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Bible Explorations Newsletter

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THE SACRED TITHE (Part 2)

By Ted Schultz

A VERY PLAIN, DEFINITE MESSAGE

“A very plain, definite message has been given me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects, which though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord’s arrangement. God will judge for these things. One reasons that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers.” *Gospel Workers*, p. 226. “There should be an abundant supply in the Lord’s treasury, and there would be if selfish hearts and hands had not withheld the tithes, or made use of them to support other lines of work.” *Ibid.* p. 227.

ROBBING GOD

“Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this

whole nation.” Malachi 3:8, 9. This Scripture stands out clear and strong on the obligation to return tithes and offerings to the Lord. Inspiration reveals that there can be nationwide robbery of God even when the tithes and offerings are returned to the conference treasury. “I was shown that it is wrong **to use tithe for defraying the incidental expenses of the church.** In this there has been a departure from correct methods. It would be far better to dress less expensively, cut down your indulgences, practice self-denial, and meet these outgoings. By so doing you will have a clear conscience. **But you are robbing God** every time that you put your hands into the treasury for funds to meet the running expenses of the church.” *Special Testimony to the Battle Creek Church*, p. 6. (*Counsels on Stewardship*, p. 103.) We see by this counsel that those in responsible positions rob God by using tithe for non-tithe purposes.

A WRONG WAY OF MANAGING

“The arrangement that all moneys must go through Battle Creek and under the control of the few men in that place is a wrong way of managing.” *Special Testimonies*, Series A, #8, p. 4.

JANUARY 6, 1908

Seven years after the 1901 reorganization of church structure and management this counsel was sent out to leaders; “Do not worry lest some means shall go direct to those who are trying to do missionary work in the quiet and effective way. **All means is not to be handled by one agency or organization.** There is much business to be done conscientiously for the cause of God. Help is to be

sought from every possible source. There are men who can do the work of securing means for the cause, and when these are acting conscientiously and in harmony with the counsels of their fellow-laborers in the field which they represent, the hand of restraint is not to be laid upon them. They are surely laborers together with Him who gave His life for the salvation of souls. Brethren Sutherland and Magan should be encouraged to solicit means for the support of their work.” *Spalding-Magan Collection*, pp. 421, 422.

What does “means” mean? Efforts have been made to minimize the idea that the word “means” applies to tithe. The truth of the matter is that the word “means” applies to tithes, offerings, gifts, and loans. That word most assuredly does apply to tithe in any number of instances.

“MEANS” = TITHE

“There are a large number of names on our church books; and if all would be prompt in paying an honest **tithe** to the Lord, which is His portion, the treasury would not lack **means**...” *Counsels on Stewardship*, p. 95.

“God has given special direction as to the use of the **tithe**. He does not design that His work shall be crippled for want of **means**.” *Gospel Workers*, p. 224. “Every soul who is honored in being a steward of God is to carefully guard the **tithe** money. This is sacred **means**.” *Manuscript Releases*, Vol. 1, p. 185.

“Should **means** flow into the treasury exactly according to God’s plan,—**a tenth** of all the increase,—there would be abundance to carry forward His work.” *Evangelism*, p. 252 “Of the **means** which is entrusted to man, God claims a certain portion—**a tithe**; but He leaves all free to say how much the tithe is, and whether or not they will give more than this.” *Testimonies for the Church*, p. 148.

By these and other statements we see an abundance of evidence that the word “means” can apply to tithe or to tithes and offerings. In some instances the word means also applies to gifts and loans. But when we see the word means used in various settings we can certainly understand that tithe can be included even if the word tithe is not used.

