



*Reflections on*

# **WOMEN'S** **ORDINATION**

SECRETS  
UNSEALED



MINISTRY UPDATE

SECOND QUARTER 2012

## Pastor Stephen Bohr

PRESIDENT/SPEAKER | SECRETS UNSEALED



*Dear Friend of Secrets Unsealed,*

As I look back on the last six months I can hardly believe how hectic they have been. Speaking commitments have taken me to Medellin, Oregon, Maryland, Portugal, New York, Sacramento, Seattle, Washington, South Korea, Norwalk, Las Vegas, Miami, Peru and the Amazing Facts College of Evangelism. All this, besides coordinating the transition process from the Fresno Central Church to our new facility, and ministering to the Fresno Central Church. I feel much like Jesus did when He said: "I must work while it is day for the night comes when no man can work." I am strengthened for the task by His promise, "My grace is sufficient for you."

We have great news! As of June 15th we have moved to our new facility, Praise The Lord! By the grace of God working through our supporters, we were able to raise the \$675,000 needed by the move in date. Though the building is paid for, our monthly expenses will increase and therefore we greatly appreciate your monthly support of the general fund to meet our ongoing expenses.

I would encourage you to attend our yearly Summit in Fresno on September 6-9. It will be a delightful time of prayer, study, fellowship, praise, singing and rest. It will also be a time to tour our new facility. For more information, consult our website at [www.secret-sunsealed.org](http://www.secret-sunsealed.org) or give us a call.

We continually keep those who contact us in prayer and please keep us in yours. We are energized by the assurance of your continual supplications.

God bless,

A handwritten signature in black ink that reads "Stephen Bohr". The signature is fluid and cursive, written in a professional style.



# CONTENTS

---

## 4 TESTIMONY TIME

The power of present truth brings light to this dark planet. Read more about how lives are being changed all around the world!

## FEATURE

---

## 6 REFLECTIONS ON WOMEN'S ORDINATION

The pushing through of women's ordination is splitting our church. Is the idea of women being ordained as pastors and elders even Biblical? We must study the word of God on this issue if we are going to continue to have a firm foundation.

## 32 MORPHINE FOR BABIES

You'll be amazed to find these unknown sources of morphine!

## 36 YOUNG AND GODLY

Living in such a technical world has been beneficial in many ways. But is there hidden harm for us spiritually in this digital world? Continue with part two of Digital Temperance.

## 40 THE 2012 SUMMIT

Get the latest on this year's summit!

*The quarterly parable will not be in this ministry update due to the length of the extremely timely and necessary article, Reflections on Women's Ordination.*



## SECRETS UNSEALED

### MINISTRY UPDATE

EDITOR & COPY EDITOR  
Aileen Pyburn

LAYOUT & DESIGN  
Jennifer Arruda

OFFICE HOURS  
Monday-Thursday  
8:30am- 5:00pm PST

SUBSCRIBER SERVICES  
This is a quarterly publication. Subscriptions are free. If you'd like to start receiving this magazine please contact us at the address below.

FEEDBACK  
We'd love to hear your comments, suggestions or praise reports. Please direct your email or letters to the address below.

CONTACT  
INFORMATION  
5949 E. Clinton Ave.  
Fresno, CA 93727  
559.264.2300 (Intl. & USA)  
888.REV.1412 (USA Only)  
info@secretsunsealed.org

GO ONLINE  
[SecretsUnsealed.org](http://SecretsUnsealed.org)

NOTE:  
Please contact us if you've moved or if you are accidentally receiving more than one issue.



Thank you  
Praise  
Jesus save

## Secrets Unsealed Seminary

“I cannot begin to express how much I have learned about the Bible and God’s love from Secrets Unsealed. I feel that every time I listen to Pastor Bohr’s sermons that I am at an SDA Seminary. God has surely anointed Pastor Bohr. You all are in my mind, heart and prayers daily, always.”

MARIE, MARYLAND

## Straightforward Truth

“We watch Pastor Bohr on AFTV satellite. We appreciate the straightforward style and truth that comes from your pulpit. In times such as this it’s not easy to do. Please keep up the good work and continue God’s work. Many more people need and want to hear the true Three Angels Message.”

BRENDA, FLORIDA

## Lost and Didn’t Even Know

“Many thanks for the priceless Seventh-day Adventist message that you have brought to me. I am on lesson #2 and #3 of *His Way Is In The Sanctuary* series, and it is totally awesome how you can continue to open my understanding of the word of the Lord and my love for Him and the things to come. I was lost and didn’t even know.”

MICHAEL, COLORADO

## Undiluted

“Thank you so much for your newsletter and most of all your clarity and power influenced by the Holy Spirit of your DVDs. Thank you once again for these tools you’ve placed in my hands. I don’t know which series is better because they are so wonderful. Pastor Bohr is my best teacher, apart from the Holy Spirit and I like him because he is giving the word of God undiluted. Many blessing to you all.”

MITZIE, CONNECTICUT

## Deep Bible Study

“How do we thank you Pastor Bohr, for your clear explanations and abundant timely information. So happy for your recent report and that you will soon be able to “breathe” easier with more room to do your truly wonderful service to our loving Savior. You have opened our eyes to things we did not know before. Can’t thank you enough. Your are in our hearts and prayers.”

DUANE & DOLORES, ARIZONA

## Light in Darkness

“Always tremendous information in a time of many errors being preached. Thanks for your dedication.”

JOHN, NEW ZEALAND

## Present Truth

“It’s the first time I order from this online store! I’m excited and anxious for my package to get here! I give thanks to the Lord for this God-guided ministry that has changed my life! May the Lord bless your work! Present Truth is what the world needs today and this is one of a few ministries I know that proclaims the three angels messages! May God bless Pastor Bohr, and I still hope to meet you someday!”

CARLOS, MEXICO

## Accelerated Education

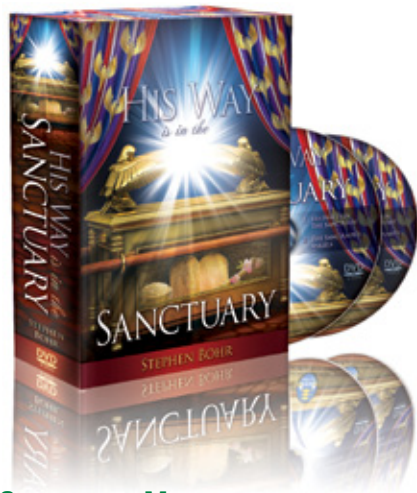
“I was born and raised a Baptist. I’ve been watching Pastor Bohr on 3ABN over the last four years, and have learned more from the Bible from him than in the last 40 years of being a Christian. It has truly been a blessing to be listening to you correctly teach the true word of the Living God.”

SCOTT, TENNESSEE

## Deep Bible Study

“We have had a Bible study going for six+ months, and our Bible Study students wish to understand the 2300 day prophecy more clearly. Therefore, we turned to Pastor Bohr as he is clear, understandable, and comprehensive. Praise the Lord these students are so very interested, and how exciting it has been to watch them fall in love with the Word!”

VICKI, NEW MEXICO



## Sanctuary Message

“Best study on the Sanctuary that I’ve ever seen, heard or experienced. I can’t wait until I’m able to order the DVDs. Pastor, keep up the good work; we need to hear these types of messages in the times we are living. I’ve never realized the true significance of the Sanctuary doctrine and how central it is to the Three Angels’ messages of Revelation 14 and every other important essential truth in the Bible. May God continue to bless this ministry.”

STAN, VIRGINIA





*Reflections on*

# **WOMEN'S** **ORDINATION**

»»»»»»»»»» By Stephen Bohr



**T**he issue of women's ordination, which seemed to have been on life support for the last several years, has surfaced once again—and with a vengeance! In the last few months at least three Union Conference executive committees and one local conference committee in the North American Division have decided to go ahead and ordain women pastors and issue them ministerial credentials (Mid-America Union, Pacific Union, Columbia Union and the Southeastern California Conference).

After many years of study and discussion on this topic there is obviously nothing new to be discovered. I have personally read a plethora of books and articles some of which are pro and others con. Meetings have been held, books have been written, votes have been taken and I seriously question whether there is any new light to be discovered in the Bible or the Spirit of Prophecy on this subject. The evidence has been examined and reexamined and hashed and rehashed. Ordination of women as pastors has been twice rejected by a wide majority of the constituency of the world church in General Conference Session (at Indianapolis and Utrecht) and yet the subject refuses to die.

Yet while there are no new theological arguments, there are **new methods** that are being proposed to approve the ordination of women in opposition to the votes of the world church.

## Ordination **DENIED**

A little history might be beneficial. As is well known, a request to ordain women to the gospel ministry was taken by the North American Division (henceforth referred to as the NAD) to two General Conference Sessions (Indianapolis [1990] and Utrecht [1995]). Both times the motion was soundly defeated by a significant majority of the delegates.

These denials did not sit well with a number of the NAD delegates. I personally attended the Indianapolis General Conference session and in the halls between meetings I heard someone suggest that North America ought to cut off financial subsidies to the world field in retaliation. I heard one delegate say: "If they want our money they should support our agenda."

At Utrecht five years later, two top notch theologians, Dr. Gerard Damsteegt (con) and Dr. Raoul Dederen (pro) presented the two sides of the issue and the NAD request was once again soundly defeated. I believe that the NAD realized at that point that it would be fruitless to take the issue to a General Conference Session once again because the Seventh-day Adventist Church in the developing countries was growing by leaps and bounds and the NAD knew that the motion would most likely be voted down once more. The response given by some conferences in the NAD was to ignore the vote of the world church and ordain women pas-



tors anyway albe-  
it without issuing  
them ministerial credentials.

