

The John Osborne Sabbath Meetings —

Reply to Willard Santee

PART ONE OF THREE

This is a companion tract study to *Prophecy Countdown: November 1996 Update - Crisis at Prophecy Countdown [WM-733-735]*. That study will provide you with a wealth of background information on what is discussed here.

Willard Santee was, by his own statement, appointed by church leaders to be a “minister of reconciliation,” to bring separated Advent believers back into the church. John Osborne has been engaged in secret conversations with church leaders for several months, in order to find a way for him to be accepted back into the Seventh-day Adventist ministry and his Countdown Ministry to receive approval as a church-sponsored ministry.

At any rate, negotiations had proceeded to a point where he invited Willard Santee, pastor of the Dalles, Oregon, Church, to present several weekend meetings, to be broadcast as widely as possible over Prophecy Countdown facilities, in order to bring separated historic Adventists back into church membership. This was to be done on top Adventist viewing and listening time, on Friday night, Sabbath morning, and Sabbath afternoon, November 15 and 16.

This particular requirement, for acceptance back into the church, has now been completed. How many others must still be met, before John can become a full-fledged credentialed minister again, we do not know. He probably does not know either.

Church leaders will be able to consider this a major triumph. Cards were mailed to many pastors and church officers, to be sure and tune in to these Sabbath messages. The mailing list had to be one owned by the General Conference.

Because serious errors were presented in this series of messages which Willard Santee presented, this tract set has been prepared to reply to these errors. Unless otherwise stated, the following exact (or approximate, to save space) quotations, which are placed in quote marks, are Santee's. We do not have the Friday evening sermon tape at this time. It was broadcast at an irregular time and many do not have it. The following is our reply to the Sabbath morning and afternoon presentations by Willard Santee. (We have been told that the Friday evening

message was introductory and not as significant.)

FIRST SABBATH SERMON 10:30 A.M. - Sabbath, November 16, 1996

“You're listening today, because God wants you to hear these messages . . . I want to tell you my experience . . . I was kneeling in prayer to get peace and could not get it . . . I tried everything and could not get peace with God.”

Prayer, Willard explains, was no longer of any use to him. He had done something grievously wrong, and could not, in his present state, find forgiveness.

“I tried kneeling in prayer, but kneeling does not give us merit with God . . . God wanted me to have balance in my life.”

Throughout these messages, Willard tends to downgrade, or poke fun, at prayer, prayer groups, and those whose first concern is prayer.

Yet prayer groups are not a funny “holy huddle,” and kneeling in prayer is the means, God's Word instructs us, by which we are to come into His presence. It is not a “works” or a “merit”; it is a matter of sincerity and obedience! A person is not “unbalanced” when he pleads with God in prayer. Reject preachers who joke or poke fun at sacred things.

“Ellen White speaks about those who have lost love, joy, and peace in *Early Writings*, page 56. Satan wants to control people who do not have love, joy, and peace.”

Then Willard explains about an incident in his life which caused him to be cast out of the Adventist ministry and to be so distraught.

“I was doing battle with those who didn't see it my way . . . One day I preached against adultery. They [the conference leaders] had put it under the rug. That was my first experience with ‘the brethren.’ They weren't part of my ‘holy huddle.’ But I felt the adultery by another minister was a sin and should be dealt with. I had stood against an act of immorality I didn't think was right. I was told to be quiet, but I didn't . . .

“I was asked to leave. I was out, and I no longer had the love, the joy, the peace.”

Reproving sin has caused many pastors to be discharged. It has caused members to be disfellowshipped. It is unfortunate that, in this world, these things happen. But reproving a minister's adultery, when church leaders do nothing about the matter, reflects on those leaders. They feel the rebuke keenly

and oppose the one who dared to speak up.

"I was wounded, and deeply hurt . . . The enemy is you and me . . . The spirit in which I stand is more important than the issue."

As we will learn later, in his experience Willard eventually decided his mistake had been in openly reproving sin in a fellow minister and in church leaders. In the above sentence, Santee is beginning to excuse his later changed position. Whether or not his "spirit" was right at the time, the adultery still should have been reproved.

Willard next leads us through a pity party.

"It's hard out there when you've been let go, you've been in the ministry and now you're walking the streets. Here was I, a Seventh-day Adventist minister, walking the streets, with credentials in my pocket [he says they had not been taken], and I was applying for welfare . . . and they asked, 'What was your former employment?' . . . Inside, my heart was broken."

Santee's heart was broken because he lost his job. He had no peace nor joy because he valued his former employment more than he valued the approving smile of God which was offered him for standing in defense of truth. Willard's heart was broken because he had lost his job, not because he was separated from the church.

There is no peace, saith my God, to the wicked; but there is peace for those who love God and stand resolutely in defense of His Written Word. I assure

you: When you stand in defense of the right, the Holy Spirit will encourage your heart!

"I got a job at a service station, and felt like a man again. We hurt when we can't provide for our family . . .

"I accepted a call to preach at the camp meeting of a holy huddle."

Several times in these presentations, Santee defines "holy huddle" as either kneeling in prayer or as those groups of Advent believers who have been separated from church membership. The term is obviously intended to demean both. This not only reveals Willard's attitude toward both, but it also is a psychological public speaking device: It causes the audience, composed of "holy huddlers," to feel inferior and think less of prayer and their little worship and study groups, so they will be more willing to identify themselves with Santee and the superior group which he represents.

"We're going to follow you; we'll support you. But it is wrong to follow man. There is a way that seemeth right unto a man, but it leads to death."

The folk at that independent camp meeting did not tell Santee they were "going to follow him." That is stretching the truth quite a bit. Paradoxically, one of his primary concerns, in these November 16 sermons, is that we need to be closely connected with church leaders on all levels, since that is our pathway to salvation. Apart from that church connection, association with Christ and obedience to His Word

WHO IS WILLARD SANTEE?

