



**Subject:** Re: 3ABN Lawsuit  
**From:** "Walt Thompson"  
**Date:** Sun, 8 Jul 2007 09:00:55 -0500  
**To:**

Dear \*\*\*\*\*,

Certainly it is OK for you to write to you directly to me. We appreciate letters from our viewers and supporters sharing their questions and concerns.

please let me try to respond to your questions and concerns.

 Danny and Linda were divorced in June of '04. I first became aware of the trouble in March. I went at once to 3abn and spend several days each week there trying to save the ministry and the marriage. I will not go into details about that experience, but I may summarize it by noting that a number of us on various occasions pled with Linda to discontinue her relationship with the doctor, warning her that she would lose her home and the ministry if she did not. On my last face to face encounter with her, another board member that she had great respect for who was with me told her very forthrightly that if she did not give up the doctor, she would lose her marriage, and we would have no choice but to relieve her of her responsibilities with the ministry. She told us, as she had told others that she would never give him up. I had spoken with the doctor by phone, as had others, pleading with him to stop the relationship so as to save her home and ministry, and he told me he would not. Though not wishing to lose Linda, either as a partner in marriage or in ministry, Danny was offered no other choice when she refused to come back and be loyal to him. A legal divorce was obtained by mail from Guam signed by him at her request. For months, he continued to "court" her in his attempt to win her back, but finally gave up about October.

 Nearly two years after the divorce, in March of 06, Danny decided to get married again. Before that occurred, our board met together by phone conference and again reviewed the evidence regarding his legal and moral rights to do so. Our conclusion was that he met the requirements for remarriage, from a legal, biblical, and church manual viewpoint. While we might have wished he had waited longer, we did not believe it our place to say he must wait.

A few months after that, I was told of a man who claimed to be an investigator who had been checking things at 3abn and claimed to have discovered a number of serious irregularities at 3abn, one of which was the "adulterous" marriage of Danny to his new wife. I was told that he planned to take his findings and publish them far and wide in e mails and on the Internet, by letter, etc. I phoned him and spoke with him for more than an hour, attempting to respond to his concerns. I made no progress, him being convinced that Linda was innocent, and that Danny was guilty, and the ministry must be cleaned up. Not long after that, another man began to e mail me regarding stories he had heard about Danny's brother. He was convinced that Danny's brother was guilty, that we knew about it, and that we had ignored the problems.

It was not long before the chat rooms on the Internet were flooded with allegations of wrong doing at 3abn. Not only have those allegations been false, but many of our private e mails (like this one) were taken, edited, altered, denied, and in other ways made to appear other than we intended, and then posted on the Internet forums as truth. In addition, letters were sent to church leaders around the world also discrediting 3abn and its people. Eventually, these erroneous and sometimes vicious false allegations have reached around the world through gossip, etc. and have since had a major negative impact on our ability to accomplish the purpose for which 3abn was raised up by God. Since 3abn is a supporting ministry rather than a Church entity, the SDA Church has no jurisdiction over it, and could not therefore become involved in helping to clarify the issues. We requested ASI, a lay organization to which 3abn belongs to investigate Danny's divorce and remarriage for legitimacy. They agreed to do so, but were unable to accomplish their work because Linda and those supporting her were unwilling to work according to the procedure ASI attempted to establish. Given this dilemma, what other options are available for the truth to be discovered? Certainly, if these people were able to derail ASI, what other body one might establish could hope to do better, we reasoned. Since we were determined to be guilty of the accusations, and were condemned on the Internet forums and other places, we had no option but to seek help from the civil courts to determine the truth of the alleged matters.