## The E60 Change

Then, in 2009, the Executive Committee of the NAD voted to make a subtle but significant change in the Working Policy book which governs the operations of the world church. Section E 60 originally read: “**E 60 Conference/Mission President.** *Inasmuch as the conference/mission president stands at the head of the ministry in the conference/mission and is the chief elder, or overseer of all the churches, a conference/mission president should be an ordained minister.*”

The NAD executive committee changed **only one word** but the change was very significant: “**E 60 Conference/Mission President.** *Inasmuch as the conference/mission president stands at the head of the ministry in the conference/mission and is the chief elder, or overseer of all the churches, a conference/mission president should be an ordained/commissioned minister.*”

The policy change would now make it possible for women to serve as conference presidents, a function which previously belonged only to ordained pastors with a ministerial credential. This change was reaffirmed by the NAD executive committee in 2010 and 2011.

But a problem surfaced. The General Conference Counsel informed the

NAD executive committee on January 3, 2012 that they had no legal authority to establish policies which are out of harmony with the General Conference Model Constitution or General Conference Working Policy because individual Divisions do not have their own constituencies. Each Division is actually a part of the General Conference structure as a whole and as such its constituency is composed of the delegates of the entire world field. In short, in order for the NAD to make the change they would need the support of the world field!

As a result the NAD was forced to remove the change. The Administration of the NAD took full responsibility for failing to do sufficient research into the constitutional issues that impacted their decision. In bringing this matter to the floor in 2010 and 2011 they were doing so under the assumption that the NAD had a constituency separate and distinct from the General Conference. Unfortunately, they were wrong and they apologized for the oversight. It bears noting, however, that the apology was not for the intention of electing a conference president of the female gender but rather for the failure to follow the constitutional stipulation which forbade them to do so.

On January 31 (released on February 6) Elder Dan Jackson, president of the NAD, wrote a letter to his constituents explaining that the NAD did not have the authority to make the change that had been extant since 2009. Among



other things, Elder Jackson made the following statement in the letter (all emphasis is mine):

*“With specific reference to some of the concerns expressed to us in recent discussions, we strongly assert that neither the NAD Administration nor the NADCOM have ‘rebelled’ against any vote of the General Conference, nor has it been their intention to do so.”*

This statement is open to question because by changing the wording in the first place, the NAD was surreptitiously attempting to circumvent the decisions that the world church had made at the two General Conference sessions.

In the second half of his letter Elder Jackson suggested that the NAD could learn many lessons from this experience. One does not have to read between the lines of these ‘many lessons’ to understand that the NAD is determined to get its way in this matter. Among the future strategies suggested by Elder Jackson to the constituency of the NAD was:

*“We must also develop **intentional methods** of mentoring women who can take on **executive leadership positions** within our conferences.”*

## A New Strategy

It did not take long for those **intentional methods** to bear fruit. Now that the ‘women’s ordination lobby’ knew that it could do nothing on the Division level, they chose to work on the Union and Conference levels instead. The ‘women’s ordination lobby’ knew that

Unions and Conferences do have local constituencies so they decided to work on those levels to approve the ordination of women pastors and issue them ministerial credentials. With a ministerial credential women could then become conference presidents and pastors in every sense of the word.

This new **intentional method** of circumventing the vote of the world church is exemplified by decisions made recently by the Pacific Union Conference. The Union has called a special constituency session for August 19, 2012 to deal with the issue of women’s ordination. It appears that there will be little theological discussion because the meeting is scheduled to begin at 1 PM and end at 5 PM.

On May 22, 2012 my conference secretary forwarded me a document from the Pacific Union where the intent of the constituency was explained. The title of the document is “*Union Committee calls special constituency session to authorize ordinations without regard to gender.*” The document is composed of three parts: The Preamble which was approved by the Union Committee, a Main Motion and the Process.

It bears noting that the Union has not called this session to decide **whether** to ordain women. The document reveals in several ways that the desired outcome of the session has already been decided. It will be noticed that the title of the document does not say that the constituency will decide **whether** to ordain women.



It clearly states that it wishes to approve the ordination of women.

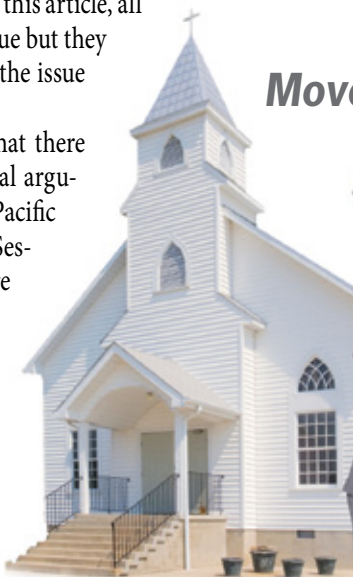
Further, the Preamble repeats the same worn-out arguments that have been used in the past in favor of women's ordination, arguments such as: Men and women both preach God's message, we must act justly and lovingly toward women, in Christ there is neither male nor female, differences between men and women must not divide us, the co-founder of the church was a woman and there are Spirit-filled women in the church. As we shall see in this article, all of these statements are true but they have nothing to do with the issue of women's ordination.

Although it appears that there will be no new theological arguments presented at the Pacific Union Constituency Session (because there are none), there is a **new intentional method** (to use Elder Dan Jackson's language) that will be used by the Pacific Union. The document sent by the Union underlines the fact that the NAD Working Policy assigns to the Unions the final decision making authority and responsibility with respect to ordinations: "... the Seventh-day Adventist Church

assigns Unions the **final decision-making authority** and responsibility with respect to ordination (NAD Working Policy L45 05 3, Spring Council 2012 116-12G Report)."

True enough. But the key question is: Must that 'final decision-making authority' of the Union be in harmony with the votes of the world church? Who trumps who? In exercising its authority and responsibility must the local Union comply with the decisions of the world church or must the world church adapt to the decisions of the local Union?

In the document, the Pacific Union



**Move over boys!**



Conference openly admits that according to General Conference policy each Union must operate within the guidelines that have been voted by the world church: “It is to be understood that the **exercise of authority and responsibility** is done within the context of the belief, values and policies **of the entire church**. No entity is authorized to exercise its authority and responsibility in a manner that **is contrary to the interests of the whole church** and its activities in fulfilling its mission.”

The Union document recognizes and admits that there is a tension between the decision of the world church on the issue of ordination and the ‘final authority and responsibility’ which they intend to exercise in contradiction to the vote of the world church.

The question is, how does the Pacific Union plan to solve this tension (really, contradiction) between the votes of the world church and their intention to ordain women? The answer is that they quote a document that was prepared earlier this year by the General Conference and distributed at the General Conference Spring meetings. In part the document, which was never voted upon by the world church, affirms:

*“To expect that every entity in the world church will look and function exactly like every other entity of its type may in itself become an impediment to mission.”*

But the document also states that local adaptation of policies and procedures must not divide the church:

*“There must be room to recognize the need for a legitimacy of local adaptation of policies and procedures that facilitate mission **while not diminishing** the worldwide identity, harmony and unity of the church.”*

No matter how you look at it, this decision of the Pacific Union is still at variance with the votes of the world church at two General Conference sessions. So the **intentional method** of the Pacific Union makes it unnecessary to change E60 from ‘ordained’ to ‘ordained/commissioned’ because women will no longer be commissioned but rather ordained. By ordaining women and giving them a ministerial credential they are in harmony with E60 but out of harmony with the will of the world church. Simply put, it is still a sly method of rebellion against the decisions of the world church.

Why is there this renewed pressure to ordain women to the gospel ministry? The ‘women’s ordination lobby’ has made it a matter of **ministry, equality and ability/capacity?** But, is it so? Are those who are opposed to the ordination of women as pastors simply closed-minded, prejudiced and divisive?

## **Not About Women In Ministry**

On the basis of my own personal research let me share with you three things that the present conflict is **NOT** really about (although the ‘women’s ordination lobby’ would like to make us



think that these **are** the central issues):

First of all, the ‘women’s ordination lobby’ frequently suggests that one of the central issues in the conflict is whether women can be involved and participate in ministry. They suggest that if you do not believe in women’s ordination then you do not believe in women in ministry.

But this is a fallacious argument. No matter how much the ‘women’s ordination lobby’ wishes us to think so, the conflict is **not** about whether women can or should be involved in **ministry**. Recently my conference president sent me a document which was researched and compiled several years ago by Bert Haloviak which proves unquestionably that women have been very active in ministry in the history of the Seventh-day Adventist church. Who could dispute the massive evidence that the document provides? The evidence in this document reveals overwhelmingly that women have been involved in ministry in many different ways. Among other things, they have given Bible studies, ministered to the poor, preached revivals and served as evangelists, teachers and literature evangelists. The document, however, falls short of proving that any woman (the lone exception being Ellen White who received an honorary ministerial credential but was never ordained) was ever ordained as a pastor and received a ministerial credential.

It goes without saying that both men and women should minister **to** Christ and **for** Christ. So the fundamental issue is not about women in ministry. ‘The women’s ordination lobby’ has created a masterful straw-man. Their argument runs something like this: “If you don’t believe that women should be ordained as pastors and receive a ministerial credential, then you don’t believe that women should be involved in ministry.”

In January of this year, the senior pastor of one of our largest institutional churches, who is also an adjunct professor of homiletics and in my opinion one of the most eloquent and gifted orators in the Seventh-day Adventist church, preached a sermon titled ‘Of Perfume, Tears and Grumpy Old Men’. This message exemplifies and spreads the misconception that if you don’t believe in women’s ordination then you don’t believe in women in ministry. The preacher uses Mary, the sister of Lazarus, as his marquis exhibit.

In a rhetorically masterful way, he tells the story of how Mary anointed the feet of Jesus amidst the protests of a group of grumpy old men (Matthew 26:6-13; Mark 14:3-9; Luke 7:36-47; John 12:1-7). In telling the story the preacher repeatedly insinuates that the men objected to Mary’s action **because she was a woman**. In other words, he repeatedly suggests that the grumpy old men objected to Mary ministering to Jesus because of her gender. In his inimitable style the preacher eloquently

described the scene (with my emphasis supplied): “Here’s this woman. She has just quietly entered into a man’s world, has humbly brought to Christ her own expression of love and devotion, when suddenly noticed for her out of bounds expression, a certain man leaps upon that act and loudly declares that this is a misguided waste of effort and a misappropriation of devotion and all it takes is for one man to protest and soon other men, to prove their male credentials, jump on the bandwagon until all of them would drive this woman from their circle until another man interrupts: ‘leave her alone’, ‘leave her alone’.”