Willard Santee carried on an independent ministry for a fairly short time in the early 1980s. He produced several audiotapes, including "*Circle of Apostasy*." In that tape, he spoke at length about I.G. Farbin, a German chemical firm, which produced medicinals, had been allied with Hitler, and was part of a worldwide conspiracy.

Then Santee became interested in the deliverance ministry, and traveled for a time with others who were casting out devils. Anyone praying that demons be cast out should be humble and fully right with God.

At an American air base in Germany, Santee was present one Monday morning when an associate was earnestly praying that a lady might be delivered. As they came out, before leaving, one of the devils through the woman pointed a finger at Santee and said, "*My name is Pride, and I am in you too!*"

That was a strange incident. A short time later, Santee was in the Northwest U.S. praying for a person with demons—and suddenly, the demon went into Santee!

He was essentially paralyzed for about 24 hours and, for a time, was hospitalized. A friend came

and, through earnest prayer, the demon was apparently expelled.

But, following this experience, a dramatic change occurred in Willard's outlook. Prior to this time, he had been very forthright in defending the truth and resisting wrongdoing.

But after that 24-hour attack, he seemed to be a different man. He was just as personable and charismatic as before (always an excellent speaker), but he experienced a continual depression which friends could not assuage.

Then Elder Stanley Folkenberg came to Santee's home one evening, and invited him to attend a series of meetings he was about to hold in a nearby Adventist church.

As soon as Elder Folkenberg put his arm around him, the depression totally left. Santee became convinced that acceptance by church leaders was the solution to his spiritual problems.

For historic Adventists, submission to Jesus Christ and obedience, by grace, to His Word is the answer to their deepest needs.

We value our brethren in Christ, but only Jesus can bring us true peace of heart.

does not seem to be important. Startling thought? Read on.

“Do you know what it’s like to not be trusted by the brethren, when you want to be trusted?”

Poor Willard; for months he says he felt desolated because, apparently, he was more concerned to obtain peace with church leaders than he was to accept peace with God. (See box, “*Who is Willard Santee?*” on page 2, for the real reason he was so desolated. It helps explain his continual gloom, which nothing spiritual seemed able to alleviate.)

“One day God told me He didn’t want me there [with historic believers]. I asked God how to get the love, joy, and peace. God told me: ‘You need to go back to church.’

“I wanted the spirit of love, joy, and peace, but didn’t know how to get it . . . A man came to my door. He had peace, and I didn’t have it. And he represented the church. I had all the reforms: health reform, diet reform, and all the other reforms. But I didn’t have love, joy, and peace. It was deform.”

Willard is here belittling the Spirit of Prophecy truths which have made our people what they are. It is wrong for Santee to downgrade, in the pulpit, the elevating truths granted us through God’s Inspired Writings. Thank God for health reform, diet reform, and all the other reforms. Our kind Father gave them to us so we would be happier, and they do just that.

“Oh, I thought, I’ll be back in the church again and be able to be a minister again. But it doesn’t always work that way. Sometimes it takes time. Are we willing to allow our real enemy, ourself, to be laid aside, and go out where God tells us to go?”

Willard was no longer a minister because he did what was right; he reprovved sin. If rebuking sin took him out of the ministry, how was he planning to get back in? by henceforth ignoring sin?

“God showed me one day a large circle. [He then points to a circle on the wall, from a nearby overhead

projector; then two circles are shown gradually moving to the left and right of the center.] On the left are the liberals; on the right are the conservatives. Both are in the wrong. We must remain in the center . . . Only those who have His spirit of love, joy, and peace will enter the kingdom.”

[END of Willard Santee’s first Sabbath sermon]

SECOND SABBATH SERMON 2:00 P.M. - Sabbath, November 16, 1996

“The three Hebrews wouldn’t bow down to the image . . . God has a seed in this last generation that will go through . . . Here is a list of papal errors . . . One is pagan philosophy . . . Another is works to save yourself . . . There was no word higher than that of the pontiff himself . . .”

Santee begins with a variety of points which are irrelevant to either his objective or message. But these are points which the audience can readily agree with, thus causing them to gain confidence in him as a wise counselor. In these Sabbath sermons, he digresses several times in this manner.

Willard then lists several Bible truths which were kept by various denominations in past centuries: the Lutherans, Methodists, and Baptists, concluding with the Seventh-day Baptists.

“Only one more step to bring the church completely out of apostasy: the Sabbath. —And so Adventists today didn’t do anything at all!”

This is scandalous. Santee dares to stand in the pulpit and tell historic believers that they have no truths, except what they got from earlier Protestant denominations! Which of our readers believes that we, as a people, have no truths other than justification by faith (Lutherans), sanctification (Methodists), baptism by immersion (Baptists), and the Bible Sabbath (Seventh-day Baptists)?

In other words, no new light came to us through the Spirit of Prophecy. It was just a useless append-

I WAS DISFELLOWSHIPED; CAN I GO BACK TO CHURCH?

“Do I dare attend a local denominational church? I was disfellowshipped, but I have friends there I want to help.” “That is simple, just go back.” “But if I do, you said I will be locked into submission to the leaders, and I could very well be lost!” “It is true that if you go back, that could happen—but only if you submit to their teachings and standards. However, you can still go back any time you are burdened to do so.” “How can I do that?” “Simple; just go back.” “But they will require conformity. How can you say I never dare attend there again?” “Simple enough; *you are going back to help others and spread the truth about historic Adventism.* That is your reason for going; and, when God convicts you to leave, then leave. *The key is that you are not seeking readmission to church membership.* You thereby remain a free moral agent—free to come and go, free to speak in an orderly manner.” “Oh, I see. But what if no wants to listen?” “Then you can

leave again; you are not bound to remain. Obedience to God and His Word comes first. If you are helping others, fine; but, if you or your loved ones are being affected, you must take decided actions. Go as often or as seldom as God guides you.” “I see; Santee’s requirement, that church membership must be sought, is made so the church will be able to control those who come back!” “That is right; that is why Santee focuses on his special, hideous, papal requirement for salvation—that you must conform and obey men in every way necessary to have your name enrolled and retained on the church books. The threats of excommunication of members and interdiction of local congregations have always been the best papal methods for controlling the populace.” Please understand, because you were disfellowshipped you must be especially careful. A newly baptized church member would not be viewed with the immediate suspicion you would receive.”

age.

