



# God's Character Online

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## In This Issue

[Click the Title; go to Article](#)

### *The Cross of Christ*

It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, *especially the closing ones* (*Desire of Ages*, p. 83, emphasis supplied).

What can we learn from contemplating the closing scenes of Christ's life? For many years I pondered that question. I thought I knew it all about the cross, and no further light emerged from my contemplation of that humble site. But with the surfacing of the doctrine of the nonviolent character of God, all that has changed.

First, I learned that the cross did not provide any merit toward our salvation. Hear me out.

What *did* contribute sufficient merit to save us was an event that began in the Garden of Gethsemane, wherein our Savior sweat great drops of blood, and *ended* on the cross. "[W]ithout shedding of blood there is no remission [of sin]" (Hebrews 9:22). Christ would have died in the Garden, had not a heavenly angel come to strengthen Him. (3 *Spirit of Prophecy*, p. 163). His death must be public.

When we read or speak about Christ's anguish on the cross, we usually think of His *physical* sufferings, as in the movie, "The Passion of the Christ"; His emotional anguish is scarcely mentioned. But Sister White said, "The withdrawal

of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. *So great was this agony that His physical pain was hardly felt*" (*Desire of Ages*, p. 753, emphasis supplied). None of His statements from the cross give any insight into His mental sufferings. He remembered to provide for His mother (John 19:26, 27). He expressed His human nature with the statement, "I thirst" (John 19:28). He expressed His human nature sanctified by the divine when He said, "Father, forgive them, for they know not what they do" (Luke 23:34). And He quoted Psalm 22:1 and gave us the first clue that led to our present understanding of His wonderful character of love. "My God, My God, why hast Thou forsaken Me?" (Matthew 27:46).

None of these statements, with the possible exception of the last, give any insight into what was really taking place on

the cross. Even the last, unilluminated by heavenly eye-salve, doesn't tell us.

The event that happened to take place on a cross but could have happened anywhere can be seen when Christ died at the ninth hour, the time of the evening sacrifice. He said, "I lay down my life, that I might take it again. No man taketh it from me but I lay it down of myself. I have power to lay it down and I have power to take it again." (John 10: 17, 18). No

one could believe He was already dead by the ninth hour. No one died of crucifixion after only six hours on a cross. Pilate was so surprised he sent a centurion to confirm it (Mark 15:44). Clearly, something happened on the cross not

readily available to human understanding. A soldier pierced Christ's body with a spear and out flowed two separate streams, one of water and one of blood (John 19:34). His heart had burst. Here is our second clue that something strange and horrible occurred on the cross



[The Cross of Christ](#)

[The Message is Moving Forward](#)

[The Demonization of God Unmasked \(Revisited\)](#)

[The Africa Work](#)

[Prophecy](#)

[Reminder](#)

[The Project](#)

## The Cross of Christ (Continued)

of Christ that day, something that contributed saving merit to the world.

He could have died in Gethsemane. He could have died anywhere, and that death would have had sufficient merit to provide salvation to “whosoever believeth in Him” (John 3:16). He could have gone to the temple, laid down and died on the altar of burnt offering, for years the site of the offering of the symbol of His great sacrifice.

Christ died of a sorrow that transcended the cross, a sorrow that began in Gethsemane and continued until His heart burst at the time of the evening sacrifice. From Gethsemane to His death, our Savior experienced the final results of sin for all humanity. He confirmed the truth of the statement, “[S]in, when it is finished, bringeth forth death” (James 1:15). That had not been clear to us, because Christ’s death for sin has been hidden within the mysterious folds of the cross, which provided no merit toward our salvation.

### The Cross

Then of what value is the cross? Scripture is clear that the cross has value to us. Paul gloried in it (1 Corinthians 1:29-31). He expressed great appreciation for the cross of Christ, as every student of Scripture knows. The Apostle Paul uses “the cross” as a brief form to stand for *everything that happened on the cross*. It is interesting to note, however, that none of the other apostles ever refer to the cross, the crucifixion, or say that Christ was crucified. Yet they earnestly claim the merit of His death for their sins. (See, for example, 1 Peter 2:21; 4:1, 13; 1 John 2:22; Revelation 11:15; 12:10.)

The cross teaches us the character of both principals in the great controversy. It speaks to us of the love of God and tells us to what lengths He will go to save us. When we look at the cross, we see God’s great unchanging love for the human race, that He gave His Son to die a horrible death that we might be saved. When the Father released Jesus to His fate apart from Him, He did, in fact, release Him. It wasn’t pretend. He could not both release Him and protect Him at the same

time; therefore, Satan moved in hoping to discourage Him and His plan to save us. “Wonder, O heavens! and be astonished, O earth!” (*Desire of Ages*, p. 49).

The cross also teaches us about the character of Satan. “He was a murderer from the beginning . . .” (John 8:44), and he proved it by killing the matchless Son of God. Nothing exposes Satan like the cross of Christ. He couldn’t manipulate; he couldn’t deceive and be successful in bringing Jesus down. He eschewed concealment and demonstrated his murderous character to men and angels.

Jesus endured scourging twice; a crown of thorns was forced down upon His head; he endured mocking, possible sodomizing (*Desire of Ages*, p. 715), nailing to the cruel cross of Tammuz—the ultimate humiliation—while carrying our sins to their inevitable punishment. Satan could not let this opportunity pass without exerting himself to the fullest to bring Jesus down. Everything was now at stake.

We know that Satan did not win. He pulled out all the stops, thus exposing his murderous character to heavenly angels. That marked his end. No more could he have conversations with the angels. They were as revolted and disgusted with him as angels ever get, and they no longer were interested in what he had to say. He lost everything in his warfare with Jesus. He lost everything in the angelic realm as well. They now knew everything they needed to know about Satan, and they discontinued any interaction with him or his demons from that point on.

### The Final Deaths of the Wicked

I have often wondered, here in probationary time, if God has placed a covering of sorts over us to shield us from experiencing the natural results of our sins. That shield is removed when God, in response to our decision, releases us from His care. A friend of mine tells the story of one day feeling a wonderful euphoria, and she won-

dered if that might be what it feels like to be in heaven. On another day for a moment she felt as if she were descending into the pit of darkness, and she wondered if that might be what it feels like in hell. She wasn’t an Adventist or anything at the time but counted these experiences among the many that brought her to Christ.

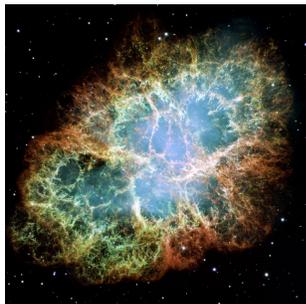
I bring it up because we can all relate to it. We have had those moments that seemed removed from the everyday scheme of things, and we wondered if God was trying to tell us something. We have had moments of raw terror at seeing our sins as they are, unmitigated by the forgetfulness inherent in the soothing flow of time. Did Jesus experience that on the cross? Did the curtain pull aside in His mind and expose Him to the sins of an entire world gone astray? Jesus felt the agony that sin brings, unsheltered by mercy, proving that unsheltered sin kills.