The preacher then continues by reminding us that the Mary who anointed the feet and head of Jesus is the same Mary whose sister, Martha, complained because she was not helping her in the kitchen. The preacher quotes Martha as saying to Jesus: “Hey Jesus, you’re just letting Mary sit here with all these men while I have work to do in the kitchen. Would you command her to come back to the kitchen with me?”

The preacher then asks:

‘How did Jesus respond to Martha?’

He sarcastically quotes Jesus as saying to Mary: “Mary, Martha’s right, you need to remember your place in this world; it’s not here with all the men and me, it’s in the kitchen where you belong. Go, go, go ...”

When I heard the pastor use the narrative of the anointing in his sermon I decided to read the parallel gospel

accounts as well as the chapter in The Desire of Ages (pp. 557-568) to see if I had missed something because I did not remember this being a male versus female issue. As I read line by line, I failed to find even a hint that the issue was over gender. The gospel accounts make it clear that Simon was grumpy because, in his estimation, she was a sinner. And Judas and the disciples objected, because in their estimation, she had wasted valuable money that could have been better used.

And with regards to the Mary and Martha episode, only Luke recorded the incident (Luke 10:39-42) and he does not even hint that Martha’s complaint had anything to do with Mary sitting with ‘all these men.’ Neither does Ellen White even hint that this story had anything to do with gender. Martha simply complained that Mary was not helping her with the meal preparation. Once again, the preacher has fabricated a gender issue where there was none.

As a teacher of homiletics, the pastor should know better. Preachers are entitled to make a story come alive by the way they tell it, but they are not at liberty to add to the text what is not there! The preacher might argue that Jesus several times in the story of the anointing referred to Mary as ‘this woman’ and that in this way He was contrasting her with the men who were present. But a careful study of the passage reveals that the contrast is rather between this sinful woman and other women of bet-



ter reputation.

This fact is made crystal clear by Simon the

Pharisee himself when he said:

*"This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for **she is a sinner.**"*

Further, name-calling is never helpful but rather hurts, alienates and makes bad situations worse. This preacher insinuates that anyone who objects to women in ministry (really, to the ordination of women as pastors) is a grumpy old man. I personally know many men who are opposed to women's ordination and they are definitely not grumpy old men but kind and loving Christians!

Our pastor continues his sermon by showing from the gospels that Jesus ministered to and was inclusive of women. He reminds us that there were three women at the foot of the cross who are mentioned by name and that there were many other women there as well. And we are told that these women **ministered** to Him. In the preacher's own words, 'Jesus personally and publicly received the ministry of all these women.' Time and again in the sermon the preacher emphatically repeats the words of Jesus: 'leave her alone,' 'leave her alone,' thus hinting that women should be left alone, not merely to minister, but to be ordained and receive a ministerial credential.

And what is the pastor's ultimate conclusion? It goes something like the

following syllogism:

- Mary was a woman.
- Mary ministered to Jesus.
- Therefore women have the same role in ministry as men and should be ordained and given a ministerial credential.

Is there a gargantuan leap of logic in the pastor's argument or did I miss something? Clearly, the conclusion does not logically follow the major or minor premises. The only logical conclusion that can be reached from the preacher's major and minor premises is that 'women should minister to Jesus'.

The story of the woman who anointed the feet of Jesus has absolutely nothing to do with ordination or the **role** of women in ministry. It simply teaches that women should be involved in ministry. Every woman should minister **to** and **for** Jesus but this does not mean that women should be ordained as gospel ministers. The conclusion requires a leap of logic as broad as the Grand Canyon! Clearly this is a case of special pleading for a cause the preacher passionately believes in!

The preacher ends the story of the anointing with a significant question: *"It makes you wonder: Where would Jesus stand today in a church that has opened its doors of ministry to all, except women."*

So, for this pastor the issue in the story of the anointing is not really on **ministry** but rather of **ordination** to the gospel ministry. He has simply used the story

of Mary's ministry to Jesus as a springboard to plead for women's ordination to the gospel ministry. In his estimation the Seventh-day Adventist Church bars women from serving in ministry because it bars them from ordination. The question that begs to be asked is this: If Jesus, as the pastor suggests, went against the conventions of His day and wished to include women in the role of pastoral leadership, then why did He appoint or ordain **twelve men** as apostles to be the founders of the gospel church? Why not choose at least one of the women who ministered to Him? Why not choose Mary? After all, she ministered to Him while all His **male** disciples behaved like grumpy old men!

And things don't get any better in the latter part of the sermon. The preacher uses the story of Cornelius in Acts 10 and 11 to 'bolster' his argument in favor of women's ordination. To abbreviate the story, when the brethren in Jerusalem heard that Cornelius and his two Gentile companions had been baptized and received the gift of the Holy Spirit just as had the Jews, they were perplexed so Peter had to explain:

*"If therefore God gave them [the Gentiles] the **same gift** as He gave us [the Jews] when we believed on the Lord Jesus Christ, who was I that I could withstand God?" When they heard these things they became silent; and they glorified God, saying: "Then God has also granted to the Gentiles **repentance to life.**"*

From this, the preacher then makes

another gigantic leap of logic that goes something like this:

- The Jews were prejudiced against the Gentiles and believed that they could not be saved and receive the Holy Spirit.
- God removed the barrier between Jews and Gentiles by giving the Gentiles salvation and the same gift of the Holy Spirit that He had given to the Jews.
- Therefore God has removed role distinctions between men and women in the church because God gave men and women the same gift.

Once again I ask: Does the conclusion logically follow the premises? Clearly not! Is the issue in Acts 10 and 11 a matter of **role distinctions** in the church? Is it a matter of gender? Does it really have anything to do with the ordination of pastors? The context clearly indicates that the issue is **not** a matter of role distinctions in the church or of gender. The issue is whether Jews and Gentiles have equal **access to salvation and the gift of the Holy Spirit**. This is seen clearly when we are told that the leaders in Jerusalem were amazed that "God has also granted to the Gentiles **repentance to life.**"

The 'women's ordination lobby' mishandles Galatians 3:28 in a similar way. Ignoring the immediate and broader context, and misusing the priesthood of all believers, they see the text teaching that there are no longer any role distinctions when it comes to gender. And



yet the context clearly reveals that the subject is equal access to salvation in Christ, not to the abolition of gender distinctions for those who hold church office.

The preacher attempts to clinch his argument on Acts 10 and 11 with a capstone quotation from *ACTS OF THE APOSTLES*, p. 142: “*Thus, without controversy, prejudice was broken down, the exclusiveness established by the custom of ages was abandoned* [emphasis the preacher’s], and the way was opened for the gospel to be proclaimed to the Gentiles.”

I personally decided to read the entire chapter where this quotation appears. Remarkably, the chapter begins by describing the resurrection of that saintly woman, Dorcas. Would anyone dare say that Dorcas did not serve **in ministry** in and to the church? Yet there is no record of her ever being ordained or serving as the pastor or leader of any local church. She did not aspire to what some consider to be a higher position of authority; she simply **ministered** to the saints without demanding any special status!

Time and again in this chapter Ellen White underlines that the issue in Acts 10 and 11 was equal access to salvation and to the gift of the Holy Spirit. Not once does she ‘extend the principle’ to teach that because both men and women receive the gift of the Holy Spirit they should both have the same roles in the church. Once again the fal-

lacy of the preacher’s argument can be discerned. Basically he is saying that if men and women receive the same Spirit then their roles in the church should be same. He is half right in his assessment. It is true that the gift of salvation and the Holy Spirit are given to all (both men and women, Jews and Gentiles, slaves and free) who are truly converted to Jesus but it does not follow that because all have the same gift, all have the same calling and role in the church.

The preacher then suggests that the latter rain will not fall until women are ordained to the gospel ministry. In a catchy phrase he states: “the wall has to come down before the Spirit can come down.” This ignores the fact that Peter and the Apostles received the fullness of the Holy Spirit on the Day of Pentecost several years before the story of Acts 10 and 11. Did God have to wait for the wall of partition between Jews and Gentiles to come down before the Spirit could come down in ‘rich currents’ upon the disciples on the Day of Pentecost? Actually, the fullness of the Spirit fell upon the apostles several years before the wall between Jews and Gentiles fell down.

One final point: The pastor understands the phrase “*the exclusiveness established by the custom of ages was abandoned*” as applying not only to the ethnic distinctions between Jews and Gentiles but also to the **role distinctions** in the church between men and women. In his estimation, the role distinctions between men and women



in the church today are simply a remnant of “*the exclusiveness established by the custom of the ages*” rather than an arrangement that was established by **God Himself**.

But is this so? Is the role distinction between men and women in the church simply a relic passed along as a custom from a prejudiced past? What does the Bible say about this matter?

Who chose 12 **men** to be the founders of the Old Testament Church when there was at least one woman who could have been chosen (Dinah)? Who specified, before the priesthood of the house of Aaron was established, that the **first-born male** should be the priest of the household? (See DESIRE OF AGES, p. 51) Who established a system of **male priests** in Israel (in a culture where female priestesses in the surrounding nations was common)? Who established a system of **male Levites** in Israel to serve alongside the priests? Who intentionally chose **12 male apostles** when there were women able in ministry that could have been chosen as well? Who chose to place the names of **12 males** on the gates of the New Jerusalem and **12 males** on the foundations of the city? Who inspired the apostle Paul (who began his ministry immediately **after** the inclusion of the Gentiles in Acts 10 and 11) to teach that **bishops and elders** should be of the **male gender**? Were these choices established by the ‘custom of the ages’ or were they established by God?