THINGS WERE NOT AS THEY APPEARED

Because of the spiritual condition of those in leadership positions at the General Conference, the publishing office and the sanitarium, the testimonies sent to them did not work reform but only served to harden them even more against the Lord’s direction. (*1888 Materials*, pp. 1607-1610, 1621-1623.) To all eyes it seemed that the work was expanding and flourishing mightily in Battle Creek, but it was much like in the days of the disciples when the disciples called Christ’s attention to the glory of the temple. Things were not as they appeared to the human eye. The disciples could not comprehend how such mighty

walls could be thrown down. Nor did the disciples comprehend that within those walls were those ministering who would not many years hence pronounce upon them the death sentence. Where the disciples saw only signs of prosperity and a glorious future Christ saw internal spiritual rot which was soon to end in a literal and physical destruction of their temple, city and nation. So it was at Battle Creek. It seemed that with the increase of available means to carry on the work there was a corresponding decrease in spiritual perception and true spirituality. The center of the work in Battle Creek became a money magnate that attracted the means but the means was often retained and in some instances it was nearly impossible to get the means released and sent out to the various fields of gospel labor. Such was the case especially in the opening of the work in the South. Plea after plea came from the servant of the Lord to release funds to help those in ministry who were working under the most difficult and trying circumstances with almost no help to carry on their work. The thinking of those who were in charge of the distribution of the money was that they were the ones who created the means therefore they were authorized to do with it as they judged best. It was in the midst of this condition of things that Ellen White was given special instructions from the Lord as to how the money was to be handled and the members were to be as informed on this matter as were the leaders. The thinking of the time was centralization—putting the various branches of the work under one head as proposed by G. C. president O. A. Olsen. (See *G.C. Daily Bulletin*, Oct. 28, 1889.) The inspired counsel was that of decentralization. This was especially true of the publishing work and the handling of money. The counsel was clear. “All the means is not to be handled by one organization or one party. The Lord works through various agencies.” *Manuscript Releases*, Vol. 20, p. 102.

LETTER TO EDSON WHITE

It was because of disobedience to the counsels on the part of those in Battle Creek that the southern work was brought into very trying circumstances which prompted Edson White to seek advice from his mother as to how he should continue given that there was not only a lack of support but a spirit of antipathy against the work which Edson and his core of dedicated workers began in the South. This prompted a letter to Edson on August 15, 1898. “You ask me what you shall do in view of the fact that so little is given to that department of the work in which you are working. I would say, ‘Trust it with the Lord.’ There is a way opened for you in regard to securing help for the Southern field. Appeal to the people. This is the only course you can pursue, under the circumstances. Send no statement of the situation through our religious papers; because it will



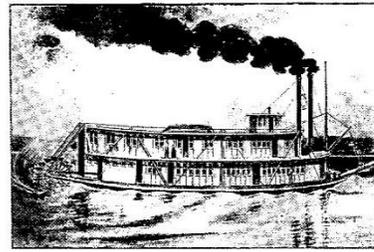
not be honored. **Send direct to the people.** God's ways are not to be counterworked by man's ways. There are those who have means, and who will give large and small sums. Have this money come direct to your destitute portion of the vineyard. **The Lord has not specified any regular channel through which the means should flow.**" *Unpublished Manuscript Testimonies*, p. 498.

This particular concept from the Lord has ever been one of the most difficult concepts for God's people to understand. That concept being—"The Lord has not specified any regular channel through which the means should flow." Instead there has been a doubling down on the concept that the *only* treasury is the conference treasury with no exceptions. At all times, under any and all circumstances the conference treasury is the only channel through which tithe can flow.

GO TO THE PEOPLE

The counsel to Edson White to go direct to the people was not a matter of Ellen White's personal opinion of what to do under the circumstances. She made it clear that that counsel was direct from the Lord. "The voice of God has told me to instruct them to go to the people and to tell them their necessities..." *Ibid.* p. 168. Just what circumstances were they under to which Ellen White referred in 1898? In a testimony to conference presidents in 1896 she revealed part of what those circumstances were. "Some who for years have stood as counselors have boldly stated that they would not receive the testimonies. In triumph they have declared that many of our most responsible men have lost faith in the message coming from Sister White. Thus the rejecters of light have been strengthened in their unbelief, feeling that they had quite a strong confederacy.... Can the Lord's favor be expected under such circumstances?" *Testimonies to Ministers*, p. 342.

