

*"Watchman,  
what of the night?"*

"BEHOLD, THE BRIDEGROOM!  
Come out to meet Him."

(Matt 25:6 RSV)



Engelkemier Writes on the —

## "INDEPENDENT MINISTRIES"

As 1989 closed, the readers of the Adventist Review were served with a series of four articles by Joe Engelkemier on the subject of "Independent Ministries." Actually, there are two groups of such ministries in the community of Adventism, those under the "umbrella of the Adventist-Laymen's Services and Industries (ASI)" and thus under the control of the hierarchy of the Church. The other segment represents groups of independents which during the 1980's "have proliferated - mainly in North America, but also overseas." This latter group are not under the control of the Church. (See Adventist Review, Dec. 7, 14, 21, 28, 1989)

The second article in the series revealed the bottom line as to why this series was being published - the question of where the tithe is to go, because of where some of the tithe is going. In the final issue of the Adventist Review for 1989, Myron Widmer, an associate editor reviewed some highlights in the Church for the year. One item specifically stated that "nearly every conference in North America experienced a reduction of staff... This year particularly, conferences have faced increased expenses and the lack of sufficient tithes and offerings to keep up with those expenses." (Dec. 28, 1989, p. 5)

In his second article, Engelkemier very bluntly addressed this problem by beginning his discussion with two questions: "Should an independent ministry solicit or accept tithe? Should a church member send tithe to an independent ministry?" (Dec. 14, 1989, p. 11) His answer, of course, to both questions was an emphatic - No! He also sought to address the example of Ellen G. White who actually directed her tithe at times through other than conference channels. It was also interesting to note that he did not use the Estate "line" that since Ellen White was a prophetess, she had insights not available to the ordinary layperson, and was thus able to allocate tithe as she did. Engelkemier appealed rather to comments by W. C. White to be found in the biography written by Arthur White - EWG - and to Volume 9 of the Testimonies, which W. C. White

put together. [In this volume are statements on how tithe is to be used which contradict previous statements in earlier Testimonies, when Ellen White was clearly in control].

Just one section of a single article could not be exhaustive as to what Ellen White said and did in reference to the tithe, but at least it could have been balanced. Engelkemier omitted any reference to the letter written from Cooranbong, Australia, to James Edson White under the date, August 15, 1898 which stated - "The Lord has not specified any regular channel through which means should pass." (Spalding & Magan's Collection, p. 498) It will be objected that the term, "means" doesn't mean tithe, but is rather limited to only offerings. We shall observe Ellen White's use of this term in the following experience.

Ellen White sat on only one college board in her life, and this was the board of an independent ministry - Madison College. Speaking of the work there, she wrote - "Brethren Sutherland and Magan are as verily set to do the work of the Lord at Madison as other workers are appointed to do their part in the cause of present truth.... The Lord's money is to sustain them in their labors. They have a right to share the means given to the cause." (Special Testimonies, Series B, #11) She wrote further - "It is impossible to make the Madison school what it should be, unless it is given a liberal share of the means that shall be appropriated for the work in the South." (Ibid.) I am sure that the "means" appropriated to the work in the South was not only offerings, but was primarily tithe. Madison College was to receive a "liberal share" of these funds. But the school didn't so receive. Why? "In their work, Brethren Magan and Sutherland have been hindered unnecessarily. Means have been withheld from them because in the organization and management of the Madison school, it was not placed under the control of the conference." (Ibid.)

The failure to deal honestly with the question of the tithe places this whole series of articles under a cloud. One of two things happened because Engelkemier is an educated person with much natural talent. He has taught Academy Bible classes, and helped prepare textbooks in that area. He also indicated in his first article the number of contacts he has had with independent ministries. (Dec. 7, 1989, p. 11) He either did not do his "home work" carefully in writing

about Ellen White and the tithe question, or else knowing the facts, he deliberately chose to suppress them in harmony with the objectives of the hierarchy.