But, my friends, we have the wondrously beautiful Sanctuary message in its complete fullness, which none before us had since the time of the Bible writers. We have the health message, natural remedies, clothing standards, the call to locate ourselves and all (all) our institutions out of the cities. We have foot washing and a carefully formulated pattern of church organization. We have more, much more.

We have a far more complete understanding of Bible history and principles (the *Conflict Series* and related volumes). We have an awesome view of coming events (*Great Controversy*, *Early Writings*, and other books). We have excellent guidance on the organization and structure of medical missionary work and institutions. (My Spirit of Prophecy compilation, *The Medical Missionary Manual*, classifies some of it.) The list could be continued on and on.

It is not true that we got our teachings and work from the Lutherans, the Methodists, and the Baptists! We got them from the God of heaven, through the Bible and the Spirit of Prophecy!

At this juncture, Willard starts moving in closer toward his primary objective: to teach historic believers that the greatest thing in their lives should be acceptance by churchmen.

“There is only one church that God is using to call the people out of the last generation. They must come out or they will join the beast power, receive the mark of the beast, and be lost.”

His point, as the following will amplify, is that if you are not on the church rolls, you are ready for the beast power.

“There are only two churches in the end. Everyone must be called out of the world and into God’s church . . . They must be called into God’s church or be lost.”

Think not that Santee has in mind a spiritual church. His tunnel vision only allows for the organized Seventh-day Adventist denomination. Believing in Christ is not sufficient. Obeying His commandments, by enabling grace, is not enough. Not even regular attendance at denominational churches is enough. Willard’s focus is consistently on one thing: having your name on the church books. Apparently, *Great Controversy*, pages 480-483, does not refer to the books in heaven, but conference church books on earth, which are examined in the Investigative Judgment. “*Outside the church there is no salvation*,” is the cardinal doctrine of Rome. By it, the priests control the souls of men.

“They must be called into God’s church or be lost.

You cannot call people into what you are not a member of.”

A key factor in this deceptive teaching is the identification of the true church as applying only to the Adventist organization. Yet, in reality, the Spirit of Prophecy repeatedly applies the true church

HOW SHOULD YOU RELATE YOURSELF TO THE DENOMINATION?

If you are in the denomination, you are able to witness and help many others. There are many lonely, sorrowful people in each congregation. There are also those who are confused and need to be directed to the Bible, the Spirit of Prophecy, and their wonderful truths.

If you are forced to leave because of your stand for important truths, that is unfortunate but you may find it necessary. Your children may also be a concern.

If you choose to return, you will want to maintain your freedom to not compromise, witness to others, and protest wrongdoing.

But Willard Santee’s plan for you is one which could cost you your soul. To purchase peace by compromise and silence will start you down a different pathway. He makes clear in his closing appeals that, in order to get on and remain on the church books, all who return must never again offend and never reprove sin in the organization.

as meaning the “commandment-keeping people of God.” In other words, it is faith and practice which determines whether or not one is in the true church, not merely church membership! **Church membership only shows profession; it is the inner faith, the genuine beliefs, the daily conduct, conversation, and lifestyle which prove whether or not one is a real Seventh-day Adventist which God approves!**

There are two key errors in Santee’s viewpoint:

(1) *Outside the literal Adventist Church (the General Conference church, with all its approved subsidiaries), there is no salvation.*

(2) *There is no true church aside from the General Conference church. This is the only remnant. Its members are the only ones in the world who have love, joy, and peace.*

“The name of that true church is the Seventh-day Adventist Church. That name cannot be counterfeited. That is the name God chose for His remnant people.”

Church leaders must believe Santee’s teaching, for they have tried to copyright the name—and drive separated Adventists into renouncing that name. They are not content to let any Advent believers, whom they have disfellowshipped for protesting wrongdoing, worship separately in peace. Instead, they use federal courts to force them to renounce their Advent faith.

Continued on the next tract

More WAYMARKS - from —
PILGRIMS REST

HCR 77, BOX 38A - BEERSHEBA SPRINGS, TN 37305 USA

The John Osborne Sabbath Meetings —

Reply to Willard Santee

PART TWO OF THREE

Continued from the preceding tract in this series

Such activity is papal. Only last night the present writer received a fax from a small group on the West Coast who had just received a letter from Walter Carson, on a General Conference letterhead, threatening them with a lawsuit if they continued to call themselves “Seventh-day Adventists.”

“No man owns the church.”

According to 1995 General Conference Session records, published in the *Adventist Review* that summer, the president of the General Conference, Robert Folkenberg, is coming close to achieving that objective. See our tracts on the Utrecht Session. As a result of scores of actions he pushed through that Session, he now has almost total control over General Conference committees and workers. No man dare stand up to him, and I can assure you Willard Santee never will. In these presentations, he repeatedly said he had learned his lesson and was going to keep his minister’s job this second time.

“The church cannot be destroyed; it is going through to the end.”

We quite agree. The true church will go through to the end, and be translated. But it will not be church buildings which will be translated. The true church is only the commandment-keeping people of God.

“[In order to be saved] Their names need to be put in a book. Jesus had His name recorded in the Jewish church. He never asked them to take it off.”

The point here is, because Jesus’ parents had His name entered into the Temple books when he was an infant, we must have our names on Adventist denominational church books today, in order to be saved. According to this thinking, we should have our names entered on the church books when we are infants. (Santee apparently assumes that, although the Pharisees expunged many of Christ’s followers from the synagogue books, they somehow left His name on.)

