

SECRETS UNSEALED



Reflections on the

HERMENEUTICS

of Women's Ordination

Dear *friend* of Secrets Unsealed,

THE PRODUCTION SCHEDULE at Secrets Unsealed this year has been hectic to say the least! As most of you probably know, for the past two years we have put almost all of our production on hold due to the construction of our new production studio. I am pleased to inform

you that we are up and running and producing programming to make up for lost time. So to speak, we are 'redeeming the time'.

Our first production this year was in March at our Anchor School of Theology where we produced a 30-hour course on "The Nuts and Bolts of

Bible Prophecy." Our next two productions were "The Bible or Tradition" and "The Secrets of Pentecost" each with 10 one-hour sessions. Then, we taped the 12-hour Spanish Anchor School of Theology series "Impacto Profético" (Prophetic Impact). These series will soon be broadcast on 3ABN.

Just recently we did a two-hour special on Tony Palmer and the Ecumenical Movement (Is the Protest Over?) on 3ABN's Night Light program, and our facility dedication on June 14 was an emotional experience for all of us as it was broadcast live on 3ABN from our Secrets Unsealed headquarters. Even more recently we did a two-hour special interview on women's ordination with Jennifer Arruda who is our Secrets Unsealed graphic designer.

This fall our production calendar will be intense. On September 23 and 24 we will be producing a series of lectures and a Symposium on Women's Ordination with some of the ablest Spanish-speaking scholars in the SDA church.

On September 19-27, we will produce a 12-hour Spanish series in our studio on principles of stewardship with guest speaker Jorge Sanchez. On October 1-4 we will be producing an English-speaking Symposium on Women's Ordination with several of the best-known speakers in the denomination. And in the month of October, I will personally be producing a 12-hour series on issues relating to women's ordination. All this can be viewed on our youtube.com/secretsunsealed channel.

You have undoubtedly noticed that in the last three newsletters my articles have dealt with the issue of women's ordination. I feel that this is such an important topic that I will continue to write articles on this subject until the General Conference session in San Antonio next year. I hope that you will read the article in this newsletter on the "Hermeneutics of Women's Ordination." In the next article I will be writing on "The Hermeneutics of the Third Option."

Without your financial support and prayers it would not be possible to carry forward with this work. We thank you from the bottom of our hearts. We believe that we have a very short window of time to produce Present Truth materials and we want to expedite the process. Next year's GC session in San Antonio will be monumental and we want the church members to be informed about the issues relating to women's ordination so that they can make an informed decision. Please continue to pray for us and we greatly appreciate your financial support.

Blessings,



Pastor Stephen Bohr
President and Speaker
Secrets Unsealed

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TESTIMONY

T I M E



DEEPER IN THE WORD

“Thank you for your presentation on women’s role in the church and how Jesus is subject to the Father. This was so clear and heart-moving to put this subject in the right (Biblical) perspective. Pastor Bohr, you have opened my eyes and heart with every sermon/presentation you give. You have taught me how to read God’s Word in a deeper way. This study, 24 Elders, and *One Taken One Left Behind* has been so revealing to my husband and I. We’ve grown to love you as a true man of God and believe wholly that He has anointed you. Thank you for your continued deep study of the Word and sharing that with others. Remain humble at heart and mind, and never get discouraged. I know the enemy probably beats you up a lot, but our Lord is always with you. I pray for you and your family everyday.”

DEB, COLORADO

ANCHOR

“I just wanted to take a moment to thank you and the Secrets Unsealed team for an incredible week of spiritual food (ANCHOR School of Theology). I recall Pastor Bohr’s comments ‘the studying of the Bible is better than any physical food.’ I concur! I have been feasting and having double portions of the Word since returning. To my surprise, on one day I spent five hours straight studying and find myself longing to get home from work to study more. Incredible! Thanks Aileen, Pastor Bohr, and other team members for your tireless devotion, sleepless nights, prayers, and dedication to this work.”

DARLENE, CALIFORNIA

HIS MYSTERIOUS WAYS

“I was feeling very down and discouraged for the last few days. Before I read

my email this morning, I was sent a text message by a prayerful woman of God. About 5 minutes later, I opened my email and saw your message. What a truly amazing God!! This has brought tears of joy to my heart knowing that when you stand for the Lord and what He says, He will redeem in any given situation. I give Him all the glory and honour that is due to Him and Him only! I want to do God’s will, and I know that He has something important for me to do in the great and awful times we are presently living in.”

DIANNE, EMAIL

CHANGES IN OUR LIVES

“We are much blessed by your programs. These end-time gospel messages are making changes in our lives. If there is one program that has strengthened my faith in God it is The Secrets of Pentecost.”

SILUZILE, BOTSWANA

WHAT OTHERS DON'T

“I am always pleased with the orders that I get from you. They are so interesting, and I am so glad that you put out things we never hear from any other source. I have learned so much from you on so many topics. I am a thankful student of yours and commend you that you dig so deep into the things that are so interesting to learn about. I am glad that you have so much knowledge and share it with the world. I thank you again for you are a great asset to the study of God’s Word. Many blessing we have received because of your taking the time to teach what others don’t.”

DOLLIE, MONTANA

MORE THAN READY

“We here in Zambia are more than ready to see your spirit-filled presentations, and I am sure you are the man chosen by God to sound the Loud Cry message as every mouth of our ordained ministers seem to become mute. As the Lord impresses you on these matters, speak out ‘Thus says the Lord’ to save some of our backsliding Adventist brothers and sisters who are entangled in the devil’s net. I feel you should not spare because I am one of your products. I was just an Adventist by name, and through your ministry I reshaped my life in truly following the truth of God.”

MORTON, ZAMBIA

BAPTISM

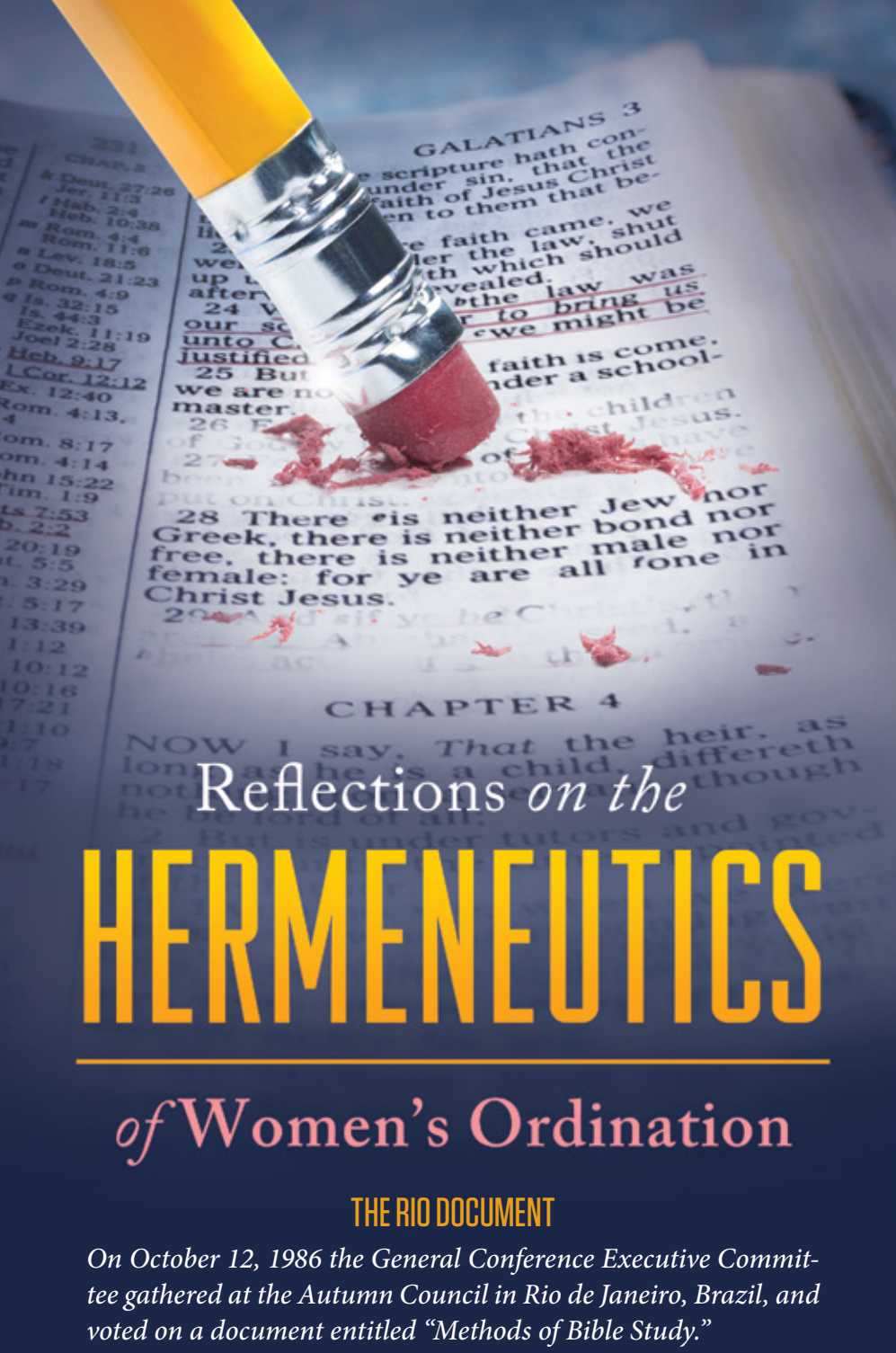
“Thank you so much Pastor Bohr for your ministries. We were baptized on June 21, 2014 as a result of your powerful sermons. May God continue to bless you and the rest of the Secret Unsealed team.”

