

Some Still Protest  
Clairemont SDA Church  
Sermon by: Pastor John Anderson  
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[Pope Francis message of unity by Bishop Tony Palmer](#) - watch now

The title that is splashed across the top of the website "Catholic Online" reads: "Pope Francis extends a hand of love across the Tiber to Pentecostal and Evangelical Protestants." This title refers to a Conference held in Texas just a few days ago, January 21, 2014, called by Kenneth Copeland, well known charismatic Pentecostal preacher. At the Conference were hundreds of charismatic pastors and leaders, representing literally thousands of parishioners. At that Conference, a special appeal toward unity was given by an Anglican Bishop and by Pope Francis. Because of the relevance of what was presented, we're going to show some of the video from that Conference and comment on the remarks that were made in it. We believe that the title on the Catholic website, reporting on the meeting that took place, expresses the fulfillment of Bible prophecy.

Here's the background of the Conference. Copeland had invited Anthony ("Tony") Palmer, who shares the same ecumenical vision as he does, to come to the Conference. Palmer is a bishop within the CEEC, the Communion of Evangelical Episcopal Churches (Celtic Anglican Tradition). He is the Communion's International Ecumenical Officer. He is also an official member of the Roman Catholic Ecumenical Delegation for Christian Unity and Reconciliation. He has a passion for the unity of the entire Christian body, Catholics and Protestants.

For a long time Copeland, has embraced the concept that there should be no barriers between Protestants and Catholics; that we are all brothers and sisters in Christ. It happens that for years Bishop Tony Palmer has been a personal friend of Jorge Mario Bergoglio, now known as Pope Francis. He became acquainted with him while Bergoglio was archbishop of Buenos Aires, Argentina. In fact, Bergoglio was Palmer's mentor in ministry about 10 years ago.

A video of Bishop Palmer's presentation has "gone viral," and no doubt many of you have seen it. Prior to the Conference, Palmer went to the Vatican and visited with the pope on January 14, telling him of the invitation given him by Copeland. While there, Tony video'd a

personal appeal made by Pope Francis, addressing the attendees of that very Conference in Texas, inviting them to lay aside their differences and share the love of Christian brotherhood with Catholics.

We're going to show the video, but before we start it, allow me to give an introduction as to why this is of historic importance. We need to see the issues in context. A rebellion began in heaven, when a top-ranked angel named Lucifer began to undermine the government of God. After his eviction, along with those angels who sided with him, the site of the rebellion was transferred to this earth and he was successful in getting Adam and Eve to disregard God's Word; to believe that what God said didn't matter, which led to breaking His holy law and sin against Him.

Note that in his mission, Lucifer, also known as Satan, did not tempt Adam directly; he didn't have to. He used Eve, the woman, to do his work for him. This is crucial to see! His strategy is unmasked! The woman became the agent of Satan. She was still loved by God, but if you read Genesis 2 and 3 it is crystal clear that God gave a commandment; that Satan through deception induced Eve to disobey God's Word; that she then became his agent in obtaining Adam's fall and sin befell the human race. Those steps--those components have been oft-repeated in the story of humanity's experience on this earth. You have to see these facts in bold type in order to see the significance of what we are going to view today.

Of particular note, we see twice more how this strategy, using the "church" to do his work, was employed. Satan was successful 3,500 years ago by using Balaam, one who had been a prophet of God, to induce Israel into sin on the very borders of Canaan. Then 2,000 years ago he was victorious in getting the Jews, the nation called into existence to herald God's truth and the news of the coming Messiah, to reject Jesus and crucify Him. Like the story began, Satan used "the woman," that is, the "church," to do his work for him. The Church of Jesus' day rejected the Word of God, represented both by the Sacred Scriptures and the living Christ, and turned their backs on God. It is significant that in their day, Church Tradition trumped the Bible.