The apostle Paul is crystal clear that

they were established by God:

“A bishop then **must** be blameless, the **husband of one wife**, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules **his** own house well, having **his** children in submission with all reverence (for if a **man** does not know how to rule **his** own house, how will **he** take care of the church of God?); not a novice, lest being puffed up with pride **he** fall into the same condemnation as the devil. Moreover **he** must have a good testimony among those who are outside, lest **he** fall into reproach and the snare of the devil.” I TIMOTHY 3:2-7

“For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you — if a **man** is blameless, the **husband of one wife**, having faithful children not accused of dissipation or insubordination. For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as **he** has been taught, that **he** may be able, by sound doctrine, both to exhort and convict those who contradict.” TITUS 1:5-9

As I read these passages in the writings of Paul I have to ask myself: Hadn’t the apostle Paul gotten the message from Peter that “*the exclusiveness estab-*



lished by the custom of ages” had been abandoned and that now both young men **and** young women should be ordained to the gospel ministry without regard to gender?

Some argue that gender distinctions in the choice of church leaders was prescribed in the Old Testament but that in the New Testament this distinction has been superseded by the priesthood of all believers. But is this so?

“The **same principles** of piety and justice that were to guide the rulers among God’s people in the time of Moses and of David were also to be followed by those given the oversight of the newly organized church of God in the gospel dispensation. In the work of setting things in order in all the churches, and **ordaining** suitable **men** to act as **officers**, the apostles held to the high **standards of leadership** outlined in the **Old Testament Scriptures**. They maintained that **he** who is called to stand in a position of **leading responsibility** in the church ‘must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as **he** hath been taught, that **he** may be able by sound doctrine both to exhort and to convince the gainsayers.’” Titus 1:7-9” ACTS OF THE APOSTLES, p. 95

Regarding these passages in the epistles to Timothy and Titus the preacher

explains that if, based on these passages, we insist that the bishop or elder must be a man then it logically follows that we must also insist that the bishop or elder never got divorced and remarried because Paul says that he must be the ‘husband of one wife.’ And we must also insist that he have children since Paul says that he should have his children ‘in subjection.’ But is this *reductio ad absurdum* argument valid? As most scholars understand it, the apostle Paul was simply saying that a man must be **monogamous**. Incidentally, in Latin America single pastors are not generally ordained to the gospel ministry and given a ministerial credential until they get married because Paul specifies that they must be the husband of one wife.

With regard to the requirement of having children, it’s not a bad idea! That’s the way it used to be when I was growing up in Latin America. And there are still some churches that to this day will not ordain childless elders because in their opinion (based on Paul’s passages), when a man is a good head of his own household he gives evidence that he is qualified to be a good head of God’s household, the church.

## Not a Matter of Equality

Secondly — no matter how much the ‘women’s ordination lobby’ wants us to think that it is so — the conflict is **not** about whether men and women are **equal**. The fact that women are not ordained to the gospel ministry does

not mean that they are **inferior** to men. Those of us who are opposed to women's ordination would never deny that men and women are equal in the sight of God by creation and by redemption. But **ontological equality** is not the same thing as **role identity**. That is to say, equality does not presuppose that men and women are to fulfill identical roles in the church.

To illustrate: the Father, the Son and the Holy Spirit are **ontologically equal** (as beings) but each of them has a particular **function or role** in the plan of salvation. Is the Son inferior to the Father because His ministerial role was to die on the cross? Is the Holy Spirit inferior to the Son because His ministry is to make effectual the work of Christ? Of course not! They are equal as beings but they fulfill different ministerial functions or roles.

## Not a Matter of Ability

Third, the conflict does **not** revolve around the **ability** or **capacity** to do the job. I believe that there are some women who could do just as good a job (and in some cases even better) as men who have been ordained as pastors.

I have heard some women preach powerful sermons. I have women in my congregation who comfort the sick, provide outstanding counseling, are successful literature evangelists and are experts at giving Bible studies. There are some who are excellent Sabbath School teachers. For many years my finance

committee chair at Fresno Central was a woman and she was the most efficient person in this function that I have ever worked with. Since its inception and until recently, the president of *Secrets Unsealed* was a very able woman. The Marketing director of *Secrets Unsealed* is more capable than most men that I have known. Yet none of these women have complained or feel neglected or discriminated against because they have not been ordained as elders of the church. At Fresno Central we have 18 elders and all are men. Do the women complain and feel discriminated against because of this? I have not heard even one complaint in 16 years! We treat women with dignity and respect and provide ample opportunities for them to minister and they are perfectly satisfied and happy serving the Lord in the capacity to which He has called them.

So what is the central issue here? The real issue is whether **God has called** women to occupy the position of ordained pastors. In other words, at its core the real issue in the present debate has nothing to do with **ministry** or **equality** or **ability** but rather with the **role** or **function** to which God has called man and woman.

## Is It Prejudice and Bigotry?

Unfortunately those such as myself who are against women's ordination to the pastoral ministry are often earmarked as being anti-woman, obscu-



rantist and divisive. Even more, some consider us the enemy!

But this is simply a caricature. It is an undeniable fact that man and woman were created equal from the very beginning and yet the **roles** for which God created them were different. Man was to be father and woman was to be mother. The roles were **clearly defined** and complementary. Neither man nor woman could occupy the role or position of the other without marring God's plan. Put another way, although man and woman were created **ontologically equal** *Coram Deo* (in the sight of God) yet they were created to complement one another. That is to say, what was lacking in man was to be supplied by the woman and what was lacking in the woman was to be supplied by the man. If they both had the same function or role, then why was Eve created to be man's complement? Perhaps this is the reason why Ellen White consistently underlined that a pastor and his wife should be a team in ministry—not because they had the same role or both should be ordained but because they complemented one another's God given gifts.

## A Striking Story

I believe that there is a biblical story that illustrates what is happening presently in our church with regards to

women's ordination and the story is not pretty. It is the story of Korah's rebellion.

Korah was a member of the tribe of Levi but he was not a member of the household of Aaron. The Levites had been called by God to perform some very **important ministries and services** in the sanctuary **on behalf** of the congregation and they were **ordained** (notice that there was ordination to different functions which would explain Ellen White's lonely statement about ordaining women) for their role by the laying on of hands:

*"So you shall bring the Levites before the LORD, and the children of Israel shall lay their hands on the Levites."* NUMBERS 8:10

The Levites had some very important roles in the church of the day. They provided the **music** for the sanctuary service—both **instrumental** and **choral**. They gathered the **tithes** of Israel, they bore the **Ark** of the Covenant, they **pitched** and **tore down** the tabernacle and were its **custodians**, they **flayed** the animals and they **taught the law** to the people — no menial and unimportant tasks to be sure!

Yet although they **were ordained** to serve as Levites, they had not been called **to minister as priests** before the Lord because He had **not set them apart** for such a function. Was this simply a 'custom of the ages' established by men or was it established by God?

Korah was not satisfied with simply being a Levite. He wanted to be a priest!

He aspired to what, in his view, was a **higher position of authority**. Put simply, he aspired to a position in ministry to which God had not called him. And he was determined to get his way no matter what or who should stand in the way!

Ellen White explains that Korah came to be “*dissatisfied with his **position** and **aspired** to the dignity of the priesthood ... The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to **jealousy** and **dissatisfaction**.*” PATRIARCHS AND PROPHETS, p. 395.

Korah whispered his discontent to others and soon **250 influential leaders** of the congregation sided with Korah against Moses and Aaron, the leaders that God had chosen to shepherd Israel. These 250 princes were no menial persons. According to Keil and Delitzsch “*these men were ... heads of the tribes, or of large divisions of the tribes ... members of the council of the nation which administered the affairs of the congregation.*” In other words, they had administrative positions of authority in Israel and yet they turned against the leader that God had chosen. Is something similar happening today to the man who was elected at the last General Conference Session to lead God’s people today?

Numbers 16:2, 3 describes the attitude of these leaders and their arguments: “*... and they rose up before Moses with some of the children of Israel, two hundred and fifty **leaders** of the congre-*

*gation, **representatives** of the congregation, **men of renown**. You take too much upon yourselves, for **all the congregation is holy** [or ‘set apart’], **every one of them**, and the LORD is among them. Why then do you **exalt yourselves above** the congregation of the LORD?”*

This was their argument in favor of what they perceived to be the **priesthood of all believers**. Perhaps the rebels even used **Exodus 19:6** to bolster their argument that the entire nation had the right to serve in the office of priest. After all, they argued, had not God Himself told Israel when He made the covenant with them at Mt. Sinai that the **entire nation** was to be a ‘kingdom of priests’ to reach out to the world with the good news of a coming Savior?

Yet I ask: Did the existence of an **ordained** priesthood especially chosen by God from the house of Aaron annul the fact that the entire nation was also to serve in a priestly role and minister the gospel to the world? Did the fact that Israel was a priestly nation give every Israelite the right to be ordained as priests and to serve as spiritual leaders to the nation? Of course not! The idea of the priesthood of all believers does not first surface in the New Testament. Exodus 19:6 makes it clear that it was already deeply imbedded in God’s call to the entire nation of Israel to minister the gospel to the world.

In the view of Korah and his co-conspirators, the arrangement that allowed only those of the house of Aaron to



serve as priests was unfair, unjust, unmerciful and discriminatory. And they demanded equality and justice! ‘**All** the congregation is holy,’ they said, ‘and we are all on an **equal footing** so why should Moses rule over us and why should Aaron and his family be the only ones who are allowed to minister as priests?’

Ellen White explains that “a deep-laid conspiracy was formed, the result of a determined purpose to overthrow the authority of the leaders appointed by God Himself.” PATRIARCHS AND PROPHETS, p. 395.

Having recruited so many influential leaders, “they felt confident of making a radical change in the government and greatly improving upon the administration of Moses and Aaron.” PATRIARCHS AND PROPHETS, p. 397

The next step was to spread the discontent among the people and sadly, most of Israel sided with the rebels. We are told that, “A large part of the congregation openly sided with Korah.” PATRIARCHS AND PROPHETS, p. 400

Now there was division in the camp and this division was caused by those who wished to change God’s arrangement for roles in ministry!

