

# Our Firm Foundation

The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

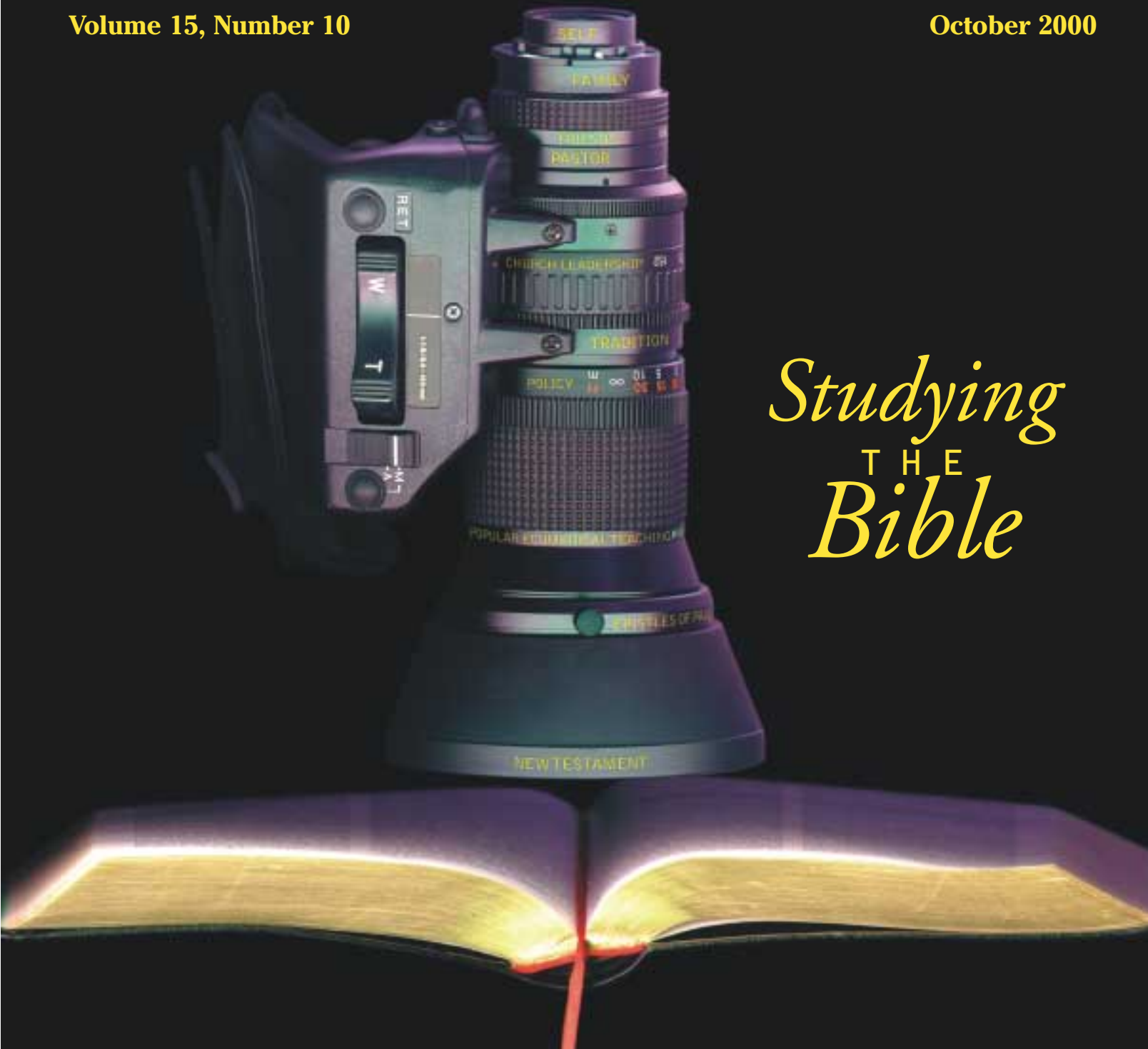
The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary

Volume 15, Number 10

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*Studying  
THE  
Bible*

# Be Strong in the Lord

The Bible says, “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness: and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.” Ephesians 6:10-17.

Every provision has been made so that man is not left to his own weakness. Imagine fighting against the principalities and powers of evil forces with our own impulses and finite power. We would certainly be overcome!

We are to feel not a particle of dependence—not a particle of trust—in ourselves. We are to trust in the living God—in His power, in His might, and in His grace—to

keep us, or we shall fall. In all our trials we are instructed to seek the Lord most earnestly, remembering that we are His and that He loves us.

As finite and mortal beings we cannot fully appreciate our need of Christ. But we shall receive help if we ask Him in faith. If we will only make God our dependence, we will learn that God is the Source of all strength and power.

God has been greatly dishonored by His people leaning upon human beings. God has not told us to do this. He has told us that He will teach us. He will guide us. Think of how many wonderful promises He has given us which we may grasp by the hand of faith. When we go to Him who has promised, we know that we shall receive according to His holy will.

Yet we spend more time talking *about* trusting in God than we do actually trusting in Him. We sing about leaning on the everlasting arms, but we fall short of discerning the incredible power God has for each of us. May each one of us draw nearer—ever nearer—to God! Behold the world’s Redeemer and become changed into His image. Allow self to be emptied. Let the Spirit of God fill the vacuum. Then we shall have the faith that works by love and purifies the soul. The Holy Spirit will then work upon the heart—influencing, directing,

molding—so that we can enjoy spiritual things.

Time is running out! We must learn to trust God now. Even now, Satan is working with all manner of bewitching influences, and those who are not under the keeping power of God will be swept away. Satan is working to control those who refuse to be entirely controlled by the Spirit of God.

We hear more and more about calamities by land and sea—recording-breaking floods and forest fires. We read about all the casualties. Immorality is abounding. Yet, multitudes of God’s professed people still have not placed themselves in the hands of the living God. Can we afford not to be completely connected to God? I say again, Can we afford it?

The Spirit of God is gradually being taken away from men and women around the world—including people in all walks of life. Satan increasingly controls the minds of world leaders—influencing them to make mistakes.

Let us therefore learn, as did the Psalmist, that God is a fortress and a strength to those who trust Him. Christ has pledged Himself to keep all who will look to Him and trust Him with an abiding faith. He is our faithful Creator and Redeemer.

Jeff Wehr, ASSOCIATE EDITOR

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It is the mission of Hope International and the editors of *Our Firm Foundation* to clearly present Christ and His truth. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.  
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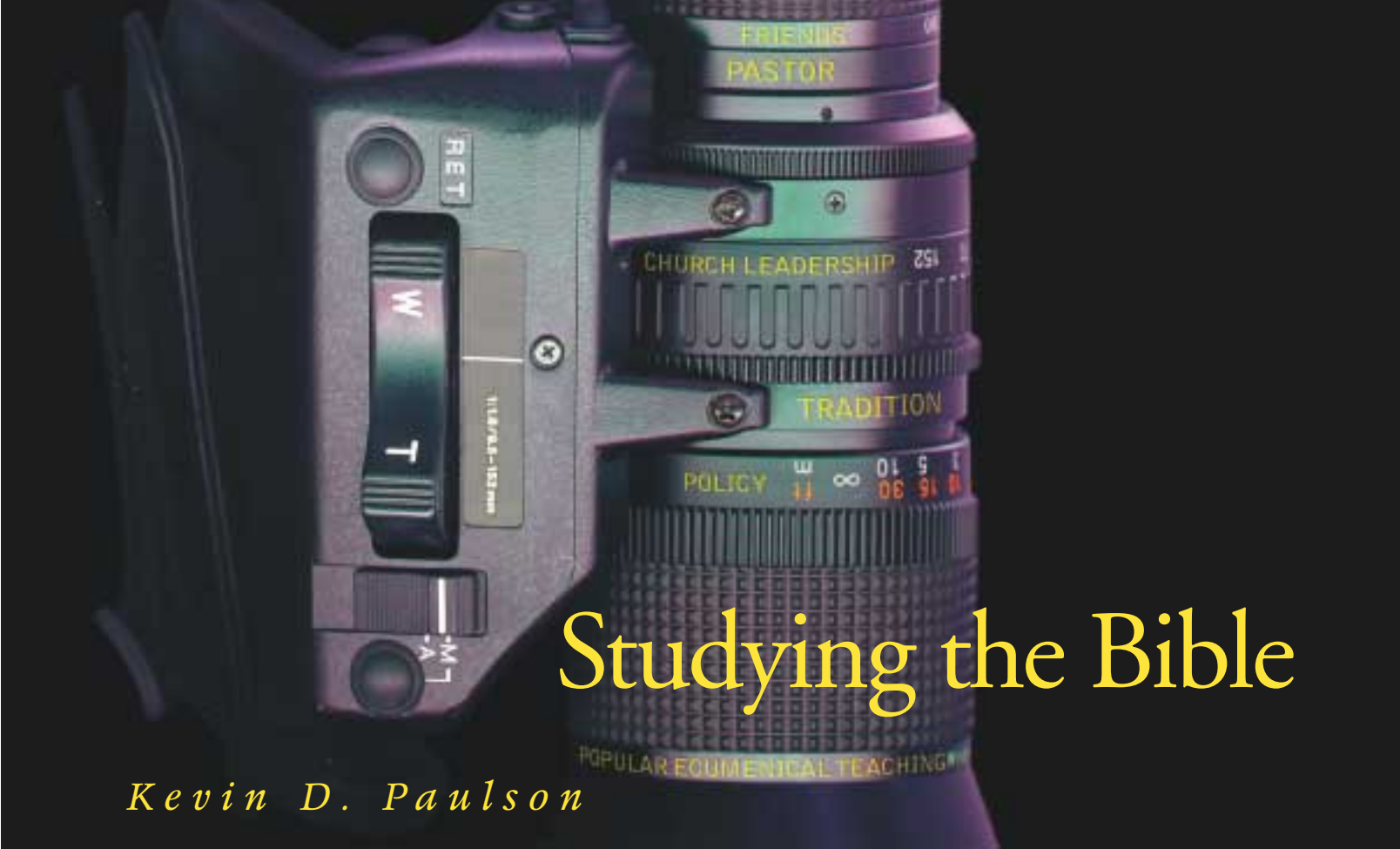
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# Studying the Bible

*Kevin D. Paulson*

The most basic difference between Seventh-day Adventist theology and that of other Bible-believing Christians—and the difference within Adventism itself between our historic faith and the various alternatives—concerns the method by which we study the inspired documents.

## The Unity of Scripture

Seventh-day Adventist beliefs, unlike any other among professed Bible-believers today, are based on the whole of Scripture. We are not Old Testament Christians, New Testament Christians, Pauline Christians, or Johanne Christians—we are *Biblical* Christians. The Bible declares: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” 2 Timothy 3:16.<sup>1</sup>

Every cardinal Adventist doctrine—the means of our salvation, the Sabbath, the state of man in death, the punishment of the wicked, the sanctuary—is constructed from the whole of Bible

truth. Scripture presents itself as one harmonious, consistent, self-interpreting document, with no portion given preeminence over another. Every part must be examined and taken into account before a doctrinal or moral conclusion is reached.

The unity of the Bible can be seen in the manner in which the Old Testament is treated by the New Testament. The Berean Christians were praised by the apostles because “they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” Acts 17:11. The only Scriptures they had to examine were those of the Old Testament. In other words, they were comparing the apostles’ teachings with those of the Old Testament prophets. Modern translations, like the New International Version, are thus quite faithful to this verse’s meaning when they state that the Bereans “examined the Scriptures every day to see if what Paul said was true.” The Old Testament was the

standard by which Paul’s teachings were being judged.

When Paul himself uses the Old Testament, it is often cited as the authoritative foundation for his own doctrines. In his renowned declaration that “the just shall live by faith” (Romans 1:17), he quotes directly from Habakkuk 2:4 as the basis of his teachings on salvation. He does the same in Ephesians 6:1 where he admonishes children to obey their parents on the basis of the fifth commandment. This verse is especially significant, since it is generally believed that the epistle to the Ephesians was written to a predominantly Gentile audience. Therefore, the argument that some have given that Paul was simply citing literature that his Jewish audience would recognize does not hold up. Since Ephesians was written primarily to non-Jewish readers, Paul’s use of the fifth commandment as a reference point is strong evidence that the Old Testament in general, and the Ten Commandments in particular, were viewed by Paul as being

authoritative for all Christians at all times.

### The Bible Its Own Interpreter

Concerning the origin of Scripture, the apostle Peter writes: “Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” 2 Peter 1:20–21.

Paul speaks further of the Holy Spirit’s work in 1 Corinthians 2:12–14:

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

In other words, what the Spirit inspires must be compared with itself in order to be understood. This is what Jesus meant when He promised His disciples that the Holy Spirit would guide them “into all truth.” John 16:13.

We see this approach to Bible study further amplified in the book of Isaiah, where we read: “Whom shall he [the Lord] teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” Isaiah 28:9–10; see also Matthew 11:25. This passage not only makes it plain how to glean truth from the Bible; it also assures us that God chooses the humblest of people, or babes, as those to whom truth is entrusted.

Scholars are not needed to explain the Bible to us. Any humble, teachable heart, open to the

leading of God’s Spirit, can open the sacred pages and understand the greatest of divine truths.

### Evangelical Bible Study

Evangelical Christian theology claims great reverence for the Bible—for its authority and its moral claims. Therefore, it is surprising just how much of the Bible they fail to consider before reaching doctrinal conclusions.