For many years I wondered why the deaths of the wicked did not match the death of Jesus, the great Sin Bearer. I thought the wicked would burn alive, while at that time I thought that Jesus did not burn at all. I now find, with the advancing light of God’s true character of love, that *the wicked suffer exactly as Jesus suffered*. I did not see that Jesus experienced a fire in His bones (Lamentations 1:13) or psyche. “The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God” (*Great Controversy*, p 501). I did not see that the literal fire need not take anyone’s life, while it could certainly clean up the bodies after the wicked perished.

When God peels back that protection, reveals the great white throne judgment, and makes the wicked aware of every sin they have ever committed, they will be without benefit of any covering at all. It will be raw, blatant, inexcusable as they see their sin as if for the first time. The wicked experience what Jesus experienced; *sin takes their lives in exactly the same way as it took the life of Jesus*.

### How Lucifer Dies

Finally, the cross of Christ, as we presently understand it, explains the Spirit of Prophecy comment that Lucifer lives longest and suffers the most:



A beautiful picture of the scenery that is awaiting us in space.



A waterfall scene

## The Cross of Christ (Continued)

When I believed that the penalty the wicked suffer is conscious burning (although God doesn't do it), I could not explain this quotation. How could Satan burn longer than anyone else, unless God kept the literal fire going? Several theories occurred to me, but I couldn't answer the question definitively.

Now with my present understanding, it makes perfect sense. Satan will suffer as Jesus suffered, with his sins burning in his psyche down deep into his bones. He lived the longest; his life was most sinful and he suffers accordingly. In addition, he suffers for *his part* in our sins.

God does not administer the duration of any flames. The fire will burn within as it did in the case of Jesus.

### Spirit of Prophecy View

I have never read where Spirit of Prophecy describes the fate of the wicked, except in *Great Controversy*. She couches her words there in general terms, describing Satan's hopes of conquering the holy city, the making of war weapons, the assembling of the wicked on all sides of the city, the closing of the sacred gates.

Then she says,

The wicked[s]. . . rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them (*Great Controversy*, p. 672).

There will almost certainly be such a moment in the final showdown. They will realize their soul is lost and turn on those they blame for costing them eternal life.

Then she brings down the curtain. Nothing further is seen. It's easy to suppose that the war continues as described. But there is much in Scripture that says that is not the case. We turn back to the Old Testament to find the details of what happens on that fateful day.

For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been (Obadiah 1:14).

This is the millennial death of the wicked; the last event in the life of the lost.



And death shall be chosen rather than life (Jeremiah 9:3).

They will simply choose death. They will not fight it. They see the holy city, see the inhabitants rejoicing in purity and holiness, and they don't want to go there, much as we

don't want to go to a tavern or other place where the lost delight to go. They never took advantage of the opportunity to prepare their souls to live there.

The wicked will see it and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish (Psalm 112:10).

If there is any question whether the texts refer to the final destruction of the wicked, please see numerous places in the gospels, where it says at that time "there will be weeping and gnashing of teeth" (See, for example, Luke 18:28; Matthew 8:12). This appears to have been a preferred expression among the disciples for referring to the final destruction of the wicked.

When the kings joined forces, when they advanced together, they saw her and were astounded: they fled in terror. Trembling seized them there, pain like that of a woman in labor (Psalm 48:4-6, NIV).

"When the kings joined forces" on that last day, they advanced together against the holy city. When they looked at her, they realized that their ambitions of conquering her were useless. They were astounded and fled in terror. Trembling seized them like a woman in childbirth—the worst trembling they could think of.

Let them vanish like water that flows away; when they draw the bow, let their arrows be blunted. Like a slug melting away as it moves along (Psalm 58:7, 8, NIV).

The wicked perish like water that flows away, like a slug melting as it moves along. They simply lose strength and leave the land of the living.

They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof (Ezekiel 7:14).

Here is the call to battle, and here is the reality. They now know it is pointless. God's wrath is upon them. He no longer protects

them. They finally got what they desired, and they now know they cannot live without God. So they melt away.

It seems Sister White faced a quandary as she wrote this portion of the *Great Controversy*. The character of God was known at the time she wrote, but by relatively few. She had to make it accurate to people who still believed that God was the active agent in bringing about the deaths of the wicked. Perhaps bringing down the curtain with numerous quotations was a ploy that would not be noticed until time had come for a more complete understanding of the character of God.

And, interestingly, parsing those quotations—Ezekiel 28:6-8, 16-19; Isaiah 9:5; 34:2; Psalm 11:6, margin—with the Biblical definitions of the language of wrath, as we have all learned to do, brings her wholly into the camp of the believers in the character of God message, and us into her camp.

### Summary

Jesus' experience on the cross teaches us much about the cost of our salvation, about the deaths of the lost, about the death of Lucifer. Let His experience stand out boldly amid everything else that you know about the cross of Christ. Let Gethsemane to His death flash like a neon sign around His physical sufferings to remind us what our salvation cost. We appreciate that He paid the price for our salvation, and it was so much more than merely dying on the cross of Tammuz. Abandoned by His Father, He experienced all that the lost will feel when, in response to their wishes, God abandons them to whatever fate awaits them apart from Him.





menting on the covenants, said they did not have anything to do with time. They were about condition of the heart. From their homes we anticipate that the light will go out to all of South America.

On request, Sandy wrote out the things they taught and made them up into pamphlets. She sent the pamphlets with the boat captains traveling up the river into the most primitive ar-

writing and publication of the book, *As He Is*. (See article titled "Reminder.")

Nicola Straub gave the report on Saskatchewan, Canada. Their family has been attending Sabbath services in Canora, a small town that is 45 minutes away, and they have had opportunities to share some copies of *As He Is* with the brethren. Only about six other couples attend there, mostly seniors. The Straubs also occasionally attend another church about one and a half hours away, in Yorkton, which has a larger congregation and members who are open to the character of God message. They are hoping to be ready to hold camp meetings at their home, by next year. The Straubs also have contact with a study group in British Columbia. Meetings were held there back in 2008 and 2009, where Brother Demetrius Leach had been invited to share. This group has been very excited about the message of God's changeless character of love. As the group members have shared the message, they have faced challenges in the churches they attend but continue to seek the Lord's truth, above all.

## *The Character of God Message Is Moving Forward!*

Camp Meeting, from July 13 to 21 this year, held many wonders for campers. Besides the inspiring music—congregational singing and specials—the sermons emphasized our covenant relationship with God and with each other. It was good to see old friends and to catch up on what others were doing in God's service. The food was tasty and correctly prepared; we left resolved to do better in food preparation when we returned to our homes.