Ultimately Moses had to confront the leaders who aspired to a position for which God had not called them. He said to them: “Is it a **small thing** to you that the **God of Israel has separat-**

**ed you** from the congregation of Israel, to bring you near to Himself, to do the work of the tabernacle of the LORD, and to stand before the congregation to **serve them**; and that He has brought you near to Himself, you and all your brethren, the sons of Levi, with you? And are you **seeking the priesthood also**? Therefore you and all your company are gathered together **against the LORD**. And what is Aaron that you murmur against him?” NUMBERS 16:9-11

Several questions come to mind at this point:

- Had God called (and even ordained) Korah and his co-conspirators to **serve in ministry** to God’s people? The answer is yes. But their role was to serve as Levites, not as priests!
- Did God consider Korah and his co-conspirators as **equal partners** with the priests in ministry to the congregation? Yes again. The Levites were **not inferior** to the priests; they were simply called to fulfill a **different function** in ministry.
- Could Korah and his co-conspirators have **done as good a job as the priests**? In other words, did they have the **ability/capacity** to be priests? I believe that they could have learned to do as good a job as those who were priests at the time. What disqualified them was not their lack of ability but rather that they had not been called to that particular office.

Was the issue in Korah’s day one of **ministry**, **equality** or **ability/capacity**?

No. In the sight of God both the Levites and the priests were called to ministry, both groups were equal in His sight and both groups had abilities; but God had called one group to be priests and the other to be Levites. The issue was thus one of calling, not one of ministry, equality or ability.

How did God feel about those who wanted to be priests when God had not called them to fill that position? Did God just let it slip by? You know the answer to that question. When these Levites came with their censers in hand and with every intention of serving as priests before the Lord, the Lord opened up the earth and it swallowed them up!! Amazingly, after this the congregation still sided with the rebels and when they complained against Moses and Aaron, a plague slew 14,700 of them and the plague was only detained by the intercession of Aaron.

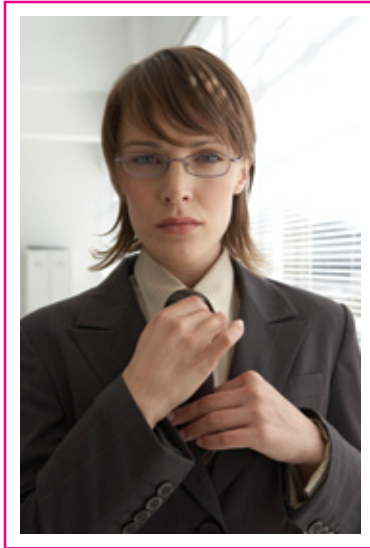
This is a view of God that is not very popular today. The religious world much prefers what I call ‘a sanitized view of God’. We kind of ignore the passages where God is particular and where He expects things to be done in

the way that He has specified — stories such as Achan, Uzzah, King Saul, Jeroboam, and Ananias and Saphira — and emphasize only those where God is accepting, inclusive, and perceived as ‘open minded.’ This allows us to do as we please and then claim the blessing of God anyway!

## An Act of Rebellion

In closing, and with all due respect, I would like to say that I believe that the decision that has been made by Mid-

America, the Pacific Union, the Columbia Union, and the Southeastern California Conference is an act of rebellion against the decision of the world church. The world church has clearly denied the request to ordain women and issue them ministerial credentials in two General Conference sessions. Ellen White has clearly admonished



us that when the delegates of the world church come together to vote on a matter, the decision must be respected by everyone: “*But when, in a General Conference, the **judgment of the brethren assembled from all parts of the field, is exercised, private independence and***



*private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the **general body** ... God has ordained that the representatives of His church from **all parts of the earth**, when **assembled in a General Conference, shall have authority.**"* TESTIMONIES, VOL. 9, pp. 260, 261

You can take it to the bank that if the world church had voted to ordain women pastors in a General Conference session, those who are in favor of it would now be saying that the voice of the General Conference in session should be respected! But when the vote is against their wishes then they must find a way to circumvent the decisions of the multitude of counselors!

## A Can of Worms

Let me ask you: What would happen if in the future, the executive committee of a conference or union should vote to change the fundamental belief that the world was created in six literal contiguous, 24 hour-days? (Not an unrealistic possibility considering what has been happening recently in certain denominational institutions.) I am sure that there would be an outcry from the world field something like this: "This decision is not only against Scripture and the Spirit of Prophecy but it is also at odds with the fundamental beliefs as

voted by the world church at the General Conference session." The answer from the conference committee might well be:


"We disagree with the world church on this matter just as we did with the women's ordination issue. We believe that this fundamental belief is an obstacle to reaching the secular mind and therefore it is an obstacle to fulfilling our mission. Why should we respect the vote of the world church on the matter of origins?"

Decisions made by local conferences and unions against the will of the world church open wide the door to congregationalism and endanger the unity of the world church. This is just as Satan would have it!

But let's take it a step further. What would happen if a Union or a Conference decided to ordain gay pastors to the gospel ministry? You might think that such a possibility is far-fetched. But is it? Past history reveals that the very next step that has been taken by denominations that have ordained women pastors in the name of justice and equality (such as the Presbyterians and Episcopalians) has been to ordain gay pastors.

The question is, on the basis of the precedent that has been set, what would prevent the conference or union from voting to ordain gay pastors? By rebelling against the votes of the world church on the matter of women's ordination, these denominational organizations have opened up the proverbial can





of worms that will splinter and divide the church.

You might be thinking, “Pastor Bohr, you are letting your imagination run wild. No denominational entity would ever vote to ordain a gay pastor who is in a same-sex marriage relationship.” To this, I answer that there are already some individuals in the church who are pressing for just this.

In the recent past I received a petition by email which was signed by 200 Seventh-day Adventists from all walks of life requesting that the church recognize and give its stamp of approval to same-sex committed relationships. The request was signed by physicians, teachers, students, engineers, physical therapists, nurses, attorneys, real estate agents, computer technicians, film editors, writers, psychologists, pastors, architects, marriage therapists, musicians, etc. The document began with the words: “A Solemn Appeal to our fellow believers in the Seventh-day Adventist Church.” In part, the appeal to the church included the following:

“Current scientific evidence supports our conviction that, just as with heterosexuals, a homosexual orientation is determined before birth and/or very soon after, by a complex mix of biological and environmental factors over which a person has no control. To describe people who find themselves attracted to the same sex as sinful, contradicts not only science but the scriptural principles of truth, justice and

compassion taught and demonstrated by Christ.”

“Along with our Seventh-day Adventist family, we do take seriously the guidance God has given us through the Bible. However, we have carefully studied those biblical texts that are traditionally interpreted as forbidding same-sex activity, and join with those scholars who have found that they do not address homosexuality as we understand it today.”

“We believe the same Jesus who said, ‘The Sabbath was made for man, and not man for the Sabbath,’ might say today in regard to this issue, ‘Marriage was made for humans, not humans for marriage.’ We believe God wants homosexuals, as well as heterosexuals to enjoy the many blessings of a monogamous, committed relationship—companionship, support of each other, a greater understanding of God’s love, and emotional and sexual intimacy—needs with which He created all of us.”

I am convinced (and I hope and pray that I am wrong) that in the not-too-distant-future the argument will be presented:

“We must give equal rights in pastoral ministry to those who are in a loving, same-sex relationship.” You might argue: “But Pastor Bohr, this is openly contradictory to Scripture.” “Not so” say those in the church who are in favor of same-sex relationships!! They argue that the Bible does not forbid loving, committed same-sex marriages. They affirm



that the Bible forbids only illicit gay relationships outside of a loving and committed same-sex marriage relationship!

## Practical Recommendations

What can we do as church members in this time of crisis when Satan is doing his best to destroy the unity of the church? Here are some suggestions:

### Pray, Pray, Pray:

This is a time to humble ourselves before God and ask Him what His will is in this matter. Society and culture may attempt to pressure us to do certain things but the question for us to answer is: What does God say on this matter and what is His will? We should fervently pray: “Thy will be done, on earth as it is in heaven”. We should also pray for the **unity** of God’s people but always upon the platform of truth. And please pray for Elder Ted Wilson whom I am sure is facing crushing pressures from every direction. Pray that the Lord will give him health, wisdom and courage to face this issue with the unflinching determination to stand for the right though the heavens fall.

### Study, Study, Study:

There are certain myths that have been passed along by the ‘women’s ordination lobby’. Among these myths are:

- Ellen White was ordained sometime between 1885 and 1887.
- In 1881 women’s ordination was approved by the General Conference.
- In 1895 Ellen White encouraged the ordination of women to the pastoral ministry.

For clear and persuasive answers to these and other myths see: **PROVE ALL THINGS**, pp. 273-312

It is our duty and responsibility to study these and other matters out for ourselves to see if they are so. We cannot leave this task to the theologians and administrators—it is far too important an issue. We must understand the issues if we are going to speak to them intelligently. Sound decisions are based on reliable information.

If you would like a somewhat complete picture of the main issues involved in the women’s ordination debate, first read **WOMEN IN MINISTRY** which was published by the Seminary at Andrews University and is in favor of women’s ordination. Next, read the response to the arguments in **Women in Ministry** in the book **PROVE ALL THINGS** which

is available from *Secrets Unsealed*. This will give you a 'fair and balanced' knowledge of the issues involved and will help you make an informed decision on this subject.

### Speak, Speak, Speak:

But this is not only a time to pray and study. It is a time for action. I believe that there are **three types of attitudes** of members when it comes to the matter of women's ordination. One group is militantly in favor of it. The other is strongly opposed. In the middle there is a group that **keeps silent** on the matter mainly for two reasons.