ERICK & NICOLA, UNITED KINGDOM

TRUE-HEARTED LEADING

“Just a small note to let you know how much I appreciate your spirit-filled messages, attitude and demeanor. Thank you for being a true-hearted leader in these evil and dangerous times. Know that your hands are being stayed up in prayer continually. Please remain true to the calling.”

GEORGE, CALIFORNIA



Reflections on the HERMENEUTICS of Women's Ordination

THE RIO DOCUMENT

On October 12, 1986 the General Conference Executive Committee gathered at the Autumn Council in Rio de Janeiro, Brazil, and voted on a document entitled "Methods of Bible Study."

Though the document was accepted unanimously and enthusiastically by the Executive Committee members, some Adventist theologians, after the fact, vigorously protested its approval. What was the reason for their protest, and why did the Executive Committee feel that it was necessary to bring up such a document for a vote?

The Rio Document described two radically opposed methods of interpreting the Bible, the *historical critical* (used by liberal scholars) and the *historical-grammatical* (the conservative method used by the Seventh-day Adventist Church). As was to be expected, the Rio document encouraged the use of the historical-grammatical method, but strongly discouraged the use of the historical-critical method even in a *modified form*. Unfortunately, some of our very own Seventh-day Adventist theologians were using the historical-critical method in a *modified form*, and this was the reason for their protest and what made it necessary for the representatives of the world church to take a stand!

Here is one key portion of the document: "In recent decades the most prominent method in biblical studies has been known as the historical-critical method. Scholars who use this method, as classically formulated, operate on the basis of presuppositions which, prior to studying the biblical text, reject the reliability of accounts of miracles and other supernatural events narrated in the Bible. Even a *modified use* of this meth-

od that retains the principle of criticism which subordinates the Bible to human reason is unacceptable to Adventists."

THE NAD PROPOSAL

Now fast forward to January of 2014. When the representatives of the 13 divisions of the world church presented their reports to the third session of the Theology of Ordination Study Committee (TOSC), those who presented the NAD report in favor of women's ordination, advocated a *third way* of interpreting the Bible which they claimed was merely a tweaking of the historical-grammatical method. Actually, a careful examination of their method indicates that it is an *accommodation or compromise* between the historical-critical method and the historical-grammatical.

This *modified* hermeneutical method the NAD representatives called the *principle-based-historical-cultural method*. The introduction of this *modified* method led to some animated discussion at the third session of TOSC. When some committee members who were opposed to women's ordination suggested that the NAD delegation had *modified* the hermeneutical method that was voted in the Rio Document, the suggestion was immediately and energetically denied even to the point of being deeply offended that such a suggestion should even be made!

As I listened to the NAD report and



later read the book that they prepared, it became patently clear to me that the hermeneutical method that they were proposing was at odds with the traditional Seventh-day Adventist method of interpreting the Bible. Although the proponents affirmed that they were merely fine tuning the historical-grammatical method, they were, in actual fact introducing a *modified* use or *softer version* of the historical-critical method, a method that sets human reason above the Biblical text and suggests that extra-Biblical sources are indispensable for a proper interpretation of certain Biblical texts.

Those who use the historical-grammatical method believe that the Holy Spirit has placed *within Scripture itself* everything that is needed to correctly interpret its various parts. In practical terms, this means, for example, that we do not need to appeal to the extra-biblical Ephesian cult of Artemis to explain why Paul said that ‘man was created first and then woman.’ It is sufficient to go to Genesis where we find the source of Paul’s remark. The principle that the Bible is *self-contained* and its own interpreter is called the analogy of Scripture or *Sola Scriptura*.

Having read thousands of pages of evangelical literature in preparation for TOSC, I was amazed at how many of the methods, arguments and conclusions of the NAD document in favor of women’s ordination were eerily similar to those that had been previously used

by evangelical feminists. As I listened to the NAD presenters I asked myself, “If the NAD manner of handling the controversial passages on women’s ordination is correct, why were none of these passages interpreted in this fashion until the decade of the 60’s when evangelical feminism began a serious drumbeat to ordain women?”

EXTRA-BIBLICAL ARGUMENTS

NAD leaders and scholars who support women’s ordination have given many reasons for their view. It is affirmed that justice and mercy require it. It is said that North American culture makes it necessary, the same argument that has been used to justify the use of the wedding ring. It is further stated that the witness of the Seventh-day Adventist church in North America will be compromised if the practice is not approved. Others have gone so far as to suggest that the Latter Rain can never fall until women are ordained. It has also become customary for the NAD delegation to highlight the testimonies of women who have been successful in ministry thus arguing that if these women have been so successful, then women should be ordained along with the men. It bears noting that none of these arguments are based on a ‘thus saith the Lord’!

THE ART OF EXPLAINING AWAY

But how does the NAD delegation handle texts like 1 Timothy 2:11, 12; 1 Corinthians 11:3; 1 Timothy 3:1-7 and Titus 1:5-9 where being of the male gender in

required for pastoral leadership in the church? The answer is that these texts must be explained away or reinterpreted by an appeal to culture, to other supposedly contradictory texts (for example pitting what Paul writes about women in 1 Corinthians 14:33-35 against what he says in 1 Corinthians 11:5), by quoting what other scholars have written, by creating or ignoring the contexts of biblical passages and by a reinterpretation of the meaning of biblical words. I believe that what is simple and clear in the Bible has been obfuscated by subtle and crafty reasoning.

Evangelical scholar, Wayne Grudem explains how those who favor women’s ordination have explained away the clear texts of Scripture that require male leadership in the home and in the church: “What about all those Bible verses that talk about male leadership in home and church? Something has to be done with them, so for the last thirty years evangelical feminist scholars have devised thousands of pages of arguments attempting to show that those parts of the Bible *don’t apply to us today*, or *don’t mean* what people have always thought they mean, or *aren’t part of the Bible*, or are *contradicted by experience*, or are *simply wrong* ... When that happens, little by little, step by step, colleges and churches and denominations start to slide toward liberalism.” Wayne Grudem, Evangelical Feminism: A New Path Toward Liberalism? p. 17, emphasis supplied.

A DIRE WARNING

Grudem then warns Christian theologians about the dangers of using such arguments: “If Scripture-eroding arguments go unchallenged in your circles, how can you protect your church or your organization in the future? While you

If Scripture-eroding arguments go unchallenged in your circles, how can you protect your church or your organization in the future?

personally may not change much else in your beliefs, *your students* and others who follow your leadership will take the principles you have used much further and will abandon much *more than you expect*.” Wayne Grudem, Evangelical Feminism: A New Path Toward Liberalism? p. 21, emphasis supplied.

AN ANALOGOUS EXAMPLE

An illustration of the truthfulness of Grudem’s remarks can be seen in the slow and steady degradation of the quality of worship music in many Seventh-day Adventist circles. Although Ellen White warned in 1900 that just before the close of probation at *officially organized* Adventist meetings there would be ‘shouting, with drums, music, and dancing’ such an assertion almost seemed unrealistic until recently when drums, oscillating colored lights,



smoke, electric guitars and dancing were seen on stage at official NAD youth events without a whimper of protest from leadership!

This downward slide of Adventist worship styles did not happen overnight. It was the result of giving ‘here a little and there a little’. It was a slow and persistent process that took decades to happen but it has! Though the Bible, the Spirit of Prophecy and the Annual Council (in 1974), give clear guidelines regarding what constitutes appropriate worship music, all types of secular music genres have been embraced in the church—rock, jazz, merengue, rap, you name it—all in the name of retaining the youth in the church and speaking to contemporary culture. The clear Biblical and Spirit of Prophecy counsel, of course, must be ignored or explained away. Something similar has happened in the debate over women’s ordination.