Dispensational theology, which teaches that people at different times in history have been saved by different standards, has caused many otherwise conservative Christians to give little credence to the Old Testament in their doctrinal studies. While not all evangelicals are dispensationalists, the influence of dispensational thinking in their circles has been profound and far-reaching.

preference and exalted to a higher level in doctrinal formulation. Since consulting the whole of Scripture, including the Gospels and General Epistles, would likely mean a more balanced conclusion on these points, such theologians generally leave these writings—as well as those of the Old Testament—out of their doctrinal equation.

The absence of logic in the evangelical use of Scripture becomes more obvious when we see just how arbitrary it really is. The argument of “progressive revelation,” which we will address in a moment, might conceivably be able to account for presumed differences between the Old and New Testaments, and thus account for the evangelical preference for the New over the Old. But what can possibly account for their preference for a select few of Paul’s writings

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*The evangelical approach to Scripture  
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veto power over the rest of Scripture.*

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Edward J. Carnell, a Calvinist scholar and author of the book *The Case for Orthodox Theology*, lists five rules for Biblical interpretation. The first two of these are as follows:

1. The New Testament must interpret the Old.
2. The New Testament Epistles (really those of Paul only) must interpret the Gospels.<sup>2</sup>

The word *interpret* in this context really means to supersede. Carnell really means that the New Testament is to replace the Old, and the Gospels are to be seen as doctrinally inferior to the Epistles.

This approach to the Bible is arbitrary and selective. It is rational only as a means of sustaining ideas preferred by the reader. For example, since certain of Paul’s verses, removed from context, can be more easily made than others to teach a cheap-grace, lawless gospel, certain of Paul’s writings are given

over the rest of the New Testament? The Gospels and General Epistles—which pose serious problems for the evangelical view of salvation, for example—were written *later* than the epistles of Paul, and would thus—on the basis of “progressive revelation”—be expected to contain more advanced truth. The fact is that no basis exists, either in Scripture or simple logic, for the way evangelicals neglect so much of the Bible. Their approach only makes sense as a means of defending ideas which cannot be defended if the whole of Scripture is considered.

The evangelical approach to Scripture effectively gives to a narrow strand of Paul’s writings veto power over the rest of Scripture, though the Bible never gives to any portion of itself that kind of authority.

It is interesting that just prior to the above passage, Paul declared to

Timothy that “from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” 2 Timothy 3:15. As with the Bereans, the only Scriptures Timothy could have been taught from his childhood were the Old Testament Scriptures. And according to Paul, these Old Testament Scriptures are able to make us “wise unto salvation through faith which is in Christ Jesus.” Paul seems under no illusion that his gospel of righteousness by faith was a New Testament invention.

The law and salvation are not the only issues where evangelicals

this would be nothing short of a contradiction, and thus a denial of Paul’s assurance that all Scripture is profitable for doctrine. Even the cancellation of the ceremonial law by Christ’s death (see Colossians 2:14–17) cannot be compared to what Lindsell is saying here, since the annulling of a spiritual form by spiritual reality does not involve contradiction. A form serves its purpose for a time, but when the reality comes, the form is needed no longer. But to say at first that the dead are unconscious, and then to deny this by saying they are conscious, would make the Holy Word of God deny itself. The Bible simply does not allow for this.

is more than likely what the word means in Scripture.”<sup>5</sup>

None will deny that a Biblical word’s meaning in the uninspired literature of Bible times can help to confirm the Bible’s explanation of itself. But the Bible’s definition of itself should be the exclusive ground for reaching a conclusion on such issues, even if other literature might confirm that conclusion.

We have a hard time reconciling Morey’s idea of “blurred vision” in the Old Testament with the praise accorded the Bereans for searching the Old Testament Scriptures to see if Paul’s teachings were true, or Paul’s statements to Timothy about the Old Testament making him “wise unto salvation” and being “profitable for doctrine, for reproof, for correction, for instruction in righteousness.” But it is this selective, truncated use of the Bible which forms the basis of evangelical Protestant disagreements with key phases of Adventist doctrine.

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use the selective approach to Scripture. In the *Harper Study Bible*, commenting on Ecclesiastes 9:5, evangelical scholar Harold Lindsell explains why this verse really does not mean what it says:

“From this verse some have adduced the dogma of *soul sleep* for the dead until the resurrection. The doctrine of soul sleep is not biblical. The problem is solved when one understands that the Bible is a book of *progressive revelation*. The Old Testament does not have the full-orbed biblical doctrine of the intermediate state after death.”<sup>3</sup>

Progressive revelation, for Lindsell, really means *contradictory* revelation. It would be one thing if the Old Testament said nothing about the state of man in death, and the New Testament then clarified the issue. But the fact is that the Old Testament—not only Ecclesiastes 9:5 but also elsewhere (see Job 14:10–12; 21:30–32; Psalm 115:17; 146:4)—teaches clearly that the dead are unconscious. If then the New Testament were to come along and say they *are* conscious,

Another evangelical scholar, Robert Morey, uses the same argument against the Adventist view of the state of man in death:

“They (Adventists) do not see any progress from the Old Testament to the New Testament but flatten out the distinction between the testaments. Instead of giving priority to the clarity of the New Testament, they feel safer staying with the blurred vision found in the Old Testament.”<sup>4</sup>

Morey goes on to indicate that the Bible cannot be trusted to be its own interpreter, but must rather be understood in the light of the uninspired literature of its time:

“Biblical words must also be understood in their historical context (*zeitgeist*). . . . This principle entails a comparative study of the meaning of biblical words and extra-biblical literature such as the Apocrypha, rabbinic writings, and Greek literature.

“Once the meaning of a word is clear in terms of its usage in extra-biblical literature, we should begin with the strong assumption that this

### **Evangelical Bible Study Comes to Adventism**

At the Palmdale Conference on Righteousness by Faith in 1976, Dr. Desmond Ford made it clear how he approaches the Bible in defining the gospel:

“A multitude of quotations from New Testament commentators such as Sanday and Headlam, Cranfield, Alford, Murray, Nygren, Bruce, Manson, Dodd, Haldane, Barclay, Barrett, Barth, Meyer, Moule, etc., could be given to support the main emphasis of Buchanan’s statements—namely, that Righteousness by Faith is identical with Justification by Faith. But instead we ask, ‘What is the testimony of Scripture regarding this matter?’

“1. Paul is the theologian of the New Testament. Only he sets forth an analysis of the plan of salvation, and the phrase under discussion is found solely in those books of Scripture which bear the name of Paul.

“2. The only book by Paul which systematically presents Righteousness by Faith is Romans.

"3. The part in Romans which contains this systematic presentation is Romans 3:21-5:21, though obviously the preceding and following chapters are related to this central discussion. *What we wish to emphasize is that it is here we must find the basic nature of Righteousness by Faith. If what we believe is not here, we need to think again.*

"4. All exegetes we know of, Jewish, Catholic, Protestant (including Seventh-day Adventist) are agreed that the theme of this section of Romans is Justification. It is not discussing that gradual growth in holiness which theologians call sanctification." <sup>6</sup>

Notice that Ford not only defends his view of the gospel with a heavy use of uninspired scholars, but he cites a breathtakingly narrow selection of Bible evidence as the basis of this view. Again we note Paul's statements to Timothy: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16.

The word for righteousness here is the same as the one used throughout the book of Romans. Thus Paul himself is under no illusion that his writings are the only ones in Scripture with a clear view of the gospel. Ford's claim that "if what we believe [on the gospel] is not here [Romans 3:21-5:21], we need to think again," <sup>7</sup> is hard to reconcile with Paul's own affirmation of the doctrinal authority of all Scripture—in particular the Old Testament, which Paul told Timothy was able to make him "wise unto salvation."

According to Ford, even the words of our Saviour lack the clarity on salvation supposedly found in Paul's writings:

"Where is the definitive word on the gospel to be found? Certainly not outside Scripture. And where in Scripture? Not even in the Gospels which were written as supplementary to the Epistles. The

Cross had to be endured before it could be explained." <sup>8</sup>

"It seemed that Paul was repudiating everything. What a shaking he gave the Jewish Church. But Paul was the greatest preacher of the gospel that there has ever been. You say, 'What about Jesus?' My friends, Jesus came to *make* the atonement, not to *explain* it." <sup>9</sup>

In his later assault on the Adventist sanctuary doctrine, Ford claimed that a number of Old Testament parallels to the end-time investigative judgment were invalid, because:

"Inasmuch as they are all found in the era before the atonement of the cross, they cannot be said to parallel God's dealings with His people since." <sup>10</sup>

Responding to Ford, a leading conservative Adventist scholar rightly observed:

"Ford's remarks on the Old Testament era versus the New

The importance of this point cannot be overstated. Desmond Ford and other evangelicals (be they current, former, or non-Adventists) insist that Adventist doctrines, such as the investigative judgment, are both contrary to Scripture and to the gospel message taught in Scripture. But if the gospel they preach is based on an arbitrarily selected portion of Scripture, without permitting the rest of Scripture to influence one's view of what these verses mean, it is hardly fair to accuse historic Adventism—whose theology is based on the whole of Scripture—of contradicting the Scriptures. The fact is, all of historic Seventh-day Adventist theology, concerning the gospel and all else, is based on the consensus of Scripture.

The selective use of Scripture as a means of defining the gospel did not end in Adventism with the removal of Desmond Ford from the

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*The fact is, all of historic Seventh-day Adventist theology, concerning the gospel and all else, is based on the consensus of Scripture.*

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Testament era sound surprisingly like Scofield-style Dispensationalism." <sup>11</sup>

It was supremely ironic that Ford would later dispute the premise of Robert Brinsmead's attack on the seventh-day Sabbath,<sup>12</sup> in which he (Brinsmead) cited as his procedural methods the approach to Scripture we noted earlier from E. J. Carnell—that the New Testament must supersede the Old and that the Epistles must supersede the Gospels.<sup>13</sup> The fact is that Ford's approach to the Biblical evidence concerning salvation is even more narrow than Brinsmead's approach concerning the Sabbath. Brinsmead was simply following the logic of evangelical Bible study methods a bit further than Ford in his doctrinal conclusions.

ministry. In his sermon collection printed not long ago, one popular writer and speaker states that "Paul is the one that God set aside to explain the gospel," <sup>14</sup> then narrows the field further by stating that "only two books of Paul deal with justification by faith—Galatians and Romans." <sup>15</sup> Again we see Scripture prevented from explaining itself, and the full mosaic of the Bible's gospel—with its parallel stress on God's initiative and man's responsibility—is withheld from view.

### **The Role of Ellen White**

The theology of Ellen White and that of historic Adventism are one and the same. Both are based, not on a narrow selection of verses from the Bible, but on the whole Bible. The problem with those who

think Ellen White contradicts the Bible is that they either have not considered the whole Bible or the whole of Ellen White's writings. Nearly all contemporary critics of Adventism who claim that Ellen White disagrees with Scripture have themselves accepted the selective approach to Scripture used by evangelical Christianity. In reality, it is they—not Ellen White and historic Adventism—who are guilty of contradicting the Bible.

Like Scripture, the writings of Ellen White are self-interpreting:

"The Testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture."<sup>16</sup>

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*The writings of Ellen White, based on the whole of Scripture, confirm and clarify what Scripture teaches.*

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While both Scripture and Ellen White's writings interpret themselves, the latter also serve as an inspired interpreter of Scripture. Contrary to what some believe, we do not give Ellen White authority over Scripture; it only means that God in His mercy has made doubly sure that the Bible's self-explanation will not be misunderstood in these closing moments of history. Ellen White's role in this regard is affirmed in the following passages:

"God has, in that Word [the Bible], promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."<sup>17</sup>

"The Lord has given me much light that I want the people to have; for there is instruction that the Lord has given me for His people. It is light that they should have, line upon line, precept upon precept, here a little and there a little. This is now to come before the people, because it has been given to correct specious errors, and to specify what is truth."<sup>18</sup>

"At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. . . . The power of God would come upon me, and I was enabled clearly to define what is truth and what is error. As the points of our faith were thus established, our feet were placed upon a solid foundation."<sup>19</sup>

Because Ellen White points to the Biblical consensus as the basis of all doctrine, those in Adventism who use the evangelical approach to Scripture, experience great discomfort with Ellen White's

authoritative role. Their unease is made even greater by the fact that Ellen White's writings, for most of those involved in the church's present conflict, were written in their mother tongue. It is thus not possible to hide behind the perceived slight degree of differences in ancient languages as a means of escaping the inspired messages of Ellen White. God in His infinite wisdom knew that at the close of human history, English would be the well-nigh universal language of human culture and commerce, much as Greek was in the New Testament era. Thus He provided His end-time church with a vast array of inspired commentary on Scripture in this particular language, so that His people would be kept from delusion in these final apocalyptic moments.

### Conclusion

The Bible identifies itself as a unified, self-explanatory document, equally inspired and profitable for doctrine throughout. See 2 Timothy 3:16. Because the Holy Spirit

inspired these writings (see 2 Peter 1:20–21), they can be understood only by comparison with themselves. See Isaiah 28:9–10; 1 Corinthians 2:9–14. All doctrine and behavior must be brought to the test of the inspired documents. See Isaiah 8:20; Acts 17:11. The writings of Ellen White, based on the whole of Scripture, confirm and clarify what Scripture teaches.