First, because they have not personally studied out the issues and therefore they do not perceive their importance. Second, although they might have reservations about ordaining women, they wish to keep the peace in the church and in order to avoid strife they remain silent. But we must be careful not to cry out 'peace, peace' when there is no peace. We must wake up and kindly but firmly speak up on these matters on the local church level, the conference level, the union level, and yes, the NAD level. Speak to your pastors and to your administrators and express your informed opinion on the mat-

ter, but do it kindly. Remember, in speaking against women's ordination you are not rebelling against the church but rather reaffirming the decisions of the entire world church!

God will hold us accountable if we keep silent in this time of crisis. We have been warned in no uncertain words by the Spirit of Prophecy:

*"If God abhors one sin above another, of which his people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded by God as a grievous crime and equal to the very worst type of hostility against God."*

TESTIMONIES FOR THE CHURCH,  
VOLUME 3, p. 281



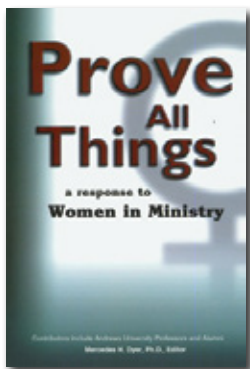
If you liked this article, for a donation of any size, you can order a free CD with additional resources, books & charts on this same topic (available in USA only).

See the next page for additional resources on women's ordination.



PASTOR STEPHEN BOHR

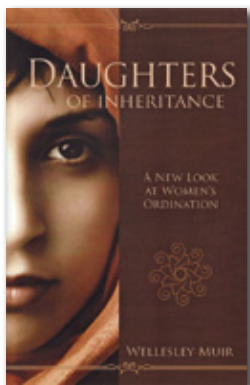
# Women's Ordination Products



## Prove All Things

*Mercedes H. Dyer.* The convincing book shows that the Bible is not silent or neutral on the role of women in the church and points out the danger of departing from clear biblical teaching. This eye-opening book presents a biblical vindication of the Adventist pioneers' long-standing position. (423 pages)

**BKPAT ... \$13.95**

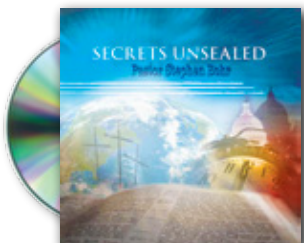


## Daughters of Inheritance

### A New Look At Women's Ordination

*Wellesley Muir.* What does it mean for women to have equality in God's eyes? What is the role of women in the family and the church in our time? In an ancient culture dominated by the power of men, the daughters of Zelophehad is a unique springboard to reach a better understanding of the important role of women in society and church in the modern era. (158 pages)

**BKDOI ... \$12.99**



## Daughters of Inheritance DVD

*Stephen Bohr, Wellesley Muir, Justin Torossian, Pam Madala, Gary Jensen.* Well planned panel discussion on the issue of Women's Ordination, and where this idea originated. What are the qualifications listed in Scripture needed for ordaining pastors and elders? Was Ellen White ever ordained to the ministry? This discussion will show that this issue involves much more than what is seen at first glance and will reveal one of the

many ways Satan is trying to overthrow the church of God in these end times. You will learn in this discussion that "the Scriptures are plain upon the relations and rights of men and women" (Testimonies, vol. 1, p. 421)

**VSPDOIDVD..... \$12.99**

[July - September] **3<sup>rd</sup> QUARTER** *Specials*



**Studies on Matthew 24 DVD Series**  
~~\$139.00~~ **\$110.00**



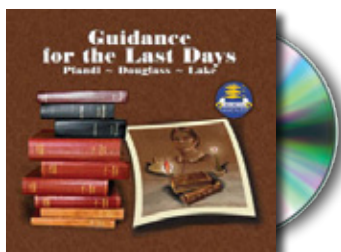
**Descubriendo Los Misterios De Génesis**  
~~\$199.00~~ **\$159.00**



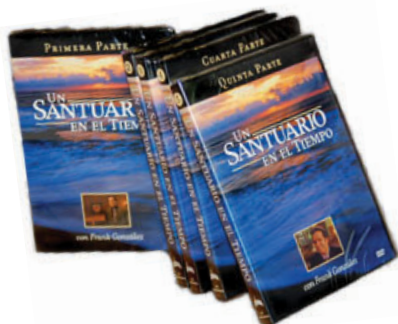
**Jewels for the Master DVD Series**  
~~\$39.00~~ **\$29.00**



**Creed A Sus Profetas**  
~~\$139.00~~ **\$112.00**



**Guidance for the Last Days DVD Series**  
~~\$35.00~~ **\$26.00**

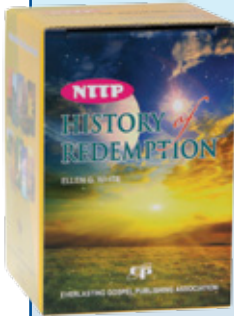
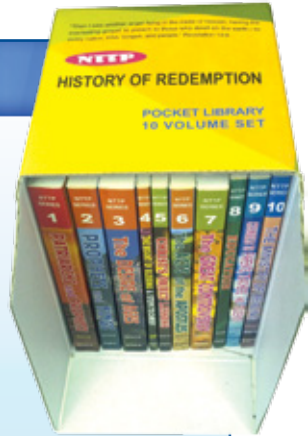


**Un Santuario en el Tiempo**  
~~\$100.00~~ **\$79.00**



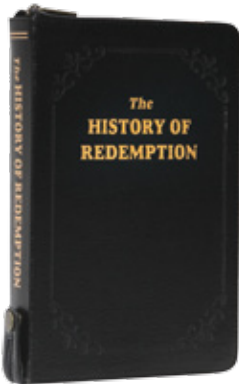
## History of Redemption Pocket Set

*Ellen G. White.* Each pocket size version has the standard book size page numbers included. This set comes packaged in a small box, perfect for gift wrapping. Excellent for students, travelers and readers on the go. These soft cover books are 4-1/4" x 6" with easy to read print. This set includes the following 10 books by Ellen G. White:



- *Patriarchs and Prophets*
- *Prophets and Kings*
- *The Desire of Ages*
- *The Mount of Blessings and Steps to Christ*
- *Christ's Object Lessons*
- *The Acts of the Apostles*
- *The Great Controversy*
- *Education*
- *Counsels To Parents, Teachers, and Students*
- *The Ministry of Healing*

**BKHORPB ..... \$40.00**



## History of Redemption

*Ellen G. White.* Eight books within one volume. 1,424 pages. Black, Genuine Leather with zipper. The standard book size page numbers are included for easy reference. Book is 9" x 6-1/2". Contains the following books by Ellen G. White:

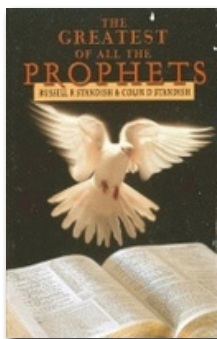
- *Patriarchs and Prophets*
- *Prophets and Kings*
- *The Desire of Ages*
- *The Mount of Blessing*
- *Christ's Object Lessons*
- *The Acts of the Apostles*
- *The Great Controversy*
- *Steps to Christ*

**BKTHOR ... \$73.00**

## The Omega Rebellion

*Rick Howard.* Stay away from non-biblical spiritual disciplines or methods of spiritual formation that are rooted in mysticism such as contemplative prayer, centering prayer, and the emerging church movement in which they are promoted. (224 pages)

**BKOR..... \$13.99**



## The Greatest of All the Prophets

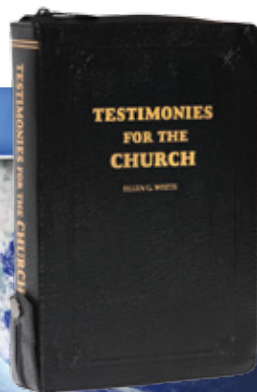
*Russell R. Standish & Colin D. Standish.* A century has passed since God, through His messenger, Ellen G. White, first warned of the Omega of Apostasy. Now, ecumenism is substituted for the preaching of the Three Angels' Messages. Sabbath desecration has replaced God's holy day. The sanctuary message is denied or, at best, spurned. The health message is largely ignored. Obedience to God's law is set forth as an impossibility. Worship services frequently blaspheme our God. In short, at every level of our beloved church, worldwide, the Omega of Apostasy is dominant. (411 pages)

**BKTGOATP ..... \$17.99**

## Testimonies for the Church

*Ellen G. White.* This is a bound collection of all nine volumes of the books, Testimonies for the Church. The standard book size page numbers are included for easy reference 2,068 pages. Black, Genuine Leather with zipper.

**BKTFTC ... \$83.00**



# MORPHINE

FOR

# Babies

by Milton Teske, MD

Morphine is a powerful pain-relieving drug. I use it on a daily basis in the ER where I work to relieve the severe pain of an acute heart attack or a ruptured appendix and many other conditions that cause severe pain. Morphine is a molecule that is found in opium, which is the dried sap from the seedpods of opium poppies. It was first isolated in 1804 but became much more widely used after the invention of the hypodermic needle in 1857. Morphine as well as laudanum (a tincture of opium containing morphine and codeine) were widely available during the American Civil War and used extensively to treat the pain of

the wounded. Today it is still the best pain relieving medication we have.

Before the physical pains brought on our race by sin, God had provided a remedy for us encoded in the DNA of a beautiful flower. But the story is more complex than that. The reason morphine works is that there are morphine receptors in the human nervous system. These are complex protein molecules embedded in the cell membranes of various neurons throughout certain regions of the brain as well as in some other tissues. These receptors are like little switches to turn on or off certain functions inside of the cell. The code to



manufacture these receptors is part of our human DNA. When a morphine molecule comes in contact with one of these receptors it snaps into a socket that fits it perfectly and the switch is flipped and the cell responds.

The pain pathways in the brain have morphine receptors on them and when morphine flips those switches, it turns off the pain signal so it is not transmitted on to the next neuron in the pathway. Thus the feeling of pain stops.