For leaders who at the time had a self sufficient attitude working independent of God's direction, we can understand that they would chafe under the idea of any organization in the church that was not under their control. Such was the case with the Southern Missionary Society which Edson White founded in the beginning of the work in the South. The Southern Missionary Society operated as an independent organization for the first ten years even though in 1901 it was accepted as a "branch" of the newly formed Southern Union Conference. (*Seventh-day Adventist Encyclopedia*, 1966 ed., pp. 1238, 1239.) But even after that it operated independently for several years. While the General Conference issued Missionary Credentials to Edson White and W. O. Palmer at \$8.00 per week each, even that small amount was not allowed until they reached the field at Vicksburg, Mississippi on January 10, 1895. So in reality how was it then that the *Morning Star* was built, outfitted with all the required equipment, including a steam press, print type, all of the attendant equipment needed in a printing operation that produced books including the supplies needed to feed the



THE MORNING STAR
James Edson White's Mississippi River Mission Boat

press? And how was it that the simple incidental expenses were met that directly related to the mission work a full year before they departed to the South? Indeed how did they meet their own personal

living expenses for over a year while the preparation for the Southern work was made? Where did the money come from to pay the captain of the boat? Where did the money come from to maintain and run the boat once it was built? Edson White gives us the answer. "We brought out "Gospel Primer," and the Lord blessed its sale, and it went by tens of thousands, so that we had money to build our boat, take us to the field, and give us some help after we reached the field. But every trick and scheme that the sharpers of R&H, and the Gen. [Con.] could devise was put into action to get this book away from us." Edson stated that it was "this book that became the only barrier between us and the failure of the entire mission." (*A letter from Edson White to A.G. Daniells*, brackets in the original.) This entire letter at the back of this booklet gives some history of the beginning of the Southern work that but few know about. Edson's letter gives a firsthand account of why those in high positions were working so industriously to destroy the work that Edson had started in the South. It was during the formative stages of the Southern work that much counsel came in regard to the handling of the "means" whether it was tithes, offerings, gifts, or loans. Those issues from our history and the testimonies that the Lord sent to meet those issues can guide us today. Hopefully we will not become instruments in Satan's hands as some of the professed leaders at certain times in our past had been. If we are not willing to listen to the testimonies today we will no doubt do as they did when they did not hearken to the testimonies.

LETTER TO P.T. MAGAN, 1907

"Some have entertained the idea that because the school at Madison is not owned by a conference organization, those who are in charge of the school should not be permitted to call upon our people for the means that is greatly needed to carry on their work. This idea needs to be corrected. In the distribution of the money that comes into the Lord's



treasury, you are entitled to portion just as verily as are those connected with other needy enterprises that are carried forward in harmony with the Lord's instruction.... In the name of the Lord I appeal to our conference workers to strengthen and support and labor in harmony with our brethren at Madison, who are carrying forward a work that God has appointed them." *Spalding-*

VOICES NOT TO BE HEARD, 1901

“**God grant that the voices** which have been so quickly raised to say that all the money invested in the work must go through the appointed channel at Battle Creek [then the G.C. headquarters], **shall not be heard**. The people to whom God has given His means are amenable to Him alone. It is their privilege to give direct aid and assistance to missions. It is because of the misappropriation of means that the Southern field has no better showing than it is today.” *Ibid.* pp. 176, 177.

WITHHOLD YOUR FORBIDDINGS

“To those in our conferences who felt that they had authority to forbid the gathering of means in certain territory I now say; This matter has been presented to me again and again. **I now bear my testimony in the name of the Lord** to those whom it concerns. Wherever you are **withhold your forbiddings**. The work of God is not to be thus trammled. God is being faithfully served by these men whom you have been watching and criticizing.” *Ibid.* p. 422. Contrast this direct counsel from the Lord with current church policy. “Urging members to send their tithe to organizations outside their home territory is a serious offense, as it encourages them to disregard church policies.” *Administration and Use of Tithes and Offerings (GCO-A)*, Revised 10-8-84, Administration of the Tithe Funds, Para. 7. The policies provide for serious discipline to be applied to those who commit the stated serious offense. Usually discipline is applied at the local church level towards the offending member. The above church policy runs directly against the inspired counsel.