If everyone involved in contemporary Adventism's doctrinal discussions would put aside human opinion, human scholarship, and human experience as a means of finding truth, and permit the totality of Scripture and its amplification by Ellen White to become their exclusive authority, God's church would at last come together on the changeless platform of inspired truth, and the long-looked-for revival would at last prepare God's people for their Lord's return. ❀

### References:

- <sup>1</sup> Unless otherwise noted, all Bible texts are from the King James Version.
- <sup>2</sup> See Edward J. Carnell, *The Case for Orthodox Theology*, quoted by Robert D. Brinsmead, "Procedural Methods," *Verdict*, June 1981, 6.
- <sup>3</sup> Harold Lindsell (ed.), *Harper Study Bible* (Grand Rapids: Zondervan Bible Publishers, 1965), 979 (emphasis original).
- <sup>4</sup> Robert A. Morey, *Death and the Afterlife* (Minneapolis: Bethany House Publishers, 1984), 23.
- <sup>5</sup> *Ibid.*, 26.
- <sup>6</sup> Desmond Ford, *Documents from the Palmdale Conference on Righteousness by Faith*, 4, (emphasis supplied).
- <sup>7</sup> *Ibid.*
- <sup>8</sup> Ford, "Righteousness by Faith" *Study Papers, Series One: Righteousness by Faith* (Pacific Union College Religion Department, 1979), 17.
- <sup>9</sup> Desmond & Gillian Ford, *The Adventist Crisis of Spiritual Identity* (Newcastle, CA: Desmond Ford Publications, 1982), 253, (emphasis original).
- <sup>10</sup> "Ford Responds to Shea," *Spectrum*, vol. 11, no. 4, 54.
- <sup>11</sup> "Shea Replies to Ford," *Spectrum*, vol. 11, no. 4, 57.
- <sup>12</sup> Desmond Ford, "The Sabbath: Brinsmead's Polemic," *Spectrum*, vol. 12, no. 1, 66–67.
- <sup>13</sup> Brinsmead, "Procedural Methods," *Verdict*, June 1981, 6–7.
- <sup>14</sup> Jack Sequeira, *Sanctuary* (collection of transcribed sermons available from Pastor Jack Sequeira, 9220 Saint Andrew Place, College Park, MD 20740), 17.
- <sup>15</sup> *Ibid.*, 20.
- <sup>16</sup> Ellen G. White, *Selected Messages*, book 1, 42.
- <sup>17</sup> White, *Early Writings*, 78.
- <sup>18</sup> White, *Selected Messages*, book 3, 32.
- <sup>19</sup> White, *Gospel Workers*, 302.



# The Lord's Day

How to mark your Bible and know God's Word better

We present this study with the desire that it will encourage you, our readers, to pursue a deeper examination of God's Word. The warning has been given us that "none but those who have fortified the mind with the truths of the Bible will stand through the last great conflict." *The Great Controversy*, 593–594. It is our suggestion that you use this study personally, in group settings, or with your family. We also encourage you to add other Scriptural references to this study as you proceed in your own personal, attentive scrutiny of God's Word.

The Editors

## Bible Marking Directions

1. In this month's study our Bible marking key letters are **LD**, which represent "**The Lord's Day**."
2. On the blank flyleaf at either the beginning or the end of your Bible, write in the key letters followed by the first Scriptural text. This month's beginning entry should appear as follows: **1LD: Revelation 1:10**.
3. Turn to the first reference and, in the margin near it, write the second reference. Then turn to the second reference and, in the margin near it, write the third reference, and so on to the end of the lesson. When you come to the last reference write "**End LD**."

### **1LD: Revelation 1:10.**

Some people say that there is no particular day for Christians to keep holy. However, the Lord does have a certain day for His people to keep holy. Many other people say that the first day of the week—Sunday—is the Lord's day. Yet the Lord Jesus Christ never blessed, sanctified, or appointed the first day of the week to be kept as a holy day. We must let Scripture define itself and be its own authority. Let us study and learn what the apostle John meant when he used the term "the Lord's day."

### **2LD: Matthew 12:8.**

The Lord's day must of necessity be the day of which Jesus Christ is Lord. Since Jesus is Lord of the Sabbath day, the Sabbath day must be the Lord's day.

### **3LD: Exodus 20:10.**

Since the seventh day is the Sabbath of the Lord, the seventh day—Saturday—is the Lord's holy day for us to keep. Since Sunday is the first day of the week, it cannot be the Sabbath or the Lord's day, for God says that the seventh day is the Sabbath of the Lord—His holy day.

### **4LD: Exodus 20:11.**

Four facts make the seventh day the Lord's day for man to keep holy: 1. The Lord made the world in six days. 2. On the seventh day, or the last day of the week, He rested. 3. The Lord

blessed the seventh day for man. 4. He sanctified, or set apart, the seventh day for man. It does not make sense to forget the one day that the Lord said to remember!

### **5LD: Ephesians 3:9.**

The Lord who did these four things is the Lord Jesus Christ—God the Son—who created everything. Since Jesus Christ is the One who rested on the seventh day, and blessed and sanctified that day for man, the seventh day is Christ's day, the Lord's day, the Sabbath of Christ. Jesus created the seventh day specifically to be the Sabbath. Full acceptance of Christ includes the keeping of the Sabbath of Christ—this seventh day—which He blessed and hallowed for man. Since Christ blessed and sanctified the seventh day for us, we cannot refuse to keep the seventh day as the holy Sabbath and still be obedient to Christ our Saviour. See John 1:3.

### **6LD: Luke 4:16.**

When Christ lived here on earth, He kept the seventh day—Saturday—as God's holy day. Jesus is our Example. See Matthew 16:24. If we follow Christ in the matter of which day we keep, then we will keep the seventh day holy.

### **7LD: Hebrews 13:8.**

Christ is the same today as before. If He were on earth now as we are, He would keep holy this same seventh day that He

kept when He was here 2000 years ago. See Malachi 3:6.

**8LD: Genesis 2:1-3.**

“And on the seventh day God ended his work which he had made.” God’s creation was not complete until the Sabbath had been instituted. Christ the Creator blessed and set apart the seventh day as a holy day at the very beginning, when He made the world (and the Sabbath) for man. Hence, the keeping Holy of the seventh day is not some ordinance that was instituted by Moses and later abolished by Christ.

**9LD: Mark 2:27.**

The Sabbath was not intended for the Jews only, but for all people, just the same as the other nine precepts of the Ten Commandments. The Sabbath was made to be a blessing for us all. Notice that the Sabbath was made to be *for* us, not to be *against* us, as some teach the commandments to be.

**10LD: Mark 16:1-2.**

The Sabbath was past when the women came to the tomb early in

the morning on the first day of the week—the morning that Christ arose.

**11LD: Mark 15:42-44.**

Jesus was crucified the day before the Sabbath, on the sixth day of the week, which is Friday.

**12LD: Luke 23:54-56; 24:1.**

The Sabbath, according to God’s commandment, came between the crucifixion on Friday and the resurrection on Sunday. So the fourth commandment of the Ten Commandments requires us to keep the seventh day, or Saturday, which comes between Friday and Sunday. The seventh-day Sabbath of the fourth commandment was not abolished at the cross, because in Luke 23:56 this seventh-day Sabbath commandment is spoken of as being binding on the day after Jesus was crucified. Jesus spoke prophetically and matter-of-factly of the Sabbath existing and being significant after the crucifixion and at Jerusalem’s overthrow, which would happen 39 years later—A.D. 70. See Matthew 24:20.

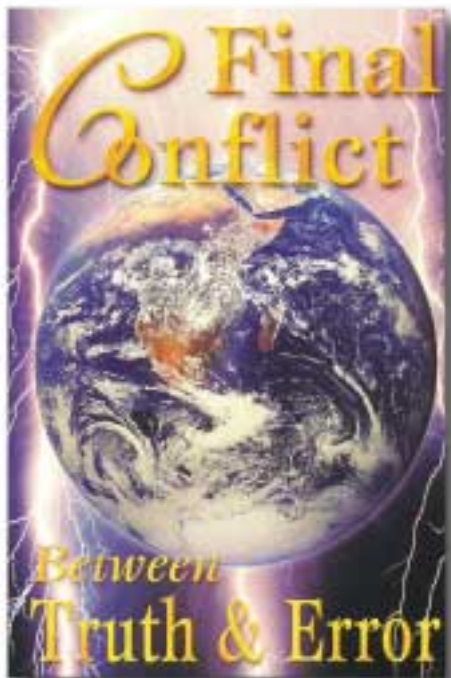
**13LD: Ezekiel 20:12.**

The Sabbath was given to be a twofold sign of Jesus Christ as Creator and Redeemer. The Sabbath is a sign that Christ made this world in six days (see Exodus 31:16-17), and by keeping it, we show by our works that we accept Christ as the Creator of this world in six days. The Sabbath is also a sign of the power of Christ to save us from sin, and to sanctify us, and to re-create us in His own image. As Christ rested on the Sabbath from His works of creating the world, so are we to constantly rest (cease) from works of self-justification and from sin and find rest in the justifying and sanctifying redemption of Christ.

**14LD: Isaiah 66:22-23.**

The seventh-day Sabbath will be kept forever in the New Earth. The seventh day—God’s sanctified day—reaches all the way from Eden lost to Eden restored, and, hence, there is no room or need for any different rest day.

Adapted by Alan F. Esselbach from *Helps to Bible Study*, by J.L. Schuler. ✠



# Final Conflict

## Between Truth & Error

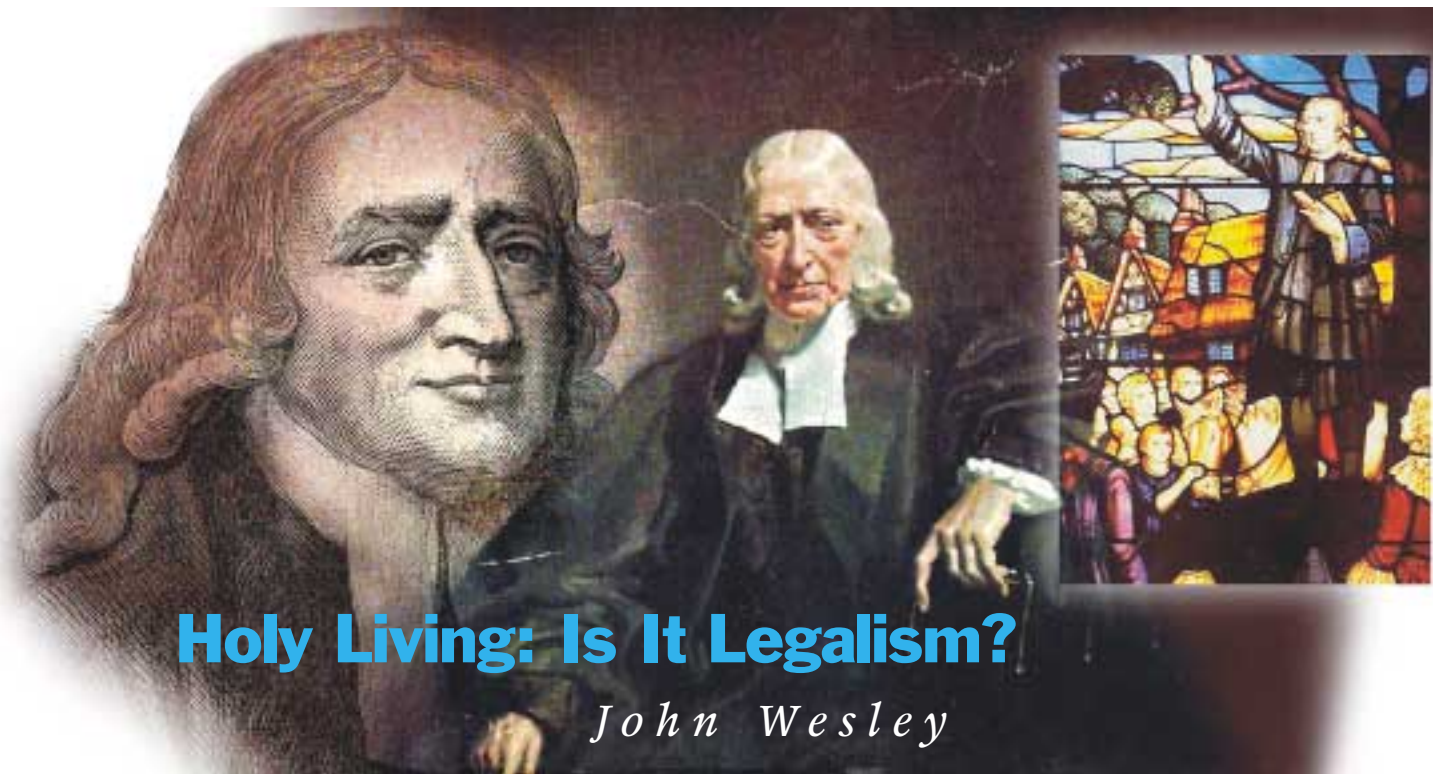
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## Holy Living: Is It Legalism?

*John Wesley*

*As many readers know, John Wesley and his brother Charles were reformers who lived in England in the 18th century. The English language has undergone continuous changes since that time, but we present an article in the language of their day that we believe many readers will appreciate.*

THE EDITORS

Without holiness no man shall see the Lord" (see Hebrews 12:14)—shall see the face of God in Glory. Nothing under heaven can be more sure than this; "for the mouth of the Lord has spoken it. And though heaven and earth pass away, yet His Word shall not pass away." See Matthew 24:35. As well therefore might God fall from heaven, as His Word fall to the ground. No, it cannot be; none shall live with God but he that lives to God, none shall enjoy the glory of God in heaven but he that bears the image of God on earth. None that is not saved from sin here, can be saved from hell hereafter. None can see the kingdom of God above, unless the kingdom of God be in him below. Who ever would reign with Christ in heaven, must have Christ reigning in him on earth. He must have "that mind in him which was in

Christ" (see Philippians 2:5), enabling him to walk as Christ walked.