But the highlight of this camp was the mission reports from around the world. From Alaska, Washington State, Northern and Southern Idaho; from Miami, Florida; from Colorado and Tennessee, from Peru, South America; from the Caribbean; from Saskatchewan, Canada, from Africa came wonderful stories, telling how the gospel of God's wonderful character of love is moving forward. This apex of the gospel is winning hearts and minds wherever it goes.

### **Peru**

The first mission report I heard came from Peru, South America. Isaac and Sandy Workman had been called to a mission there called Poppy's House, a refuge for abused young women. At first they were not liked or trusted by the women and their children, but gradually Workman's won them over and had opportunity for Bible studies with them. Some of the women caught on quickly to what Workmans were teaching them. One young woman, com-

ing from the jungles of the jungle. She has good reason to believe that, with prayer, the pamphlets' transforming light will be understood and appreciated by the people who read them, who will themselves share the light with others.

Araceli wanted to know truth. After three traumatic experiences where some of her friends contemplated suicide, she prayed, "Oh God, let me know what is truth." She went to Macy's Department Store to look for skirts.

Sandy Workman was there, also looking at skirts. Neither woman had ever been in Macy's Department Store in the skirt department before this time. Neither woman knew the other.

"Do you believe in God?" Araceli asked Sandy.

I don't know what the immediate results were, but that is how Araceli met Sandy. They had Bible studies together, and "the rest is history."

### **Saskatchewan**

Kevin Straub reported on the



### **Africa**

In addition to the work in Canada, the Straubs are involved in an exciting work in Africa, with contacts in Kenya, Tanzania, and Zambia.

(Please see "The Africa Work" article in this issue for information on how the message is moving forward in Africa.)

## **Alaska**

Spencer Heston, the young man who gave the Alaska report, was into sex, drugs, and rock 'n roll when the gospel first influenced his life. He credits "Jorge" with turning him toward Christianity. He recalled working on a fishing boat where he and his shipmates went into a "football huddle" at his suggestion, and called on God to help them get sixty-thousand pounds of fish, their daily quota. He claimed the promise that where two or three agree in prayer on anything they might ask of their heavenly father, it will be done for them. They let down their nets, while Spencer, suddenly aware of what he had done, looked on. What if God chose not to answer? But in the allotted time they pulled up fifty-nine thousand, five hundred pounds of fish. With five hundred pounds already in the hold, that made their goal for the day. Spencer would never again doubt that there is a good God in heaven.

When he learned that some evangelistic meetings were planned for Valdez, Alaska, he was interested. Demetrius Leach and Ken Richardson spoke, while Swany Dittman, R. N. and her crew provided the health support. Spencer was deeply impressed with the speakers and of Swany he says he knows why the health message is called the "right arm." Virtually the entire population of Valdez came out for the health screening.

Spence still looks forward to baptism.

## **Washington State**

Linda Waggoner and Linda Baker gave the report from Washington State, going back to the time they first came in contact with Demetrius Leach and the message he presented on righteousness by faith, the character of God, and related topics. They gladly shared what they learned with their brothers and sisters in the faith, who soon began worshipping with them in their homes.

Eventually they decided to have evangelistic meetings and felt the need for a building to which they could invite new interests. Through a series of events they decided to approach Pastor Hal Whitman and his board about the possibility of renting the Community Church on Sabbath, and permission was graciously given. Pastor Hal was a guest at Camp Meeting, attended every meeting, and even participated in pre-communion foot washing. He said the first thing he noticed about this group was that they were responsible and took care of the building. True to their word, what they said they would do, they did.

God has worked and is working mightily and the message is moving forward in Washington State.

## **Miami, Florida**

Pastor Ken Richards said the emphasis in this area is evangelism, and their goal is to have everyone working, even those who are new to the message.

They felt the need of having their own building in which they could hold services and store their books, computers, and other paraphernalia. They found a perfect store front beside a pizza house, and on Friday needed \$3300 by Monday in order to rent it. At the time, Pastor Ken stated he had about \$5 in his pocket. They prayed and the money came in. Now the message goes out from the Truth World Evangelism Center, which they have established as a nucleus for ministry.

They have about eight teams, two by two, who go out knocking on doors every Sunday.

Beyond this they have an active radio ministry from which they receive a very good response. They have a radio program that is on from ten to eleven o'clock am on six or seven radio stations that cover a demographic of more than eight million people.

## **Hohenwald, Tennessee**

Although Elder Roger Hayes could not attend Camp Meeting, he sent a letter which Ken Richards read. Four years ago Demetrius and Ken traveled to Hohenwald for Roger's ordination. Since then the Baptist minister, a friend of Roger's, has invited him to hold prayer meeting on Thursday evening in his church. They are studying the character of God message and loving it. In their prayer meeting they even have a couple from the Seventh-day Church of God, who have expressed positive feelings for the work of Sister White.

Roger was asked to hold the memorial service for an individual who was disfellowshipped from the church because he was sick and couldn't attend. He is looking forward to this appointment, because it will give him an opportunity to share some of the good things he is learning with a new audience.

In addition to all these duties, Rogers and another friend have an active prison ministry.

## **Dunlap, Tennessee**

Kevin Straub reported that he has recurring orders for *As He Is* from a doctor in Dunlap, Tennessee and other places in Tennessee.

## **Colorado**

Janelle Henry reported on the "little light" out in Colorado. She was gone from her home very early in the morning, and her baby sitter, looking for something to read for her morning worship, found books on

her table that Janelle had not yet put away. She picked up *As He Is* and read the final two or three chapters.

When Janelle got home, she found that her baby sitter was ready and begging to study this topic. The baby sitter had already called her fiancée and read part of the chapters to him. Janelle contacted Demetrius and Ken to come and teach them and arranged the Bible study; she said she had twenty-five chairs sitting around in her living room.

Since that time, many of these people have gone off to conduct their own Bible study on the character of God message. Two couples were driving one to two hours every Thursday to the Bible study and thought they should have their own study. Janelle's husband's boss was thrilled by the message, and even her own husband, Steve, sat down long enough to listen, and he, too, accepted it when he understood it. He wrote a long letter of apology to Sandy Workman for the many times she had tried to teach him in vain.

One newly baptized girl was discouraged over much that she was seeing in the church but greatly encouraged when she studied the character of God with other students.

### **Jamaica**

Owen Barnett and Prince Hall gave this very exciting report of how they came out of the mainstream church to follow the light of truth. Owen, already ordained and active as an evangelist, remembered a church that had been closed for twelve years, and he wondered if it might be available to house a new congregation dedicated to the additional light he was learning. It was in his district of Manchester and they would need \$15,000 to seal the deal. He had nothing with which to make this deposit. "Oh, Lord," he prayed. "If this light is truly of you, let us rent it without money."

When they opened the church, they found it dusty and in need of repairs. "Tell you what," said the bishop who opened the church for them. "I'll give you two months off if you clean it up."