ARE THE PASSAGES CLEAR?

Those who are opposed to women’s ordination to pastoral leadership believe that passages such as 1 Timothy 2:11-15; 3:1-7; Titus 1:5-9 and 1 Corinthians 11:1-15 are *clear and easy to understand* when they are read by the lay person in the pew. Expressions such as ‘husband of one wife’, ‘the man is the head of the woman’ and ‘I do not permit a woman to teach or have authority over the man’ are understood by the common church member just as they read. It is worth noting that

there was no dispute over the clarity of these passages for close to two thousand years of church history until the evangelical feminist movement began providing new interpretations of them at the beginning of the decade of the sixties.

In contrast, those who favor women’s ordination affirm that these passages are *not as clear* as they appear from a simple reading of the text, and therefore they must pass through the filter of the theological experts in order to be properly understood. The consensus among those who favor women’s ordination seems to be that these passages applied primarily to the *local situation* that Paul was addressing, and therefore their counsel applies only to the original recipients and not to us today.

IS ORDINATION PAGAN?

Some of those who favor women’s ordination have claimed that ordination is not even a Biblical practice. They do their utmost to prove that the word ‘ordain’ does not really refer to setting someone apart by the laying on of hands, this despite the fact that the apostle Paul clearly states in 1 Timothy 5:22, “*do not lay hands on anyone hastily.*”

Some women’s ordination advocates further affirm that the word ‘ordination’ (Latin, *ordenatio*) had its origin in pagan Rome and therefore the practice is of pagan origin and should be discarded. Some of these scholars have even linked the Seventh-day Adventist concept of ordination with the sacramental view of the Roman Catholic Church, an idea

that has no basis in fact.

Such arguments are at odds with the writings of Ellen White where she repeatedly uses the word ‘ordination’ to refer to the setting apart of apostles, deacons, elders and ministers by the laying on of hands. And nowhere in the writings of Ellen White do we find a Roman Catholic sacramental view of ordination that would give the impression that the act itself confers some supernatural virtue or illegitimate authority upon the recipient (see Acts of the Apostles, pp. 161, 162).

It is worth noting that the word ‘ordination’ comes from the Latin *ordo*, which means ‘order’. The purpose of ordination is to set things in order in the church. Without setting members apart for various offices in the church it would be impossible for the church to function in order. For this reason Paul counseled Titus to *set things in order* in the church by ordaining elders in every city (Titus 1:5).

CREATING & IGNORING CONTEXTS

Those who favor women’s ordination sometimes *fabricate* cultural contexts that do not exist in the text. For example, they confidently affirm that when Paul wrote that he did not allow a woman to teach or to have authority over the man because Adam was created first and then Eve, he was simply arguing against a particular heresy that was being taught by the women in the Ephesian churches. As the theory goes, the women of the Ephesian churches

had embraced the cult of the goddess Artemis and were teaching that Eve was created before Adam. According to this view, Paul was simply correcting this particular misconception that existed in the minds of the Ephesian women. Thus an extra-biblical historical context that has been seriously questioned by reputable historians is imposed upon the biblical text, and the text is understood as having only a local application to the churches in Ephesus.

On the other hand, women’s ordination advocates sometimes *ignore contexts* that are clearly found in the text. One notable example is found in their use of Galatians 3:28 where they extract the phrase ‘there is neither male nor female’ from its legitimate context and use it to support women’s ordination to church office even though the immediate context of this text has nothing to do with qualifications for church office. The text within its context clearly refers to equal access to salvation and incorporation into the body of Christ at baptism and not to qualifications for church office that come later in the Christian experience after the believer has a proven track record.

WORD GAMES

Further, pro-ordination advocates frequently offer new and exceptional definitions for words and expressions, definitions that are found nowhere in the most reputable lexicons or Bible versions. For example, they say that the expression ‘husband of one wife’ in



1 Timothy 3:2 and Titus 1:6 is an idiom that should be translated with the gender inclusive expression 'faithful to your spouse' even though the evidence for such a translation is practically non-existent in the lexicons and various Bible versions! They say that 'submit' does not mean 'submit' but rather 'be considerate'. Head does not mean 'head' but rather 'source' or 'origin,' and the word 'rule' means 'responsible'.

There are certain words that don't bode well with the pro-ordination group. Headship, submission and authority are three of those words. When the words are used to describe the relationship between Christ and His Father in the Godhead they are perceived positively, but when they appear in the context of relationships between men and women in the home and in the church they are perceived negatively.

QUESTIONING ELLEN WHITE STATEMENTS

Some pro-ordination scholars make statements that downplay the clear affirmations of Ellen White, and a handful have even suggested that she be excluded from the ordination conversation because the Bible and the Bible only is to be our guide. For example, more than one has stated that there is no biblical evidence that Jesus ordained His disciples by the laying on of hands. Ellen White begs to differ: "When Jesus had

ended His instruction to the disciples, He gathered the little band close about Him, and kneeling in the midst of them, and *laying His hands upon their heads*, He offered a prayer dedicating them to His sacred work. Thus the Lord's disciples were *ordained* to the gospel ministry." *Desire of Ages*, p. 296

Although it is true that the word 'appointed' in Mark 3:14 does not necessarily carry with it the meaning of ordaining by the laying on of hands, the Analogy of Scripture principle that a text is fully understood only in the light of the totality of Scripture helps us understand that those who were appointed to church office, in conformity with Jewish culture, were indeed ordained by the laying on of hands (Deuteronomy 34:9; Acts 6:6; Acts 13:3; 1 Timothy 5:22). If Mark 3:14 is not isolated from the rest of the Bible testimony, Ellen White's statement rings true!

NUMBERLESS WORDS

Ellen White once wisely wrote: "Numberless words need not be put upon paper to justify what speaks for itself and shines in its clearness. Truth is *straight, plain, clear*, and stands out boldly in its own defense; but it is not so with error. It is so winding and twisting that it needs a *multitude of words* to explain it in its crooked form." *Early Writings*, p. 96

THE HERMENEUTICS OF ANTI-SABBATARIANS

An illustration of Ellen White's com-

ment and the dangers of an improper hermeneutic can be seen in the way that non-Adventist pastors and scholars handle the Sabbath question. For every biblical argument that Adventists have brought forth to sustain the perpetuity of the Sabbath, a counterargument has been proposed to *explain it away* by those who oppose its observance. Many of these arguments are very similar to those that are used against those who favor male-only ordination to pastoral leadership.

When one says that the Sabbath is a creation institution they counter that Genesis 2 does not say that God commanded Adam and Eve to rest. It was God Himself who rested, it is said, not man. And because there is no reference to the seventh day having an evening and morning, it is affirmed that God's rest is open to us on any day of the week. When one argues in favor of the Sabbath on the basis of the fourth commandment, they say that while the observance of a specific day was ceremonial and time-bound, the *principle* of resting one day in seven is moral and universal. And, they sustain their view by appealing to Scripture texts such as Colossians 2:16, 17 and Romans 14:5!

When one argues that Jesus and the apostles went to the Synagogue on the Sabbath, they say that their attendance was *descriptive* rather than *prescriptive*. That is, they attended the synagogue on the Sabbath because they were Jews and that is where Jews went on the Sabbath. But, their presence in the synagogue on the Sabbath, it is argued, does not mean

that they were *prescribing* the observance of the Sabbath for New Testament Christians!

It should be noted also that opponents of Sabbath observance are quick to point out that there is *no command* in the New Testament that *forbids* the church from keeping Sunday in honor of the resurrection.

Ellen White warned about the danger of enjoining what the Bible does not forbid when she stated concerning the papacy: "The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church. Rome began by enjoining what God had not forbidden, and she ended by forbidding what He had explicitly enjoined." *The Great Controversy*, pp. 289, 290

Further, when one proves from Scripture that even after Pentecost both Peter and Paul attended the synagogue on the Sabbath day, opponents say that it was merely because they wanted to reach the Jews who worshiped there. They claim that just because Peter and Paul went to the synagogue to witness to the Jews does not mean that they were *prescribing* the practice for Christians. Finally, when Adventists say that Jesus kept the Sabbath, they counter with John 9:16 where the text says that Jesus broke it.