And yet as sure as this is, and as clearly as it is taught in every part of the Holy Scripture, there is scarce one among all the truths of God, which is less received by men. It was indeed acknowledged in some degree, even among the wiser heathens. Some among them allowed, that nothing would please God, but "a virtuous, holy mind, and an heart deep-dyed with honesty." But though they could not deny, yet how easily and effectually did they evade this! They fancied something else would do as well, that some rites or ceremonies, some external forms, or glorious action, would supply the place of inward holiness. So the famous Roman entitles to future happiness, not only the good and virtuous, but all—so, to fight for their country, to write good verses, or to invent useful arts was abundantly sufficient, in the judgment of the Heathens, to give men a place in heaven!

But this would not pass with modern Romans. They despised such gross imaginations. But though they did not allow these, they found out another way to get

to heaven without holiness. In the room of them they substituted penances, pilgrimages, praying to saints and angels; and above all these masses for the dead, absolution by a Priest, and these satisfy the Romanists full well as lustrations did the Heathens. Thousands of them make no manner of doubt, but, by a diligent use of these, without any holiness at all, they shall see the Lord in Glory.

However, Protestants will not be satisfied thus; they know this hope is no better than a spider's web. They are convinced, that whoever leans on this, leans on the staff of a broken reed. What then can they do? How shall they hope to see God, without holiness? Why, by doing no harm, doing good, going to the church and sacrament. And many thousands sit down content with this, believing they are in the high road to heaven.

Yet many cannot rest here. They look upon this as the very Popery of Protestantism. They well know, that although none can be a real Christian, without carefully abstaining from all evil, using every means of grace at every opportunity, and doing all possible good to all men; yet a man may go

this far, may do all this, and be but an heathen still. They know this religion is too superficial; it is, as it were, skin deep. Therefore, it is not Christianity, for that lies in the heart; it is worshipping God in spirit and in truth; it is no other than "the kingdom of God within us; it is the mind which was in Christ Jesus; it is righteousness and peace and joy in the Holy Ghost." See Luke 17:21; Romans 14:17.

Besides, they see that, be this religion shallower or deeper, it does not stand on the right foundation, since "other foundation can no man lay than that which is laid, even Jesus Christ." See 1 Corinthians 3:11. And none can be justified, they are well assured, but by faith, even faith alone. Seeing "to him" only "that believeth on God who justifieth the

This is indeed a blow at the roots, the root of all holiness, all true religion. Hereby Christ is "stabbed in the house of his friends" (see Zechariah 13:6), of those who make the largest professions of loving and honouring him; the whole design of his death, namely, to "destroy the works of the devil" (1 John 3:8), being overthrown at a stroke. For wherever this doctrine is cordially received, it leaves no place for holiness. It demolishes it from top to bottom; it destroys both root and branch. It effectually tears up all desire of it, all endeavors after it. It forbids all such exhortations as might excite those desires, or awaken those endeavors. Nay, it makes men afraid of personal holiness, afraid of cherishing any

"O you simple ones, how long will you love simplicity?" See Proverbs 1:22. How long will you "seek death in the error of your life?" Don't you know who teacheth you otherwise, "that the unrighteous shall not inherit the kingdom of God? Be not deceived (1 Corinthians 6:9); although there are many lie in wait to deceive, and that under the fair pretence of exalting Christ; a pretence which the more easily steals upon you, because "to you he is precious." See 1 Peter 2:7. But as the Lord liveth, "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." See 1 Corinthians 6:9-10. "Such indeed were some of you; but ye are washed, but ye are sanctified," as well as "justified, in the name of the Lord Jesus, and by the Spirit of our God." See verse 11. You are really changed; you are not only accounted, but actually "made righteous." See Romans 5:19. "The law" — the inward power — "of the Spirit of life in Christ Jesus hath made" you "free" — really, actually free — "from the law" or power "of sin and death." Romans 8:2. This is liberty, true gospel liberty, experienced by every believer: Not freedom from the law of God, or the works of God, but from the law of sin and the works of the devil. See that ye "stand fast in" this real, not imaginary "liberty, wherewith Christ hath made you free." And take heed ye "be not entangled again," by means of these vain boasters, "in the yoke of" that vile "bondage to sin," from which ye are now clean escaped. See Galatians 5:1. I testify unto you, that if you still continue in sin, Christ shall profit you nothing; that Christ is no Saviour to you, unless he saves you from your sins; and that unless it purify your heart, faith shall profit you nothing. See Galatians 5:2-4. O when will ye understand, that to oppose either inward or outward holiness, under colour of exalting Christ, is directly

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*This is indeed a blow at the roots, the root of all holiness, all true religion. Hereby Christ is "stabbed in the house of his friends."*

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ungodly, his faith is counted to him for righteousness." See Romans 4:5.

What evasion now? What way could Satan take to make all this of none effect? What could be done when that grand truth, "By grace are ye saved through faith" (Ephesians 2:8), was more and more generally received? What, indeed, but to persuade the very men who had received it, "to turn the grace of God into lasciviousness?" See Jude 1:4. To this end Simon Magus appeared again, and taught, "that Christ had done, as well as suffered, all; that his righteousness being imputed to us, we need none of our own; that seeing there was so much righteousness and holiness in Him, there needs none in us; that to think we have any, or to desire or seek any, is to renounce Christ; that from the beginning to the end of salvation, all is Christ, nothing in Man; and that those who teach otherwise are legal Preachers and know nothing of the gospel."

thought of it, lest they should deny the faith, and reject Christ and His righteousness: so that, instead of being "zealous of good works" (Titus 2:14), they are a stink in their nostrils. And they are infinitely more afraid of "the works of God" (Psalm 66:5), than of "the works of the devil" (1 John 3:8).

Here is wisdom! though not the wisdom of the saints, but wisdom from beneath. Here is the masterpiece of Satan: Farther than this he cannot go. Men are holy, without a grain of holiness in them! holy in Christ, however unholy in themselves; they are in Christ, without one jot of the mind that was in Christ; in Christ, though their nature is whole in them. They are "complete in him" (Colossians 2:10), though they are, in themselves, as proud, as vain, as covetous, as passionate as ever. It is enough: They may be unrighteous still, seeing Christ has "fulfilled all righteousness." See Matthew 3:15.

to act the part of Judas, to “betray the Son of man with a kiss?” See Luke 22:48. Repent, repent! lest he cut you in sunder with the two-edged sword that cometh out of His mouth! It is you yourselves that, by opposing the very end of His coming into the world, are crucifying the Son of God afresh, and putting Him to an open shame. It is you that, by expecting to see the Lord without holiness, through the righteousness of Christ, “make the blood of the covenant an unholy thing” (see Hebrews 10:29), keeping those unholy that so trust in it. O beware! for evil is before you. If those who do not name the name of Christ, and die in their sins, shall be punished seven-fold, surely you who thus make Christ a minister of sin, shall be punished seventy-and-seven fold. What! Make Christ destroy His own kingdom? Make Christ a factor for Satan? Set Christ against holiness? Talk of Christ as saving His people in their sins? It is no better than to say, He saves them from the guilt, and not from the power, of sin. Will you make the righteousness of Christ such a cover for the unrighteousness of man? So that by this means, “the unrighteous” of every kind “shall inherit the kingdom of God!” Stop! Consider! What are you doing? “You did run well: Who hath bewitched you? Who hath corrupted you from the simplicity of Christ, from the purity of the gospel?” See Galatians 5:7; 3:1; 2 Corinthians 11:3. You did know, “He that believeth is born of God: And whosoever is born of God sinneth not;” but while “he keepeth himself, that wicked one toucheth him not.” 1 John 5:1, 18. O come back to the true, the pure, the old gospel! That which ye received in the beginning. Come back to Christ, who died to make you an holy people, “zealous of good works.” Titus 2:14. “Remember from whence you are fallen, and repent, and do the first works.” See Revelation 2:5. Your “Father worketh hitherto.” See John 5:17. Do your work; else your faith is vain. For “wilt thou know, O vain,”

O empty man, “that faith without works is dead?” James 2:20. Wilt thou know that “though I have all faith, so as to remove mountains, and have not love, I am nothing?” See 1 Corinthians 13:2. Wilt thou know, that all the blood and righteousness of Christ, unless “that mind be in thee which was in Him,” and thou likewise “walk as Christ walked” (see 1 John 2:6), will only increase thy damnation? “If any man teach other wise, and consent not to wholesome words, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about strife of words, whereof come railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth.” See 1 Timothy 6:3–5. Be no longer afraid of the strongest exhortations either to inward or outward holiness. Hereby God the Father is glorified, and God the Son truly exalted. Do

1 John 5:3. Grievous to them that believe? Far from it! They are the joy of your heart. Show then your love to Christ by keeping His commandments, by walking in all His ordinances blameless. Honour Christ by obeying Him with all your might, by serving Him with all your strength. Glorify Christ by imitating Christ in all things, by walking as He walked. Keep to Christ by keeping in all His ways. Trust in Christ, to live and reign in your heart. Have confidence in Christ that He will fulfill in you all His great and precious promises, that He will work in you all the good pleasure of His goodness, and all the work of faith with power. Cleave to Christ, till His blood have cleansed you from all pride, all anger, all evil desire. Let Christ do all. Let Him that has done all for you, do all in you. Exalt Christ as a Prince to give repentance; a Saviour both to give remission of sins, and

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*What! . . . Talk of Christ as saving His people in their sins? It is no better than to say, He saves them from the guilt, and not from the power, of sin.*

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not stupidly and senselessly call this legal—a silly, unmeaning word. Be not afraid of being “under the law of God,” but of being under “the law of sin.” See Romans 7:25. Love the strictest preaching best; that which most searches the heart, and shows you wherein you are unlike Christ; and that which presses you most to love Him with all your heart, and serve Him with all you strength.

Suffer me to warn you of another silly, unmeaning word: Do not say, “I can do nothing.” If so, then you know nothing of Christ; then you have no faith: For if you have, if you believe, then you “can do all things through Christ who strengtheneth you.” See Philippians 4:13. You can love Him and keep His commandments; and to you his “commandments are not grievous.”

to create in you a new heart, to renew a right spirit within you. This is the gospel, the pure, genuine gospel; glad tidings of great salvation. Not the new, but the old, the everlasting gospel, the gospel not of Simon Magus, but of Jesus Christ. The God and Father of our Lord Jesus Christ give you, “according to the riches of his glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that, being rooted and grounded in love, ye may be able to comprehend with all saints, what is the length, and breadth, and depth, and height; and to know that love of Christ which passeth knowledge, that ye may be filled with all the fulness of God!” See Ephesians 3:16–19. ✨

*John Wesley, Vol. X.*



# The Most Important Question

*Ellen G. White*

**M**arvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28-29. It is those that have done good who will come forth to the resurrection of life. The question of most importance to us is, How can we do good?

The greatest good that we can do is to help one another to become earnest followers of Christ, and in the day of God we shall be able to render no excuse for not doing good to those around us. We are to love God supremely and our neighbor as ourselves, and the Lord Jesus Christ has provided means by which we may fulfill the conditions upon which we may obtain eternal life. We cannot do evil, and work wickedness, and yet stand justified before God at last.

Now is our day of probation, and we are now to perfect characters that will stand the test of the judgment.

When Christ comes, there is to be no change of character; this mortal shall put on immortality, and this corruption shall put on incorruption; and those who are alive and remain upon the earth will be caught up to meet the Lord in the air, if their characters are blameless and pure. See 1 Corinthians 15:51-54; 1 Thessalonians 4:16-17. Transformation of character must take place during the precious hours of probation.

**“But we inherited the fallen nature!”**

There are many who in their hearts murmur against God. They say, “We inherited the fallen nature of Adam, and are not responsible for our natural imperfections.” They find fault with God’s requirements, and complain that He demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonor God. And the Lord knoweth our thoughts afar off. He speaks to His people, saying, “O my people, what have I done unto thee? and wherein have I wearied

thee? testify against me.” Micah 6:3. The complainers have an opportunity to bring their accusations against Him; their Maker gives them an opportunity to speak. What charge have you to bring against Him that ruleth in the heavens? What have you to say against His dealings with you? What against His government? What against His law? If you have any excuse to offer for your neglect to comply with the conditions upon which your salvation is based, now make them known. If you have any excuse for sin, for impenitence, for covetousness, or for sensuality, you are permitted to give your reasons.

Those who would justify themselves in wrongdoing, and lay the blame of their disobedience upon God, will be heard. They argue that they are born with strong passions and appetites, and are surrounded with objects that solicit to sin, and under such circumstances how is it just to condemn them? But God answers: “I did all that could be done for your forefather Adam; I gave him the noblest qualities and the highest powers; My require-

ments were light upon him. It was because he did not believe My word, did not choose to stand the simple test I imposed upon him, but believed the word of My enemy, that he fell from his holy estate. But in his fallen condition did I not send help? I sent My Son, who was equal with Myself, that He might live an example upon earth, and die for man's transgressions, that you might make no mistakes or failures in obtaining eternal life."

### **Shall we cling to sin?**

Since such ample provisions have been made for our salvation, shall we be excusable if we put forth no effort to obtain eternal life? God has given His beloved Son to die that we might be saved. What an infinite condescension on the part of the God of heaven! By the death of Jesus Christ, life and immortality are brought to light. What a hope we have! And with such a hope as this shall we cling to sin? Shall we not consent to be purified from every spot and stain? It is for us to search the Scriptures; for said Christ, "They are they which testify of me." John 5:39. And while we have the precious testimony of the Word of God before us, we can be both hearers and doers of the Word.