In addition, the water and power were miraculously provided, and they knew that God was working mightily on their behalf. They now have two congregations on either side of the island which they have personally built up, in addition to congregations in St. Thomas, St. Elizabeth, and Kingston, all rejoicing in the wonderful "additional



light" of the gospel.

According to Prince Hall, their congregations meet in the municipal park; however, they have found a wonderful piece of ground on which to build a church and to have for a center of the work there. And they said, we are all invited to Camp Jamaica next year.

### **Lifestream Wellness**

At one time Shawn and Swany Dittman decided to read *Testimonies for the Church*, Volume 7, and they found that it was about how to use medical missionary work to evangelize the cities. They didn't know exactly how to do this but were convicted that this was to be their ministry; therefore, they prayed much. They thought about building a clinic on their property, but that was not the avenue the Lord opened up to them.

Curtis Lagasca came to them out

of the city and went through their program. He cleaned up his life from drugs and other things usually identified with city dwelling. When he returned to Seattle after this "cleanup," it actually showed on his glowing face, and others from his home desired to come to Lifestream Wellness and go through their program. They traveled to Seattle and did a Friday evening/Sabbath program, doing fifty blood screenings in the process. Curtis shared the character of God message with participants.

They repeated the program in Glendale, California, at the Russian-American church and out of this received another appointment in Portland, Oregon.

Currently, they have appointments in Spokane. The Bible worker for the churches in that area was told that she needed to go on dialysis. However, after a stay with Dittmans she now no longer needs this assistance. Three more calls from people on dialysis have come out of working with just one Bible worker.

This is truly the entering wedge and opens up opportunities to share the message with a growing number of people.

And so the message goes forward and the light grows brighter with each passing day. This is what just one group is doing to bring the message to the fore; multiply this by the many, many ministries and individuals who now rejoice in the truth that God doesn't "steal, kill or destroy," and you can see that the message is about to hit critical mass and break upon the earth with overwhelming strength.

If you are interested in obtaining DVDs/CDs from Camp Meeting, please contact Linda Waggoner at 509-284-3054.

**Note:** This feature highlights a difference of opinion over the book *The Demonization of God Unmasked*. Both the author and his opposition provide adequate support for their positions, and I don't believe my comments would help. Therefore, I give you both sides of the issue, as they see it.

## A Commentary and Critique (Abridged)

By K. Straub and D. Leach

April 7, 2012

4th Angel Publications  
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I have studied the book *The Demonization of God UNMASKED* (hereafter to be referred to as "*Demonization*") by Oswald Daman Grant and as promised to a number of individuals, will offer this written response to this work done by our friend, Ozzie.

To one versed in the history of the rebellion and the great controversy, it all occurs as a new thought, that Satan was advancing these ideas as a new code of law when all this time we have been reading about self-exaltation as the only proposition for an alternate scheme of governance. This new scheme of *punishments and rewards* as Satan's proposed system of governance is set forth as the fundamental issue of the great controversy. It is, in fact, the premise, theme and main point of the entire book. . . .

In fact, it was over the issue of arbitrary punishment that he [Satan] introduced his rule of law in the universe, and this was the foundational issue for

governance of the universe was its lack of arbitrary punishment. He claimed and predicted that without arbitrary punishment, God's rule of law was doomed for failure (p. 45).

Satan genuinely believed that it was impossible to govern the universe by *agape* love (p. 67). . .

# The Demonization of God Unmasked (Revisited)

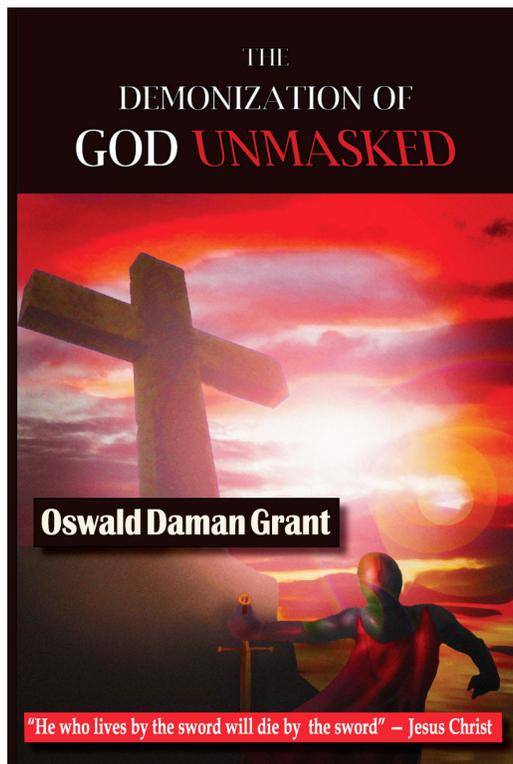
These quotes from the book are explicitly declaring that the core basis of the great controversy was over Satan's proposed system of governance which was to reward obedience and punish disobedience. It was "the foundational issue for his rebellion against God" (p. 45). The entire book is built upon this premise

and while there are other items of concern which could be discussed, I will try to keep my evaluation of the book focused on the issue of whether or not this premise has validity, or inspired support. . . .

So we can see that Satan certainly did have an alternative to God's law. What is it but *lawlessness*? We are told that it came as a surprise to angels to realize there was any kind of law in operation and

Satan used their innocence to inculcate the notion that they should be able to repudiate God's rule and follow their own will and this would ever lead them aright. The philosophy is still very much alive. Today's mantra from the Satanists, is: "Do as thou wilt; this is the whole of the law." "Every man for himself," "looking out for number one," is his idea but this is not a viable law; it is not a code for life. It brings death. A valid code of law in which all can live is only found in *agape* love because it looks out for others and will sacrifice self. Satan's false law, which is no law, because it extinguishes all who live under it, looks out only for self and will sacrifice others. Eventually there is nobody left to sacrifice. . . .

The idea that there must be punishment for evil is something that Satan offered as an attempt to obscure the issues and create sympathies for himself. In actual fact of statement, the tree of good and evil "was especially designed of God to be the pledge of their obedience, faith



and love to him” (1SP 27.1).

We are in the safest track when we stick to the main tenets of Satan’s charges as clearly revealed. In our conversations together as students of the inspired text, passages from *The Desire of Ages*, chapter 79, have been produced as evidence for Ozzie’s thesis. In this chapter there are lines which speak about the principles of Satan’s government which he claimed were superior to God’s principles and that he had claims that punishment should be due for the transgressor. . . .

[E]ven if Lucifer *were* making such a political bid, he would have done it while counting on the grace and goodness of God to not act according to it and wipe him out. He was fully aware of the character of God. Even if it could be shown that Lucifer was preaching a law of rewards and punishments in heaven, it would be seen to be only a deception, a ruse, not something that he believed in. The primary motivation in doing so would have been in accordance with the real issue percolating in his heart, *self-exaltation*, the usurpation of the prerogatives of God. In other words, the controversy would still have been about jealousy of the pre-eminence of Christ, the law of self-rule, or *lawlessness*, not the supposed “law of good and evil.”