FURTHER ANTI-SABBATARIAN ARGUMENTS

But not only do anti-Sabbatarians provide arguments against our position, they also have some *in favor of*



their own. Did not Christ resurrect on Sunday? (Matthew 28:1) Weren't the apostles gathered in the Upper Room on the first day of the week? (John 20:19) Didn't Jesus appear to the disciples once again a week later on a Sunday? (John 20:26) Wasn't the Holy Spirit poured out on a Sunday? (Acts 2:1-4) Didn't the apostle Paul gather with the church at Troas on Sunday? (Acts 20:7-9) Weren't offerings taken to church in Corinth on the first day of the week? (1 Corinthians 16:1, 2) Doesn't Revelation 1:10 affirm that Sunday was the Lord's Day at the end of the first century? With all this 'overwhelming evidence' it is claimed, who could deny that Sunday observance is taught in Scripture?

Further, it is argued by some Protestant scholars that an *earlier divine principle* that applied exclusively to the Jews has now been replaced and *superseded by a later divine principle*—the observance of Sunday in honor of the resurrection. Some scholars even go so far as to admit that the New Testament has no explicit command to discard the Sabbath and replace it with Sunday, but they say that by appearing to the disciples on Sunday Jesus was hinting that the *trajectory* should move in that direction. According to these scholars, the church then *completed the trajectory outside of Scripture* by instituting what was only hinted at in the New Testament.

For example, Willy Rordorf, in his book, Sunday: The History of the Day of

Rest and Worship in the Earliest Centuries of the Christian Church has argued that Jesus celebrated the Lord's Supper with His disciples on the Sunday evening of the resurrection thus *implicitly hinting* that on every successive Sunday the Lord's Supper should be celebrated in commemoration of His passion and resurrection. After Jesus ascended to heaven, contends Rordorf, the church in the second and third centuries *completed the trajectory* that Jesus had implicitly begun on Easter Sunday.

Thus the case for Sabbath observance, which is clear and unambiguous in Scripture, has been weakened by specious and sophisticated historical and cultural arguments based on human constructs, revisionist history and culture.

PAUL K. JEWETT

In 1975, evangelical scholar Paul K. Jewett, one of the pioneers of the women's ordination movement, published the book Man as Male and Female where he unapologetically affirmed that Paul as a Jew believed that the woman is subordinate to the man while as a Christian he considered the woman equal to the man in all things. He states: "*Because these two perspectives—the Jewish and the Christian—are incompatible, there is no satisfying way to harmonize the Pauline argument ...*"

So what is Jewett's solution to the problem? In typical historical-critical fashion he questions the reliability of Paul's Jewish testimony by stating that Paul's Jewish view was a result of his

human bias while his Christian view was divinely inspired. In his own words: "*To resolve this difficulty, one must recognize the human as well as the divine quality of Scripture*" (p. 134).

And contrary to what one Adventist scholar claimed, this method of pitting the human versus the divine in Scripture is used not only by liberal scholars but also by scholars who otherwise claim to have a very high view of Scripture! Ellen White has expressed the dangers of mere mortals sitting in judgment upon the inspired word of God: "When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting *some things as inspired* and discrediting *others as uninspired*. The testimonies have been treated in the same way; but God is not in this." Selected Messages, volume 1, p. 23

The very hermeneutic that Jewett uses to discard the distinctive roles of males and females he also uses to discard the Sabbath. His book, The Lord's Day: A Theological Guide to the Christian Day of Worship is riddled with human reasoning, conjecture, assumptions, human constructs, reinterpretation, philosophical arguments, and historical revisionism.

For example, in an attempt to resolve the seeming conflict between science and Scripture on the matter of the literal days of creation, Jewett affirms: "God created the world in six days and rested the seventh, and that this is not a literal,

empirical description of how the world came to be what we now see it to be. The sabbatical rhythm of time in the biblical view of creation is not to be understood scientifically, but theologically" (p. 121).

In other words, we cannot take Scripture's creation record literally as it reads in Genesis. It must pass through the filter of contemporary scientific discovery. To those who are unwilling to accept the simple and clear biblical testimony as it reads in Genesis 2:2, 3 and Exodus 20:8-11 on the matter of creation and the Sabbath, Jewett's case may appear persuasive. But Jewett has simply pronounced judgment upon Scripture in the name of 'science' and culture!

Jewett's methodology of explaining away the clear statements of Scripture by imposing his own human construct is a dire warning to some Seventh-day Adventist theologians who are presently attempting to explain away the clear teaching of the apostle Paul regarding male headship in the home and in the church. After all, is it so difficult to understand phrases such as 'husband of one wife' and 'the man is the head of the woman'?

HISTORICAL TURNING POINTS

In his incisive book, Evangelical Feminism and Biblical Truth, evangelical scholar Wayne Grudem has warned that those who drift away from faithfulness to the clarity and authority of the Bible on the matter of women's ordination will drift further and further from the Bible in other areas as well: "People in



the middle of *turning points* in history do not always realize it. I believe

that today we are right in the middle of a *turning point* in the history of the Church. Christian organizations right now are deciding these issues. They are making commitments and establishing those commitments *in their policies*. Some organizations are affirming biblical principles, as the Southern Baptists did. Others are establishing egalitarian principles as *part of their policies*, as Willow Creek Commu-

consequences of their hermeneutics. While I am quite certain that most of those who favor women's ordination firmly believe in the 28 fundamentals of Seventh-day Adventist theology, I also believe that they fail to realize that in the next generation the methods they use to interpret the Bible will lead to unforeseen and unintended results. As a result the church will adopt a view of Scripture where culture dictates its meaning, extra-biblical sources become indispensable for its understanding and the interpreter is placed above the Bible. The Bible will then be seen as a divine

The stakes in the present discussion on the role of women in the home and in the church are high. At stake is how the Bible is handled, what hermeneutical methods are used to interpret it and how much we can depend on its clarity and authority.

nity Church has done. There is a sifting, a sorting, a dividing going on within the evangelical world, and I believe that institutions that adopt an egalitarian position will *drift further and further* from faithfulness to the Bible *on other issues as well.*" Wayne Grudem, Evang-
elical Feminism and Biblical Truth, p. 52, emphasis supplied.

THE TRANSITIONAL GENERATION

Notably, history reveals that those who live in the midst of generational turning points do not always realize where things are trending. They cannot discern in their time the implications and

book with much human baggage, and as a result, all sorts of unbiblical and anti-biblical practices will be justified and embraced.

There are already danger signals on the horizon. Jan Barna, a Seventh-day Adventist teacher, who undoubtedly believes in the 28 fundamentals, sees the Bible as 'contaminated by the social, cultural, historical, and language' of the writer. So while the Scripture contains the truth, it needs an interpreter to distinguish between the divine principle and the prophet's 'baggage.' Therefore, Barna concludes that 'a plain reading of Scripture could be misleading.' Jan Barna, "Ordination of Women and the

Two Ways to Unity: Ecclesiastical and Biblical," (presented to the Adventist Society for Religious Studies, Nov. 21, 2013), p. 4.

The question immediately suggests itself: If a distinction needs to be made between the divine message and

divine-human encounter, the objective reliability of the information is suspect because of human contamination. Thus, it is argued, that while the Bible *contains* the word of God it is not THE word of God!



the human baggage in Scripture, who would be responsible to make such a distinction? The answer is, the interpreter, of course! Thus the interpreter becomes Scripture's judge rather than Scripture being his judge.

This dichotomy between 'divine message' and 'human baggage' sounds much like a softer version of what was proposed by Emil Brunner (in his book, Truth as Encounter) and other Neo-orthodox theologians who argued that although the Bible is the record of the

GAY MARRIAGE

The experience of many mainline churches clearly reveals that when the human element of the Bible is exalted above its divine authority, those churches become liberal and as a result women's ordination is followed in the not too distant future by gay marriage, gay clergy and even a rejection of the literal divine record of creation. As a result, the churches lose their sense of mission and dwindle into insignificance numerically and spiritually!



The Seventh-day Adventist Church finds itself at a HERMENEUTICAL CROSSROADS.

Churches that choose to adapt their message to the whims and desires of culture and science so-called soon lose their power to transform culture and become mere reflectors of culture's values. The salt has then lost its savor and is good for nothing except to be thrown out and trampled upon by men. The downward spiral from conservatism to liberalism in these churches did not occur overnight. The decades long erosion of biblical authority gutted them and accommodated them to post-modern thinking.

The stakes in the present discussion on the role of women in the home and in the church are high. At stake is how the Bible is handled, what hermeneutical methods are used to interpret it and how much we can depend on its clarity and authority. As Wayne Grudem has persuasively shown in his book, other more sinister dangers lurk on the horizon.

SCARE TACTICS

One notable scholar has accused me of using 'scare tactics' to turn people against the idea of women's ordination. I would be the first to admit that the use of scare *tactics* is out of place. Scare *tactics* are used to manipulate people when a danger is perceived rather than real. If dangers were imaginary, it would be wrong to use fear as a motivating factor, but if the dangers were real, would not

fear prove to be a benefit?