God raised up another entity, the Christian Church, in order to carry out the Gospel commission. That's what the book of Acts tells us. But, as predicted by the Apostle Paul, there would be a great "falling away," and history records how in the Middle Ages the Church, the "woman" in Bible symbolism, again like ancient Israel, apostatized and

became the tool of the devil to accomplish his objectives. The Word of God was set aside and Tradition elevated. The teachings of Scripture were subverted, removed or replaced. In particular, the Ten Commandments, inscribed by God's own hand, were modified. The command to refrain from image worship was eliminated. The commandment identifying the seventh day as God's sacred memorial of Creation was changed, making the first day of the week, a day dedicated to the pagan worship of the sun, a common working day according to Scripture, was raised to the place of prominence and honor. Those who dissented to these changes paid a heavy price.

We emphasize that God loves all Catholics; He loves people everywhere. But we must also recognize that the teachings of Catholicism do not faithfully reflect the doctrines of Scripture. As a matter of fact, Catholic theology explicitly confesses that her traditions are above the Bible, and that she has authority to modify or remove the tenets of Scripture and replace them with her traditions.

Throughout her reign during the Middle Ages, countless teachings of the Bible were contorted or destroyed, being replaced by the inventions of man, inspired by the devil. After about 1,000 years, godly men arose, fired by the power of the Holy Spirit, to protest the abuses and evils of the Church, and to bring people back to the Bible and follow its way of salvation. The word "protest" originally did not mean "to speak against." It comes from *pro* which means "forth" or "publicly," and *testari*, which means to "assert" or "witness." To "protest" meant "to make a solemn declaration" or "give a witness." A "protest" was a "speaking for" the truth.

Luther, Calvin, Zwingli and many others rose to the challenge, at the risk of their lives, in order to proclaim boldly God's truth. The term "protest," became the core of the name "Protestant," that is, one who protests primarily for the truth of God, but also against the theology and practices of Catholicism. Martin Luther and his co-laborers felt that the endeavor to bring people back to the Bible was so important that it was worth giving their lives to this cause.

Now we fast-forward 500 years to the present time. In 2017 it will be the 500<sup>th</sup> year anniversary of Luther nailing his famous 95 theses to the door of the Wittenberg Church. What has happened in the intervening 5 centuries? Has Rome changed? Not essentially; only in its perceived appearance. She now wears the garb of congeniality and courtesy. The present pope, as we shall see in the video, seems to be a humble Christian man. We neither judge nor condemn him, Tony

Palmer nor Kenneth Copeland. It is for God to judge the heart. But at the same time we are called by Scripture to judge what is truth and what is not. To this task the Apostles gave themselves tirelessly, both by the pen and the voice. They earnestly contended for the faith once delivered to the saints. They shed their blood for what they believed.

Though Rome presents itself in the garments of kindness and love, her theology and her agenda have never wavered. If given the opportunity, she would (and will) again raise the whip of coercion in order to compel the conscience. This is not private opinion; it is the sure Word of prophecy revealed in Scripture, found in Revelation 13.

Rome has not changed. Has the Protestant movement changed? Oh, yes. They began with the trumpet call "Sola Scriptura," that is, truth is to be mined from the field of Scripture and not tradition. They also had a clear understanding of the prophetic symbols given in the Bible, and with a unanimous voice identified the papacy as being the subject of the prophetic tokens such as the anti-Christ of I John 2 and 4, the man of sin, discussed by Paul in II Thessalonians 2, the beast from the sea mentioned by John in Revelation 13, the harlot of Revelation 17, and the horn power of Daniel 7 and 8.

The Protestant movement was fueled by the conviction that the church, the papacy, was the subject of these prophetic symbols. Has the understanding of prophecy changed in the Protestant world? Absolutely! Very few today retain and proclaim the views of their pioneers. For the most part the interpretations of Protestants follow the "futurism" model, which takes the spotlight away from the papal seat as being the anti-Christ and places it on a future rebel. If Luther and his colleagues were to be raised from the dead and observe what is being taught in the Christian world, they would be shocked. "What happened?" they would ask. However, *some still protest.*

In a minute or two when we start the video, you're going to hear Bishop Tony Palmer declare that he has come with an "Elijah message." It is indeed sad that the irony of this statement is so thick. Palmer uses that term to describe what he feels his mission is, a message of reconciliation to "bring the hearts of the fathers to their children (Palmer says "sons"), and the hearts of the children to their fathers, before the coming of the great and dreadful day of the LORD." Malachi 4:6, 5. There is no doubt as to whom he is referring when he speaks of the "fathers," and to whom he is referring when he speaks of the "sons." The "fathers" represent papal church, while the "children" or "sons" represent the estranged offspring of Protestantism.