The papacy teaches that men determine whether or not you will go to heaven. “*Outside the church there is no salvation.*”

“This is the remnant seed. This is the Seventh-day Adventist Church . . . You [independents] are not competing against Moses, but against God. We are not to

take potshots at it. It is bigger than a division; it is a worldwide church.”

Throughout these presentations, Willard keeps hinting that separated Adventists are fighting the organized church. It is very true they are deeply upset by its sins, but they are not fighting it.

It is church leaders who are suing the faithful, pushing them out of local churches, and spreading false stories about them. The faithful are pointing out sin in the church; that causes a shaking on all levels and, frankly, an increased resistance against the Spirit of Prophecy by many nominal Adventists (EW 270).

“The only church in the world God holds in His hand today is the Seventh-day Adventist organized Church!”

Take out the word, “organized,” and we quite agree. In one sense, our definition of “Seventh-day Adventist” is far larger than Santee’s; it includes all who love Jesus and believe, cherish, and spread the Third Angel’s Message. In another, ours is far smaller; genuine Seventh-day Adventists only include His commandment-keeping people.

“If I want to be in the kingdom, I have to be in the church!”

As you are discovering, throughout this sermon series Santee keeps getting more and more pointed in his remarks. He means that only those on the conference rolls will be saved, no one else. Relationship to Christ, obedience to God’s Word, Christian experience,—all of it together—*means nothing unless men have approved of you.*

And what does it take to receive their approval? It means not to reprove sin in those men or their associates! Santee repeatedly emphasized that in this sermon series.

Your salvation, according to Willard, is at the mercy of men. Christ really does not have much to do with it. Belief in Christ is something that is tacked on; the heart of the matter is to get on those church books. Do not offend men or you will not be saved! They will put you out of the church and you will be lost.

You think I am twisting his position? Read on. His viewpoint keeps getting clearer—and blunter—as he progresses.

"The gates of hell shall not prevail against this church. People will either become Seventh-day Adventists or become eternally lost. It is time that we quit fighting, get off our knees, and get back into the church."

Here we have this "fighting" concept again. People who stand for principle are said to be "fighting the church." People who plead that we might obey the commandments, live in accordance with the *Testimonies*, and uplift the standards are said to be "troublemakers." For thousands of years, Satan has used this tactic of mislabeling the faithful. He slanders them, and worldlings love it.

But another concept is also denigrated here: getting on one's knees. Willard's comes back to this matter of separated Adventists praying together on their knees. In his estimation, they are not communing with God; they are just in a "holy huddle."

But, in relation to coming back into the church, he takes a far different approach: Once accepted back into the organization, you are to be most active on your knees in prayer—not speaking up in church! Santee does not want you to return to the church—if you are going to speak up. He wants the faithful to be very quiet. This theme progresses as you read on.

"This church is His instrument to take you from here to there [to heaven]. Will the church save you? No. But you will be lost outside of it. Did you hear?"

What does Santee have to say about sin? Not much of anything. *The only sin he seems concerned about is the sin of not being on the church books!* A man can be an adulterer on the church board, but if his name is on the books, he may still end up in heaven—for he is on the right pathway to get there. There is lots of hope for him. But if that adulterer gets the board to kick you out for reproofing him, then you are in deep trouble; you are separated from God, and with no love, joy, or peace. And there is no salvation for you outside the church.

Willard now returns to the diagram, which he says God gave him, of the liberals on the left and the conservatives on the right:

"Those on the left who move into the world . . . On the other side, the conservatives move away [from the church] to get away from the liberals, and go out [entirely]. Either way [whether liberals or conservatives] they will be lost."

There are some subtle errors here. The liberals are portrayed as the bad people in the church. The conservatives are said to go to an extreme in trying to avoid the liberals—and leave the church as a result.

First, it is not true that the liberals are all moving off to the left; many are in the center where the leaders and the church books are!

Second, the conservatives are not doing wrong in trying to avoid liberalism. Their piety is not ex-

tremism. Santee says Satan is working with both extremes; whereas the center is the safe place to be. I would rather be with those keeping the commandments of God by faith in His Son's enabling grace, if I had to choose one group from Santee's triad. I believe God is with His faithful people, not with books.

Third, Willard says the conservatives will be lost. Why? In the above statement, it is because they are moving away from the liberals!

Fourth, The fact is that relatively few of the liberals are moving out of the church on the left; most of them are in the center pushing out the conservatives!

"As long as the twelve tribes remain, there is balance in the camp . . . There is room for progressives and conservatives; there is room for balance in the church. Wouldn't you expect a balance in the church at the end of time?"

Willard's point here is that the church does better when there are both conservatives, who wish to retain historic beliefs, and progressive liberals, who want to introduce innovations. This is "balance." Conservatives alone, according to Santee's low estimate of them, are not balanced. All they have is the Bible and Spirit of Prophecy. And what church worker, determined to keep his job,—would want to endorse such a balance as that?

"Don't become deluded by the right or the left. Stay balanced. Stay in the center. Be balanced and in the center! We want to unite in our love for one another and for Jesus."

On Santee's chart of circular intersections, the center is the place to be—for that is where the church leaders are! Stay in the center; remain in favor with those men, and you will be safe. Safe in what way? You will retain your place on the rolls and perhaps obtain church offices or church employment.

In his view, those who are "balanced" are not conservatives! They are partly liberal. The "balanced" have a passing acquaintance with the Inspired Writings and also know how to wheel and deal.

At this point, Santee leads the audience apparently somewhere else for a time. But there is a purpose in it.

"Could it be that we are focused so much on what is going on in the church that we do not see what is going on outside the church? . . . We are splitting theological hairs, when events are occurring outside the church."