THERE ARE NO TERRITORIAL LINES

When tithes, offerings, gifts and loans were going to the Southern work there was much forbidding of the people for helping out. Said Ellen White's “Guide” in regard to the means given for the support of the work—“The angel of the Lord will go before him [Edson White]. He will be accounted out of line.’ But many ought to be out of lines that have been maintained to be regular routine, and unless they themselves come into line, they will say, ‘The temple of the Lord, the temple of the Lord are we.’ Unless that temple is purified, cleansed, sanctified, God will not give them His presence in the temple of which they boast. The whole world needs to be worked, but not after the present principles. Fear not. Speak encouragingly. I have put it into the hearts of those who will come to the aid of your son. Behold the possessions of the world are mine. **There are no territorial lines; there are no boundaries made.** Present to the churches the true state of the long neglected field, the long neglected portion of my vineyard. There are hearts that will be touched and will respond. **Call for means to come directly to the workers in the Southern field.**” *Letter From Edson White to A.G. Daniells*, Edson

HOW GOD REGARDED THE “REGULAR LINES”

The “Guide” went on to say, “Those who should have rejoiced to see something done were determined to give no recognition to Edson White or the work, because he did not work in the regular lines. God has presented before you how He regarded the regular lines. The regular lines had need to be broken as a potter's vessel is broken, and reconstructed.” *Ibid.*

“So often the same old difficulties arise and are presented in regard to disturbing the ‘regular lines.’ But God will work in some way to make His people understand that the regular lines have become full of irregular practices....How many more years will it



be before our brethren receive the clear, keen perception which calls evil evil, and good good?....I want my brethren to begin to understand some things for themselves. God alone, by the



quickenings, vivifying influence of His Holy Spirit, can enable men to distinguish between the sacred and the common. God alone can make men understand that working on regular lines has led to irregular practices. God alone can make men's minds as they should be. The time has come when we should hear less in favor of the regular lines. If we can get away from the regular lines into something which, though irregular, is after God's order, it may cut away something of the irregular working which has led away from Bible principles.” *Manuscript Releases*, Vol. 20, pp. 142, 143.

“And in reference to our conference, it is repeated o'er and o'er and o'er again, that it is the voice of God, and therefore everything must be referred to the Conference and have the conference voice in regard to permission or restriction or what shall be and what shall not be done in the various fields.

“Now from the light that I have, as it was presented to me in figures: There was a narrow compass here; there within that narrow is a king-like, kingly ruling power. Here the outlets are blocked. And the work all over our field demands an entirely different course of action than we have had. We have heard enough, abundance, about that ‘everything must go around in the regular way.’ When we see that regular lines are altered and purified and refined, and the God of the heavens mold is upon the regular lines, then it is our business to establish the regular lines. But when we see message after message that God has given has been accepted, but no change, just the same as it was before, then it is evident that new blood must be brought into the regular lines....Enough has been said, over and

over and over again, but it did not make any difference. The light shone upon them, just the same, professedly accepting it, but they did not make any change.... 'I want a change here.' Will it be the same thing, going over and over the same ideas, the same committees—and here is the little throne: the king is in there, and these others are all secondary, those minds that are so much sharper because they have not been working on this narrow, conceited plane." *Unpublished Manuscripts*, pp. 163, 165, 166. (From remarks made by Ellen White at a meeting held in the Battle Creek College library, at the April, 1901 General Conference.)

On April 3 in the general session of the General Conference the servant of the Lord stated, "That these men [referring to G. C. leadership] should stand in a sacred place, to be the voice of God to the people, as we once believed the General Conference to be,—that is past." *1901 General Conference Bulletin*, p. 25.

It has been stated repeatedly through the years that in the 1901 reorganization things were put in order when the management of the work passed from a small handful of men to a large representative committee. Claims are made that the General Conference once again became the "voice of God." This would of course imply that the leadership at that time passed from a long history of completely disregarding the testimonies that were coming to them to highly regarding those testimonies and obeying the directions God was sending them. But the disregard of the testimonies continued despite the continued testimonies



Sanitarium

coming to them. Finally God visited Battle Creek with judgments. On Feb. 18, 1902 the large Sanitarium burned. December 30 of that same year the Review and Herald burned. And yet despite these terrible

losses there were among the leaders in Battle Creek those who defied God by publicly stating that the fires were not a judgment from God!