What is the "Elijah Message"? Think about the irony of this! Elijah, according to Scripture, was a prophet sent by God to bring Israel back from the worship of paganism and its veneration of Baal, to the worship of Jehovah, the Creator God. The Elijah message today, the true Elijah message, is basically the same, calling all of "God's people" to lay aside the rituals of paganism and modern Baal worship and return to the worship of the Creator God. The three angels' messages of Revelation 14 are another way of describing this mission. What was ancient Baal worship? It was the worship of the sun god. Today's counterpart for yesterday's Baal worship is giving honor to the sun by worshiping on the "day of the sun," Sunday, which has replaced, by Catholic edict, the sacred Sabbath, the seventh day honoring the Creator God.

The system of the papacy takes full credit for this change, trampling on Scripture and defacing the Decalogue in order to elevate their substitute day of worship for His Sabbath. Think about this! To say that one has an "Elijah message," the purpose of which is to bring Protestant Christianity within the fold of papal tradition, is to turn the original story of Elijah on its head. It is absolutely upside down! Elijah's mission was to turn the hearts of the people away from tradition and pagan worship back, away from the veneration of the sun, to the worship of the Creator God!

Bishop Palmer's usage of the symbolism of Elijah is misplaced and reversed. If Elijah were on earth today, he would not be appealing for people to follow the traditions of Catholicism which lead away from obedience to the Creator God; he most certainly would be calling God's people, indeed all the world, to the worship of the Creator God, which obviously involves the keeping of God's memorial of the Sabbath, the seventh day, a day for which Catholicism has no regard. And it should be no surprise that she disdains it, inasmuch as she now claims that there is no conflict between Genesis 1's story of creation and Darwinian evolution.

Bishop Tony downplays the place of doctrine. He says, "If you recognize God's love in me, and I recognize God's love in you, that's all that matters. God will sort out the doctrines up there." Not true! Here are just a few Scriptural references that tell us clearly that what you believe matters. These are from the pen of Paul sent to his ministerial protégé Timothy. "Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own

conscience seared with a hot iron." I Timothy 4:1, 2. Does it matter what you believe? Is doctrine important? Yes, according to Scripture.

Paul continues. "If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. Till I come, give attention to reading, to exhortation, to doctrine. Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you." I Timothy 4:6, 13, 16.

In his second letter to Timothy he writes, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. I charge you therefore before God and the Lord Jesus Christ, who will judge the living and dead at His appearing and His kingdom: preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will burn their ears away from the truth and be turned aside to fables." II Timothy 3:16, 17; 4:1-4. My friends, this Scripture is fulfilled in your ears today.

Bishop Tony presents the wording of the pledge that many have signed, signifying their unity with the papacy. The words sound good. The formula to which they have agreed looks genuine. It says we are "saved by grace through faith to or toward good works." The Bible formula is "We are saved by grace through which works by love." Ephesians 2:8; Galatians 5:6, KJV. So what's wrong with their statement of faith? Why would we not reach for a pen to sign on also? Just this: we can say with certainty that those words mean different things to those who signed the agreement than they do to us. All one has to do is ask the question, Does your faith result in the fruitage of obedience to all of God's Commandments? The answer is obvious.

Unity is wonderful. It was the goal of Christ's prayer. But unity at the cost of compromise is too expensive. Bishop Tony says that "diversity is divine but division is diabolical." There's some truth in that; but take a closer look, in the context of the battle of truth against error. Did not Jesus say, "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother,

and a daughter-in-law against her mother-in-law.' And 'a man's foes will be those of his own household.'" Matthew 10:34-36.