Satan was envious of Christ, and gradually assumed command which devolved on Christ alone. . . .

The issues in Satan’s heart were primarily about *lust for the position of Christ*. . . .

I find that the most disturbing element that arises from this new book on God’s character is found in the fact that it has the right conclusions about the Character of God. This may seem a strange thing to say. Normally, a false thesis will lead to a false conclusion, but in this case, the conclusions drawn with regard to God’s character and His system of governance are correct. This is why, at the beginning of this analysis, I placed Ozzie’s book in category three, as a Character of God book that sets forth God’s character as pure, having in it no administration of disease, destruction, and death. The theory set forth in *Demonization* is damaging to the true Character of God message because discerning Bible students will realize that the thesis is wrong and with that realization will discard the conclusion, making it more difficult, if not impossible to reach minds that may have otherwise been open to hear the message out.

It is already difficult enough to work with people and keep them engaged long enough to understand the principles of God’s government and then lead them along in dealing with the Biblical language, the language of wrath. For those not already well established in the pure message, we have rather a hindrance to their actually receiving it. There may be other theological or spiritual concerns with embracing this spurious thesis, but it is not my purpose to discern them and bring them forward at this time, if they exist. This alone is serious

enough.

It is my prayer that our brother Ozzie will see the light in what we are saying in response to his thesis. We love Ozzie and believe that he has written this book with the best of intentions and is fully persuaded in his mind that his thesis is solid. The work he has done is not without value, as I have pointed out in my opening comments. That it has to undergo a major revision before it is usable for the general Christian audience is the studied opinion of this critique. We would be pleased to see the undertaking of such a revision because there are so many tremendous insights into the subject of God’s character and government that it would be a loss to all of us not to be able to freely disseminate this work. . . .

God is very clear concerning the fact that there is a punishment for disobedience and a reward for obedience. We must be careful in our exegesis of inspired writing that we delineate how it is that reward and punishment is meted and that it comes by natural law, or cause and effect, and not by the direct and arbitrary measure of God, wherein He would stand as the executioner of the sentence against the transgressor. Herein is where Satan has distorted reward and punishment to mean that it is all of arbitrary measure rather than natural order. I believe that Ozzie is clear in his own mind on this point, although *Demonization* does not seem to make it prominent.

## *The Demonization of God Unmasked (Revisited)*

The book takes a unique position with regard to Paul's discussions of the law. It is claimed that Paul's teaching has to do with the distortion of God's law by Satan and his followers as a law of arbitrary rewards and punishments. There is an element of truth in this, which can be found in certain passages that deal with the old covenant approach to law-keeping. When God's requirements are fulfilled from the twin motivations of *hope of reward* and *fear of punishment* we have attributed to God a character of arbitrary force and authority based upon raw power used selfishly. We have then brought in the notion that He fashioned the law according to the dictates of His own desires rather than existential realities, i.e., "the wages of sin is death."

There is only one way that life, love, liberty and happiness can endure through all eternity and that way is in accordance with the eternal law of *agape* love, which ever seeks the well-being of others, at the expense of self, even unto death, if necessary. To be motivated by rewards and punishments is self-concern and it quickly descends to a hopeless

condition (Rom. 7:24). If this were all that is being taught in *Demonization*, with regard to Pauline discourse on the law, I would have no problem with it.

However, in the way that Paul is handled, it seems that this is not the simple line that is taken; there is more than meets the eye. I am uncomfortable with the emphasis made with regard to the Pauline teaching on the law of sin. I see that the paradigm of thought called the "law of good and evil" has somehow led to some strange assertions, such as:

"With this understanding of God's character then, with this knowledge of God, everyone who practices righteousness, who is nonviolent towards friends or foe alike—even if they are liars, fornicators, etc..., is born of God" (p. 149).

I am not exactly sure how this teaching arises, but it cannot be taken at face value. The law of God, the law of *agape* love, precludes the violation of its stated injunctions. It forbids lying, fornication, etc. I understand that *Demonization* does make the point that these things are in fact, violence, so it is confusing, at best, to make such a statement. I see that it smacks of a sentiment that one needs only to believe the right thing about God and this is all that counts. Or at least there is the danger that the reader may come away with such an idea.

When Ozzie talks about the strength of sin being the law, as stated in 1 Corinthians 15:56, he means to emphasize that Paul is teaching that the strength of sin is the adoption of the "law of good and evil." After quoting the text, he writes:

"How much more clearly could it be stated: death came into the world through Adam, the first man; **he made the choice to enter into the domain of good and evil by partaking of Satan's principle.** The death principle was not of God. It was Satan's principle and it surely contained death: *for the day you eat of it you will surely die*" (p. 159, emphasis added).

But is Paul talking about the adoption of "the law of good and evil" here? Is he even talking about the old covenant observance of the law? I have always understood and still hold that Paul is talking about the righteous law of ten commandments. We are cautioned to take a straightforward approach to understanding what Paul is saying with regard to the strength of sin in the law. . . .

"The sting of death is sin; and **the strength of sin is the law**" (1 Cor. 15:56, emphasis added).

The question. "Why is the law the strength of sin?"

That is, sin received its power from the existence of the law. This is to say that if there is no law, then sin can have no strength. Paul is saying then that sin can only produce death because the law demands death to the one who breaks it, which by the way is sin. Hence, John says, "Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law**" (1John 3:4, emphasis added).

Sin is the transgression of the Law. Therefore, we can only know what sin is because of the law.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: **for by the law is the knowledge of sin**" (Rom 3:20, emphasis added).

And further, if there was no law, then there would be no

## *The Demonization of God Unmasked (Revisited)*

existence of sin. Sin can only exist because of the presence of the law because sin is the transgression of the law.

“For until the law sin was in the world: but sin is not imputed when there is no law” (Rom 5:13). Sin produces death. Sin is the transgression of the law. Therefore, to get rid of death we can either get rid of the law which the evangelicals are doing or get rid of transgression of the law which Christ has done. The choice is ours. But the choice we make will determine our destiny for all things must be proven and time is appointed for judgment.

If people are ignorant of the law, they will feel comfortable in sin. Therefore, God has to proclaim His law that sinners will understand their true condition in living in sin.

“Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound” (Rom 5:20).

Paul sums it up this way.

“What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of

concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful” (Rom. 7:7-13).

So, it is that we see that by careful comparison to other clarifying statements made by Paul we can know what law he is talking about. We see in *Demonization* an “off-label” application of Scripture which at best could be a homiletic approach, albeit dubious and misleading, but more accurately identified as private interpretation.