Madison College and its units were over the years a "thorn in the flesh" of the hierarchy. Madison College is no more, and while the conference is largely responsible for its demise, the units and those in the self-supporting programs cannot be cleared of their failure to understand the counsel given. If they had paid their tithe - small though it may have been - to Madison College, the picture may have been different today. And if a liberal share of the Lord's means used in the Southern field had been appropriated to Madison College, and thus its units could have shared, the picture too, could be different than it is today. Conference control of both management and means was not the Lord's devising, yet this is what the whole series of articles in the Adventist Review is all about.

These articles by Engelkemier are based on the presupposition that the Church does not have to face the judgment and has not been called into account by God for its doings. As early as 1882, Ellen G. White warned the Church that it "will be weighed in the balances of the sanctuary." But at that time it rested "as unconcerned as if the pillar of cloud by day, and the pillar of fire by night rested upon our sanctuary." (5T:83-84) The same attitude prevails today. Then in 1903, when the Church by its actions at the General Conference session of that year began the process "of her own backsliding," Ellen White wrote emphatically:

In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence, "Found wanting." By the light bestowed, the opportunities given, will she be judged. (8T:247)

It needs to be kept in mind that W. C. White switched "horses in the middle of the stream" between 1901 and 1903, and was himself in the backsliding process of 1903. Further, it was his hand who manipulated Volume 9 so as to restore authority to the General Conference and channel the tithe.

# KEY WORDS IN MESSAGE TO LAODICEA

A few weeks back, a young worker here on the campus received a "thought paper" from Elder R. J. Wieland which carried the subtitle - "A Study of Mello in the Book of Revelation." The paper actually could be divided into three sections: 1) A discussion of mello; 2) a discussion of tis, another key Greek word in the message to Laodicea; and 3) Wieland's presuppositions or obsessions in regard to the future of the Seventh-day Adventist Church as a corporate body. This article will discuss only the first two items of the paper noting the presuppositions only as necessary to the discussion.

Mello (μελλω) as a Greek word is used twelve times in the book of Revelation. Its use in the message to Laodicea is in the critical 16th verse - "So then because thou art lukewarm, and neither cold nor hot, I will (mello) spue thee out of my mouth." The general meaning of the word, mello, is "to be about to do anything." Wieland seeks to give the 16th verse a free translation to fit his presupposition making it read - (He calls it "a dynamic equivalence?") - "Thus because you are lukewarm, you make me sick at my stomach and I feel like throwing up." There is a vast difference between "feeling" like vomiting, and "about to vomit" as any one who has been so sick, can testify.

Each use of mello in the book of Revelation is followed by an infinitive. This governs the force and meaning of the word. Both Thayer and Arndt & Gingrich in their Lexicons define mello in Rev. 3:16 as meaning, "to intend, have in mind, think to, be on the point of, be about to." Besides 3:16, these lexicographers cite four other references in Revelation as using mello with the same meaning. Let us note each text and see what John is saying by using this word in 3:16:

Revelation 2:10 - "Fear none of those things which thou shalt (mello) suffer: behold the

devil shall (mello) cast some of you into prison, that ye may be tried."

Did this take place, or did the devil just "feel" like doing it?

Revelation 3:2 - "Be watchful, and strengthen the things which remain, that are ready (mello) to die: for I have not found thy works perfect before God."

The church of Sardis is recognized as symbolizing the Protestant Churches. Did the main tenets of Protestantism die, or did the Protestant Churches turn around? If they did turn around, why then was the Second Angel's Message given?

Revelation 10:4 - "And when the seven thunders had uttered their voices, I was about (mello) to write."

Did John write what he heard? No! Why? Because a "voice from heaven" said, "Write them not." Would he have written what he had heard if the voice had not spoken? Yes! But there is no voice in the whole of the Laodicean message telling the True Witness not to vomit them out. The conclusion is simple for one not blinded by his own presuppositions - The True Witness will vomit out Laodicea.