On what basis would this separation take place? What is the "sword" that causes division? It is the mighty Word of God, the "sword of the Spirit" that separates those who choose to be loyal to the Creator God and those who sacrifice truth on the altar of compromise for the sake of unity. Let truth triumph over a "unity" that rests on the foundation of compromise. Did Jesus not say that we must worship in "spirit" and in "truth"? John 4:24. Bishop Tony says that all we need is the "glory," the "love." He says, "The glory is the glue that holds us together." But Jesus said that in order for our worship to be acceptable we need to worship in "spirit *and* in truth." The word "and" is very important in that verse. It is the teachings of Scripture that bind the church together, along with the love of Christ, the "glory."

The priestly prayer of Jesus is quoted as support for the objective of unity. It's true that He said, "That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us." John 17:21. But notice that the "unity" to which we are called is of the same quality as Jesus has with His Father. It *was* a unity *in spirit and in truth*. And just before this, did He not say, "Sanctify them by Your truth; Your Word is truth"? John 17:17. A very high premium is placed on "truth," as revealed by the Scriptures. Understanding and accepting Bible truth is part of our sanctification.

How important is knowing and following Bible truth? We're told that "the truth shall make you free." John 8:32. Genuine love "rejoices in the truth." I Corinthians 13:6. We are called to "obey the truth." Galatians 3:1 "Truth" is part of the whole armor of God. Ephesians 6:14. We will be lost if don't "receive the love of the truth." II Thessalonians 2:10 We are "chosen for salvation through sanctification of the Spirit and belief in the truth." II Thessalonians 2:13. God wants all to "come to a knowledge of the truth." I Timothy 2:4. The church is the "pillar and ground of the truth." I Timothy 3:15. Straying from the truth leads to destruction. II Timothy 2:18.

With that in mind, is it really safe to say, "It doesn't matter what you believe; God will take care of all that later." Is it a good idea to say, Let's lay aside our differences and become "one"? No, it isn't. Sacrifice unity if it means disregarding one precept of Scripture. Were not the three Hebrews of the fiery furnace fame willing to "stand out" and be different? They were not willing to go along with the "crowd" and participate in a unity that required disobedience to God. It may

not be many; it may be a very small minority who will stand for truth in the last days, but there will be some. *Some still protest.*

As we close this part of our study, let me say that we're not reviewing this video today to raise a false fervor; a contrived spirit of excitement. That has happened far too often. We pray that the result of having done this will be that we recognize that Jesus is coming soon. This is a sign that leads us to believe that our salvation is nearer than when we first believed. With that in mind, we pray that each of us will seriously give thought and prayer to our own salvation. Is my character a reflection of Christ? Has His Spirit changed my thoughts? Am I allowing Him to write the principles of His law on my heart? Am I looking for the coming of Jesus and is His plan for this planet the focus of my life?

(Afternoon Discussion)

Bishop Palmer reports that a formula for salvation has been drafted with which Catholics, Lutherans, Methodists and now Evangelicals can agree. And to look at the words by themselves, you might ask, What's wrong with it? It says that we are "saved by grace through faith to good works." Isn't that basically what the Bible teaches?

The words of the formula sound enchanting and inviting, but beware: words can be deceptive. The words of the serpent in the Garden of Eden were also enchanting, but they paved the road to destruction. Of whom was this written? "For it was not an enemy who reproaches me; then I could bear it. Nor is it one who hates me, who has magnified himself against me; then I could hide from him. But it was you, a man my equal, my companion and my acquaintance. We took sweet counsel together, and walked to the house of God in the throne. He has put forth his hands against those who were at peace with him; he has broken his covenant. The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet they were drawn swords." Psalm 55:12-14; 20, 21.

To whom do those words apply? They can apply to a number of individuals. They apply first to Lucifer, who was the "covering cherub" next to God's throne. They also depict the treacherous activity of Ahithophel, King David's right-hand man. They describe the disloyal conduct of Judas, who was numbered with the 12. All of these three had at one time pledged allegiance to God, yet turned their back on



Him and worked against Him. Even though their words were "smooth" and "soft," they covered the conspiracy of sedition in their hearts.