This commentary is by no means a page by page, or even chapter by chapter analysis of the myriad ways in which the thesis of a proposed Luciferian law of “arbitrary rewards for good and arbitrary punishments for evil,” brought in at the inception of the rebellion in the heavenly precincts, before the creation and fall of man, is developed and promoted in *Demonization*. Our purpose has been to prove that the thesis is not viable, unfounded in inspiration and I believe we have achieved this. We do not discount that there is a “law of good and evil,” but it manifests as a tool of evil in these ways:

- It was used as a ruse for Satan to attempt to regain heaven.
- It was and is insinuated that God operated by it, in order to arouse

hatred and fear against God and garner support for himself.

- It was and is an effective means of inculcating the old covenant experience in those who try to follow God for hope of reward and fear of punishment.
- It is evident in human systems of governance, given to man in wrath, under permissive paradigm, as a stop-gap measure against anarchy going exponential, in other words, to keep a check on evil (Hosea 13:9-12).

At last, it is our prayer that the many good thoughts found in *Demonization* could be retained and reworked into a book that would place everything in proper context, retaining the well-established teaching of the Scriptures and the Spirit of Prophecy that the basis for rebellion was Luciferian pride, jealousy of Christ and the desire for self-exaltation, the lawlessness of non-submission to God and the bankrupt notion of the viability of being one’s own god.

*The Author’s Response will begin on the next page.*

REPLY TO KEVIN'S  
CRITIQUE ON *THE DEMONIZATION OF GOD*  
[UNMASKED]

Kevin, I sincerely appreciate your critique of the book *The Demonization of God Unmasked*.

There was a definite oversight on my part in not addressing Lucifer's arrogance. I do believe his pride was a factor, but one which was indispensably linked with his law of *good and evil*, as I shall explain below.

Before proceeding any further, first and foremost, and in all candidness, I must clarify what I unshakably and dogmatically believe. I believe that the character of God is unequivocally nonviolent in the most ultimate and unimaginable way. . . My stance is unmovable for one reason and one reason only. That reason is Jesus Christ. Jesus Christ is the ultimate revelator of God's character, and He alone is the inerrant, infallible, decisive, and definitive source of the flawless revelation of God's character of *agape* love. . . .

Satan and all who live by his rule of law of death and destruction are responsible for all which culminates in atrophy, destruction and death, whether it can or cannot be observed. Nothing of a destructive nature is in the least way from God's kingdom or from His rule of law. This is my unwavering position.

In your critique you take the position that pride was Satan's original sin, and that there is no such thing as a law of *good and evil* from Satan. My question is, Can a ruler rule without law? Can a prince have dominion without law? Can a throne exist without law? Can a controversy over law, God's law, be waged without a counter law? Would any intelligent being have fallen for a deception that included a haphazard anarchy based on mere pride? Let's look at the facts the Bible teaches us:

**SATAN IS THE PRINCE OR RULER OF THIS WORLD ACCORDING TO JESUS**

"... *the prince of this world be cast out*" (John 12: 31).

"...*the prince of this world cometh, and hath nothing in Me*" (John 14: 30).

"...*the prince of this world is judged*" (John 16: 11).

Jesus stated several times that Satan is *the prince of this world*. . . . For what reason is Satan "*the*

*the prince of this world?*" Jesus did not dispute, challenge or disclaim Satan's earthly authority and supremacy. On the contrary, He acknowledged his hegemony when he stated that he is *the prince of this world*.

Jesus knew that Adam and Eve had obeyed Satan and accepted his rule of law represented by *the tree of the knowledge of good and evil*. By such an act they gave Satan the right to be *the god of this age* (2 Corinthians 4: 4). He thus also claimed the right to be worshipped. . . .

When Adam and Eve ate from the *tree of the knowledge of good and evil*, they gave up their right of governance over the earth. Their dominion over the earth was to be conducted by God's rule of law of *agape* love, which was subsequently definitively delineated in the Ten Commandments. By their obedience to Satan they relinquished their dominion over the earth to him and he became *the prince of this world*. As a prince, it would have been impossible for him to govern if he did not have his rule of law in place. . . .

their obedience to Satan they relinquished their dominion over the earth to him and he became *the prince of this world*. As a prince, it would have been impossible for him to govern if he did not have his rule of law in place. . . .

The Psalmist makes a statement that can apply to only One being in the universe: *Concerning the works of men*, [done under Satan's law of "good and evil"], *by the word of Your lips* [about *agape* love, O God] *I have kept away from the paths of the destroyer*.

*Uphold my steps in Your paths* [of *agape* love] *that my footsteps may not slip* [into "good and evil"] (*Psalm 17: 4, 5*). Jesus Christ lived on earth without once submitting to Satan's law of *good and evil*. With authority and power, the devil, in the third temptation, took Jesus *up on an exceeding high mountain, and showed*

*Him all the kingdoms of the world and their glory*. An awesome display of Satan's capabilities was shown when he swiftly transported Jesus to the highest peak on the earth. This transpired in an instant of time, which demonstrates and proves Satan's overwhelming power as *the prince of this world*.

Still more amazing and confounding is the fact that when he showed Jesus *all the kingdoms of the world and their glory*, Satan was able to, at the same time, conceal the degradation and desolation that his evil system had caused on this earth. Such a deceptive demonstration was quite a feat in and of itself. . . . Jesus did not dispute Satan's assertion of having authority as the *prince of this world* because Satan did have such right, and *agape* love respected such power. But Jesus unequivocally refused to worship him and repudiated such an evil claim because that act belongs to God alone and is His prerogative.

Can Satan be *the prince of this world*, a claim Jesus did not repudiate, and yet have no law in place for governance? It is my belief, from my study of the Bible, that he did have a law prevailing from the time when iniquity was found in him, and which on earth was represented by *the tree of*

*of the knowledge of good and evil*.

Why did Satan want to be worshipped? . . . He believed he was equal with God because, like Him, he had a law, and as such, he considered himself worthy of being worshipped. Since he originated his law of *good and evil* for governance in opposition to God's law of *agape* love, which ruled the universe, arrogance became a part of him and now he also believed he had the right to be worshipped. Every human being in *the kingdoms of the world*, the earthly domain he was the prince of, worshiped him by accepting his rule of law for governance.

Everyone, except Jesus, the divine/human being. Jesus, whom God did send, *in the likeness of sinful flesh* (*Romans 8: 3*), whom *...the ruler of this world... has nothing in* (*John 14: 30*), thus gave this reply to him: "*Away with you Satan! For it is written, 'You shall worship the Lord your God, and Him only you shall serve'*" (*Mathew 4: 8-10*).

A king's laws are the embodiment and reflection of him. According to Jesus, *the ruler of this world is coming, and he has nothing in me, because Jesus never for a moment lived by Satan's law of good and evil.*

When Jesus acknowledged Satan as the ruler of this world he did so because Satan had a law in place, and as such he fulfilled a specific requirement of being a ruler. . . .