According to Santee, in upholding God's Word in a time of compromise and apostasy—you are merely "splitting theological hairs."

Willard now repeatedly instructs his hearers that they need to forget their theological concerns, and watch what is going on out in the world. Look away, look away!

Do not be misled: He wants you to set aside your concerns about doctrines and standards—and get

interested in something else! Forget about the nature of Christ, whether there is a Sanctuary in heaven, adulterous pastors, railroading committees, and Celebrating churches. Think about the Virgin Mary instead.

The apparitions (supposed appearances) of Mary are significant enough that the present writer compiled, what may be, the most complete classified collection of her purported teachings (*The Marian Messages*). Yes, it is an important topic,—but never, never should it take the place of loyalty to, and defense of, God’s Word in the eyes of His people!

After discussing the Blessed Virgin for several minutes, Santee mentions another issue outside the church, to turn the attention of his hearers away from basic issues being dealt with in his sermon series.

“Is Satan keeping our minds off those things which we should be paying attention to?”

For over twelve minutes, Santee discusses the recently defeated religious amendment to the Constitution; and then a Federal Communications Commission ruling.

At a time when he has been asking his hearers to make a mind-shaking change in their lives, Santee suddenly wants to get their minds off the subject. He is about to conclude this talk, preliminary to bringing them to a decision at the end of the next one. That decision will require that they compromise their faith in order to obtain the approval of men who earlier disfellowshipped them for speaking up against wrong teachings and actions. It will indeed be a momentous decision. What would the Waldenses decide in such a situation?

[END of Willard Santee’s second Sabbath talk]

THIRD SABBATH SERMON

3:00 P.M. - Sabbath, November 16, 1996

John Osborne introduces Santee at this concluding Sabbath sermon:

“A lot of things have been blowing this tent, and a lot of little groups are talking. A lot of people talking; a lot of things I’ve heard. I’ve heard people saying, ‘Is he saying we’ve got to have church membership in order to be saved?’ ‘Is he saying we’ve got to go back to the conference or we’ll be lost?’ We’ve heard lots of things. People are asking me, ‘Where do we go from here, Pastor John?’ [Turning to Santee] You’ve heard those questions out there, Elder Santee, and I hope you address them today, clearly and concisely.”

This was a very significant and meaningful statement. He speaks with a beaming, knowing smile in an unconcerned manner. John knows what Santee’s objective will be in the forthcoming altar call. And it is all right with him.

John well-knows Santee’s intentions and the answers to those questions. Interestingly enough, his flock are not as sure. It is clear that, this Sabbath, John is turning his followers over to the church lead-

ers.

Whether or not they are fully understood, John has reasons for doing this. We know that John has been engaged in secret meetings with conference officials for months; and, not only did he advertise this Sabbath’s session in advance, but cards were mailed, via some type of General Conference address list, to a wide number of church leaders and workers—to tune in this Sabbath to Osborne, to see how Willard Santee was going to bring the rebels back in.

We will now begin Santee’s final sermon of the day. He begins it with jokes. Others had been dropped in amid earlier sermons:

“The little holy huddles have been meeting all over. And they look up and say, ‘He’s here!’ ”

The faithful are deeply concerned, but this joke is intended to break through it, relax them, and cause them to forget their conscience.

It is also done to demean them, so they will feel less secure in their present position—and more willing to accept his call to something else.

The little joke also reveals Santee’s low opinion of historic believers. He does not really respect their conscientious concern to obey Scripture. He may profess friendship, but he is not really their friend.

“I’m not asking anyone to jump from one thing into another. Don’t follow me or Pastor John. You may want to start all over; I did that.”

But the end of this talk belies its beginning. Willard concludes with a powerful emotional call to immediately follow him and, at any cost of silence and obeisance, get their names back onto the church rolls.

Would it be all right for God’s people to do this? If they could keep their precious historic faith and practice unsullied, and if they could witness freely to those in the church—then they might wish to do this. It is, of course, an individual decision. But, for the people Santee is addressing, nigh and afar off, they will be returning to their own neighborhood Adventist churches—the very ones which ejected them, or which they were forced to leave because of intolerably lowered standards, worship services, and doctrinal shifts.

In many instances, to return with gagged mouths—which, for most, would be the requirement for returning—could cost them their souls and their children’s souls as well. This is a serious matter! Yet “Pastor John” appears to care not. He has personal objectives to fulfill and he is not the protecting shepherd his flock thinks he is.

“Some animals went into the ark first, and others came after. But the line kept coming . . . We are either going to choose the Seventh-day Adventist Church or remove ourselves from all that name implies; it’s one or the other.”

Always, always, Willard means the church organization; nothing more, nothing less, nothing else.

"You will either become a Seventh-day Adventist Christian then or receive the Mark of the Beast then. And I say, why not get on board now? Millions are soon to get aboard; let's get on board now."

This is really deceptive theology. The concept that is deadly about it is the theory that no one can be saved, unless they have received the approval of conference officers and pastors. (You can be assured the local pastor will not take you back in without first obtaining approval of the conference president.) To those who left, or were ejected, over belief and standards, they will issue ultimatums. "You must do this and you must do that, and, above all, you must be quiet. Never again are you to stir up trouble." That is, you must never again protest wrongdoing or out you go.

Is it wrong to be in the Adventist denomination? Not at all, if, within it, you are free to be yourself! able to think, act, and speak for yourself; free to live as God's Word says you ought to.

"The Man of Sin will be revealed and there will be a great shaking, and a major falling away, and then the Man of Sin will be revealed for the last time. And I might add, those that are shaken do not constitute the remnant."

This, along with other comments in these sermons, constitute a major theological statement. If the brethren disfellowship you for adhering to the Word of God, according to Santee, you will ultimately be lost. The only alternative is to return to their rule, which may require that you compromise your faith and practice. *Santee has changed compromise with sin into salvation and obedience to God into sin.*

It is not wrong to remain in the denomination. We would hope that you are able to do so, and influence many others for the right. But it is wrong for men to threaten you with papal damnation to hellfire if you do not transfer allegiance from obedience to God's Word to slavish devotion to the whims of men.