Testimonies for the Church, Series B, No. 7, p. 9. How can it be said that those who were to be the voice of God to the people were not themselves listening to the voice of God? On January 2, 1903 Ellen White wrote; "My heart is filled with sorrow. For months I have had premonition of some coming disaster. I have seen what appeared to be a flaming sword of fire stretched over Battle Creek. Now a telegram has come from Battle Creek stating that the Review and Herald office has been destroyed by fire.



Review & Herald

"For many years I have carried a heavy burden for our institutions. I have borne many messages from God. Yet I knew that those for whom these messages were intended were not heeding them. Sometimes I have thought I would attend no more large gatherings of our people, for my messages seem to leave little impression on the minds of our leading brethren after the meetings have closed, although I bear a heavy burden, and go from the meeting pressed down as a cart beneath sheaves." *Testimonies to the Church*, Series B, No. 6, p. 56.

In a letter dated August 5, 1902 we read the testimonies born to the 1901 General Conference were not received. Counsels and warnings that had been sent by the Lord were not heeded. In fact she said that hearts were strengthened in wrong doing and the doors were barred against the heavenly current. "Had thorough work been done during the last General Conference at Battle Creek; had there been as God designed there should be a breaking up of the fallow ground of the heart by the men who had been bearing responsibilities; had they, in humility of soul, led out in the work of confession and consecration; had they given evidence that they received the counsels and warning sent by the Lord to correct their mistakes, there would have been one of the greatest revivals that there has been since the day of Pentecost.

"What a wonderful work could have been done for the vast company gathered in Battle Creek at the General Conference of 1901, if the leaders of our work had taken themselves in hand. But the work that all heaven was waiting to do as soon as men prepared the way, was not done; for the leaders closed and bolted the door against the Spirit's entrance. There was a stopping short of entire surrender to God. And hearts that might have been purified from all error were strengthened in wrong doing. The doors were barred against the heavenly current that would have swept away all evil. Men left their sins unconfessed. They built themselves up in wrong doing, and said to the Spirit of God, "Go thy way for this time." *Battle Creek Letters*, pp. 55, 56.

Let it be remembered that when these testimonies were going to the leading brethren that some of the means was going directly to the workers in the South. It was the Spirit of the Lord that moved upon hearts to send gifts, loans, offerings, and tithe directly to the point of need. While the members were being impressed to give tithes, offerings, gifts and loans directly to the workers in the South there were those on the other hand at the head of the conference work that considered themselves "the temple of the Lord are we." The servant of the Lord stated that the tithe that was sent directly to the point of need, thus bypassing the conference treasury, was "not withheld from the Lord's treasury." *Spalding-Magan's Unpublished Manuscript Testimonies*, p. 215. Those who considered themselves "the temple of the Lord are we" would with that mindset consider that the conference treasury was the **only** treasury

authorized by God. They walked directly contrary to the testimonies of the Spirit of Prophecy and still dared to consider themselves “the temple of the Lord are we.” Despite testimonies to the contrary they considered the conference treasury the only treasury and continued their forbidding of sending tithe anywhere else. **“Forbiddings are not to be exercised by the conferences, or by others who feel that they have authority to do so,** that they will deny the workers the privilege of accepting such loans and gifts of men and women [who] are willing to make them. ... This wonderful burden of responsibility [of forbidding] which some suppose God has placed upon them with their official position, has never been laid upon them.” *Manuscript Releases, V20, pp. 99, 103. To be continued.*

RELIGIOUS NEWS IN THE WORLD

WASHINGTON, D.C. **July 17, 2019:** U.S. Ambassador to the Holy See Callista Gingrich announced on Wednesday that the United States and the Vatican will co-host a summit on religious freedom this October 2, 2019.