Having said this, we at 3abn are innocent of the allegations that have seriously hurt the effectiveness of the ministry. Throughout the 20+ years of this ministry, we have attempted to do things right, and to be open and transparent. We believe we have nothing to hide. Yes, we are all human, and subject to human inclinations, but know we are guilty of nothing either illegal or immoral. Since our assertions that we had done no wrong were not being heard, we had only two choices, i.e., to sit back and do nothing, trusting this was the will of God, or to stand up and fight for His cause. This was a difficult decision, for we are all aware of the admonitions against law suits given to us by Ellen White, and as found in the Bible. Therefore, it was not without much sincere prayer for wisdom and guidance that our board voted to seek the only available means to have the truth exposed. After all, God has always promised to fight the battles of those who trusted Him, but it interesting that He also usually required His servants to join Him in battle. (Example: Gideon) Ellen white makes some very interesting observations in the Acts of the Apostles when describing the situation Paul was in before appealing to Ceasar. She notes how Elijah had to seek safety from his own people by going to live with the woman of Zeraph, how Joseph found safety in Egypt, how it was God's own people that killed the prophets, etc., and then tells how Paul had to seek safety from Rome - following these observations with the warning that we too, if faithful, would be similarly attacked by our fellow Christians. I will include this passage in this e mail. It is also interesting to me that Peter (1 Peter 4:17) noted that Judgment must begin at the house of God. Ellen White makes note of Peter's statement when describing the final days of judgment. In other words, before this people can face the world in judgment, our own house must be cleaned up, if I understand this correctly. We are warned of a mighty shaking in the Church. What our opposition is doing is wrong, no matter how one looks at it. Even if all of the things they claim about 3abn were true (which they are not), it is not right to accuse it and condemn it before the world. This is just not the way our God does his work. Zechariah 3 describes very well who the accuser is and how he works.



We have nothing to hide. We want truth to be known. The law suit does nothing to hide truth. The "impoundment" is not about hiding anything. It is only about restricting the publishing of legal communications before the court has had opportunity to do its work. By requesting the court to restrict certain things, our intent was to prevent what happened with ASI that made it impossible for them to do the work they agreed to do. This is NOT about hiding truth, and ALL about exposing it as rendered under oath.

You will undoubtedly recall that it was Paul's fellow Christians that advised him and got him in trouble with the authorities in Jerusalem (Acts 21: beginning with verse 17). I quote from Acts of the Apostles. "When Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favor against him, that he would send for him to Jerusalem." In making this request they purposed to waylay Paul along the road to Jerusalem and murder him. But Festus had a high sense of the responsibility of his position, and courteously declined to send for Paul. "It is not the manner of the Romans," he declared, "to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." He stated that "he himself would depart shortly" for Caesarea. "Let them there . . . which among you are able, go down with me, and accuse this man, if there be any wickedness in him."

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{AA 428.1}

This was not what the Jews wanted. They had not forgotten their former defeat at Caesarea. In contrast with the calm bearing and forcible arguments of the apostle, their own malignant spirit and baseless accusations would appear in the worst possible light. Again they urged that Paul be brought to Jerusalem for trial, but Festus held firmly to his purpose of giving Paul a fair trial at Caesarea. God in His providence controlled the decision of Festus, that the life of the apostle might be lengthened. {AA 429.1}

Their purposes defeated, the Jewish leaders at once prepared to witness against Paul at the court of the procurator. Upon returning to Caesarea, after a few days' sojourn at Jerusalem, Festus "the next day sitting on the judgment seat commanded Paul to be brought." "The Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove." Being on this occasion without a lawyer, the Jews preferred their charges themselves. As the trial proceeded, the accused with calmness and candor clearly showed the falsity of their statements. {AA 429.2}

Festus discerned that the question in dispute related wholly to Jewish doctrines, and that, rightly understood, there was nothing in the charges against Paul, could they be proved, that would render him subject to sentence of death, or even to imprisonment. Yet he saw clearly the storm of rage that would be created if Paul were not condemned or delivered into their hands. And so, "willing to do the Jews a pleasure," Festus turned to Paul, and asked if he

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was willing to go to Jerusalem under his protection, to be tried by the Sanhedrin. {AA 429.3}

The apostle knew that he could not look for justice from the people who by their crimes were bringing down upon themselves the wrath of God. He knew that, like the prophet Elijah, he would be safer among the heathen than with those who had rejected light from heaven and hardened their hearts against the gospel. Weary of strife, his active spirit could ill endure the repeated delays and wearing suspense of his trial and imprisonment. He therefore decided to exercise his privilege, as a Roman citizen, of appealing to Caesar. {AA 430.1}

In answer to the governor's question, Paul said: "I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar ." {AA 430.2}