"The whole purpose of the shaking is to get rid of that [those shaken out of the organization], so the true remnant, which cannot be shaken, can remain."

The true shaking will shake out the false professors who will not submit to the straight testimony of the Spirit of Prophecy (*EW 270*). The casting out from the synagogues, now going steadily forward, is not part of the shaking (which has been going on for nearly a century)—for it is the faithful which are being removed.

"As Jesus cleansed the Temple twice, there will be two cleansings in the Adventist Church. The first was in 1844, when God formed the church, but it was shaken at the beginning. It will also be shaken at the end."

The Inspired Writings declare that we are now in the shaking; and, in the National Sunday Law crisis,

it will intensify into a total separation of the two classes among professed Advent believers. It matters not where they are—in the church or out of it—the shaking will occur as they make their decision regarding the Sunday edict. There are no Inspired statements regarding the existence of an organized Adventist church, from the time the National Sunday Law crisis begins, onward to the Second Advent. Only individuals and small groups are referred to.

This should not be surprising, for no Sabbath-keeping denomination will be legal after the crisis begins. God's true church (defined in the Spirit of Prophecy as the commandment-keeping people of God) will, indeed, go through to the end, but they will be scattered alone or in small groups, primarily in rural areas.

Willard believes the shaking at the end is going on now, as faithful believers are ejected from his denomination. He stands the shaking on its head, implying that God is now at work to rid the church of those upholding principle, apparently so the Laodiceans can—unhindered by the faithful—go through to the end. That concept is quite consistent with another church error, that those in the church will be able to enjoy their sins till Jesus returns.

"Jesus said the gates of hell would not prevail against His church. It is to be a church of spirit and of truth . . . That is 'Spirit' with a capital 'S.' "

Willard would do away with the possibility that any of God's faithful ones will be outside the General Conference church. He contends that the only true church will be the organization, the General Conference and its subsidiaries. All the faithful Hungarians who refused to submit to Communist puppet union leaders will be lost, along with everyone else who dared, down through the years, to stand for the right and were ejected for so doing.

We will have more to say on the inconsistencies in his thinking, immediately below and also when he raises the issue of the seven churches.

"The gates of hell shall not prevail against it, and it will not fall!"

This can only be true of the spiritual church which, by definition, is composed of the faithful and true commandment-keeping people of God. It cannot be true of any literal church which has ever existed.

The truth is that, in the National Sunday Law crisis, the falsehearted will forsake the Advent faith while the faithful ones will cling to it firmly. At that time, as always before, God will judge men by their beliefs and actions, not by names on local church books! There is no passage in all of Scripture (Bible

Continued on the next tract

More WAYMARKS - from —
PILGRIMS REST

HCR 77, BOX 38A - BEERSHEBA SPRINGS, TN 37305 USA

The John Osborne Sabbath Meetings —

Reply to Willard Santee

PART THREE OF THREE

Continued from the preceding tract in this series

or Spirit of Prophecy) where Santee's theory is supported. His idea agrees closely with the comforting assurance the Pharisees in Christ's day used to bolster them in their efforts to slay Him: the belief that they were saved, not because of their thoughts and actions, but because they were enrolled on the synagogue books as "*children of Abraham*." Indeed, we noted that, earlier, Santee cited that concept to support his theory! Quoting again from his second Sabbath sermon:

"Their names need to be put in a book. Jesus had His name recorded in the Jewish church. He never asked them to take it off."

Did you know Satan is not working in the General Conference church? Read this:

"I have determined to remain faithful to the church, and as long as God has faithful souls who constitute His church, Satan cannot claim it."

The theology is so mixed up in that sentence that it appears both correct and confusing.

Ellen White said that faithful souls constitute the true church. This obviously points to the existence of a spiritual church.

Santee applies that statement to the literal General Conference church. By this twist of truth, he produces a denomination devoid of wrongdoing! This is error on a gigantic scale. In the above sentence, he maintains the Adventist denomination is faithful to God.

"The church will never become desolate, because some will always be faithful, and some of us [here] will go back to it and help pick up the standard."

How can people who are commanded to silence hold up a standard?

"Wait until the Holy Spirit falls in latter rain power upon the faithful in the church. Already it is falling in some places."

Willard here adds another facet of his theology: Only those on the church rolls will receive the latter rain.

"Don't give up on the church! God today has His prophets and His secondary prophets."

What does He mean by this? New theology Bible teachers began in the early 1980s to declare that Ellen

White was a dead prophet, and only university-trained Bible teachers could provide the church with modern theology. Is this what he means?

"I believe the judgment is about to begin at the house of Israel; it may already have begun."

Santee is confused about the teachings of Scripture. The Investigative Judgment does not pass to the living until the National Sunday Law crisis begins. His objective is to frighten the faithful into running back to the church leaders who expelled them for adhering to truth.

"Those who are weeping over the sins in the church and in the world will be sealed, while the others will be shaken out and be destroyed forever."

He is here paraphrasing *5 Testimonies, 212-214*. But it is important that you note his paraphrase: The faithful are only *to pray and weep* over the sins in the church; they are not to speak up, plead, and warn anyone.

"'And some who had been dishonoring God repented.' Could it be we are right now where they are?"

This is ridiculous. Santee quotes a sentence from the Spirit of Prophecy, and as much as says it applies to those who, because they stood for Scriptural truth, are now out of the organized church.

Nowhere in these sermons does Willard express any value to Sabbathkeeping, obeying the ten commandments, reading or obeying the Bible and Spirit of Prophecy, or most anything else. All that counts is approval by church leaders. (For, if you are not approved by church leaders, ere long you will be removed from the church books.)