Revelation 12:4 - "The dragon stood before the woman which was ready (mello) to be delivered for to devour her child as soon as it was born."

To ask the question - "Was she delivered?" - is very elementary, and the answer is self-evident.

Mello as used in all of these verses carries the force of intent to do as indicated by the infinitive unless that intent is altered by Divine intervention. Wieland's position cannot be sustained by an appeal to the Greek. To distort the Word of God to sustain a presupposition is to practice deception of the darkest hue. To present a faulty use of the Greek as a facade of presumed scholarship is reprehensible.

## The Meaning of Tis

Another key word in Revelation 3:14-21 is tis (τις) in verse 20: "Behold I stand at the door and knock: if any man (tis) hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Concerning this verse, Wieland comments -

"When Christ speaks to Laodicea of knocking at the door, He says, 'If a certain one hears My voice...' That 'certain one' is the same one to whom He has addressed this special message - 'the angel of the church of the Laodiceans'" (p. 6)

The question to be decided is very simple when cleared of the verbage based on pre-suppositions. Does tis mean in Rev. 3:20 - "if a certain one" - or does it mean as given in the KJV - "if any man"?

First let us check some grammar. Tis is an indefinite pronoun, and in the subjunctive clause of Rev. 3:20, it is used as the subject. When so used, it equals - "anyone," "anybody" or "anything." "Sometimes it is difficult to give more force to tis than the English indefinite article... Indeed it is

nearly always true that our 'certain' is too emphatic." (A Grammar of the Greek New Testament in the Light of Historical Research, pp. 742-743)

A careful analysis of how John uses the word - tis - as the subject of clauses in the subjunctive mood will clarify its use in Revelation 3:20. In two other places in Revelation he uses the same expression - "If any man" (εαν τις). Note:

Revelation 22:18 - "For I testify to every man that heareth the words of the prophecy of this book, If any man (εαν τις) shall add unto these things, God shall add unto him the plagues that are written in this book."

Revelation 22:19 - "And if any man (εαν τις) shall take away from the words of the book  
To page 5, column 2



**RED MASS DIGNITARIES**—Chief Justice of the United States William H. Rehnquist (center) is flanked by Cardinal James Hickey of Washington (left) and Archbishop Anthony J. Bevilacqua of Philadelphia following Washington's annual Red Mass for the judiciary Oct. 1. The Supreme Court began a new judicial year Oct. 2.

—CNS

**DOCUMENTATION** - In the December issue of WVN (XXII-12) we called attention to the Red Mass celebrated in our nation's capital for the legal profession on October 1, 1989. On page 4, we reproduce a picture appearing in the Catholic New York, October 5, and the article from the Washington Times on this page. This documentation speaks for itself in regard to the Roman Catholic Bishop's objectives in regard to the union of Church and State in America.

**OCTOBER 6, 1989 / PAGE B5**

*Washington Times*  
**Unity  
of state,  
church  
sought**

THE WASHINGTON TIMES

National leaders attending the annual Red Mass at St. Matthew's Roman Catholic Cathedral on Sunday were asked to improve the cooperation between church and state to bolster the nation's moral fiber.

"The time has come to restore the vital relationship between religion and law, church and society," the Most Rev. Anthony J. Bevilacqua, archbishop of Philadelphia, said in the homily.

He said church and state have been in conflict for the last 30 years, leading to the expulsion of religion from public life.

"This opposition, this impregnable wall ... cannot endure much longer," Archbishop Bevilacqua said. If it continues, he added, it will produce a "barrier between religion and society and lead to moral decay."

The Red Mass, established in 1928 and conducted nationwide, is dedicated to prayers for the administration of legal justice and good government each year.

Attending the Mass and sitting in the front rows were Chief Justice William H. Rehnquist and Associate Justices William J. Brennan Jr., Anthony Kennedy and Antonin Scalia.

Secretary of Health and Human Services Louis W. Sullivan and Secretary of the Interior Manuel Lujan Jr. also attended as did former Chief Justice Warren Burger. There were several congressmen, judges and attorneys among the nearly 1,000 worshippers.