Many historical examples of the genuine value of fear could be given but let's mention just one that had ecclesiastical implications. Was Ellen White wrong when she warned the church to fear the dire consequences of embracing the incipient heresies of Dr. John Harvey Kellogg? Was she wrong when she warned that the very existence of the Seventh-day Adventist Church was at risk? Of course not! The things she feared were *very real*, and because of this, fear was of value in motivating the church to face the danger fair and square!

DANGERS ON THE HORIZON

Strong documented cases have been made that the push for women's ordination is more often than not followed by a push in favor of gay marriage and eventually gay clergy. This is not an imaginary danger. Many of the same methods and arguments are used for both: Who are we to judge, justice and mercy demand it, western culture requires it, the mission of the church would be compromised by forbidding it, personal testimonies have proved that it can be beneficial, it is a matter of civil rights, it is a question of religious liberty and the list goes on.

Those who object to linking the struggle for women's ordination with the struggle for gay rights argue that

homosexual relationships are clearly condemned in Scripture while women's ordination is not. This distinction may appear clear to us, but those churches that support gay marriage and clergy don't see it that way. They explain away the clear Bible testimony against gay marriage by stating that the Bible forbids only gay relationships outside of a *committed monogamous* marital relationship.

Others go even further by stating that the Biblical condemnation of homosexual behavior was culturally conditioned and does not apply in our 'advanced' culture. With regards to the sin of the men of Sodom, they reason that the men of the city were condemned because of a lack of hospitality or because they intended to commit homosexual rape. Others even say that gay relationships were condemned because they were connected with pagan temple rituals. Yet nowhere in the Bible do we find such specious reasoning!

The Seventh-day Adventist Church finds itself at a hermeneutical crossroads. The delegates of the world church gathered in San Antonio in 2015 will have to decide, not only whether they will approve the ordination of women to pastoral leadership, but more importantly, whether they will continue to uphold the historical-grammatical hermeneutic in its purest form *without modification*. If the delegates of the world church approve women's ordi-

nation they will basically be approving along with it a new hermeneutical method that will bring serious consequences. Only time will tell what will happen, but the dangers of a shift in hermeneutics are real and serious.

In 1994, Dr. C. Raymond Holmes published the book, *The Tip of an Iceberg*. The subtitle of the book was "Biblical Authority, Biblical Interpretation, and the Ordination of Women in Ministry." In this must-read masterpiece Dr. Holmes proves, beyond a shadow of

If the delegates of the world church approve women's ordination they will basically be approving along with it a new hermeneutical method that will bring serious consequences.

doubt, that a misstep in our hermeneutics concerning women's ordination will be devastating to the unity, mission, message and destiny of the remnant church. Will we allow this to happen to our beloved church? I hope and pray that we don't!



PASTOR STEPHEN BOHR



Sunlight Damage

by MILTON TESKE, MD

Last night while watching the news I heard a report of a new scientific study out of Israel about the protective effect of sunscreens in the prevention of skin cancer. Mice with their hair shaved and their skin heavily protected with sunscreen and then exposed to ultraviolet light still developed the skin mutations that develop into melanomas.

It's summertime — the time we like to spend at the beach or out by the pool, or working in the garden, or hiking in the mountains — sunlight feels good, increases our serotonin levels and our melatonin levels and our vitamin D levels and gives us a healthy looking suntan.

But that ultraviolet sunlight can damage our skin. The short wavelength UVB releases its energy first damaging

the epidermis, the surface layer of cells that make up your skin. The longer wavelength UVA penetrates deeper into the dermis of the skin and does its damage there. For a sunscreen to be effective it must protect against both UVB and UVA — they are both damaging.

But according to this latest study from Israel, even good coverage of the best sunscreens still does not prevent

the development of the mutations leading to melanomas. And, who actually uses sunscreens as directed?

First, many sunscreens do not have a high enough SPF rating to give any reasonable protection. But even if you've got one with a high SPF rating, we find that most people only apply about 25% to 50% of the amount used in the actual SPF testing, so they are not getting the SPF protection listed on the bottle. And, they are not consistently reapplying it during their exposure. And, now we find out that even with good coverage we will still get the mutations.

For several decades, we have been warned about the damaging effects of the sun on the skin and sunscreens are now extensively used by those in the sun. And what are the results of two decades of sunscreen use? Skin cancer has not decreased, it has significantly increased in spite of all the sunscreens.

There is even some concern regarding one of the main sunscreen ingredients: PABA (para-amino-benzoic-acid) that it is itself carcinogenic.

So, we are saturating our skin with a known cancer-causing chemical in the hopes of preventing cancer from sunlight damage. Is this really a wise strategy?

AN ALTERNATIVE TO SUNSCREENS

There is an alternative line of thinking on this issue: Is it exposure or susceptibility? Is it the deterioration of the

American diet and our subsequent increasing susceptibility to cancer that is leading to the increased cancers from our sunlight exposure? There is increasing evidence to say yes.

Every cell in your skin has a cell membrane made of phospholipids made out of fatty acid molecules, and the internal structures of every skin cell are made of these same phospholipid membranes: like the mitochondria, the endoplasmic reticulum, the Golgi bodies, the nuclear membrane. These various cellular structural membranes made of fatty acid molecules are highly susceptible to ultraviolet radiation damage. These membranes need to be protected.

What are we building our cellular membranes out of? Animal fat and refined vegetable oils make up most of the fat content of the American diet. These refined oils are totally depleted of the protective antioxidants found so

abundantly in the whole plant foods. And, so this is the material our cells have to work with as they build our skin cells. Vitamin E as well as hundreds more protective antioxidants of various types are removed,

and we build membranes with absolutely no protection against oxidative ionizing UV radiation.

So when hit by a photon of sunlight, a fatty acid molecule in the cell wall is oxidized into a highly reactive free radi-

cle which spreads its damage by a chain reaction from molecule to molecule. And, it can spread to a DNA molecule in the nucleus creating a mutation.

But, what if the only fat in your diet came from eating an avocado or a walnut or a sunflower seed? Every natural source of fatty acids in the plant world is full of vitamin E as well as hundreds of other protective molecules. So as cell membranes are built up, they are now fully saturated with these protective molecules. So now if a photon of sunlight hits a fatty acid molecule, the very next molecule this free radicle bumps into is a vitamin E that acts just like a fire extinguisher totally stopping this destructive chain reaction so that no significant damage is done.

A TROPICAL FERN

For some reason (I am not sure why), scientists started researching the internally protective effects of a tropical fern called *Polypodium leucotomos*. In the phytochemicals of this fern, there are substances that inhibit matrix metalloproteinases. These are enzymes that breakdown elastin and collagen — important structural components of your skin. So inhibiting these enzymes has a protec-



tive effect against the sun's damage.

Extracts from this fern also inhibit ultraviolet light damage to the microfilaments — important structural components inside of the skin cells. They also prevent sunlight-induced mislocation of adhesion points between cells. They also stimulate the production of more elastin and collagen and a substance called TGF-beta that activates a number of important signaling pathways in these skin cells. These extracts also have a powerfully effective protective effect on fibroblasts — the cells that make collagen and elastin as well as the extra cellular matrix of the skin. Thus, we find natural plant substances that can actually repair sun-damaged skin.

RED ORANGES

Then, somebody studied red oranges and found anthocyanins, flavanones,

hydroxycinnamic acid and many other phytochemicals that had powerful sun protective effects. They inhibited the growth of human cancer cells and inhibited cell death from UVB rays. They had powerful anti-inflammatory effects and were shown to reduce sunburn damage.

And of course now you can buy these fern and red orange extracts as supplements. But, what about the thousands of other plant foods that are also full of all these and similar phytochemicals? Around six hundred to over a thousand phytochemicals are found in almost every fruit studied. We are just beginning to touch the edges of understanding what all these are in there for. But, it seems God has provided an overabundance of solutions to almost everything that a human cell could need. We were designed to live in the light and experience the benefits of serotonin, melatonin and vitamin D. (Sunlight actually stimulates healthy skin growth.) And, the diet our Creator gave us was designed to protect us from any damage

from the UV rays.

Today, most foods are refined, depleted and full of toxic carcinogenic compounds and have none of the life-sustaining substances God intended for us to have, and so our cells are very vulnerable and susceptible to damage.

The whole plant food diet provided for us from the beginning by our Creator is the best sun protection you can provide to your cells. If the only food you are eating comes the way God made it, you know that it is full of hundreds of different protective molecules, and the cells you are building will have the best resistance possible to the damaging effects of sunlight.