"The angels will do the separation, and unless you are an angel, stay out of the business."

Do not reprove sin! Do not try to correct lowered standards of conduct and worship! Do not rebuke heresy! Pray and weep all you want, but keep your mouth shut! —This is the counsel of Willard Santee to those seeking to return to the church.

"'Many of our bright lights will go out.' Are you one of those?"

Another theological somersault. Santee is excellent at verbally transforming Laodiceans into men untouched by Satan, and the faithful into those who are dishonoring God and forsaking the remnant.

"Don't be so obnoxious in the church [when you

return], that you lose your impact and influence.”

At this juncture, Santee next quotes from Robert Pierson’s 1978 farewell address (which was outstanding). We reprinted this for the November mailing, but it got shoved aside by other news, including this. We will soon mail it to you in its entirety. (We will not quote any of it here.)

“Now, you can leave the church, or you can stay there and pray an intercessory prayer that souls of others will not be deluded. Or you can stand up and physically throw him [the bad preacher] out of the church, and you receive the wrath of God . . . In this time, let them alone, let them alone!”

Willard is increasingly zeroing in on this point. Church leaders, who approve of what he preaches, do not want a bunch of troublemakers coming into the church, stirring up trouble over false teachings and practices. Santee recognizes it to be so crucial that he gets this point across, before he gives his call to come back to the mother church.

“Ellen White wrote, ‘No longer consent to listen without protest to error.’ Beloved, we need to protest on our knees today.”

It is remarkable that Willard would dare quote this, one of hundreds of such statements. Her point was, No longer listen to such error, without speaking up and rebuking it.

Santee clearly reveals his viewpoint, by saying that, today, we must only pray about such matters. Silence, silence, must be our new creed.

“Will you fight God and His remnant church? Will you fight God’s right to change your heart?”

These are teachings to flee from. Did you know that, by standing resolutely for the teachings found in God’s Inspired Writings, you have been “fighting against God”? Did you know that He cannot purify you until you stop doing this? The teachings of Willard Santee have satanic implications.

Next Willard discusses the seven churches of Revelation 2 and 3:

“Would not an eighth church have to arise out of the seventh, if the seventh became a part of Babylon? Yes. If so, a new organization would have to arise, and we could no longer trust the book of Revelation. For God identifies only seven churches, [and if an eighth church were to arise,] making the seventh incomplete. When, in reality, He should have listed eight; thus God would be a liar, a deceiver of His own people; a God who confused His people.”

A very dramatic presentation of error. Now let us look at the truth.

From the time of Christ to the Second Advent, seven churches are listed. Santee declares the seventh to be a literal single church organization.

This idea is inconsistent with the seven churches as a whole. *None of the other six “churches” were literal single church organizations! Not one.*

For example, the early church consisted of local congregations and families, scattered here and there with no organizational connection or central authority. The church in the wilderness (Revelation 12) was totally scattered and hidden in separate, unincorporated groups and families. The church from Luther’s time onward consisted of faithful souls in many different denominations. The Philadelphian church was not organized as a denomination. The Seventh-day Adventist denomination did not begin until 1863. Which church ruled from 1844 to 1863?

These illustrate some of the inconsistencies in such an interpretation.

Also keep in mind that this would also mean the seventh church would end at the National Sunday Law. For, after that time, every denomination officially endorsing Sabbathkeeping will be illegal. There are no statements in Ellen White’s writings indicating that the organization will exist after the National Sunday Law. (See our extensive chronological 18-part *End Time* booklet series.)

Santee next briefly discusses the “*church is Babylon*” issue.

What should be our position on this matter?

What church did she have in mind?

First, she did not mean the spiritual, true church. That church is composed of faithful souls, the commandment-keeping people of God.

Second, she did not mean the organized Adventist Church in her day. She remained in it.

But could “Babylon” apply to the organization today?

By her definition, Babylon is Rome, and the daughters of Babylon are the fallen Protestant churches which have imbibed her errors. What errors? She specifically points to Sundaykeeping, but belief in the immortality of the soul also appears to be a special mark of those churches.

Does the Adventist denomination now have many errors? Yes. Has it accepted, and is it promoting, Sundaykeeping? No.

Will it do so in the future? We are not specifically told; although, as noted earlier, there is no indication that the organized denomination will exist after the Sunday Law crisis begins.

Do we have more to say on the matter? Yes, one thing: If Ellen White, in the strongest terms, said the church is not Babylon (and the denomination was in sad shape in her day), I for one dare not do so today.

In *Testimonies to Ministers*, Ellen White categorically denies the possibility that the church is Babylon. Because she is so strong on this point, we do not intend to countermand her.

“Today the two winds of doctrine are moving, to the left and to the right . . . Bring yourselves into unity with God and His last movement.”

That tells us where Santee stands on controverted

doctrinal issues, such as the nature of Christ. Willard believes the conservatives have doctrinal errors; they are one of the “winds of doctrine.” (Regarding the nature of salvation, he has already said that salvation is by membership, not by faith nor by obedience; *sole ecclesia* is his cry.

The Jews in Christ’s time were assured of salvation because they were “children of Abraham” and had their names enrolled on the Temple books. That gave them the sense of security needed to boldly press forward to crucify Christ.

There are men today who are convinced that, because they are members of the church and on its rolls, they are assured of salvation—so they dare to hound, out of the church, humble souls who dedicate their lives to Christ and His Word.

“God is calling you today. If you have heard His voice, harden not your heart.

ALTAR CALL

4:00 P.M. - Sabbath, November 16, 1996

“Will you stand, beloved, in God’s final remnant church? Will you be found to hold membership in an organization that, yes, is in apostasy? Jesus said ‘This is My church,’ and that is why I have chosen to step back into it—and it wasn’t easy.