The Bible is clear that genuine saving faith always bears the fruit of obedience. It's always been that way. Read the story of Cain and Abel in Genesis 4 and you'll see that. Read the great 11<sup>th</sup> chapter of Hebrews and that will be obvious. "By faith he obeyed" could be the opening words of each story related therein.

Read what John, the Apostle of love, said. "Now by this we know that we know Him, if we keep His commandments. He who said, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him." I John 2:3, 4. Read what James says. "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all. For He who said, 'Do not commit adultery,' also said, 'Do not murder.' Now if you do not commit adultery, but you do murder, you have become a transgressor of the law. So speak and so do as those who will be judged by the law of liberty." James 2:10-12.

What did our Lord say? "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven." Matthew 7:21. For what group is Jesus looking when He comes in the clouds? "Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus." Revelation 14:12.

Having had Lutherans, Methodists and Episcopalians sign on to the compact, Palmer appeals to the Evangelicals, "Brothers and Sisters, Luther's protest is over! Is yours?" It may be that the wind has been taken from the sails of the Protestant Reformation as a whole. It may be that there's very little over which to disagree between most Protestants and Catholics in their theology today. What's to hold back the reconciliation? It may be that many have capitulated to Rome in their beliefs, but *some still protest*.

No doubt we could easily compile a list of 95 items, as did Luther years ago. But here are a few. *We protest*: the placement of Church tradition over Scripture. "The grass withers, the flower fades, but the Word of our God stands forever." Isaiah 40:8. *We protest* the blasphemous tampering of God's holy law, written in stone by God's own finger. "Till heaven and earth pass away," said Christ, "one jot or one tittle will by no means pass from the law till all is fulfilled." Matthew 5:18.

*We protest* the teaching that the dead go to their reward upon their death, whether that is heaven, hell or purgatory. "The living know that they shall die, but the dead know not anything." Ecclesiastes 9:5. *We protest* the teaching that elevates the role of Mary to that of Co-Redemptress. Mary is dead, and "there is no work or device or knowledge or wisdom in the grave" where she has gone. Ecclesiastes 9:10.

*We protest* the human priesthood and the claimed ability of man to forgive sin. "There is One God and one Mediator between God and men, the Man Christ Jesus." I Timothy 2:5. *We protest* the blasphemous usage of papal leaders giving to themselves titles, powers and prerogatives belonging to God alone. *We protest* the message of the sacrament, in which a human being, a creature purports to be able to create the Creator. *We protest* the teaching of a never-ending hell fire that is contrary to Scripture. The wicked will be consumed, devoured and burned up, and never be anymore. *We protest* the murder of millions, judged heretics by the Church, whose only crime was that they wished to follow the Scriptures and their conscience. "In her was found the blood of prophets and saints." Revelation 18:24. Yes, *some still protest!*

What is the significance of this video? One news reporter said, "We are galloping toward a one-world melding of religions, and the ramifications are staggering." With that we couldn't agree more, though we don't share the same enthusiasm as Palmer and Copeland. This movement toward a one-world religion is precisely what Revelation 13 predicts. It says, "All the world wondered after the beast," a symbol we, along with the reformers, recognize as depicting the historical papacy. Revelation 13 reveals the identity of the "beast from the sea" in the first 10 verses as being the hierarchy of the Roman Catholic Church. She fits all the prophetic criteria.

But there's a second beast that comes up from the earth, presented in verse 11. That beast represents Protestant America, founded on the twin teachings of civil and religious liberty. At first this second beast gives the appearance of a lamb, representing the "Christian" demeanor (generally speaking) of our nation in its inception. But then it changes dramatically and in the space of one verse joins forces with the first beast, the beast from the sea. Thus prophecy predicts the joining of hands of Catholicism and Protestantism. This Conference acts out the language of Revelation 13 in unmistakable accuracy.

