Creation* tour, giving a lecture and sharing his testimony before each viewing. His one-hour presentation played a huge part in the incredible response received as a result of the screening. Henry Stober and Amazing Discoveries Germany wrote a report for the German booklet *AD Standpunkte*, which we have translated for you here:

*Can a person in our country still reach people with the Gospel? In January 2010, the premier tour of Henry Stober’s film *Creation*—with presentations by Professor Walter Veith—gave us the answer.*

*The trip through seven cities in Germany and Austria, with a total of more than 10,000 visitors, surpassed our wildest dreams. We had support from local Adventist churches, and the presentations were a blessing to them as they welcomed more guests to their churches than ever before. At this opportunity, we were able to re-tape Walter Veith’s seven-part series *Creation versus Evolution* and his life story on DVD.*

*We expected to fill between 40% and 90% of each halls’ capacities, and*







# Creation



*in the end there were 500 to 1200 people packed into various halls nearly every night. In one case, the fire department had to intervene to direct traffic to the hall. Often the doors had to be closed before the start of the presentation because of overflow. Sometimes, a few hundred people were turned away with heavy hearts.*

*In one hall, the security guard didn't want to let anyone stand at the back of the hall, but we asked him "Don't you believe in God?"*

*"Yes," he replied.*

*"Do you want people to learn about God?"*

*Yes," he replied.*

*"Then please let as many stay as possible."*

*That opened his heart and he let another hundred people in.*

*Every film night started with an hour-long presentation by Walter Veith. He reviewed and discussed several scientific problems with the evolution theory, shocking many visitors who had never heard such reasoning.*

*Afterward, Henry Stober gave a short introduction to his film, Creation. Cooperating with Ilja Bondar, they spent more than four years making this film. In its production, they visited five continents and spent many hours in studios. It took much enthusiasm and strength to produce the seventy-five-minute film. The goal—to visually explain and reproduce Creation—was a real challenge that not only demanded creativity, but also much inspiration and prayer. During the video production, they felt God's blessing on this project, and saw Him always opening surprising new doors that they hadn't expected.*

*After this introduction, the movie was "rolling." Shown on a 12x6 meter screen, the visitors were impressed with the panoramic pictures, supported by harmonious instrumental music from the young Adventist composer Dominik Buchner. The feedback was almost always very positive. Many people were stirred. The presentations ended with a call by Henry to honor God's Creation and His memorial—the Sabbath. The First Angel's Message was clearly proclaimed.*

*God blessed with success—and we don't mean the applause, which erupted each night. Many were inspired and wanted to buy the film (which will not be available for at least another year). Others wanted to*

*book a presentation in their city. But the most important thing is that people asked about the Seventh-day Adventist message. Many came to us and thanked us personally or gave us their contact information.*

*These days were very special to us. We got to experience God working. Here is a small sample from the many experiences we had.*

*In Starnberg (near Munich), five people came to Walter and said, "We used to be Orthodox, but because of your presentations today we are Seventh-day Adventists. Thank you ever so much and please come again!"*

*In Stuttgart, a Christian that previously also gave multimedia presentations said, "I thought that the time for multimedia presentations was over. Maybe not...you have produced a new feature production that gives honor to God, to Whom it is due"*

*In Lauterach, Austria, a woman visited our Amazing Discoveries booth at the beginning of the presentation. She told Walter Veith, "I know you from the internet. I came from Switzerland to come meet you. I have seen all your videos and want to tell you that I have left the Catholic Church. How can I become an Adventist?"*

*In Aachen, Germany, a father with his son came from Hamburg with a large group from Rostock. How great is the spiritual hunger! The father told us at the booth, "We went through all the DVDs by Walter Veith and have come to know you through them. We want to come to the Adventist Church." And his son said, "Can you tell me how I can be baptized?"*

*We have had uncountable letters, conversations, and telephone calls from people who have received a new outlook through the film and presentations. This shows us that the Three Angels' Message is still the Truth for our time. Is it still "present truth" for us as Seventh-day Adventists?*

*Yes. We can still reach the hearts of people today, not by mimicking the spirit of the world, but by reflecting the Light that God has given our Church. Jesus is coming soon. Let us prepare Him the way! ■*

*-Stan Sedlbauer & Henry Stober*



# This is your mind at Amazing Discoveries

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## Any questions?



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