P.S. Do you know what's the best sunscreen? A long sleeved shirt and a broad brimmed hat!



MILTON TESKE, MD

YOUNG & GODLY

The SECRET of

Satisfaction

BY PASTOR JUSTIN TOROSSIAN

“Have you seen the new iPhone?” “Have you seen Johnny’s new curved, flatscreen high definition TV?” “Wow... Suzie’s new car gives you directions when you just speak to it!”

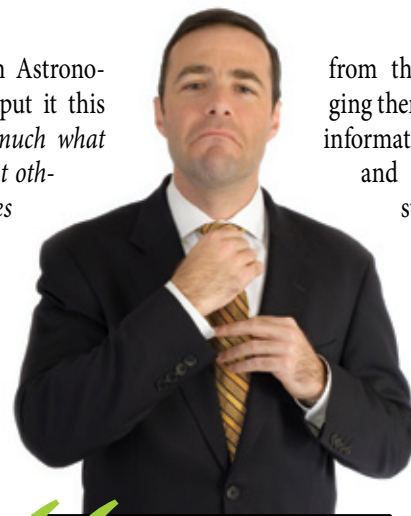
We’ve all heard someone say something like this; perhaps we’ve even said it ourselves. It’s easy to be captivated by the latest and greatest, newest gizmos and gadgets. But could this attitude and this desire for *things* be undermining our happiness, sabotaging our satisfaction?

First, we should establish that it isn’t *wrong* to desire and want things. Desiring things only becomes a problem when we begin to desire what we do not need or cannot have. This is part of our

carnal, human nature. If unchecked, these unhealthy desires lead to covetousness, which lead to sin, and sin to death (James 1:15). The word for *covet* in the New Testament is the word *pleonexia*, which means a greedy desire to have more. This desire can never be satisfied with more stuff. Proverbs 27:20 says, “*The grave and destruction can never be full, so the eyes of man can never be satisfied*”(GNV).

These desires go even deeper. Frank

Ross, the American Astronomer and Physicist put it this way, “*It is not so much what we haven’t, but what others have that makes for unhappiness.*” If we’re honest with ourselves, it’s not so much what we don’t have but what others do have that we don’t, that bothers us. Beyond this, there are factors outside of us that lead us down the path of unhealthy desire.



“It is our job to make men and women unhappy with what they have.”

—MR. ADVERTISING GURU

External Factors

Many don’t realize that companies spend *billions* of dollars each year to make people want their products. In 2013, McDonald’s spent \$2 billion on advertising.¹ That’s \$0.28 for every person on the planet! Essentially, advertising companies live by the slogan, “*You shall covet.*” Advertising guru B. Earl Puckett said, “*It is our job to make men and women unhappy with what they have.*” This takes place every day as we’re bombarded with billboards, commercials and infomercials. In fact, it’s said that the number of 30-second TV commercials seen in a year by an average child is 20,000. The number seen by the average person by age 65 is 2 million.³ Companies even target children, who quickly learn to get what they want

from their parents by nagging them. (If you’d like more information about television and marketing, I highly suggest the DVD *Pseudology: The Art of Lying*, available through Secrets Unsealed.)

External advertisements — playing on our inwardly desirous nature — lead many to the pursuit and love of money, which we are told is the root of all evil (1 Timothy 6:10). A sense of

competition sets in, so that millions get up every day to work at a job they *don’t like*, buy things that they *don’t need* and impress people they *don’t even know!* How can we overcome this unquenchable yearning for more and more?

The Secret to Satisfaction

First we must recognize we have this problem, and only Christ can remove these unhealthy desires and truly satisfy us. How does Jesus do this? Through two things: generosity and contentment. Generosity is actually God’s designed method of cutting evil desires and selfishness out of our hearts. In *The Adventist Home* it was expressed this way: “*Continual giving starves covetousness to death.*”⁴ Bible stories like those of Zacchaeus and Judas show this to be

You can have **nothing**, and be **better off**
than a **billionaire**.

true. Contentment in Christ is the only true way to be satisfied in life.

You can have nothing, and be better off than a billionaire. The sad suicides of rich movie and music stars attest to this. Truly, “godliness with contentment is great wealth” (1 Timothy 6:6)!

Notice two passages on the power of contentment from the life of the apostle Paul.

1. In Philippians 4:10-12, Paul explains how he had learned to be content, no matter how terrible his circumstance.⁵ Then, Paul reveals how he could be satisfied no matter what, when he says, “*I can do all things through Christ who strengthens me.*”⁶ So wherever you find yourself, and whenever you feel like you just can’t live without that certain something you want, you can say, “*I can do all things through Christ who strengthens me!*”

2. In Hebrews 13:5, one of my favorite passages, Paul shares the

secret to contentment again. The last half of the verse says, “*For He Himself has said, ‘I will never leave you nor forsake you.’*” Just before that, Paul says, “*Let your conduct be without covetousness; be content with such things as you have...*” We need to be content with what we have. Why? Because God Himself has said, “*I will never leave you nor forsake you.*”

If we have Jesus, what more could we want? What more could we need? God “owns the cattle on a thousand hills.” God and God alone is the One who can bring us spiritual satisfaction for all the deepest longings of the human heart. When Christ reigns supreme in our hearts and minds, when Jesus has first place in our lives, it’s then that we’ll be able to say along with Paul, “I have learned in whatsoever state I am, therewith to be content.”⁷ I have Christ, and He is more than enough.

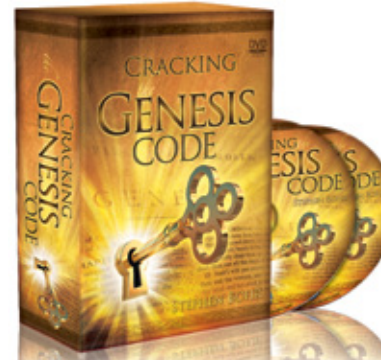
- 1 <http://www.strategicmanagementinsight.com/swot-analyses/mcdonalds-swot-analysis.html>
- 2 Taking Stock, by Benjamin Blech p. 55
- 3 <http://www.turnoffyourtv.com/turnoffweek/TV.turnoff.week.html>
- 4 The Adventist Home, p. 370
- 5 2 Corinthians 6:3-10; 2 Corinthians 11:21-33
- 6 Philippians 4:13
- 7 Philippians 4:11



PASTOR JUSTIN TOROSSIAN

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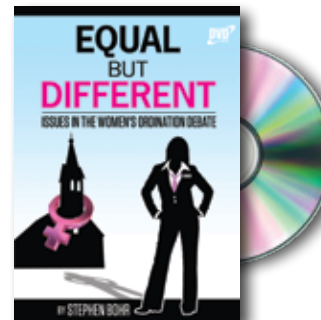
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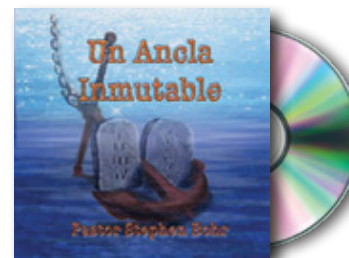
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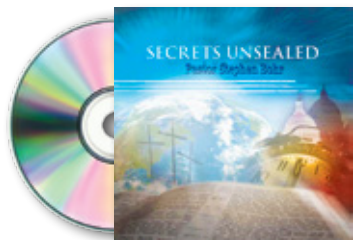