The announcement came during the second day of the Second Annual Ministerial to Advance Religious Freedom sponsored by the U.S. State Department, which is taking place in the nation’s capital with more than 1,000 representatives from civil society and religious groups.

Gingrich said the event, which will take place on October 2nd, will highlight “the importance of working with faith-based organizations to support and protect religious freedom” and is a direct result of the ministerial, which is billed as “largest religious freedom event of its kind in the world.” ... “Promoting and securing religious freedom as a universal human right is a shared priority of the United States and the Holy See,” she said at the time. “Together

we will continue to defend and support those persecuted for professing their faith.”

[Who will have religious freedom?]



https://cruxnow.com/church-in-the-sa/2019/07/17/united-states-to-co-host-vatican-summit-on-religious-freedom/?fbclid=IwAR07YicZQdlZwNsOiZ-h1YMGk32UiB5LkZq1T5Wmyh_FtUIqf3qhcVGay6Q

ABORTION: RIGHT OR WRONG? ADVENTIST CORBAN

From an article by Diane Kobor

Have we as a people followed in the footsteps of the Pharisees, substituting human policy for the Commandments of God? Can we hear Jesus asking us, “Is it lawful to save life or to kill?”

Two thousand years ago, the commandment-keeping leaders of the Jewish nation caved in to Satan’s desperate confederacy. The conniving Pharisees legislated a loophole so they could keep more money in their pockets and appear sanctimonious, while avoiding the just claims of the law of God.

JESUS HATES CORBAN

“In the fulness of time Christ came, and in human nature lived on this earth a life unmarred by spot or stain of sin. With His whole being He hated sin of any kind.” (Sp TB02 7)

His moral purity quickly brought Jesus into collision with the unlawful traditions and policies of the Jews. When the Pharisees accused Jesus of Sabbath-breaking, He looked upon them in anger, “being grieved for the hardness of their hearts.” Linking the fourth commandment with the sixth, He turned the tables upon them, “Is it lawful to do good on the Sabbath days, or to do evil? To save life, or to kill?” (Mark 3:4, 5).

Rather than repent, the leading Pharisees and scribes hated Jesus and sought to entrap Him that they might destroy Him. These hypocrites later confronted Jesus with the accusation that His disciples had neglected their hand-washing traditions. This was a serious charge and a “heinous sin” in their eyes; “it was regarded as a virtue to destroy the transgressor” of their purification laws! (DA 396) Going to the heart of the issue, Christ countered, “Full well ye reject the commandment of God that ye may keep your own tradition.” Mark 7:9.

To avoid the responsibilities entailed in keeping the fifth commandment, the wily Pharisees formed their own loophole by pronouncing the word “Corban” over their belongings. This essentially formed a will, devoting every penny of their estate as “a gift to God.” Then they could selfishly use all their goods for life without lifting a finger to help their parents.

Concluding His indictment of their hypocrisy, Jesus boldly exposed their sin. “And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition” (Mark 7:12).

CORBAN CRUCIFIES THE COMMANDMENTS

By their man-made policies, the Pharisees proved themselves to be lovers of self, power, pleasure, and plenty more than lovers of God. While meditating on this Corban story, “the end justifies the means” came forcibly to my mind.

They feel that it is a virtue in them, in order to gain their object, to bear false witness or stoop to almost any course of equivocation or deception, as did the Jews in their rejection of Christ. They reason that the end justifies the means. They virtually crucify the law of the Father, as the Jews crucified Christ. (3T 213)

Selfish policy is not heaven-born, it is earthly. In this world the leading maxim is, "The end justifies the means;" ... It has a controlling influence in every class of society, in the grand councils of nations, and wherever the Spirit of Christ is not the ruling principle (5T 561).

"The end justifies the means" applies to both Pharisees and Jesuits. "It was a fundamental principle of the order [of the Jesuits] that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church" (GC 235).