Archbishop Bevilacqua, a former attorney, said the Mass was a time of reconciliation with government leaders and the judiciary by giving thanks for their services.

The question of a new cooperation is compelling this year because it marks the bicentennial of the U.S. Constitution and the founding of the hierarchy of the American Catholic Church, he said.

The archbishop said his example of the Catholic Church stood as a "metaphor for religion in general," an illustration of the church-state balance through American history.

According to recent national polls, a majority of Americans accept such public accommodation to religion as prayer in school, public use of religious symbols and some form of tax credit for families using private religious schools.

But recent court rulings have made these forms of "cooperation" between church and state unconstitutional.

The Supreme Court this year signaled a shift toward allowing the moral and religious views of the population to determine legislation when, in a Missouri abortion-law case, it ruled that states have a right to restrict abortion.

— Larry Witham

The Meaning of Tis: from page 4

of this prophecy, God shall take away his part out of the book of life,...

Now read these verses as Wieland would want you to read Rev. 3:20 - "If a certain one shall add," and "If a certain one shall take away." The meaning is distorted if so read. Likewise Rev. 3:20. The KJV is still an accurate translation of these verses - and consistent!

John also used this word in his Gospel and the first Epistle. Note these uses:

John 14:23 - "Jesus answered and said unto him, If any man (ean tis) love me, he will keep my words."

John 15:6 - "If a man (ean tis) abide not in me, he is cast forth as a branch, and is withered;..."

# LET'S TALK IT OVER

In recent years the term, "cheap" grace has been used to stigmatize those who preach a certain theology in regard to righteousness by faith. In recent weeks, I have been contemplating the grace of God by which men are saved. Paul wrote that "by grace are ye saved through faith; and that not of yourselves. It is the gift of God; not of works, lest any man should boast." (Eph. 2:8-9) The means by which this gift has been extended to us is Jesus Christ. God poured all Heaven out in one gift. "For God so loved the world that He gave His only begotten Son." (Jn. 3:16)

The Gift was more than merely that of a beautifully wrapped "Christmas" package. In fact, there was no outward beauty connected with Him. Isaiah prophesied that "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." (Isa. 53:2) Yet in that Gift, God made provision for our redemption from sin. One equal with God took the slave-form of man and became obedient unto death. The extension of grace to man did not come cheaply.

In simple language, there is no such thing as "cheap grace." It is how we relate to this grace which either cheapens it, or makes it that "marvelous, infinite, matchless grace" coming down from the Father above. Neither the liberal, nor the conservative Adventist has a monopoly on throwing "cheap grace" as an epithet at the other. In the polarization evident in the community of Adventism, both the liberal and the conservative are guilty of cheapening the grace of God "so fully and so freely extended." I can take the attitude - without saying a word - and manifest in the life that I believe that the grace of God will save me in my sins. This cheapens God's grace as manifest through Jesus Christ for He came to "save His people from their sins." (Matt. 1:21) To manifest a life-style which uses the grace of God to cover the expression of one's selfish desires is to do "despite unto the Spirit of grace." (Heb. 10:29)

On the other hand, if I perceive of the grace of God to be insufficient to meet my need for redemption - now I wouldn't confess this - and I believe that I must add something to that grace to make it effective, I have also cheapened it. But more than that, I have

The Meaning of Tis - from page 5, column 2

I John 4:20 - "If a man (ean tis) say, I love God, and hateth his brother, he is a liar."

(To these verses, more could be added, such as John 3: 3, 5)

Again read these verses as Wieland would have you read Rev. 3:20 - "A certain one."