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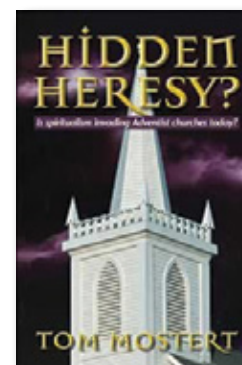
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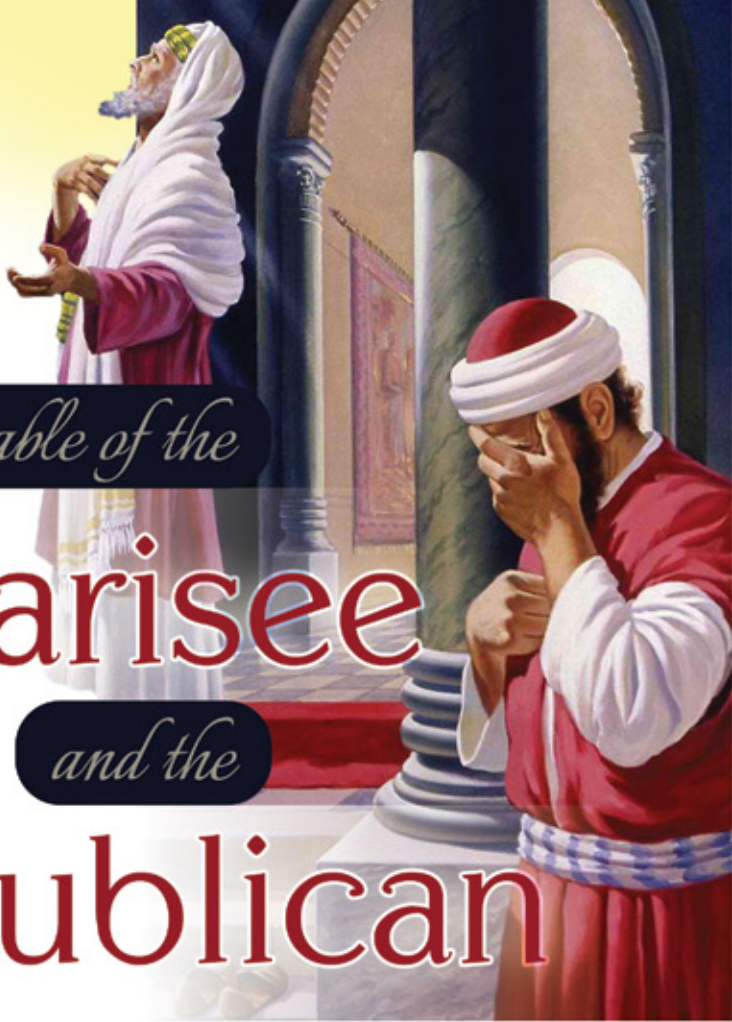


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The Parable of the

Pharisee

and the

Publican

LESSON 17

Luke 18:9-14

Christ's Object Lessons (COL), pp. 150-163

A Profile of the Pharisee

1. The Pharisee had two fundamental problems: He _____ in himself and _____ others. (Luke 18:9)

2. The Pharisee always has a high opinion of himself and a low opinion of others. This is the reason why he says: "God, I thank thee, that I am not as other men, extortioners, unjust, adulterers, or even as this

_____ (Luke 18:11). "Whoever trusts in himself that he is righteous, will _____ others. As the Pharisee judges _____ by other men, so he judges other men by _____. ... His self-righteousness leads to _____" (COL 151).

3. The Pharisee is "full of _____. He looks it, he _____ it, he prays it." In fact, the Pharisee prayed with _____. (COL 150)

4. The Pharisee "judges his character, not by the holy _____ of God, but by the character of other _____. His mind is turned _____ from God to humanity. This is the secret of his _____" (COL 151).

NOTE: When the prophet Isaiah caught a glimpse of the holiness of God, he immediately discerned his own unworthiness: "Woe is me! For I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts" (Isaiah 6: 5). Likewise when Peter met Jesus on the shore of the sea of Galilee, he said: "Depart from me, for I am a sinful man, O Lord" (Luke 5:8). When Moses met God at the burning bush he "hid his face, for he was afraid to look upon God" (Exodus 3:6).

5. The Pharisee "is satisfied with a _____ that has to do with the _____ life." This is the reason why he boasts that he _____ twice a week, and gives _____ of all he possesses. (COL 151; Luke 18:12)

6. Jesus spoke about the prayer habits of the Pharisee in Matthew 6:5: "And when thou _____, thou shalt not be as the _____ are: for they love to pray _____ in the synagogues and in the corners of the streets, that they may be seen of _____. Verily I say unto you, they have their _____."

7. Jesus also spoke about the legalistic religion of the Pharisee in Matthew 23:27-28: "Woe unto you scribes and _____, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful _____, but are _____ full of dead men's bones, and of

all uncleanness. Even so ye also _____ appear _____
unto men, but _____ ye are full of hypocrisy and iniquity.”

8. The apostle Paul spoke of the pharisaic spirit of the of his own
people according to the flesh: “For they being ignorant of God’s
_____, and going about to establish their _____
righteousness, have not submitted themselves unto the righteousness of
_____” (Romans 10:3).

9. The Pharisee’s case was hopeless: “The Pharisee felt no conviction
of _____. The Holy Spirit could not work with him. His soul
was _____ in a self-righteous armor which the arrows of God,
barbed and true-aimed by _____ hands, failed to penetrate.” (COL
158). Notice here that the Holy Spirit accomplishes His work through the
ministration of the angels!

A Profile of the Publican

1. The publican differed from the Pharisee in four significant ways:
“And the publican, standing _____ off, would not _____
up so much as his eyes unto heaven, but _____ upon his breast,
saying, God be _____ to me a sinner” (Luke 18:13).

2. The publican “did not compare himself with _____. Over-
whelmed with a sense of _____, he stood as if alone in _____
presence. His only desire was for _____ and _____, his only
plea was the _____ of God” (COL 152).

3. Who were the first two historical representatives of the Pharisee and
the publican? _____ and _____. What similarities are
there between these two original prototypes and the characters in Christ’s
parable?

4. Which disciple of Jesus was changed from the spirit of the Pharisee
into the spirit of the publican? _____. (COL 152-154).
Carefully follow the trajectory of Peter’s conversion experience.

5. What finally converted Peter from a selfish Pharisee into a peni-
tent publican? “At that moment [when Peter denied Jesus the third
time] Christ looked at Peter, and beneath that grieved look, in which
_____ and love for him were blended, Peter understood
_____. He went out and wept _____. That look of
Christ’s _____ his heart” (COL 154).

6. What are the greatest dangers for the human soul? “There is noth-
ing so _____ to God or so dangerous to the human soul
as _____ and _____. Of all sins it is the most
_____, the most _____” (COL 154).

7. Why is it dangerous to boastfully claim that we are saved? “Those who
accept the Savior, however sincere their _____, should never
be taught to say or to feel that they are _____. This is misleading.
Everyone should be taught to cherish hope and faith; but even when we give
ourselves to Christ and _____ that He accepts us, we are not beyond
the reach of _____” (COL 155).

NOTE: Our assurance of salvation should never lead to self-confident boastfulness.
Jesus clearly said, “He who endures unto the end shall be saved” (Matthew 24:12). On
the other hand, we can have present assurance of salvation as long as we are looking
away from self and to Christ.

8. Which is the only way we can gain a true knowledge of ourselves?
“In one way only can a true knowledge of self be obtained. We must
_____ Christ. It is _____ of Him that makes men so
uplifted in their own _____. When we _____
His purity and excellence, we shall see our own _____ and
_____ and defects as they really are. We shall see ourselves
_____ and hopeless, clad in garments of self-righteousness” (COL 159).

NOTE: This principle is brought out in II Corinthians 3:18 where the apostle Paul
tells us that as we behold the glory of the Lord, we are changed from glory to glory
into His same likeness. That is to say, what we behold is what we become. If televi-
sion is the central focus of our time, we will reflect the values of that which we spend
our time on and our heart will be confirmed in its sin. But if we behold the purity
and beauty of Jesus, our characters will be reflect Him.

9. Once we see ourselves as we really are, then we can ask Christ to empty us or ourselves. "But no man can empty _____ of self. We can only consent for _____ to accomplish the work" (COL 159).

10. As Jesus empties us of self, good works will flow naturally. But, "All our good works are dependent on a power _____ of ourselves. Therefore there needs to be a _____ reaching our of the heart after God, a continual, earnest, _____ confession of sin and Humbling of the soul before Him" (COL 160).

11. We must shun everything that would encourage pride and self-sufficiency. "It is Satan's work to flatter. He deals in _____ as well as in _____ and condemnation. Thus he seeks to work the _____ or the soul" (COL 161).

The Conclusion of the Story

1. We are told in the story in the Pharisee and the Publican that the publican went home _____.

NOTE: This is the only time the word "justified" is found on the lips of Jesus in the Gospels. Justification and forgiveness are the same thing. The publican had the righteousness of Christ credited to his account. What Jesus said was revolutionary in the context of rabbinical salvation theology. The rabbis taught salvation as a system of merits and demerits. The good and evil works of each person were all written in books as life transpired. After death the evil works were weighed against the good works. If the good works were weightier, the person was pronounced righteous and given the reward of salvation. This is why rabbis such as Shammai underlined that people must increase merit by giving alms, works of charity, fasting, studying the Torah, tithing, Sabbath-keeping, etc. In this system you could never be sure where you stood until the judgment. That a sinner with so many demerits could be justified and that he could be justified **right then** was unthinkable.

2. The life of one who has been forgiven can experience inexpressible joy: "But Christ dwelling in the soul is a wellspring of _____. For all who _____ Him, the very keynote of the word of God is _____" (COL 162).