As we see the weakness of human nature, instead of trying to justify ourselves in wrongdoing, let us become more familiar with the Word of God. It will strengthen our minds in the time of temptation. We do not think half enough upon the Bible. The ministers may explain the Scriptures, but this is not enough; we must practice their teaching in our lives. We must be fortifying our souls with the precious promises of Jesus. We are to avail ourselves of all the help God has provided for us, that we may not fall at last. If it is not in accordance with your inclination to study the Word of God, I beg of you to plead with God for His divine Spirit; for those who love Jesus take comfort in communion with Him.

Our Heavenly Father paid an infinite price that we might come to

Him; and if our past life has been full of sin, we can now repent and come to God. The promise is that all who repent and turn from their transgressions shall be forgiven. None need be discouraged because their past life has been marked with objectionable characters. Hear what the God of heaven says: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in

it is that we should remain indifferent. Individually we have cost the life of the Son of God, and He desires us to walk out by living faith, believing in Him with all the heart. He would have you bring the truth of God into the inner sanctuary, to soften and subdue the soul; for when Christ is dwelling in your heart by faith, you will love those for whom He died. Suppose that the trump of God should sound tonight, who is ready to respond with gladness? How many of you would cry, "Oh, stay the chariot wheels; I am not ready"? Of how many would it be written, as it was written of Belshazzar, "Thou art weighed in the balances, and art found wanting"? Daniel 5:27. To be

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*As we see the weakness of human nature, instead of trying to justify ourselves in wrongdoing, let us become more familiar with the Word of God. It will strengthen our minds in the time of temptation.*

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the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him." Ezekiel 33:13-16. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. I am so grateful today that we have a living Saviour. There are many who go about as mournfully as though Christ were still in Joseph's tomb with a great stone rolled before the door. Our hearts should be full of hope and joy, and we should be able to say with grateful tongues, Christ is risen, and is at the right hand of God to make intercession for us. He has carried His blood into the sanctuary, and will cleanse us from every sin.

### **What if Jesus came today?**

Since Jesus has made such an infinite sacrifice for us, how cruel

wanting in that day is to be wanting forever; for when Christ shall come in the clouds of heaven with power and great glory, we must be all ready to be changed in a moment, in the twinkling of an eye, and to be caught up to meet the Lord in the air.

Your only safety is in coming to Christ, and ceasing from sin this very moment. The sweet voice of mercy is sounding in your ears today, but who can tell if it will sound tomorrow? How precious will be the appearing of Christ to those who have done good upon the earth. Jesus, our Redeemer, is coming back to the world, and all those who believe in Him, who love Him, and keep His commandments, will be able to say, "Lo, this is our God; we have waited for him, and he will save us." Isaiah 25:9.✠

*Signs of the Times, August 29, 1892; originally entitled "They That Have Done Good."*

## Supreme Court Rulings

### Boy Scouts Win Against Homosexuality

**News Items:** "Buried on Wednesday were the hopes of a gay scoutmaster who wanted to redefine scouting's pledge to be 'morally straight.' James Dale of New Jersey sued the Boy Scouts of America when he was removed from a leadership position with his local troop after revealing his homosexuality. He charged discrimination based on sexual orientation, and the Supreme Court



of New Jersey agreed, saying that his expulsion had been based on 'little more than prejudice.'

"The Boy Scouts, however, argued that as a private organization, its membership rules were protected by the constitutional right to free association. By a 5-4 majority, the Supreme Court agreed." *World*, July 15, 2000.

"The Scouts had ousted gay assistant scoutmaster James Dale, saying that homosexuality goes against the values it tries to teach kids . . . 'Dale's presence in the Boy Scouts would, at the very least, force the organization to send a message, both to the youth members and the world, that the Boy Scouts accepts homosexual conduct as a legitimate form of behavior,' the court said." *U.S. News & World Report*, July 10, 2000.

## Partial-birth Abortion Loss

**News Items:** Partial-birth abortion is described by eyewitness nurse Brenda Shafer as follows: "The doctor delivered the baby's legs and arms, everything but his little head. The baby's body was moving, his little fingers were clasped together. He was kicking his feet. The doctor took a pair of scissors and inserted them into the back of the baby's head and the baby's arms jerked out in a flinch, a startled reaction, like a baby does when he thinks that he might fall. Then the doctor opened the scissors up. Then he stuck a high-powered suction tube into the hole and sucked the baby's brains out." *U.S. News & World Report*, July 10, 2000.

"In one of the most closely watched cases of the term, the [U.S. Supreme Court] justices ruled 5-4 that Nebraska's ban on partial-birth abortion was unconstitutional. Pro-lifers were stunned. . . . Five judges had just proclaimed that the most brutal and inhumane of all forms of abortion is now a constitutional right. . . .

"Some 30 states have laws limiting partial-birth abortion; all those restrictions are now suspect, and lower courts are much less likely to uphold them against legal challenges. . . .

"Writing for the [court's] minority, Clarence Thomas called the majority's arguments 'illogical' and 'indefensible.' He accused the majority of hypocrisy for trumpeting the earlier *Casey* decision (which permitted some limits on abortion) . . ." *World*, July 15, 2000.

Writing in a separate dissenting opinion, Antonin Scalia "scoffed at the idea that 'a 5-to-4 vote on a policy matter by unelected lawyers' should trump the will of 30 state legislatures," accused the majority of "practicing 'policy-judgment-couched-as-law,'" and called "absurd" the idea that the Constitution "prohibits the states from simply banning this visibly brutal means of eliminating our half-born posterity." *Ibid*.

In a related decision, the Supreme Court ruled as legal a Colorado law that established an eight-foot "bubble" around women entering abortion clinics. This law prohibits protestors from handing literature to women, and restricts their ability to persuade women not to abort their babies.

Judge Kennedy called the ruling an attack on unpopular speech, and he said, "for the first time, the court approves a law which bars a private citizen from passing a message, in a peaceful manner and on a profound moral issue, to a fellow citizen on a public sidewalk." *Ibid*.

## Church/State Separation Damaged

**News Item:** "In a case with major implications for the school-choice movement, the [U.S. Supreme] court ruled 6-3 that taxpayer money could be used to buy instructional materials for religious schools."

Writing for the court, Justice Thomas, proclaimed that hostility toward aiding religious schools "has a shameful pedigree that we do not hesitate to disavow." *World*, July 15, 2000.

Because the majority was split 4-2, the decision lacks authority as a legal precedent; however, it is an indicator of the court's direction. Also, when an aid program is considered "neutral," i.e. designed to benefit all schools and the benefit is secular in content, it has been established that the court will support it. The case against parochial aid was represented by an Adventist attorney. Dissenting Justice Souter wrote of why the Constitution does not contain aid principles for religious schools. <http://www.freedomring.com/news000703.html>

**End-Time Perspective:** While homosexuality advocates experienced a defeat, private and religious organizations are for now protected in conscientiously excluding homosexual staff.





## Have a news item of interest?

contact [newswatch@hopeint.org](mailto:newswatch@hopeint.org)

To mail or fax us a copy, see page 3

Bad news—With the decisions to protect partial-birth abortion and to support abortion clinics, the democratic process suffered a defeat, as did the sanctity of life and the protection of free speech. Also, the wall separating church and state was further damaged.

The victims are unborn babies, the right to express unpopular ideas, and religion unfettered by the state. How long until it will be illegal to share your Adventist faith? Also, does state aid to religious institutions have strings attached? Do we have reason to fear that the lives of weak and defenseless individuals will be further threatened next?

### Widespread Religious Persecution

#### Nigeria

**News Item:** “A resurgence of violence between Muslims and Christians erupted in the city of Kaduna, in northern Nigeria, on May 23 and 24. The Compass news agency reported that local sources could not establish the number of people killed in the clashes, but up to 300 are believed dead. . . .

“The renewed hostilities occurred three months after the February 21-24 clashes in Kaduna, in which more than 1,000 lives were lost and property estimated at more than \$5 billion was destroyed. The clashes were triggered by Muslim extremist attacks on Christians and their churches in Kaduna.” *National Catholic Register*, July 2–8, 2000.

#### Turkmenistan

**News Item:** “Deportations continue in the former Soviet republic of Turkmenistan, where Muslims and Russian Orthodox Christians are the only religious groups allowed to practice their faith. Since December three Baptist

families with legal residency in the country have been deported to Russia and Ukraine. Other local Baptist leaders have been sentenced to labor camps and their families placed under house arrest.” Other churches, including the Seventh-day Adventist Church, have been denied application to “form their own Bible society in order to provide a legal means for churches to obtain Scriptures.” *Christianity Today*, April 24, 2000.

#### China

**News Item:** “Nearly 20 members of the China Evangelistic Fellowship, an underground church outlawed by the Chinese government, were arrested as they met on March 2 in a member’s home in Henan province.” The group’s leader has already served two terms in a labor camp and is likely to be punished again. The homeowner where the church met is also likely to face punishment. *Christianity Today*, April 24, 2000.

#### East Bangladesh

**News Item:** “ ‘Some of the newly baptized members of the Seventh-day Adventist Church in the Chittagong Hill Tracts area of East Bangladesh are being persecuted for their faith,’ says Gary Krause, communication director for the Adventist Church’s Global Mission program.

“ ‘According to information received by Isaac Bairagee, director for Global Mission in Bangladesh, some new Adventist young people have been tied with ropes and severely beaten,’ Krause reports. ‘Others had their heads shaved. These new believers have also been pressured by a local group of religious extremists to sign a statement that they will stop sharing their faith.’ ” Bairagee requests that Adventists worldwide

remember this persecuted group in prayer. *Adventist News Network*, June 6, 2000.

#### Saudi Arabia

**News Item:** “Seventh-day Adventist religious liberty activist Gianfranco Rossi addressed the United Nations Commission on Human Rights on March 28, telling delegates that ‘Saudi Arabia is the only country in the world that formally prohibits on its territory the public practice of all other religions except Islam.’

“Citing an incident in January of this year in which Saudi authorities arrested 16 Christians, including five children, for meeting for a private religious service, Rossi called for greater awareness of the plight of people of all minority faiths in Saudi Arabia.

“ ‘Among the 6 million immigrant workers, there are many who are not Muslims and who would like to freely profess their religion,’ said Rossi. ‘However, if they try to do this, they are arrested, imprisoned and expelled from the country. Saudi authorities prohibit Jews, Christians, and all other non-Muslims from having their places of worship and even from meeting in private.’ ” *Adventist News Network*, April 4, 2000.

#### Indonesia

**News Items:** Prodded by international pressure, the Indonesian government has declared a civil emergency in the Moluccas Islands of Indonesia. This follows an attack June 19 on the Christian village of Duma “by Muslim fighters that left an estimated 158 dead and torched 300 buildings.” In the past 18 months more than 3,000 people have been killed and many more wounded. *U.S. News & World Report*, July 10, 2000.

“Catholic Church leaders in the Moluccas Islands called June 22 for U.N. intervention to end what they

say is a systematic cleansing of Christians from the conflict-ridden islands in eastern Indonesia. . . . The Catholic leaders said that there are strong indications that Muslim militants intend not only to dominate the Moluccas, but also to expel all Christians. . . . The Church leaders said that what is going on now is 'an organized cold-blooded murder of innocent people, because there are no clashes to trigger the assaults.'

"They said some local Muslim leaders even openly called through mosque loudspeakers for the extermination of 'the Christian infidels.' . . .

"According to Indonesian police, the situation has been aggravated by the arrival of combatants from other areas of the country. Some 3,000 Muslim guerrillas from Java, armed with standard and homemade guns, disembarked in early May." *National Catholic Register*, July 9–15, 2000.

According to the British Broadcasting Corp., "the Indonesian navy is evacuating Christians from Halmahera Island. . . . Thousands of Islamic jihad troops from Java have invaded the islands since May, some with automatic weapons, to fight the Christian community." *The Christian News*, July 3, 2000.

"Noldy Sakul, an Adventist Church leader in east Indonesia, reports that since the violence started on January 19, 1999, in Batu Merah, Ambon, four Adventist churches have been burned to the ground and two have been damaged by rioters. He says that at least 125 houses belonging to church members have been burned or destroyed and more than 350 Adventists have left their villages to escape the violence. . . . Enrollment at Maluku Academy, an Adventist school in Ambon, has dropped from 200 before the riots began to just 50 students." *Adventist News Network*, June 13, 2000.

**End-Time Perspective:** "Then they will deliver you up to tribulation and kill you, and you will be hated

by all nations for My name's sake. . . . But he who endures to the end shall be saved." Matthew 24:9, 13, NKJV. Please pray for God's persecuted people around the world.

### War, Famine, and Killing

**News Item:** "More than 60,000 Sudanese people are newly homeless. Many of them are starving children." In a cold-blooded, calculated way government soldiers burn houses and churches, kill cows and chickens, and destroy crops. "In short—because these people live off the land—they destroyed all means of livelihood." Raids come at harvest time so that the possibility of replanting is thwarted.

"Khartoum wants to run people out of resource-rich territory, and it wants to keep them away by starving them." The town of Boing is one such example. "For several months government forces have been clearing their own citizens from the Boing area to make way for paying customers: overseas oil companies." *World*, June 10, 2000.

The Blue Nile Province has absorbed over 60,000 new refugees since March, and the Nuba Mountain region another 20,000 refugees. The government is seeking to cut off essential food and medical supplies in order to destroy these refugees. Additionally, relief work has also been under military attack.