So someone asks — if there is a receptor for morphine in the human brain, does the human brain also make its own morphine? And the answer is yes, and as they started to study it, not only does the brain make morphine, but also many other morphine-like molecules called **endorphins** that can also fit into the morphine sockets and flip the morphine switches. We have now identified about 50 of these morphine-like endorphins in the human brain, but we don't know why there are so many different types — the brain is exceedingly complex. There is apparently a whole system of actions mediated by these molecules. We know that feelings of joy and euphoria and well-being are mediated by endorphins as well as the release of sex hormones and the regulation of blood pressure. The immune system is greatly enhanced by the action of endorphins. And there are undoubtedly many other actions we have not yet identified.

Some of the addicting properties of endorphins have to do with the fact that we were designed to repeat actions that make us feel good — these endor-

phins are released by many actions that were meant to be good for us. Listening to beautiful music, being in love, the applause of the crowd, a delicious meal, sex, looking at a beautiful scene, physical exercise, friendship, compassion, and many more are all sensations that cause the release of endorphins. It is all part of the molecular machinery in the brain — doing what is good for us was meant to feel good — in a complex and delicious way that was meant to bring joy and meaning to life. And throughout eternity the redeemed will ever enjoy the increasing and subtle nuances of this molecular gift from our Creator that sets at the very center of the enjoyment of our existence.

## ABUSE

But sin has corrupted this gift and thousands have found the abuse of this gift to be a curse. Opiate addiction in its many forms has ruined countless lives. Morphine, heroin, codeine, Vicodin, Percocet, Dilaudid, Demero, l and many more natural and synthetic morphine-like drugs are available today. When taken into the body, they flood the system and flip all the morphine switches. Often there is an initial powerful euphoric feeling that is very satisfying and also a tremendous relief of tension. Pain is gone and then follows a soft, warm, drowsy, cozy state that can last for several hours. There is a pleasant state of mild dizziness that is not as impairing as the effects of alcohol. And there is also a sense of apathy or distancing from whatever is going on

around oneself. The moral or decision center of the brain seems to be sedated, fostering a disinhibited state where it is much easier to say or do things that in your right mind you would not do.

## OVERDOSE

In an accidental or intentional overdose the brain becomes very sedated and slips into a coma — the breathing slows down and then stops. At this point, death soon occurs from respiratory arrest unless someone gets them to an ER in time where I can give them a shot of Narcan — a powerful antidote which immediately displaces all of the morphine from every receptor producing an immediate reversal and a very sudden, painful, and unpleasant awakening. We usually place their arms and legs in leather restraints before giving this shot to prevent injury to the ER staff from the often violent outburst that can occur.

## OPIATE ADDICTION

But it is addiction to these powerful drugs that has become the real curse for so many. Repeated doses taken regularly so as to feel again all the good feelings associated with this drug are not without their effect on the nervous system. This regular use results in a dependency where the brain adapts to the over stimulation of all of its morphine receptors by gradually reducing the number of receptors on the cells. The higher the dose and the longer it is continued, the fewer and fewer receptors are left in the brain. And so higher and higher doses must be taken for the same effect. Now there is little, if any, euphoria — but the

drug must be continued in order to prevent a very painful and dysphoric withdrawal state associated with abdominal cramping, nausea, vomiting, diarrhea and fever. All of this is associated with intense anxiety and a powerful craving for more of the drug. In this state of mind, one will do almost anything to get another dose just to relieve the withdrawal symptoms. Every day, many of these anxious, miserable individuals come to the ER seeking relief from these intense pains and awful feelings.

## MORPHINE FOR BABIES

Last year, a young woman in South Carolina was arrested and charged with the murder of her 6 month old baby. She was illegally taking large amounts of these pain pills while still breast-feeding her baby who apparently stopped breathing due to the large amount of morphine found in its blood.

But, did you know that God designed a mother's breast milk to naturally have morphine in it? A human baby is very immature at birth and must undergo a tremendous amount of development during the first year of life and so will need to be very dependent on a regular supply of milk from the mother. The morphine, in just the right amount, provides a dependency that keeps the baby regularly in demand of its next dose of the perfect nutrition it needs. And, the pleasant, positive, cozy, restful state associated with it also helps to create a bond where the baby identifies its mother as the source of everything positive in life. After weaning, as the child matures, he can learn the value

of other positive activities in life that will naturally release his own internal endorphins. And the special bond with his mother that started with the morphine in his milk will only deepen as he learns to love and appreciate her more fully as his knowledge and comprehension of her love for him grows. And, as she points him to his Creator, in time his love and appreciation for his Saviour will become the greatest source of joy and endorphin release in his life.

*"It ever has appeared to me to be cold, heartless business for mothers who can nurse their children to turn them from the maternal breast to the bottle."*  
COUNSELS ON DIET AND FOODS, p. 227

## CASOMORPHINS

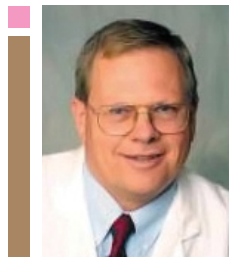
For some of the same reasons that human milk has morphine in it, so cow's milk has morphine-like substances in it. They are small, peptide molecules called **Casomorphins** — because they are released from the digestion of the casein in the cow's milk. They bind to morphine receptors in the brain just like morphine does. Humans were never designed to drink cow's milk — but when we do, we can form the same addictive dependency to it as a baby does to its mother's milk. And so we live in a nation that is fully addicted to cheese and ice cream (which have much higher levels of Casomorphins than milk). The problem is that these high doses of animal fat and cholesterol along with high doses of animal hormones combine to create the perfect storm of obesity, diabetes, arthritis, heart disease, cancer and many other diseases in this nation.



God, speaking through His prophet, said, *"Cheese should never be introduced into the stomach ... it is wholly unfit for food."* COUNSELS ON DIET AND FOODS, p. 368

A mother's milk was made for her baby, and cow's milk was made for baby cows. When we pervert the natural order that God created and take in large amounts of dairy products into the human body, we must expect that serious diseases will be the natural consequences of this disregard of His counsel.

If you have become addicted to Casomorphins and can't live without cheese and ice cream, I would urge you by the grace of God to break with this addiction and to come as close as you can to God's natural diet that you may enjoy the natural endorphins he has designed for your brain.



MILTON TESKE, MD

## Part 2 of 2 { Digital What?

by Justin Torossian

### A Brief Recap

In last quarter's YOUng 'N' Godly article we took a look at the topic of temperance through the lenses of our 21st century, digital world. We established that technology is a tool that God seeks to use in helping us complete the great commission of taking the everlasting gospel to the entire world so that Jesus can return. With the rise of the internet, social networking sites, text messages, and smart-phones, with their host of applications, communication is easier than ever before, and the world seems to have become a smaller place. Yet with great ability comes great responsibility! Too much of even a good thing can become a bad thing, like eat-

ing honey (Proverbs 24:13, 25:16), and each of us are held accountable to balance our time wisely. In our final segment of this article we will be taking a look at the "pro's and con's" of digital study tools, and learning the value that God places on time in the Bible and the writings of Ellen White.

### Pro's and Con's

What I would like to focus our comparison on is something that is becoming increasingly common, especially among younger generations — using a digital Bible on your smart-phone. There is of course nothing wrong with using a Bible on your phone! Being in God's word anywhere and any time is a

huge pro to digital Bibles, and considering that most everyone carries their cell phone with them, having at least one Bible app (short for application) with a variety of Bible translations can prove to be a great blessing. Another nice feature of Bible apps is that they are fully searchable. This proves to be like an instant concordance, often enabling you to pinpoint just the verse you are looking for quickly and accurately. Another nice feature of digital Bibles is that you can send scripture verses directly to someone via email or text message! This is a simple and effective way to share God's word. But these positive sides of smart-phone Bible apps must be balanced with the negative.

One disadvantage of Bible apps is that they take time to load. The longer you have your phone — or the more space you use up on it — the slower it will become. This means that in the time which you may have been able to turn to a Bible passage in a printed Bible, you may still be waiting for your smart-phone to bring up the page! Bible apps are also susceptible to freezing or crashing. Glitches are also possible. I remember a time when in Sabbath school class, our group was reading a passage from scripture. When it came time for one of our youth to read, he began to read from his Bible on his iPod, but the verse he read was completely different! When we repeated the book, chapter and verse, he said, "Yeah, that's what it says." As he showed it to the person next to him, they verified that it was the right reference, but the iPod had the wrong verse there. While this isn't very common

with Bible apps, it does happen. Another advantage of physical Bibles over digital ones is that they don't have a battery to run out of! There's no charging necessary for the printed page of the word of God.

Something that the Bible says we must also be sensitive to as Christians is avoiding the appearance of evil (1 Thessalonians 5:22). Let's be honest — if we're sitting in a church service or Bible study and using the Bible on our cell phone, most of the people around us will assume that we are texting, surfing the web, or playing a game. If this will be a stumbling block to those around us, we have a duty as Christians to be considerate and not use them. Last and probably most significant of all, is the disadvantage of distractions. When we hold a physical Bible in our hands, it is impossible to be distracted by an incoming text message from a friend, Facebook update, or calendar reminder. It is not possible to be tempted by a video game just a finger tap away, or to check your email. Rather than specifically being the sword of the Spirit, our cell phones are more like swiss army knives ... multi-purpose tools, and often black-holes for our time (which we will touch on next). These are a few of the major down sides to smart-phone Bibles. While they are incredible tools, they should never replace our physical Bibles!