Along with that, consider this thought concerning one of the descriptions of the beast from the sea in the earlier part of Revelation 13. It describes this beast as receiving a "deadly wound," but that she would recover from the wound. We're accustomed to interpreting the prophecy of Revelation's deadly wound that was healed as speaking about the papacy suffering a mortal setback in 1798 when Pope Pius VI was captured by Bertier and died in exile. The "wound" was healed when the Italian government granted back to the church, through the Concordat of 1929, the 108 acres known as the Vatican and the Church regained its full legal stature once more. That's all true.

But there's another way to look at the "wound" that was "healed." It can also represent the cutting away, excision of the Christian church at the time of the Reformation. That also was a "wound." That "wound" caused a mortal setback in that much of the Christian world separated and departed from the Church. That was a "wound" which can be "healed" through the reconciliation brought by efforts of Bishop Palmer and pastors like Kenneth Copeland.

In three years, should the Lord tarry, we will come to the 500<sup>th</sup> year anniversary of Luther's proclamation of the 95 theses. Given the atmosphere of ecumenical exuberance, could it be that the anniversary of Luther's protest will be marked not by a resurgence of the protest, but a celebration of its being over, in the spirit Bishop Tony, Pope Francis, Kenneth Copeland and a host of others? Bishop Palmer shouts, "The protest is over." No, it is not. *Some still protest.*

The figure of the Church as "Joseph" was not invented by Pope Francis. On June 29, 2009, Pope Benedict in his encyclical letter *Caritas in Veritate* ("Charity in Truth) used the imagery of Joseph (representing the Church, of course) "feeding the world" as described in Genesis 42. But note how Pope Francis builds on that theme. Notice that Joseph in the story of Genesis (as representing the Catholic Church) was betrayed *by his brothers*; he was sold by his brothers. He was persecuted by his brothers. Using the figure this way, with the Catholic Church as the "victim Joseph," puts the Protestant movement in the place of the betraying brothers, the ones who did wrong and need the forgiveness of Joseph for their betrayal.

In other words, Protestantism is at fault for betraying the Church and separating. Protestantism needs to repent of the wrongdoing against its "brother" Joseph. Really? The blood of some 50 million martyrs tells a different story. The confiscation of property by the Church, the tortures of the rack, the stock, the scaffold and the flame

give a different testimony. Nevertheless, Joseph, the Church, is gracious to forgive and accept the repentance of the betrayal of Protestantism, and welcome the brothers back into the fold. That's why Pope Francis is saying, drawing from the story in Genesis 45, "Let's embrace. Let's come together."

Notice also who did the "moving" in the story of Joseph. It was the brothers coming to where Joseph was in Egypt, not the other way around. And in this "reconciliation," be assured that Rome will prove immovable, and Protestantism will be the one "moving" or molding its beliefs to conform to Catholicism.

Not that it's a requirement that Protestantism agrees and adheres to every single tenet of Catholic theology. Bishop Tony already laid the foundation that that is not a necessity. "God will sort out all the doctrines up there." Be reminded that in Jesus' day there were various groups which held to a variety of doctrines. There were Pharisees, Sadducees, Essenes, Zeolites and Herodians, each with its distinctive focus. But they set aside these differences when it came to working on the common objective of putting Jesus on the cross. Thus it will be today.

Pope Francis says, "Let's recognize our brotherhood in Christ." Can we accept someone who knowingly and obstinately refuses to uphold the holy law of God as our "brother in the faith"? Is there any Word from the Lord to guide us on this? What did our Lord say regarding this? While He was busy ministering one day someone told Him that His mother and His brothers wished to speak with Him. How did Jesus answer the man? He asked, "'Who is My mother and who are My brothers? And He stretched out His hand toward His disciples and said, 'Here are My mother and My brothers! For whoever *does the will of My Father* in heaven is My brother and sister and mother.'" Matthew 12:47-50.

Do we have the authority to use apply the term "brother" toward one who has chosen to desecrate God's holy law? Not according to Scripture. God places a very high value upon loyalty, allegiance and obedience. We dare not violate the purity of the term "brother" or "sister" and carelessly extend it to those who trample upon God's law.