These rebel-controlled areas, which have become havens for displaced Sudanese, have been designated as "no-go" areas by agreement between Sudan's Khartoum government and the United Nations. This designation imperils the U.N. funding of relief agencies that may ignore this embargo. "Since 1998, 100,000 people have reportedly died of government-induced famine in those regions." *Ibid*.

**News Item:** "Two researchers say comprehensive new data shows that traditional family patterns in

China, combined with tough population-control measures, have resulted in 'female infanticide on a grand scale'—close to 800,000 baby girls abandoned or killed in a single region between 1971–80 alone, reported the [San Jose] *Mercury News*." *National Catholic Register*, June 18–24, 2000.

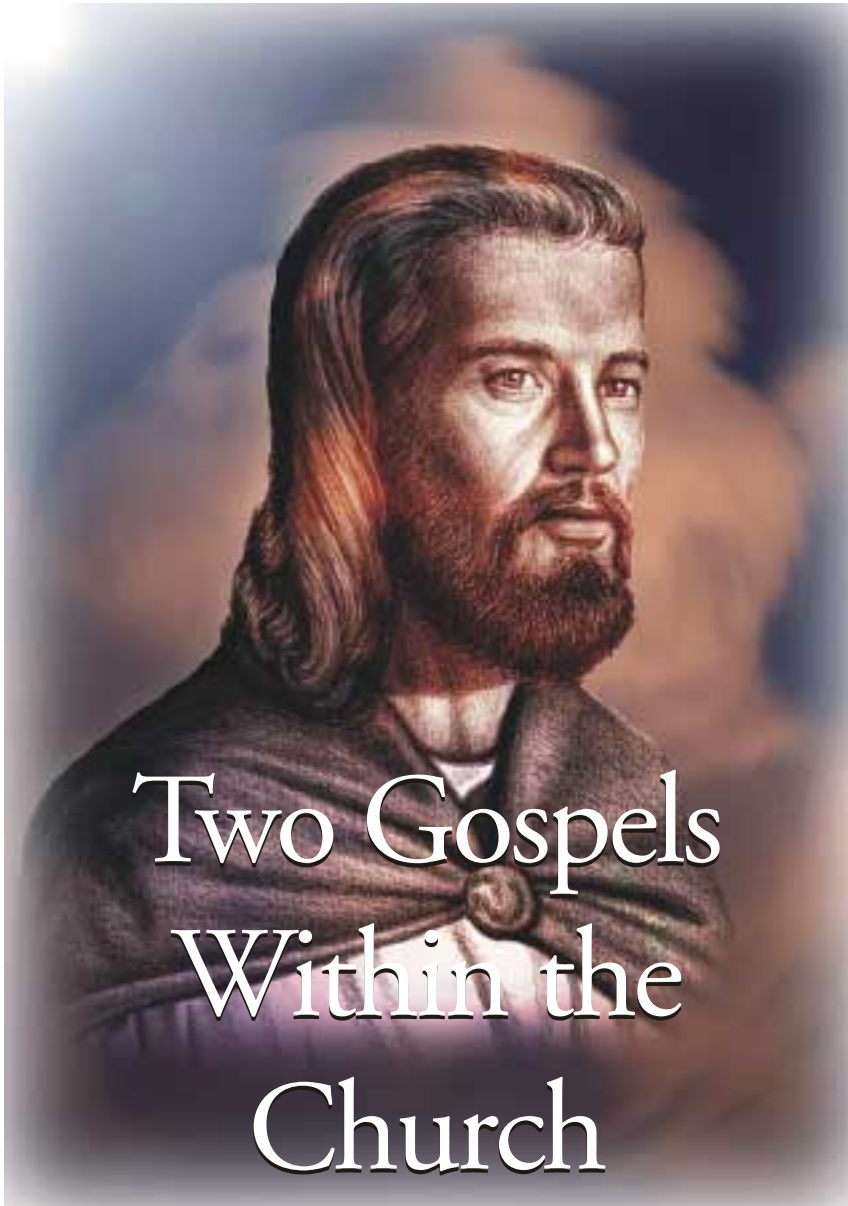
**End-Time Perspective:** "For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. . . . And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved." Matthew 24:7, 12–13, NKJV.

### Peru Evangelism Success

**News Item:** "Twenty-seven thousand one hundred people were baptized in one week into the Seventh-day Adventist Church in Peru. The baptisms, performed throughout the country last week, accompanied the Impacto 2000 outreach program held at San Marcos Stadium in Lima by evangelist Alejandro Bullon, Adventist News Network said. The program appeared live on television, cable, and satellite broadcasts in Peru and in the Spanish-speaking areas of South and Central America.

"Bullon, a native of Peru, says this is a result of the whole church working together to reach friends and neighbors. 'Christ is waking us up, and the Holy Spirit is preparing His church,' he said. 'This is the result of the personal enthusiasm of lay members.'" *The Christian News*, June 12, 2000.

**End-Time Perspective:** "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19, KJV. "And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come." Matthew 24:14, NKJV. ✨



*Clark Floyd*

**B**ut sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

Dear brothers and sisters, Jesus is coming very soon. Prophecy is rapidly fulfilling. Daniel 11 is almost completely fulfilled. The king of the north (the Papacy) is coming more and more into a dominant position within the world. Soviet communism (atheism) has fallen. Chinese communism will fall soon. Satan is rushing about like a roaring lion seeking whom he may devour. We are his targets. Jesus has won the war, but Satan seeks for more casualties. Where do you stand today? Can you give a reason from the Bible why you believe as you do?

There are two gospels within the Seventh-day Adventist Church today. One says that you will continue to sin until Jesus comes. The other says that you can overcome all sin through His power. One says that Jesus is our Substitute, but not our Example. The other says that Jesus is both our Substitute and our Example. One says perfection is impossible. The other says Bible perfection (living up to all the light you have) is a must. Do you understand why there are these differences? Which way do you believe? Do you know why? Can you support your position Biblically and lovingly?

We must be spending more time with our precious Saviour in prayer and Bible study (including the Spirit of Prophecy) on a daily basis. Those with the wrong gospel will be lost. We must be praying for them persistently. We must be able to show them in a gentle and respectful way where and why they are wrong.

The underlying basic differences between these two gospels result from two different understandings of what sin is. The evangelical world in general and some Seventh-day Adventists believe in what is termed by some as "original sin." In other words, they believe that sin is part of our nature; we are guilty by birth rather than by choice; there is guilt in our evil desires, even when resisted by the will.

Under this view, Jesus cannot have the same nature as we have, for that would make Him guilty by birth. If He were like us, He would be born with a sinning nature, already a sinner. It is said that we cannot overcome, for sin is part of our nature; and we will retain our nature until Jesus comes. Therefore, we cannot become perfect because it is impossible to follow all the light we have with a sinning nature. From this perspective the sanctuary, the investigative judgment, the three angels' messages become insignificant. It is thought that justification, or the covering of our sinning nature, is all that counts, because everything was completed

at the cross. Sanctification becomes a growth process that never leads to total overcoming. However, if we follow this view, we will be lost.

The historic view, taught by Seventh-day Adventists from the beginning of the movement, is that sin is a choice. We do not have to sin. Sin is not the way man is, but the way man chooses. The mind must consent to temptation before we become guilty. Because of our sinful, human nature, there is a bent toward sin, but this bent can be successfully resisted by the reborn Christian through the power of Jesus working in and through the life.

Under this view Jesus could be, and in fact was, born with the same

sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died.”

The law has always existed and always will exist—from eternity to eternity—however, guilt is not accounted to those who ignorantly transgress it. Once they know about the law, then they become responsible for what the law contains. Knowledge is the key. In Romans 7,

they had inherent guilt. But notice in the next verses the Lord rebukes them for this understanding:

“As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.” Verses 3–4.

And then in verse 20, the decisive point is given: “The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.”

Ellen White, quoting the angel, records: “If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.”<sup>1</sup>

She points out that a tobacco user who uses it in ignorance is not guilty, although he will suffer the consequences of the tobacco he uses. But once he understands the light on tobacco use, he becomes guilty for using it.<sup>2</sup> See 1 Corinthians 3:17.

“None will be condemned for not heeding light and knowledge that they never had.”<sup>3</sup> “It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents’ guilt, except as they participate in their sins. . . . By inheritance and example the sons become partakers of the father’s sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation.”<sup>4</sup>

Sin that results in guilt is by choice and requires knowledge.

### Light on the Incarnation

Once there is a correct understanding of the nature of sin, then we can see that it is possible for Jesus to have been born with the same nature with which each of us is born—a sinful human nature. We are not automatically guilty because

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*Once there is a correct understanding of the nature of sin, then we can see that it is possible for Jesus to have been born with the same nature with which each of us is born—a sinful human nature.*

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sinful flesh that we have. He never sinned, because He made right choices through the power of the Holy Spirit working in and through Him. He was like Adam after the Fall. Since He was born with the same sinful (not sinning) flesh that we have, He is our Example, and we, too, can overcome through His power working in us. We are not guilty by birth. This view is based on both the Bible and the Spirit of Prophecy.

### Why Are We Guilty?

Let us examine the Scriptures for a “Thus saith the Lord.” In 1 John 3:4 we find the definition of sin: “Sin is the transgression of the law.” Ellen White consistently says that this is the only definition of sin. Thus sin is an action rather than a part of our nature. Then in James 4:17 the Bible says, “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.” Sin comes by knowledge, which brings choice, but it is not by nature.

In Romans 7:7–9, Paul says, “What shall we say then? Is the law

quoted above, guilt did not come until the knowledge of the law came. Guilt is not inherited; it is based on knowledge. However, willful ignorance is no excuse.

The same understanding is found in John 15:22, 24: “If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.” Knowledge is again the key. Many other scriptures could be used to demonstrate this point. For example, see also Matthew 11:20–24; John 9:41.

In Ezekiel 18:2, the prophet says, “What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge?” Apparently, the people were trying to indicate by this proverb that the children would suffer the consequences of the parents’ sin—that

of our birth. However, we become guilty when we choose to break the law. From the dawn of reason, Jesus made right choices through the power of the Holy Spirit. Jesus never sinned, and He is our Example. We can gain courage by knowing that Jesus, by complete submission to the Holy Spirit, never gave in to temptation.

Scripture readily supports the fact that Jesus was born with our sinful human flesh—like Adam after the Fall. In Philippians 2:7, Paul, referring to Jesus, says that He “was made in the likeness of men.” Paul then uses the same Greek word for likeness in Romans 8:3. “God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”

In Hebrews, Paul again asserts Christ’s relationship, not to Adam before the Fall, but to Abraham, a man with the same sinful flesh as you and I: “For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Hebrews 2:16–18; see also Hebrews 4:15.

In 1 John 4:2–3, John makes an interesting statement: “Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” Anyone who seeks to tell us that Jesus Christ has a different nature from ours, leading us into the delusion that we cannot overcome through Christ’s power, is not being led by the Spirit of God. Jesus is our Example:

“He assumed human nature, with its infirmities, its liabilities, its temptations. . . . He exercised in His own behalf no power which man

cannot exercise. As man He met temptation, and overcame in the strength given Him of God. He gives us an example of perfect obedience.”<sup>5</sup>

### Will You Be an Overcomer?

The Bible so clearly indicates that man can be a complete overcomer through the power of Jesus Christ working in the life that it often amazes me that we have sincere Seventh-day Adventists who teach and believe otherwise. The rewards as given to each of the seven churches of Revelation are to the overcomer. In Jude 24 we are told that Jesus is able to keep us from falling and then to present us faultless to the Father with exceeding joy!

hearts, we must stop sinning. The only definition for sin that we have in the Bible is that it is the transgression of the law. The law is far-reaching in its claims, and we must bring our hearts into harmony with it.”<sup>7</sup>

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth.” 1 Peter 2:21–22. “Not even by a thought did He yield to temptation. So it may be with us.”<sup>8</sup> “Humanity combined with Divinity does not commit sin.”<sup>9</sup>

And finally the question is asked, “Can you be perfect in Christ?”—Of course, for Matthew 5:48 says, “Be ye therefore perfect,

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*Do not let someone with smooth speech steal your eternal life from you. Do not be foiled by someone calling you a legalist, or saying to you, “Oh, you think you are perfect.”*

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Then in 1 John 3:9, the Bible says, “Whosoever is born of God doth not commit sin.” Well-meaning, but misled theologians, will do all they can to say that this verse means something very different than what it really says. Why?—So that they may convince us that we will keep on sinning until Jesus comes. And many of us will do so because we believe them, although there are many more scriptures telling us we must be overcomers—we must have victory in our lives.

“Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command.”<sup>6</sup> “Christ is willing to take possession of the soul temple, if we will only let Him. He is represented as knocking at the door of our hearts for admission, but Jesus never forces Himself upon us; He will come in only as an invited guest. . . . In order to let Jesus into our

even as your Father which is in heaven is perfect.” Ellen White quotes this verse as it reads in the King James Bible—not as some “scholars” say it should read—and then states: “This command is a promise.”<sup>10</sup>

“None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ’s character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God’s assurance to us that we, too, may obtain complete victory.”<sup>11</sup>

Brothers and sisters, do not let someone with smooth speech steal your eternal life from you. Do not be foiled by someone calling you a

legalist, or saying to you, "Oh, you think you are perfect." Tell them that you will never claim perfection, but that you know you can have complete victory over sin, and can live up to all the light you have, only through a daily surrender to Jesus Christ, knowing that in Him nothing is impossible. Then make that surrender to Him every day.