## COMMUNICATION—GAINED OR LOST?

While our **ability** to communicate with friends and loved ones is better than ever, our communication **quality** is significantly less. One study from UCLA revealed that communication was determined “7 percent by the words used, 38 percent by voice quality, and 55 percent by the nonverbal communication.”<sup>45</sup> Considering this, simply talking on the phone we lose over half of the depth of our communication! (This is why discussing serious issues and resolving conflict is always best in person.) Now keeping in mind that only 7% of communication is determined by the words we use, think about how limited we are in communicating with someone the next time you send that text message. Smiley faces and exclamation points only go so far! :-)

### Time = Life

*(In the eleven quotations in this section, the bolded words, **time** and **life** are completely interchangeable. Plug them in and check it out!)*

**Time is life.** David understood this when he prayed in Psalm 39:4, “O Lord, help me understand my mortality and the brevity of **life!** Let me realize how quickly my **life** will pass!” (NET). Only when we pray this prayer and realize how short this life is will we be driven to make the most of every moment. In high school my friends and I would sometimes joke about what it would be

like if, when we get to heaven, there are statistics of everything we did on earth — like how many times we sneezed, how many steps we took, etc. Although we will have far better things to do during our thousand year stay in heaven in examining the books of record, the fact is that the life records we will answer for are incredibly detailed. Inspiration tells us that “*The youth who are not barricaded with principle do not regard time as a precious treasure, a trust from God, for which every human being must give account.*”<sup>46</sup>

What do we do with our **time**? If we were to see heaven’s statistics of where our minutes and hours have gone in the last day or week — maybe even put nicely into a pie chart — what would it look like? The reality is that Satan doesn’t care if what we are doing “really isn’t bad,” so long as it is distracting us from doing what is best; and that is allowing Christ to prepare us for eternity. The congregation laughed when I heard one evangelist aptly put it as he held up his Bible, “There’s nothing wrong with Facebook. But when Facebook is keeping your face out of this Book ...!” And therein lies the danger. Keeping in mind that time is life, I often remind the youth of my church of the fact, saying “God has big plans for your **life**, but Satan has plans for your **life** as well.” If we surrender ourselves to God each day, we have the promise that He will direct us in His way (Ps. 32:8), and we will be guided on the ever upward winding path.

In the Bible and the Spirit of Proph-

ecy God gives us clear warnings against the dangers of “idleness,” or **time-wasting**. In Proverbs 31, the godly wife is described as looking well to the ways of her household, and not eating the bread of idleness. The Lord instructs us through the apostle Paul to “*be careful how you walk, not as unwise men but as wise, making the most of your **time**, because the days are evil*” (Eph. 5:15, 16). In speaking of the development of solid characters in young people, Ellen White said “*There must be no idleness. **Life is a sacred trust; and every moment should be wisely improved.***” A few sentences later, with even more power she says, “*The value of **time** is beyond computation. **Time squandered can never be recovered. ... The improvement of wasted moments is a treasure.***”<sup>4</sup>



## When All is Said and Done

While time communicating with family and friends is important, the greatest question to be asked is, “Has technology increased communication between you and your Savior?” Are we so busy checking a message-less phone that we are missing precious calls from

the Holy Spirit? In our few free moments have we neglected reading text messages of God’s word? And most of all, is the Lord still waiting for our reply to the greatest “event invitation” ever, the marriage supper of the Lamb?

In closing I invite you to join me by examining yourself and asking, “Is *technology* controlling my life ... or am I using the tools God has given me to grow in grace and the knowledge of His word?” As we search our hearts in sincerity, the Lord may show us a need for some “digital temperance” that we hadn’t seen before. Jesus is coming soon, and in the work of Him reforming our characters, every moment, every action counts! Let us do what it takes to cut out of our lives any and all time-wasters, heeding God’s call to “*make the most of your time!*” When we do, those once wasted moments that have been saved will be like a precious treasure, deposited into the heavenly bank of eternity. What an investment!  
**Will you join me in making a treasure of your time today?**



JUSTIN TOROSSIAN

3. Child Guidance, 123.

4. The Youth’s Instructor, February 19, 1903.

5. [http://humanresources.about.com/od/interpersonalcommunication/a/nonverbal\\_com.htm](http://humanresources.about.com/od/interpersonalcommunication/a/nonverbal_com.htm)

# TO THE LAW AND TO THE TESTIMONY



SUMMIT 2012  
FRESNO, CA - SEPTEMBER 6-9



STEPHEN  
BOHR



STEVE  
WOHLBERG



MILTON  
TESKE, M.D.

Topics include:

- *To The Law and To The Testimony — Inspiration and the Spirit of Prophecy*
- *The Message of Christ Our Righteousness during Earth's Last Crisis*
- *A Look at the Physiology of Transformation*



# 2012 SUMMIT REGISTRATION FORM

**September 6-9, 2012**

Thursday 7:00pm to Sunday 12:00pm

Location and Lodging: **University Square Hotel**

4961 N. Cedar Ave, Fresno, CA 93726  
559-224-4200 or 800-468-3587

**\$79/night + tax**

(MUST be booked before August 15, 2012 to get the Summit Discount Rate.)

**Every Attendee MUST Register. No On-site Registration!**

Registration Includes 5 Hearty Vegetarian or Vegan Meals  
(9:30am Breakfast Buffet & 4:00pm Dinner Buffet Fri.-Sat.)

- \_\_\_\_\_ \$175 Per Adult 13+                          \_\_\_\_\_ \$0 Sabbath Only, no meals
- \_\_\_\_\_ \$300 Per Married Couple                \_\_\_\_\_ \$50 Sabbath Only  
with 2 meals per person, all ages
- \_\_\_\_\_ \$70 Per Child 3-9                            \_\_\_\_\_ \$33 Sabbath Only  
with 1 dinner meal, all ages
- \_\_\_\_\_ \$115 Per Child 10-12

List children's names and ages:  
\_\_\_\_\_  
\_\_\_\_\_

**Total Registration Fees Paid:**

\$ \_\_\_\_\_

## Step #1: Complete Personal Information

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

Email \_\_\_\_\_ Phone \_\_\_\_\_

## Step #2: Select Payment Type

**Check:** Number \_\_\_\_\_ (A \$15 fee will be charged for returned checks.)

**Money Order:** Number \_\_\_\_\_

**Credit Card:** Number

Exp. date (MM/YY)

Security Code: \_\_\_\_\_  
(last 3 digits located on signature strip)

Billing address (if different from above):

If paying with someone else's credit card, please also complete information below.

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

# OLD TESTAMENT BOOKS



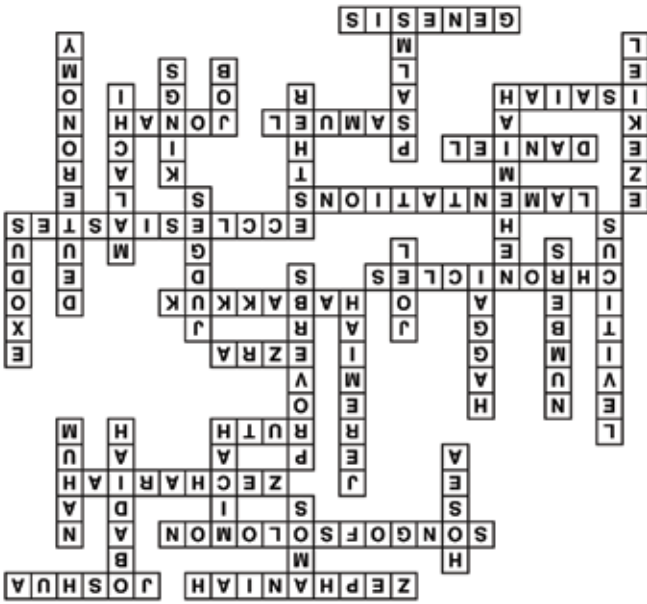
CROSSWORD

www.CrosswordWeaver.com

## ACROSS

## DOWN

- |   |   |  |   |
|---|---|--|---|
| 1. Begins with Z, ends with H, but has an "F" sound in it | 27. Mournings   | 4. Only one chapter; means servant of the Lord | 19. Preside over a court (pl.)                                  |
| 3. Israelite prophet after Moses                          | 29. Played with lions in a den                                      | 5. In the days of King Uzziah                  | 21. Book of the Law of Moses                                    |
| 6. Musical tune of David's son                            | 31. Prophet that found David  | 7. A Jonah and Nahum sandwich                  | 23. Name means comfort of the Lord; sequel to Ezra              |
| 10. Haggai contemporary                                   | 32. Swallowed by a whale  | 8. Consoler                                    | 24. Last O.T. book  |
| 13. Married Boaz  | 33. Name means The Lord is Salvation; great book of O.T. prophesies | 9. Right before book of mournings              | 25. Mordecai's daughter   |
| 16. Brought back exiles from Captivity                    | 34. First book of the Old Testament                                 | 11. Wise sayings                               | 26. Visions of bones book; name means God will strengthen       |
| 20. Three K's in this name                                | 2. Prophesied of famine to hear God's word                          | 12. Third book in the Bible                    | 28. Monarchical rulers of nations                               |
| 22. After Kings   |   | 14. 1,2,3,4,5,6,7                              | 30. Songs of David  |
| 25. Middle book of Old Testament                          |   | 15. Sounds like Haggar                         | 32. Lord took all he had, cursed him, then gave everything back |



OLD TESTAMENT BOOKS  
CROSSWORD PUZZLE SOLUTION



*In memory of...*

**Peter Melton** from Doris Ward,  
Frederic & Mary Jones, Greg &  
Phyllis Netherton, Netta & Eric  
from PAMSCO, Shigenobu (Shig)  
Kamine, Timothy & Elaine Jan,  
and Dana & Jennifer French

**Kenneth Matthews** from Claudie &  
Georgia English

Are you tired of being blown by  
the winds of a fluctuating market?



Find *security* through a  
**Charitable Gift Annuity.**



With fixed income for life, you no longer need to watch the markets.  
Help charity and have security.

- **Secure fixed income for life**
- **Higher income based on age**
- **Charitable deduction/tax savings**
- **Bypass of capital gain on gift**
- **Tax-free income portion**
- **Remainder to charity**

To learn more about Gift Annuities, contact us at:  
888-738-1412 • 559-264-2300 • [www.SecretsUnsealed.org](http://www.SecretsUnsealed.org)