“We [my wife and I] were transferred to a new [local Adventist] church, and I determined,—I determined *not to offend!*—needlessly, the pastor . . . I determined not to offend him, not to hurt him. I determined to support him in every way I could. He ran a risk in helping me as a rebel.”

Are you a rebel? No, you are not. You are a faithful child of God who is misunderstood for refusing to deny His Scriptural truths. You are not a rebel against God, and you are not a rebel against His Word. Now, if men want to view you as a rebel against their presumed authority, they may do so. But it will not injure your relationship with Heaven. “Blessed are you when men say all manner of evil against you for My sake” is the promise.

“I am giving a call and, in responding to the call, you are not responding to me, but you are responding to God. God and all heaven is waiting today with bated breath to see who is going to come out and be different.”

Come out from what? from obedience to God’s Word? Be different? Be different in what way? by starting to compromise?

To whatever degree you can be in the denomination and witness to others, encourage them in the faith, and bring them back to our historic standards and beliefs; that is helpful to God’s cause. But, for those who have already been forced out of their local churches, *to return under stipulated conditions of “doing nothing to offend,”—then I declare you are endangering your souls!* One compromise leads to

AT THE SHEEP PEN

“I am the good shepherd. The good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth. And the wolf catcheth them, and scattered the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.”—*John 10:11-13*.

The wolf is the one who wants the sheep so he can catch and scatter them. The hireling shepherd is the one willing to let the wolf have them, if it will better serve his own purposes. Jesus is the good shepherd. Bring the sheep to Jesus.

On Sabbath in that tent, who was the wolf? Who was the hireling?

another until the soul is an empty cage, visited only by vultures.

“Who will be the first to come forward and say, ‘God, I want to be remembered in your kingdom; I want to come back [to your kingdom]. I want to come back. I want to be out of Babylon. Even though I am in captivity, I want Jesus.’”

Did you know that, if you have been disfellowshipped for rightdoing, you are now in captivity to the devil—and you are in Babylon?

“Who here today, and who on shortwave and television, want to say today, ‘Count me in; I want to be a part of that family!’ Who would like to say, ‘God, I’d like to be a part of your church?’ If you’d like to do that, would you come down here right now? And you out there [sitting by television or radio sets], raise your hand, say ‘Please God, don’t leave me out of Your kingdom, I want to be a part of Your family!’ ”

[As Santee speaks, most of those in the tent are coming forward, led by John, his wife Diane, their son, and some Prophecy Countdown board members.]

“All over this little tent we’ve taken a stand. All over the world today, thousands are raising their hands, saying, ‘Lord, I’m coming back! I have a longing, once again, to be part of your great worldwide church—instead of standing around and arguing over theological issues.

“Let us pray: . . . Let them fulfill their commitment today . . . Amen.”

In his last words, before the closing prayer, Santee once again expressed his disdain for the crucial historic truths which are being trampled underfoot. Instead of “arguing over theological issues” (“splitting theological hairs,” he said in an earlier sermon this day), we are supposed to instead learn to keep our mouths shut, not offend men who are teaching error, and henceforth only pray about the problems around us.

THOSE WHO SIGH AND CRY

Ellen White clearly states that those only who sigh and cry over the sins in the church will receive the seal of God.

Willard Santee says that means they only quietly weep and pray at home over those sins.

Checking into the Hebrew of Ezekiel 9:4, I find this:

“Sigh” comes from ANK. It is pronounced *aw-nakh* with a guttural tip at the end, and means to groan, mourn, or sigh. *Here we find sadness and weeping.*

“Cry” comes from ANQ. Although a different prime root, it is written and pronounced very similarly (but with a totally different consonant at the end); *aw-nak*, without the guttural end, means to cry or shriek in anguish. *Here we find an urgent speaking out.*

“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land . . .

“These humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping [ANK], reproofs and warnings [ANQ]. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere

prevalent, those who have a zeal for God’s honor and a love for souls will not hold their peace to obtain favor of any . . .

“The class who do not feel grieved over their spiritual declension, nor mourn over the sins of others, will be left without the seal of God . . .

“The abominations for which the faithful were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity . . .

“The day of God’s vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the workers of iniquity . . . Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons.”—*5 Testimonies, 209-212.*

Read the entire chapter (207-216, and 217; also read 467-476). Read them this coming Sabbath for a Sabbath blessing. And then rededicate your heart to stand true to God and His Word!

By the way, the slaughter weapon episode occurs at the Second Advent of Christ; see *Great Controversy, 656-657.*

I would, instead, say to those historic believers who are today outside the denominational church: If you can continue sharing historic truths to Seventh-day Adventists, please do so! They need your help. The world around you also needs it. If at all possible, do not limit those you witness to. But do not compromise your faith in order to do it. You dare not do that.

Remember this: There are many local churches where you can still witness effectively. One does not have to be a registered member in order to do this.

SUMMARY

Willard Santee has invented a new mortal sin: not being on the church books!

I defend God’s faithful ones who have been forced out of the Seventh-day Adventist denomination—because they resolutely stood for Bible-Spirit of Prophecy teachings. They are children of God, are not in Babylon, and will not be damned to hellfire, as Santee suggests.

It is an intriguing fact that everything in Santee’s sermons would be acceptable to Laodicean Adventists. “Enjoy life,” the preacher says, “and do not worry

much about your sins. For you are on the church books. You are on the broad road to salvation; whereas those people who talk to you about the Bible and Spirit of Prophecy—they are radicals who, unless they repent, will be lost. Indeed, if we have disfellowshipped them, they are already lost!”

The only way a person can be truly successful in winning the confidence of certain leaders and pastors is to wholeheartedly do what Santee has done: give himself unreservedly to urging others to compromise and silence their principles, so they can remain in the church.

We sorrow that Prophecy Countdown chose to invite Santee to give such an apostate series of sermons over television and shortwave radio.

The coming weeks may reveal many things. We can only pray that all will work out for the best for all concerned.