"The victory is not won without much earnest prayer, without the humbling of self at every step. Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. . . . The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are 'willing to be made willing,' God will accomplish the work for you, even 'casting down imaginations.'" <sup>12</sup>

My prayer is that each and every one of you who read this article will purpose in your heart to follow Jesus all the way, seeking through His power to allow Him to be not only the Saviour but also the Lord of your life. Trust in Him, knowing that there is not anything too hard for God, even taking a sinful human being like yourself and making you an overcomer. See Jeremiah 32:17, 27.

And remember, "Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us." <sup>13</sup> ❀

#### REFERENCES:

- <sup>1</sup> *Testimonies*, vol. 1, 116.
- <sup>2</sup> See *Counsels on Health*, 81.
- <sup>3</sup> *The Seventh-day Adventist Bible Commentary*, vol. 5, 1145.
- <sup>4</sup> *Patriarchs and Prophets*, 306.
- <sup>5</sup> *Selected Messages*, book 3, 132; see also *The Desire of Ages*, 663-664.
- <sup>6</sup> *Selected Messages*, book 1, 394.
- <sup>7</sup> *Signs of the Times*, vol. 2, March 3, 1890.
- <sup>8</sup> *The Desire of Ages*, 123.
- <sup>9</sup> *The Ministry of Healing*, 180.
- <sup>10</sup> *The Desire of Ages*, 311; see also Hebrews 13:20-21; 1 Peter 5:10.
- <sup>11</sup> *The Acts of the Apostles*, 531.
- <sup>12</sup> *Thoughts From the Mount of Blessing*, 142.
- <sup>13</sup> *Selected Messages*, book 2, 386.

## How will Satan try to deceive the whole world?

"Through the two great errors, the *immortality of the soul* and *Sunday sacredness*, Satan will bring the people under his deceptions. While the former lays the foundation of spiritualism, the latter creates a bond of sympathy with Rome." *The Great Controversy*, 588.

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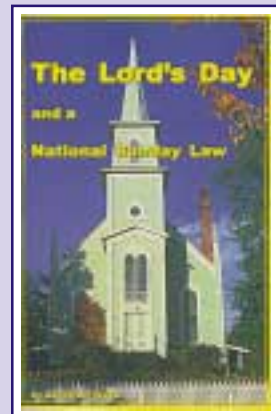
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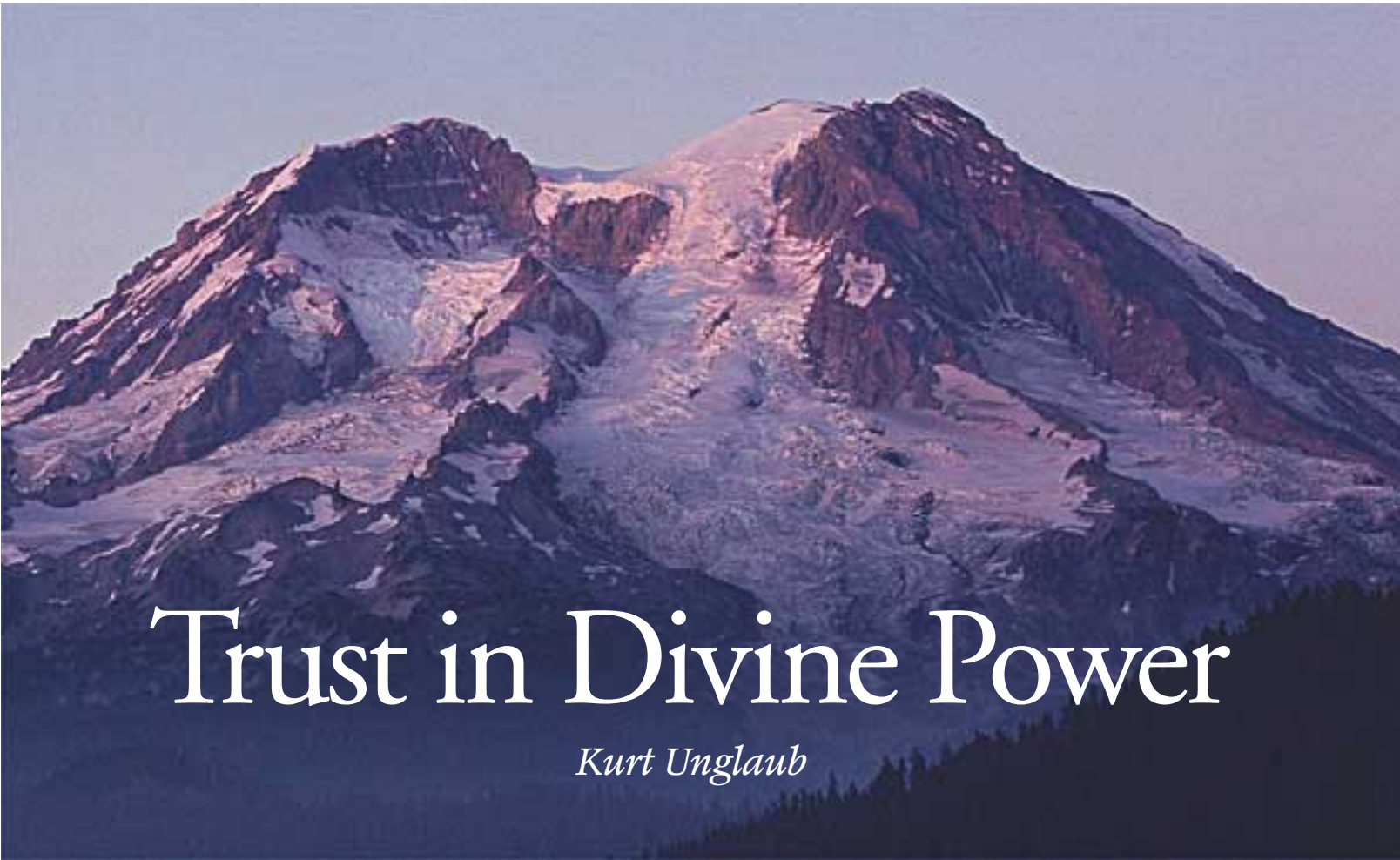
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**\*Please see page 3 for shipping and sales-tax information.**



# Trust in Divine Power

*Kurt Unglaub*

OUR national mental status appears to be shaky. Depression, despair, stress, anxiety, anger, revenge, prolonged grief, jealousy, and apathy abound. Many others could be listed. These can be powerful disease triggers. The results of a national survey by the U.S. Department of Health, Education, and Welfare indicated that 25 percent of the population admitted to being under a major degree of stress. One source estimated that perhaps one-third of Americans could be considered mentally healthy.

If a partial list were to be composed of physical diseases with apparent psychological components, it would look something like this: allergies, asthma, angina, arthritis, back pain, cancer, hair and scalp

problems, headaches, heart disease, hypertension, insomnia, impotence, irritable bowel syndrome, skin problems, and ulcers. It has been estimated that 75 percent of all complaints that patients present are stress related.

How does our mind contribute to disease? Negative emotions trigger the release of certain hormones and stimulate the nervous system in such a way as to put stress on the various organs in the body. As these organs are subjected to this stress over long periods of time they become weakened. Once weakened they are more susceptible to disease processes invading from without or being triggered from within. Which organs are affected first, and to what degree, depends upon the person's heredity, consti-

tution, environment, and lifestyle. By the time symptoms of disease occur it is often difficult to trace them from cause to effect and thereby to know for sure which risk factors played the primary role in the disease process.

The third chapter of the book of Genesis in the Bible tells us the origin of mankind's problems and God's remedy for our situation. Genesis, chapter 3, begins with Eve being led into disobedience. She was deceived; nevertheless, she did make the decision to go against what God had said. She then proceeded to involve Adam in disobeying God. Adam was not deceived, yet he, too, chose to join his wife in disobeying his Creator.

Immediately they sensed a change in themselves. It was not the

change for the better that their deceiver had promised. Instead, it was a change for the worse. For the first time they felt shame and guilt. They tried to cover themselves by making aprons out of fig leaves. They hid themselves from God and were afraid. When God found them and started questioning them, they began shifting the blame. They would not admit to any personal responsibility.

Does this little scenario sound familiar? It should. Feelings of guilt, fear, and inadequacy accurately portray the sad condition of humanity. These feelings lead us to want to escape. We blame others, all the while seeking to cover up our own deficiencies. Our futile attempts at escapism and coping do not always degenerate to the lowest

desire the remedy, God has just the right solution. The solution is contained in a promise. In Genesis, chapter 3, God said that He would plant within us a hatred of evil, and that one day, good will win over evil. He appointed toil and suffering as a means of developing self-discipline in us, so that the evil results of sin, already set in motion, might be curtailed to some extent. And, finally, God did an interesting thing—out of animal skins He made Adam and Eve each a suit of clothes, and dressed them Himself.

Would fig leaves have worked just as well as animal skins for clothes?—Not too many people would think so today. God wanted them (and us) to realize that what they (we) had lost could not be replaced by anything of

than God was there with the remedy. However, this restoration was conditional upon two things: first, faith in the Redeemer who was to come, and; second, their own willingness to render continuing obedience in the future. Every person ever born into this world would have to meet these same two conditions laid down for Adam and Eve in order to be restored. This restoration cannot be inherited; it must be accepted by each person individually.

This beautiful truth about God's rescue efforts in our behalf is recorded all through the Bible. Prophets have seen it in vision, and poets have written about it.

"And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by." Zechariah 3:1-5.

"I put on righteousness, and it clothed me: my judgment was as a robe and a diadem." Job 29:14.

This same truth—that God restores us to moral uprightness—is illustrated in the New Testament Scriptures as well. In the Gospel of Matthew there is recorded a parable Jesus told about a king who sent his servants out to invite everyone they could find to come to his son's marriage:

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he said unto him, Friend, how camest thou in hither

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*Just like Adam and Eve, our disobedience to God's will has broken our peace with Him. Unless we are at peace with God, we can never be at peace with ourselves or with our fellow human beings.*

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levels of physical combat—tongue lashings, promiscuity, or criminal behavior. They may assume an air of respectfulness—a little pride, a little self-indulgence, a white lie, a cutting remark that we really did not mean to be taken seriously.

Just like Adam and Eve, our disobedience to God's will has broken our peace with Him. Unless we are at peace with God, we can never be at peace with ourselves or with our fellow human beings. The worst deception that could befall a person then, would be to think he is at peace with God when he is not—to think he has the solution to life's problems when he really does not. Many do not recognize it, but they themselves, along with the whole human family, have repeated our first parents' failure and are terminally ill. The Bible defines this illness as sin, but many seem not to be interested in the Remedy.

But for those who do recognize that they have a need and who

their (our) own design or devising. They (we) needed a covering crafted by God Himself. In sinning they had lost their righteousness. They had sold out their integrity. A divine plan, rather than a human plan, was needed to resolve the problems.

Now, recall that it was God who created Adam and Eve in the beginning. Therefore, everything they had, came originally from God, including their righteousness or goodness—a pure, untainted, heaven-inclined mind with no tendency sinward—with no gap between—knowing what should be done and doing it. Since what they had lost had been put in them by God, it is clear that only God could put it back. They could no more recreate their minds than they could call a world into existence. They were totally helpless and dependent upon God to restore them. And God did restore them on the spot. No sooner was there an emergency



not having a wedding garment? And he was speechless." Matthew 22:11-12.

The parable may seem absurd until one realizes the reason for the king's displeasure. There was no excuse for the guest not to have a wedding garment on—because the king himself had provided wedding garments for all of the guests. The only thing they had to do was to put on the garment. There was no excuse for neglecting the gift.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Verse 13. Just as the ungrateful guest was excluded from the king's wedding, so all of those who neglect to put on Christ's righteousness, and instead depend upon their own fig-leaf garments—their good deeds—will meet with similar tragic consequences.

All of the human inventions to make us better people are insufficient to remake one soul into the image of God, much less save an entire planet. Only Christ's righteousness, the covering crafted for us by God Himself, is able to heal the wounds caused by sin and to change the course of our life.

There is one other aspect of God's act in clothing Adam and Eve with skins that must be mentioned. It is the crux of the whole transaction. In fact, it is the center and focus of the whole Bible. You see, in order for God to obtain those skins, some animal must die. An innocent creature had to give its life so that Adam and Eve could be clothed. What did it mean? The lamb was a symbol of God's Son, Jesus Christ. The apostle Paul describes it simply:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8.

In order to be able to forgive our sins, to clothe us in His righteousness and to provide us the grace

necessary to keep God's law, Christ had to become a Man, live a perfect life of obedience on this earth, and then suffer the punishment for our sins. Christ succeeded in His mission, just as the Old Testament prophecies said that He would. Christ's victorious life means that we also can have victory over sin by exercising faith in Him. Christ's resurrection is the Christian's assurance of receiving immortality and a perfectly whole body at the resurrection of the just when Jesus returns in the near future. Anciently, these truths were taught by means of a system of sacrificial types and symbols. These "shadows" pointed forward to Christ's incarnation, life, death, resurrection, and heavenly ministry. Now our faith can be based on the reality of an accomplished fact, not just a shadow of something to look forward to.

There are many questions that come to mind, such as "Why?" The answers are in the Bible. What we have dealt with here, in a small way, is the issue of trust—trusting God enough to surrender your life to Him. Trusting Him with your fig-leaf, band-aid, do-it-yourself patchwork of human inventions and self-help theories, let Him place upon you His perfect, royal robe of His own righteousness. Being thus clothed, means we have His mind in us. We may have His power to overcome sin, and all the problems that sin causes. The gap between knowing and doing is bridged. We can carry out our good intentions. Positive thoughts and emotions replace the negative ones.