3. Thus, all a sinner needs is Christ: "As the sinner, drawn by the power of Christ, approaches the uplifted _____, and prostrates himself before it, there is a new _____. A new heart is given him. He becomes a new _____ in Christ Jesus. _____ finds that it has nothing more to require" (COL 163).

REVELATION 4 THRU 6 IN VERSE:

Long ago on a bright
blue stone,
sat the King of glory
upon His throne.

Rainbow colors were
about His face.
Darkness or evil?
Not even a trace.

His servants did sing with
joy, love, and fullness,
He astounded creation
with all of His goodness.

He looked for One who
could open the book—
His voice roared like thunder!
The universe shook!

Not ONE? Nowhere? So
who could it be?
I've looked above and below,
but none could I see!

I broke, I fell, I cried
and I wept,
when a Lion—a Lamb!
Exceptional! Adept!

He stood up in lowliness,
beauty and power,
with strength in His eyes,
from whom evil did cower.

He reached with a hand,
torn with a hole,
and took from the throne the
most marvelous scroll,

Scaled with gems,
jewels and
glittering gold!
The Law of love
He's meant to uphold!

So Angels bore witness of
His incredible journey,
through education in strife
to become our Attorney.

Then I stood right
before Him, with
eyes transfixed,
while He pronounced
His pardon with
mercy unmixed.

And still today,
He opens those seals
midst praise and honor,
and Ezekiel's wheels.

So take a closer look—
come and behold—
There's a book of life too...
in it be enrolled.

POEM BY
PASTOR DANIEL R. MESA III



Win-Win Proposition

The Charitable Gift Annuity is a perfect example of how our tax laws continue to provide special ways for you to accomplish two objectives with one asset. In fact, a close look at the Gift Annuity reveals a true win-win proposition.

The Gift Annuity makes it possible for you to receive high returns on an asset for the rest of your life. (See the illustration of sample rates on the right page.) This only tells half the story.

The Gift Annuity ultimately results in a charitable contribution. So, while you can take steps to secure a high annuity payment for the rest of your life, you can also realize philanthropic goals.

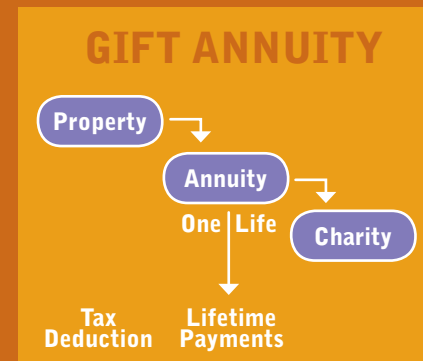
Here's How A CGA Works

A Gift Annuity is a contract. Payments are backed by all the assets of the charity. Therefore, you can be confident that the Gift Annuity will provide a reliable income.

In addition, two tax benefits add value to the Gift Annuity. First, you will receive a current income tax deduction—something you will appreciate when you file this year's tax return. Second, part of each annuity payment we make to you may be tax-free!

The illustration shows how the agreement works. Once established, income payments are made for life. Annuity rates (the rate for income payments made to you) are based on age and are higher for more senior persons.

With the benefits of high payment rates, reduced taxes, and an ultimate gift to charity, it is easy to see why so many friends consider the Gift Annuity to be the ultimate win-win proposition!



HERE'S A WIN-WIN PROPOSITION

Introducing the “Triple My CD Return”
Charitable Gift Annuity



It is simple. We will send you a Charitable Gift Annuity Agreement in exchange for your contribution (check, stocks or bonds). Each year for the rest of your life we will mail payments to you. Or, if you prefer, the agreement can run for the lives of you and your spouse.

These Rates Are Just One Reason Why the Charitable Gift Annuity Is A Win-Win Proposition

Rates for One Life Charitable Gift Annuities

| AGE | RATE |
|-----|------|
| 60 | 4.4% |
| 65 | 4.7% |
| 68 | 4.9% |
| 70 | 5.1% |
| 72 | 5.4% |
| 74 | 5.7% |
| 76 | 6.0% |
| 78 | 6.4% |
| 80 | 6.8% |
| 82 | 7.2% |
| 84 | 7.6% |
| 86 | 8.0% |
| 88 | 8.4% |
| 90 | 9.0% |



Other Options to Meet Your Objectives

This brochure shows one example of how charitable tax planning offers philanthropic individuals and families a win-win proposition.

The Office of Planned Giving would be happy to provide you with specific information. We will personalize an example for your situation or provide you with other planning ideas which meet your objectives.

To receive a complimentary personalized illustration, you are invited to call or e-mail Secrets Unsealed.

888-738-1412 or 559-264-2300
info@secretsunsealed.org

Legal Notice:

OKLAHOMA RESIDENTS: A Charitable Gift Annuity is not regulated by the Oklahoma Insurance Department and is not protected by a guaranty association affiliated with the Oklahoma Insurance Department.

SOUTH DAKOTA RESIDENTS: Charitable Gift Annuities are not regulated by and are not under the jurisdiction of the South Dakota Division of Insurance.

Annuities are not available in AL, MD & WA. Annuities for CA & IL residents are provided by Pacific Union Conference of SDA. Gift Annuities for HI residents are provided by Hawaii Conference of SDA. Annuities for all other States are provided by Western Adventist Foundation. (This information is provided as an education service. Personal advisors should always be consulted.) Copyright © 2010 Crescendo Interactive, Inc.



RETURNING TO GOD'S ORIGINAL PLAN

GOD'S PLAN FOR MARRIAGE • THE SABBATH
HEALTH • ROLES OF MEN & WOMEN

Pastor Stephen Bohr, Pastor Randy Skeete, and Dr. Neil Nedley

► You must call 800-635-5807, Option 2 (Use Group Code: 30R29B) for the Hotel Summit rate of \$135/night + tax.

► *Hotel and Event Registration are two separate fees. Register early for best price.*

OCTOBER 30 TO NOVEMBER 2, 2014

Thursday 7:00pm to Sunday 12:00pm

City _____ State _____ ZIP _____

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BIBLE CROSSWORD

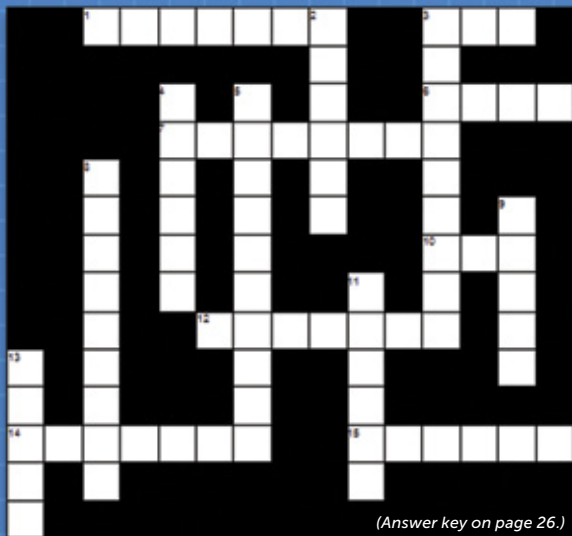
test your knowledge

ACROSS

1. This is also called a proverb
3. Number of virgins with oil plus the number of virgins without oil in the parable of the sleeping virgins
6. This book is also referred to as the Acts of the Apostles
7. Profession of the minor prophet Amos
10. Means "mother of all living"
12. First book of the Old Testament
14. Shortest book in the Bible
15. Daughter of Amram

DOWN

2. Queen of Ahasuerus (Xerxes)
3. The other name of the Apostle Jude
4. Old Testament book containing 150 chapters
5. The five books of Moses
8. Profession of the gospel writer Luke
9. He had a dream of a sheet full of unclean animals
11. Longest book in the Old Testament
13. The Ten Commandments were written on this



(Answer key on page 26.)

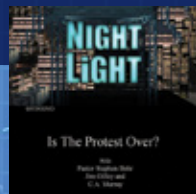
www.learningscriptures.info/bible-puzzles



Be sure to go to our YouTube channel at [YouTube.com/secretsunsealed](https://www.youtube.com/secretsunsealed) to watch:

- our facility dedication service
- *A Conversation on Women's Ordination* with Pastor Bohr and Jennifer Arruda
- *Is The Protest Over? (Night Light)* with Pastor Bohr, Jim Gilley and CA Murray

Purchase these to share! (See page 29.)



In memory of...

Carl Coffman, from Farrel & Bobbi Brizendine
Selmer Graffer, from Rose Shafer

Harvey & Eloise Brizendine, from Farrel & Bobbi Brizendine

Esther Ruiz, from her daughter Myrtha Urrutia