When John wrote in Rev. 3:20 - "If any man hear my voice," he was writing as in all the places where he used the same expression. He was speaking to any individual in Laodicea who would hear the voice of Jesus, not to the corporate leadership. He refers to the corporate leadership - "the angel" as "thou," "thee" or "thy" (su), never, tis. It is tragic to what lengths a man will go to distort the plain word of God to fit his preconceived ideas. However, a greater tragedy are the souls who are deceived through this means - and sadly, there are many. How long will sincere Adventists continue to merely listen to this supposed scholarship of Wieland's "thought paper" instead of searching for themselves the basic facts of truth? All who listen so avidly to Wieland should obtain a copy of the original 1888 Re-Examined, and note carefully what he and Short said in the beginning. All the data is now consolidated in one manuscript - A Warning and Its Reception. This document can be obtained from the Adventist Laymen's Foundation of Arkansas, P. O. Box 69, Ozone, AR 72854.

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cast reflection upon God saying, though not openly, God, you are not great enough to provide for my salvation, so I am going to make a contribution of my good works to help you out. This is as much an exaltation of self as is the selfish expression to live as one pleases yet proclaiming the grace of God as a covering for his sin. God will condemn the cheapening of His grace no matter which course of life is followed. God's grace did not come cheaply and He will visit in judgment those who cast aspersion on that grace as well as those who presume upon His mercy.

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Next month we will consider what "obedience" to the Gospel means.

"Independent Ministries" from page 2

The whole issue raised by Engelkemier can be solved quickly by the determination of two simple questions: 1) Has the Seventh-day Adventist Church been weighed in the balances of the sanctuary? The statement of Ellen G. White is definite - it "is to be weighed." And 2) What was the verdict? These two questions Engelkemier did not address. The hierarchy wish to ignore them, and the independent ministries such as The 1888 Message Study Committee, Hope International, Hartland Institute, and Pilgrim's Rest duck their heads into the sand in regard to these two questions. The prophetic message of Jesus is still kept outside the door of each of these ministries.

**A Lesson from the Book of Daniel**

Daniel was a closed book - and sadly still closed to many minds. The angel did **not** say - "O Daniel, shut up and seal the prophecies written in the book" - but rather "seal the book, even to the time of the end." (Dan. 12:4) In this book is the message of how to act and react when God reveals that He has weighed a corporate entity in the balances of the sanctuary and the finding resulting from that "weighing."

In the third year of Belshazzar, Daniel received a vision in which he was told specifically that the next world power would be the Medes and Persians. (Dan. 8, 1,3,20) He was living at the time in the palace in Shushan in the province of Elam. (8:2) As the forces of Cyrus pressed the eastern frontier of the Babylonian Empire, Daniel returned to Babylon. He could have sought "political asylum" with the Medes as he was well known to them. But no, the decision of Heaven had not been revealed. He would not move till God made known that decision.

On the last night of Babylon under Belshazzar, Daniel was called to read the mysterious writing on the walls of the palace. There he read the verdict - "Tekel" - "Thou art weighed in the balances, and art found wanting." (Dan. 5:27) The next day he entered into the governmental service of the Medes and Persians. God had spoken; the "ram" appeared; Daniel responded. It was just that simple. This book that records how Daniel reacted to the "weighing in the balances" was sealed to the time of the end. We have reached that time. Here is our guideline - "a

light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." (II Peter 1:19)

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Note: The first issue of WNN for 1990 should have carried the designation of XXIII - 1 (90), rather than XXII - 1 in the top right hand corner of page One.

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**1990 ANNUAL FELLOWSHIP**

July 30 - August 4 Plan **NOW** to Attend  
A seminar on "The Elijah Message" is planned which will include a discussion of the life of Elijah, the 7000, and the life of John the Baptist as these contribute to a better understanding of that Message.

Send for your "Attendance Request Form" early so as to assure your accommodations.

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Stand Amazed and Wonder - A reader of the Thought Paper sent us a sample of a Drexon LaserCard, "an optical memory card." In size it resembles an ordinary credit card. It has a large memory capacity, 2.86 Mbytes, or the equivalent of 1,200 type written pages. The company producing the card indicates it is "ideal for storing data, text, pictures, graphics, voice and software." One wonders what final use will be found for such a card.

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