Pastor Dan Jarrard served as a Pentecostal minister for some 18 years. He is now a Seventh-day Adventist pastor and has shared this reaction to watching the video. I asked, and he gave me permission to quote from his written response.

“In addressing Pentecostal and Charismatic leaders at the conference being hosted by Kenneth Copeland, Tony Palmer (before showing the video invitation from Pope Francis) made the following statement: ‘It is the glory that glues us together, and not the doctrine...The glory is all we need because God will sort out all our doctrines when we get upstairs (referring to Heaven.). My dear friends, this is totally against what I was taught growing up in the Pentecostal Movement and at a Pentecostal college and seminary. But even more importantly, it is totally against what the Bible still teaches: ‘All Scripture is given by inspiration of God, and is profitable for **doctrine**...That the man of God may be perfect, thoroughly furnished unto all good works.’ II Timothy 3:16, 17.

“Oh how well I remember the weeping of the elderly president of the Pentecostal seminary where I studied, as he pleaded with us young Pentecostal Christians as did Paul with his son-in-the-faith: Timothy, ‘Give attendance to reading to exhortation, to doctrine...Take head unto thyself, and unto the **doctrine**; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” I Timothy 4:13-16.”

In a second video, Bishop Palmer re-emphasizes what he said. He states, “The Cross unites. But ‘spiritual racism’ divides. It aims to divide that which Christ in His own torn body united. If we elevate anything; if we allow anything to cause division among the body, or to stop us from having unity as a body; whatever that ‘thing’ is, whether it is a doctrine or an expression or some form of service, then we elevate that ‘thing’ that causes us to be divided, higher than the cross of Calvary. There is nothing higher than the torn body of Christ on the cross, and that’s what makes us ‘one.’ Not our doctrine, not our tradition, the body of Christ, torn, separated that we may be one. When we prohibit the unity of Christians, we are rejecting the work of the cross. Ephesians tells us that Christ died to create one ‘new man.’

(Speaking of the video appeal by Pope Francis, Tony said,) “No one is ‘coming home.’ We are journeying, we are pilgrimaging towards each other, and we will meet in the middle. He was adamant, he was clear to me that no one is ‘coming home.’ We are meeting in the middle; we are journeying towards each other. In his video, Pope Francis tells us that the miracle of unity has begun. What is striking is that he awakens us to the fact that the real communion is not the ‘bread,’ but the ‘brotherhood.’...The first step in dealing with spiritual racism is to abolish the law which empowers it.

“We need not to continue in the sins of our fathers, if we want; we can stop anytime we want. And I’m asking; I’m challenging by the Spirit of God, that we as non- Roman Catholics, we stop continuing in the sin of separation that has been perpetuated through the history of the Church. We are a new generation. Let’s take a new stand. I challenge all church leaders to join the Lutheran world-wide federation and the Methodist world-wide church in agreeing with and accepting that the ‘protest’ is over. Are you willing to agree that mankind is saved by grace through faith alone to good works; not by good works. This was the joint declaration that was signed back in 1999. It’s a new day for Christianity. How can we continue to live as Protestants in a post-Protestant era? We are ‘out of synch’ with reality.

Allow me to close with this quotation from the book Great Controversy. More than a century ago, Sister White wrote these words. “Romanism is now regarded by Protestants with far great favor than in former years. In those countries where Catholicism is not in the ascendance, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy. The opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which had been so dearly purchased. They taught their children to abhor popery and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!

“The defenders of the papacy declare that the church has been maligned, and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times and plead that the influence of modern civilization has changed her sentiments.

“Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim was affirmed in the nine-tenth century with greater positiveness than ever before. As Rome asserts that the ‘church never erred; nor will it, according to the Scriptures ever err’

(John L. von Mosheim, Institutes of Ecclesiastical history, book 3, century 22, part 2, chapter 2, section 9, note 17), how can she renounce the principles which governed her course in past ages?" Great Controversy, pages 563, 564.

Truly we are seeing prophecy fulfilled before our very eyes. May God lead us into a closer walk with Him, a walk of faith and truth that will bring honor to Him and vindicate His precious name.