### **“INIQUITY WHICH DEVICES EVIL BY LAW”**

*“Shall the throne of iniquity, which devises evil by law, have fellowship with You? They gather together against the life of the righteous, and condemn innocent blood. But the Lord has been my defense, and my God the rock of my refuge. He has brought on them their own iniquity, and cut them off in their own wickedness; the Lord our God shall cut them off” (Psalm*

*94:20-23, emphasis added).*

“Shall the throne [kingly power with his laws] of iniquity, which devises evil by law [of “good and evil”] have fellowship with You [O God]? [Because the iniquity that has been devised is antithetical to your law of *agape* love]. [With Lucifer's law of “good and evil” represented by “the tree of the knowledge of good and evil.”] They [who believe and live by “good and evil”] gather together against the life of the righteous [who believe and live by *agape* love] and condemn innocent blood” (Psalm 94: 20, 21).

Iniquity was found in Lucifer because he devised his law of “good and evil” in opposition to God's law of *agape* love. The being with a genius mind who could come up with such a law, deserved to be exalted to the same position as God. Therefore self-exaltation became a part of his character and pride epitomized his being. Accordingly, he

is characterized as someone being full of himself. . . .

All who know and desire to live by the principle represented by “the tree of life” are “the life of the righteous.” Against these principle-based people *shall the throne of iniquity, which devises evil by [the] law of “good and evil”* be in opposition. Therefore they will *condemn innocent blood*. . . . This is when self-importance, self-exaltation became a part of Lucifer's character.

*“For you have said in your heart, [his mind]: I will ascend into heaven, I will exalt my throne [“the throne of iniquity, which devises evil by law”] above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; I will ascend above the heights of the clouds, I will be like the most High” (Isaiah 14:13, 14, emphasis added).*

How did Lucifer exalt his throne *above the stars of God*? By his own *throne of iniquity which devises evil by law*. What law did he devise from his *throne of iniquity*? No other law but his foundational iniquitous law represented by *the tree of the knowledge of good and evil*.

What caused him to exalt *his throne above the stars of God*? Not satisfied with such self-glorification, he even committed the ultimate blasphemy of self-magnification and arrogated to himself the very position of God: *I will be like the most High*.

From his perspective what did he conceive that he could ascribe to himself such unimaginable pride and arrogance, that he claimed for himself the very prerogative of God alone. The answer is very simple. He originated *the throne of iniquity which devises evil by law*. Therefore in his thinking he felt that he rightfully deserved exaltation.

Only the intellect of a genius could conceive and fathom such an absurd and misguided rule of law to replace God's rule of law of *agape* love. . . . [T]he entirety of humanity has accepted his [Satan's] rule of law instead of God's rule of law of *agape* love to keep law and order on planet earth. . . .

### **THE PROTOTYPICAL OF PRIDE ORIGINATED WITH LUCIFER**

Self-exaltation, envy, being a liar and murderer were the natural by-product when Lucifer devised his rule of law represented by *the tree of the knowledge of good and evil*.

There is no doubt whatsoever that Lucifer had reached the pinnacle of self-magnification and self-exaltation in his rebellion against God because it was based on this verse that was the

result of his law of "good and evil."  
*Shall [Lucifer's]... throne of iniquity, which devises evil by law, have fellowship with You [O God]. Behold the wicked [Lucifer] brings forth iniquity: Yes he conceives trouble and brings forth falsehood [by his law of "good and evil"]*. He made a pit and dug it out, and has fallen into the ditch which he made. His trouble shall return upon his own head, and his violent dealing shall come down on his own crown [his "throne of iniquity, which devises evil by law"] (*Psalm 7:14-16*).

**The result of his law of good and evil that created arrogance and self-importance in Lucifer is reflected in the verses below:**

*"For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the furthest sides of the*

*north; I will ascend above the heights of the clouds, I will be like the most high. You shall be brought down to Sheol, to the lowest depths of the Pit. Those who see you will gaze at you, and consider you, saying: 'Is this the man who made the earth tremble, who shook kingdoms, who has made the world as a wilderness and destroyed its cities, who did not open the house of his prisoners? All the kings of the nations, all of them, sleep in glory, everyone in his own house; but you are cast out of your grave like an abominable branch, like the garment of those who are slain, thrust through with a sword, who go down to the stones of the pit, like a corpse trod underfoot, you will not be joined with them in burial, because you have destroyed your land and slain your people. The brood of evil doers shall never be named. Prepare slaughter for his children because of the iniquity of their fathers lest they rise up and possess the land, and fill the face of the world with cities.* (*Isaiah 14:13-20*).

You can obtain *The Demonization of God Unmasked* from the Grants or from the Internet, <http://www.amazon.com/Demonization-Unmasked-Oswald-Daman-Grant/dp/B005JPPTLQ>

# The Africa Work

**Note:** Here are two letters that I am publishing more or less as-is because of the valuable information they contain.

Hi Marilyn,

Kevin just forwarded me your newsletter and I took a look at it. Looks like you will have your work cut out for you keeping that up. We tried a newsletter which we shared on the TFFG Idaho web site and sent out called *The Advancing Light* but it only went out one a quarter for a year and then died out. [This newsletter looks like it may become every two months instead of monthly.] In any case, I wish you every blessing with it.

As far as the Africa work section goes, I am very happy to see that you are setting up a section in the newsletter to help promote the work over there. . . . I have been in correspondence with people from Kenya, Tanzania, Zambia, and others since our trip to Africa in 2007 and have a good feeling for the cultures and people there. I have many contacts, there, and know about many who have had exposure to the CoG message and also many which have not. I have archived e-mails all the way back to 2007, too. . . I have been sending supplies, CDs and books over there and have lists of all the people who have requested books from TFFG. I've coordinated all the book requests that came through the web site and were sent out from Barbados, as well. . . .

I know of projects in need of support, too. For example, we raised funds to supply Nathan with a projector and gave him Power Point presentations to help him conduct studies. Currently, we want to raise money for another brother, James Ongiri, who needs a used computer to help

him with his teaching engagements. He came into the CoG message by receiving books by F. T. Wright back in 1989.

Another brother, Edward Katiba, was supported by providing him with a bicycle so he could travel and do studies. He is in Zambia. He



is now raising money for a photocopier, which he can buy cheaply from a German missionary for only \$250. As another project, I have sent Nathan and James Doc's [Doctor Douglin's] CoG book, already translated into Swahili, via electronic file and also a hard copy manuscript that has been proof read and edited twice and is ready for publishing. Now, we just need funds for printing it. So, this is just an example of some of the things I am currently "coordinating".



## *The Africa Work (Continued)*

I have an "Africa fund" that I use for sending materials and for helping people in need from time to time, too. I have one person who donates to it periodically and we also put some of our own money into it, for sending

books. I'd be very enthusiastic to receive more support from other interested parties, too, so we can continue supporting the brethren there with materials

Warmest Regards, Nicola  
[nicola.straub@yahoo.com](mailto:nicola.straub@yahoo.com)



My dear friends,

Thanks a lot for the three attachments I got from you Marilyn this morning. It has been very encouraging to go through your newsletter. How good our God is! I am so glad that I have like-minded brethren. Onward Christian soldiers... Regarding the DVDs you have spoken of, how can we get them over here? Are they downloadable from the website? I will Love to watch them. I wish you a nice happy camping at Idaho and may God's showers of blessing empower His church as it goes on to conquer.