Festus knew nothing of the conspiracies of the Jews to murder Paul, and he was surprised at this appeal to Caesar. However, the words of the apostle put a stop to the proceedings of the court. "Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go." {AA 430.3}

Thus it was that once more, because of hatred born of bigotry and self-righteousness, a servant of God was driven to turn for protection to the heathen. It was this same hatred that forced the prophet Elijah to flee for succor to the widow

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of Sarepta; and that forced the heralds of the gospel to turn from the Jews to proclaim their message to the Gentiles. And this hatred the people of God living in this age have yet to meet. Among many of the professing followers of Christ there is the same pride, formalism, and selfishness, the same spirit of oppression, that held so large a place in the Jewish heart. In the future, men claiming to be Christ's representatives will take a course similar to that followed by the priests and rulers in their treatment of Christ and the apostles. In the great crisis through which they are soon to pass, the faithful servants of God will encounter the same hardness of heart, the same cruel determination, the same unyielding hatred. {AA 430.4} (Witness the posts on the Internet and other places!) All who in that evil day would fearlessly serve God according to the dictates of conscience, will need courage, firmness, and a knowledge of God and His word; for those who are true to God will be persecuted, their motives will be impugned, their best efforts misinterpreted, and their names cast out as evil. Satan will work with all his deceptive power to influence the heart and becloud the understanding, to make evil appear good, and good evil. The stronger and purer the faith of God's people, and the firmer their determination to obey Him, the more fiercely will Satan strive to stir up against them the rage of those who, while claiming to be righteous, trample upon the law of God. It will require the firmest trust, the most heroic purpose, to hold fast the faith once delivered to the saints. {AA 431.1}

This statement describes the vicious attacks against 3abn and its people exactly. Those making the attacks never came to us seeking truth, but rather, came to us with false accusations challenging us to prove them wrong in the "court" of public opinion where no oath requires truth to be told.

This is not about revenge. It is not about hurting anyone. It is all, and only about fighting for a ministry our Lord has raised up to proclaim the Three Angels Messages to the world. We believe He is leading, just as He lead Paul and Elijah and those of the past who faced similar opposition.

We cherish your comments and prayers. We truly want to do what is right. We cannot let the cause of God be victimized without responding in my Lord's defense. Yes, I know He doesn't need my defense, but we owe it to Him for His goodness to me.

While I do not equate the Church Manual with EGW or the Bible, I do think that God does guide the Church.

The current CHRUCH MANUAL clearly states that there are situations where the church has neither the authority nor the ability to resolve disputes, and in such cases recourse is only to the civil authorities.

The CHRUCH MANUAL also states that the church should not be diverted from its mission to preach the gospel to become a civil magistrate.

Thanks again for expressing your concerns. I would be happy to discuss this further if you have further comments or questions.

Sincerely in Jesus' precious name,  
Walter Thompson MD

----- Original Message -----

**From:**  
**To:** [walttmd@...](mailto:walttmd@...)  
**Sent:** Saturday, July 07, 2007 1:18 PM  
**Subject:** 3ABN Lawsuit

Dear Dr. Walt Thompson,

I hope it is okay for me to write to you directly and ask some questions. I just arrived home from church where some of us were discussing the recent lawsuit between 3ABN and some church pastors. All of us were surprised to hear about the lawsuit. It seems like everyday more and more people are talking about it. I guess I will just say bluntly that as supporters of 3ABN, we cannot even imagine why you would take that road to the civil court system. This is unheard of in our Adventist church and we are disappointed that you could not reach some peaceful resolution with your church brothers.

My question is why did you make this decision and what is the suit all about? Is it about the divorce?

I am aware of the Shelton divorce which surprised me when it happened. I received some letter shedding a bad light on Linda. That is when I began to wonder what is happening to your ministry. I realize many people divorce but when you are a public figure and have a television ministry preaching the 3 angel's message divorce is out of the question or get another leader and have Danny step down. If he just had to throw away his wife and marry another younger woman then let him find another job. That may sound harsh but the divorce caused many to raise their eyebrows and begin to see 3ABN and the people there differently.

Now this lawsuit. I need some answers. Thank you for your time.

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