ELLEN WHITE'S MEDICAL PREDICTION

In the infancy of our beloved church, our pioneers called abortion "fashionable murder," "a great sin," and "nefarious business." [1] James White included in "A Solemn Appeal" a doctor's quote that abortion was a "worse than devilish practice." [2] At this same time period, religious magazines of other denominations were publishing lucrative ads for abortionists! Sister White was not silent on abortion either, calling it one of "the greatest evils that curse our world" and a violation of the sixth commandment. In magazines to the general public, she wrote:

Priests and popes have made laws forbidding priests to marry, and secluding them in monasteries. These laws and restrictions were devised by Satan to place men and women in unnatural positions. Thus Satan has tempted human beings to disregard the law of marriage as a thing unholy, but at the same time he has opened a door for the indulgence of human passion. Thus have come into existence the greatest evils that curse our world—adultery, fornication, the murder of innocent children born out of wedlock (ST Aug 30, 1899).

Sister White made a timely prediction applying the Corban principle of "the end justifies the means" to our Adventist doctors:

Some of our medical men have been learning lessons that will prove to be to their eternal ruin, unless they earnestly seek the Lord. They need to purify their hearts through obeying the truth. A reformation is needed in their lives. Physicians need to set the Lord ever before them, carrying the lamp of life with them wherever they go, or else Satan will use their scientific knowledge to lead them astray. The purest, most Christlike influences must control their lives, else the enemy will lead them to believe that the end justifies the means, and they will do strange things, that will make the God of heaven ashamed of them. They will sacrifice principle in order to obtain their desires, and will endeavor to bring into the work of God the methods of worldlings.

When physicians do this, God says of them, "You have sold the truth, and you must reap the displeasure of

heaven. Unless you change, the gates of the holy city will be closed against you. Nothing that man can do has power to sanctify an unrighteous act (SpTB02 20-21).

ADVENTIST CORBAN

Today many doctors and medical professionals are committing murder in the name of "the healing arts." Instead of saying "Corban" like the Pharisees, we say, "Choice," "Women's Rights," and "It's my body" to negate the commandments of God. The Corban of abortion has become the leading cause of death in the world: 42 million babies are murdered each year, greater than the destruction of multiple world wars. ...

These little ones suffer an excruciatingly painful death as they are brutally dismembered and torn apart or burned by caustic salt solutions. In scenes more like the ancient Inquisition than modern medicine, the baby's body parts must then be counted and put back into the semblance of a body to ensure that no portion of the child might cause infection to the mother.

This greatest holocaust in human history is not restricted to worldly medical institutions. I am grieved because Ellen White's prediction has come to pass: some Adventist physicians have sold the truth and dropped "the lamp of life."

As the Jewish leaders secretly plotted to destroy Christ, so for decades Adventist leaders have kept hidden their abortion policies. Our first abortion guidelines were



formulated by church and Adventist hospital leaders in 1970, three years before Roe v Wade, the Supreme Court's decision that women have a fundamental right to choose abortion. The Religious New Service posted the March 17, 1970 comment by Elder N C Wilson: "Though we walk the fence, SDA's lean towards abortion rather than against it." [3]

More than twenty years later, the history of our abortion guidelines was published in the August 1991 issue of Ministry magazine which is sent to Adventist ministers and those of other denominations. When our hospital administrators demanded "the right to do elective abortions," the church's official abortion policy was formulated by 1992. [4] The complete history of Adventist abortion policy can be obtained online. [5] However, members at large had no idea that some of our doctors were doing these "strange things" in the name of "policy."

Gianna Jessen survived a saline abortion, and has testified to many, including Congress. Her Seventh-day Adventist abortionist, Dr. Allred with more than a quarter million abortions under his belt, has been honored by several

Adventist institutions, including La Sierra and Loma Linda.[7]

Dr. Anthony Levatino has been asked to testify before the House Judiciary Committee and the Congress. Why? After doing more than 1,200 abortions, he repented of this evil and became a pro-life advocate. His testimony and his virtual reality videos which depict abortion in each of the three trimesters have changed the minds of many, including young people.

The truth, known to thousands of OB-GYNs worldwide, is that there is no situation in which an abortion is medically necessary. . . . Today, Americans are so used to hearing that abortion must be legal to protect the health of the mother that it may be difficult to fathom that there are truly no medical situations in which abortion, the direct, intentional killing of a preborn baby, is necessary to save a woman's life. . .