We arrived yesterday evening from a beautiful meeting of almost 2 days where my heart is uplifted by the receptivity of the message on God's infinite Character of Love. The audience was quietly following on and eagerly sitting as the Presentations progressed. We travelled two of us, James and me. Our host eagerly waiting to receive us, although worried of whether we were bringing in "new bad soup"

On Friday evening, during the Sabbath-opening service, I briefly led the few on a study based upon Mark 4: 26-29. On Sabbath, they handed all the day's program to us with their

supplementation here and there. The morning devotion was carried out by James, laying a very beautiful foundation on the message we were entering into. After the devotion, the church was divided into two classes, the children's class led by a local teacher and the adult class led by James. After the classes, we all assembled together for the sermon. I started my presentations on "**God's dealing with sin~ the knowledge of God in Christ.**" Which we continued with after Lunch break. It was interesting to see especially elderly people following on for a long time. {Due to translations, it takes much more time than when presenting to the "elite" [meaning those who can read and "understand" English].

In the evening after Sabbath, we continued to look into the previous night's study and its application to the setting up of the "Image to the Beast". I chose this study because there was word going round that the Catholic Church had taken the general Conference of the SDA church in a World Court over the worldwide circulation of the book *Great Controversy* [how is it btw?]. So believers were being asked to pray for this and that 6 out of the 9 judges handling this case are catholic. We saw that once the grain is ready for the hot summer sun, it will come for how will the sickle be put beforehand? And hence our primary concern is not the news" (though they are important in telling us that God's church who determines these events, are being readied) but the preparation.

On Sunday morning, the believers came and we had one study from around 10 am for about two hours. It was on the "**Principles of Biblical interpretation & correctly understanding the language of the Bible**". This was leaving mouths open and gladly open with the Ooh. We left them some copies of the book and video presentations by Elder D. Leach on the CoG series in California in 2008.

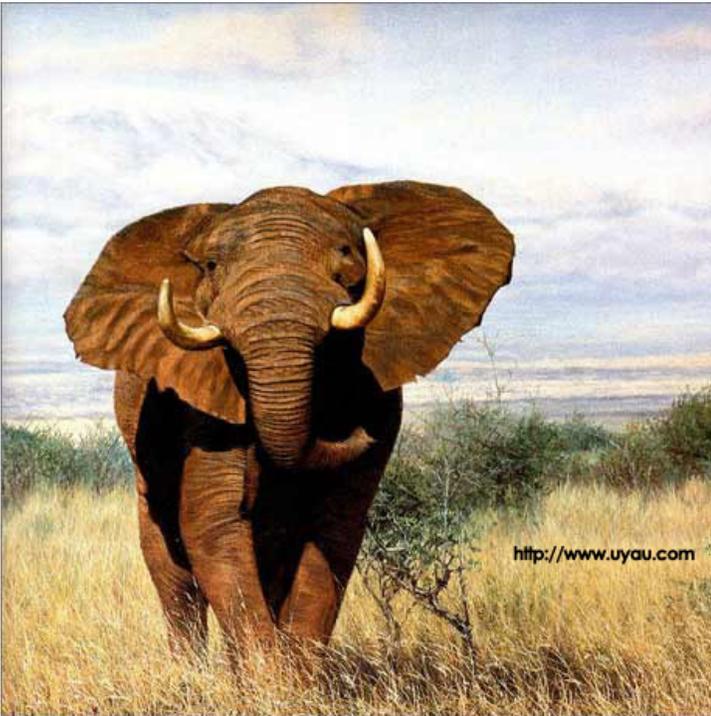
The "bye" session was extending as each member wanted and did present his/her own appreciation of the message and the

## The Africa Work (Continued)

visitors who came. They especially welcomed our returning to go on. Some were very happy to see the presentations projected to the wall for the very first time. That's how our trip was . . . .

Brother James whom I have copied this email has sent his greetings alongside this message.

Blessings and Love, Nathan.



## Prophecy

Have you accessed [www.AdventistApocalypse.com](http://www.AdventistApocalypse.com), clicked on "Video" and watched the videos yet? If you have watched all six videos, I invite you to discuss your reaction with my readers Let's talk about it.

To date, I have received no complaint

on the content of these videos. Am I to understand that you all approve?

If you find them not in harmony with sound Biblical rules of exegesis or *anything* I challenge you to write me and tell me your objections

These self-authenticating videos are pristine, virtually un-commented on by the body of Christ. It reminds me of Dr. Paul William Roberts, author-historian, commenting on the controversy over the age of the Sphinx, who said,

"West is really an academic's worst nightmare, because here comes somebody from way out of left field with a well-thought-out, well-presented, coherently described, beautifully written, full of data you can't refute and it pulls the rug from beneath their feet. So how do they deal with it? They ignore it. They hope it will go away. And it won't go away."

Neither will these prophecy videos go away, until they are commented on and refuted on a reasonable basis by the body of believers. No comment is interpreted as approval. The Seals, Angels, Trumpets, and Plagues of Revelation have meaning for us at the end of time, and we are expected to understand them.



*Reminder!*

Have you yet contacted your local Adventist Book Center and requested (and picked up and paid for) your copy of *As He Is*?

Words cannot adequately describe how important this is to the "character of God" community. Lethargy and inaction will give what it have always given: Nothing. For the first time ever we

have an opportunity to get a work before the eyes of Adventists in a beautiful way. If you need to pick up cans and sell them, if you need to sell your blood plasma, whatever it takes, I encourage you to make this a priority.

I wouldn't ask you to do something I wouldn't do. I called and ordered. I should soon have it in hand. You may order the book in paperback or hard cover.

## The Project

I intended to inform you with this issue of the newsletter that the story, *The Everlasting Gospel*, was now downloadable on the Internet with instructions telling you how to obtain your copy in any language.

But I am having some problems with getting it done at my webmaster's. They don't seem to understand what I want and have put it on the back burner,

so it is now time to make like a "squeaky wheel" and, in a nice way, keep agitating.

We are just gearing up to take it to one-hundred homes here in Boise for starters. No need to speak to people about it; prayer and the Holy Spirit will do the "hard work."

We have learned that the simplest way to make this pamphlet is to print out the camera-ready copy from the download. Take it to a UPS copy center

and purchase enough payment cards to make each page four cents. Total cost per unit? \$.32. Total cost per one hundred? \$32. Obtain a long stapler, and staple and fold the pamphlet yourself.

We will keep track of where we have taken these pamphlets with a form, which we will introduce next time.