As experienced practitioners and researchers in obstetrics and gynecology, we affirm that direct abortion – the purposeful destruction of the unborn child – is not medically necessary to save the life of a woman. We uphold that there is a fundamental difference between abortion, and necessary medical treatments that are carried out to save the life of the mother, even if such treatment results in the loss of life of her unborn child. We confirm that the prohibition of abortion does not affect, in any way, the availability of optimal care to pregnant women.[8]

Should the mother's life require premature delivery, the dedicated obstetrical staff will labor to save the lives of both mother and baby. Emergency delivery remains the speediest and safest solution when either one is endangered.[9]

“TENDEREST EARTHLY TIE”

Navels, also known as belly buttons, remind us of the time we were in the womb, life-long tokens of our temporary dependency upon that maternal connection. “The tenderest earthly tie is that between the mother and her child.” (2T 536) This umbilical connection is a living parable of our life-line to our Creator: “In Him we live and move and have our being.” Acts 17:28.

Raped women who become pregnant need not shed the blood of their babes. Two friends of mine were raped and conceived seed. One was incestuously raped by her adult brother when she was only 12 years old; her aunt is caring for this child. The other's son serves God as a Pathfinder leader. For both of these women, victims of inconceivable crime, their children are the joy of their lives!

The Lord calls His people to a repentance that needs not to be repented of. My brethren, amidst all your business cares, remember that you have taken upon you the name of Christ. Say, I am a Christian, and therefore I cannot act upon the maxim that the end justifies the means. I must love my neighbor as myself. I must do to others as, under

similar circumstances, I should wish them to do to me. I must not benefit myself at the expense of my neighbor. Never must I connive at the sins that nailed my Saviour to the cross of Calvary. I must not “crucify the Son of God afresh, and put Him to an open shame.” (Ms 59-1903)

ANGRY CORBANITES

Do you think the religious leaders thanked Jesus for defending His Father's law against their policies? No, these professed commandment keepers were enraged and filled with revenge when “their false teaching was exposed” by Christ. (DA 398) Do not be surprised when your friends and family speak hard words against you for taking a solid stand on the sixth commandment against abortion. Satan's war against the commandments of God and the testimony of Jesus has not ceased.

“Your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isaiah 28:18. Every policy that goes against the law of our Creator will soon be destroyed.

We all must tremble at the word of God and deeply repent. Then with fervent prayers, tears in our voice, and merciful actions, we will pick up the lamp of life! Let's share God's truth in love, and obey all ten of His commandments by His grace and power, even unto death. Let us remember Christ's words: “Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.” Matthew 25:40.

[1] <https://www.ministrymagazine.org/archive/1991/08/abortion-history-of-adventist-guidelines>

[2] <https://www.ministrymagazine.org/archive/1988/01/reflections-on-adventists-and-abortion>

[3] <https://ronaldlawson.net/2018/05/02/pro-what-seventh-day-adventists-and-abortion/>

[4] <https://ronaldlawson.net/2018/05/02/pro-what-seventh-day-adventists-and-abortion/>

[5] http://www.hewantsfruit.com/uploads/1/1/9/2/11922946/the_wisdom_of_solomon_by_george_gainer_retyped__nov16.pdf

[6] http://www.hewantsfruit.com/uploads/1/1/9/2/11922946/the_wisdom_of_solomon_by_george_gainer_retyped__nov16.pdf

[7] <http://www.fulcrum7.com/blog/2019/2/27/the-wisbey-dossier-part-1-soliciting-abortion-and-gambling-money-from-edward-allred?rq=allred>

[8] <https://www.washingtonexaminer.com/opinion/oped-eds-abortion-is-never-medically-necessary>

[9] <https://www.liveaction.org/news/former-abortionist-abortion-is-never-medically-necessary-to-save-the-life-of-the-mother/>

Please continue to remember Bible Explorations with your tithes and offerings. We need to keep these precious and important teachings going out! We continue to get testimonies coming in from around the world where people are learning more about the Word and how to study it and be ready for His soon return! Thank you!