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love,

joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Galatians 5:19-25.

God's Son suffered intensely—more than we can know—so that He could have the joy of seeing us clothed in His righteousness. His entire life was one of self-sacrifice. Finally, He was tortured and crucified on a cruel cross. What reward does He want for this sacrifice? All He ever desired was the joy of providing a way for us to live new lives now and at last to be reunited with Him on that brighter shore of eternity! Then God's original plan in creating Adam and Eve will be realized. We with them will enjoy the heavenly reward unhindered and uninterrupted forever.

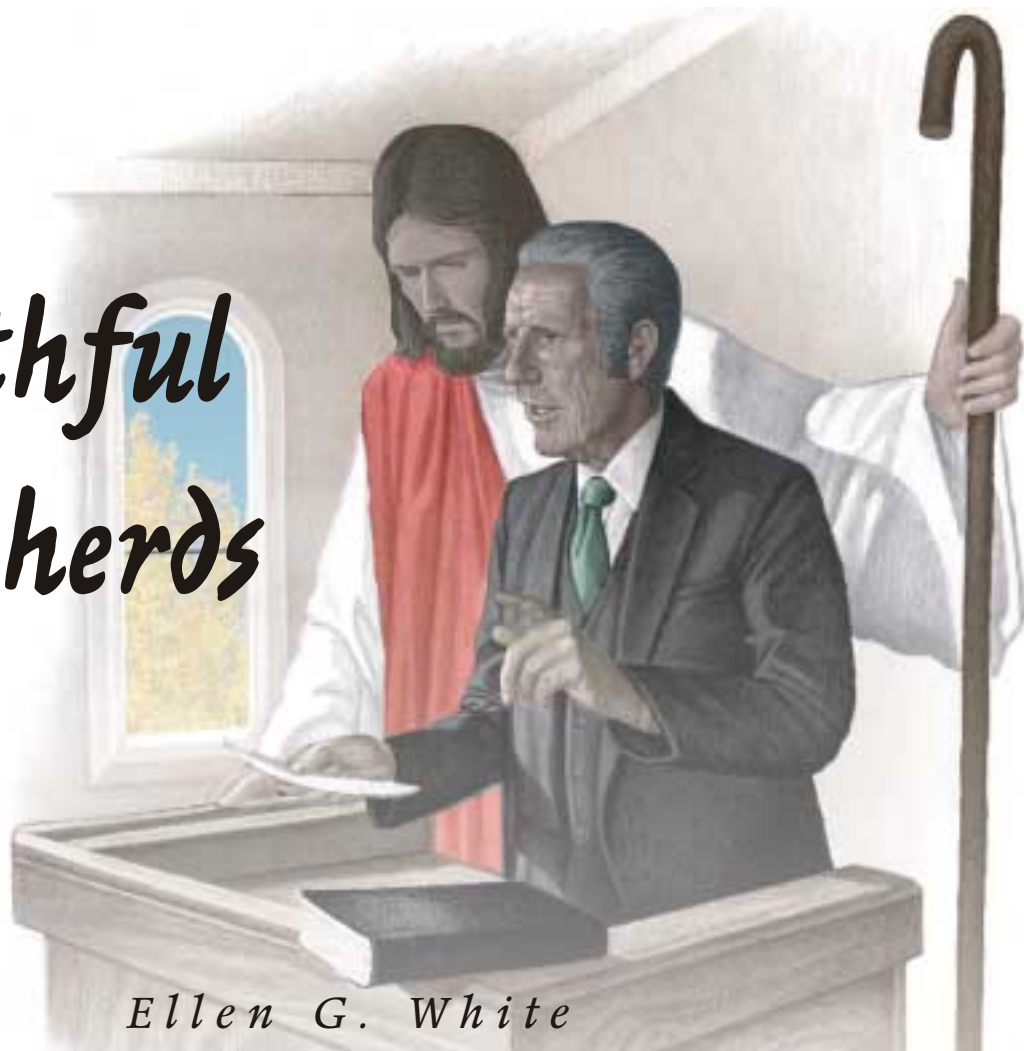
Perhaps some of our readers will think it is too late for them—that their problems are too complicated, or that they could never be Christians. Away with such thinking! Trust Him all the way and see the salvation of your God. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isaiah 27:5.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:35, 37.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. ✨

*Kurt Unglaub, M.P.H., wrote this article while he was an instructor at Life Abundant Missionary Institute. He and his family just returned from Africa where they had worked for several years for Adventist Frontier Missions.*

# Faithful Shepherds



*Ellen G. White*

**U**nto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:1-3.

"For our exhortation was not to deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children." 1 Thessalonians 2:3-7.

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship

of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Ephesians 3:7-11.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." Verses 14-21.

## **A Self-Sacrificing Ministry**

The solemn work of the gospel minister is to make all men see "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." If one enters upon this work choosing the

least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for someone else to do, he need not expect that his labors will be acceptable to God. Souls for whom Christ has died are perishing for want of well-directed personal labor; and when the minister is not willing to be a servant of the people, as Jesus has directed in His Word, then he has mistaken his calling. Those who minister in the sacred desk should fall upon the Rock and be broken, that the Lord may put His superscription upon them and fashion them as vessels unto honor. If those engaged in the work of the ministry were indeed laborers together with God, we should see a solid and beautiful work wrought in all countries for the saving of the souls for whom Christ has died.

God calls for consecrated men, who are willing to deny self. The work of the heavenly intelligences is constant and earnest; for they are intent upon drawing men to Jesus. This is the manner in which ministers should labor. Their message should be, "Whosoever will, let him take the water of life freely." Revelation 22:17. In the ministration of angels, they do not labor so as to shut any soul out, but rather to gather them all in; but if the message of the gospel is to go to all men, human agents must cooperate with the angel workers. Divine and human agencies must combine in order to accomplish the great work of saving the souls of the lost. Man cannot work out his own salvation without divine aid, and God will not save him without willing, decided cooperation. Human agencies must be educated; they must become sufficient for this great work, and their growth and education depend upon their union with divine forces. God provides all the capabilities, all the talents, by which men may enter the work; but the highest development of the worker for God can never be attained without divine cooperation. Symmetry of character and the harmonious development of the work will be accomplished only through continual dependence upon God and earnest effort on the part of man; for the secret of our success and power as a people advocating advanced truth will be found in making direct, personal appeals to those who are interested, having unwavering reliance upon the Most High.

### Shepherds of the Flock

Satan and his angels are struggling for the mastery of the world, while the Prince of Life and the angels of heaven are engaged in the battle, determined to rescue all those who would escape from the bondage of evil. God waits to see what those who have been enlightened by His truth will do. Again and again He has called for His ministers to be shepherds to the flock. He is now waiting for the cooperation of His human agents, waiting for the ministers to minister to the diseased lambs and sheep that are ready to die. O, will not the ministers of God, as obedient children, take up one line of work after another, as He presents it to them? Every herald of the gospel is to be a minister

indeed. Every forgiven child of God is to be instructed by those who are laborers together with Heaven, that he is to be a messenger to work in the same way as the Father and the Son are working, seeking to save the lost. Every Christian is to lift up Jesus, and say, Behold Him; behold the Lamb of God, which taketh away the sin of the world. See John 1:29.

The sacred responsibility rests upon the minister to watch for souls as one that must give an account. He must interest himself in the souls for whom he labors, finding out all that perplexes and troubles them and hinders them from walking in the light of the truth. Job says, "The cause which I knew not I searched out." Job 29:16. This should be considered the important work of the ministry, even if it demands much painstaking effort and inconvenience. This is home missionary work, and it is in no case to be neglected; for eternal interests are here involved. The excuses of those who fail to do this work do not relieve them of the responsibility, and if they choose not to do this work, they neglect the souls for whom Christ died, neglect their God-given responsibility, and are registered in the books of heaven as unfaithful servants.

Does the minister work as did the Master, to be a strength and a blessing to others, when he shuts himself away from those who need his help? Those who neglect personal intercourse with the people become self-centered, and need this very experience of placing themselves in communication with their brethren, that they may understand their spiritual condition, and know how to feed the flock of God, giving to each his portion of meat in due season. Those who neglect this work make it manifest that they need moral renovation, and then they will see they have not carried the burden of the work.

### Come Close to the People

God calls for men and women to be laborers together with Him, to be workers who are sound in faith, pure in heart, and single in purpose. They should work to glorify God by the saving of souls that are lost. God requires heart-service. A service of form, lip-service, is wholly inefficient in the work of converting souls to God. A service that comes not from the heart is as sounding brass and a tinkling cymbal. The heart must be stirred with the cooperative energy of the Holy Spirit; then standing in full view of the cross of Calvary by faith, the worker can communicate to others the divine inspiration of his theme. From a full treasure house he can bring forth things new and old (see Matt 13:52), which will stir the hearts of his hearers, and convicted, they will cry out, "What must I do to be saved?" Acts 16:30. If the minister steps from the pulpit, and separates himself from the people without making a special personal effort for those who have been touched by the love of Christ, he has lost an opportunity which he will never recover.

We need more missionary ministers, ministers who are missionaries in deed and in truth, who place

themselves in communication with the Lord Jesus Christ by earnest prayer, by complete surrender to God, so that Heaven's message through them may be given to the world. Then they will not fail to make decided impressions, inciting those who hear them to repentance, faith, love, joy, and earnest work for the Master. But in order to have the life-giving power from the Source of all light and knowledge, you must be responsive to every movement of the Holy Spirit, that His light may shine through you to the church and to the world. Ministers allow themselves to take a low level, they do not aim high, they do not expect much; and time and opportunities pass by, and they make no improvement of them. In order to exercise themselves unto godliness, in order rightly to take hold of the sacred work in which they are engaged, they need daily to be lifted up by the Holy Spirit, to breathe the pure atmosphere of spiritual holiness.

Among ministers there must be more self-forgetfulness, a more complete hiding of themselves in Christ

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Jesus, in order that they may work the works of God, in order to win souls both by preaching the Word and by ministering in the homes, in visiting the people, in praying with them, in presenting to them the heavenly manna of the Word of God, educating them to contemplate the love of Christ. In doing the work the minister will be attended by the angels of heaven, and will be himself instructed and enlightened in the truth that maketh wise unto salvation. In visiting the people, he will learn their necessities, and his sympathies will be called out. The love of Jesus for blood-bought souls will manifest itself in tenderness to the lost, and will grow by exercise. He will sink self in his interest for the work.

### **Correcting the Erring**

He will have many straight and plain words to address to those who need them; for when God commissions men to do His work, He lays upon them the burden of watching for souls as they that must give an account. When needed warnings are to be given, sins are to be rebuked, errors and wrongs are to be corrected, not only in the pulpit but personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim the straight truth which will make the ears of them that hear tingle; for they must lay before those who are

lovers of pleasure more than lovers of God, the dangers and perils that are around them, and the doom that awaits the impenitent. Because this message is not agreeable to their inclination, or welcome to those who must be warned, they are solemnly charged to be faithful in its declaration.

The ministers will meet wrongs that will seem to defy correction. They will be made aware of sins that seem to be covered that will need to be exposed, on the right hand and on the left. The prophet says, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." Isaiah 58:1-2. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Timothy 4:1-2.

The minister is not to indulge in the relation of anecdotes, but he is to *preach the Word*. "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." 1 Timothy 5:20-21. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4:12. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15. We are to present Christ to the people, following the words of the apostle where he says, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working, which worketh in me mightily." Colossians 1:28-29. Was it essential for Paul to have this experience? Read carefully, meditate upon his words, and see if it is safe for any of the ministers of Christ to shape their life according to any lower standard of godliness.

### **How to Stand Blameless Before God**

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Ephesians 1:3. What is there left for us to ask that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of His presence. If we keep ourselves in close union with the common, cheap, sensual things of this earth, Satan will interpose his shadow, so that we shall fail to discern

the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power.

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” Verse 4. There can be no misunderstanding here, unless there is willful blindness. We are to be holy and without blame before Him in love. The condition upon which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock. See Matthew 7: 7.

The responsibility of our own ruin will lie at our own door. The Word of God speaks to us as if everything depended upon our own efforts. We must come, we must resist the Devil, we must strive to enter in at the strait gate, we must run the race with patience, we must fight the fight of faith, we must wrestle with principalities and powers, we must agonize before God in prayer, if we would stand blameless before the throne of God. We must have the faith that works, or it will be powerless. Good works will not pay the price of our redemption; they are only the fruit of our faith.

Our experience must broaden and deepen; for by His grace we are to be made perfect in our weakness. Our will must be placed firmly, decidedly, intelligently, on the side of God’s will. There must be no presumption; for it becomes us to pass the time of our sojourning here in fear, not in distrust of the grace of God, but in fear that self shall gain the supremacy. We are not to fear that there will be any failure on the part of God, but fear lest because of our own sinful inclinations any of us should seem to come short of the promise. Let the standard be set high, and let be an earnest striving to reach it in our daily lives, till our souls burn with holy desire. We need to talk faith; for it is very feeble, but in talking faith we must speak of that faith that works by love and purifies the soul.

### **In Satan’s Easy Chair**

We have come to have very meager ideas as to what constitutes the duty of a Christian minister. Many who minister in the sacred desk do not half understand their responsibilities. They are taking things altogether too easy and comfortable, for, in short, many are in Satan’s easy chair, thinking if they partially copy another minister, they will fill the requirements. There is need of alarm among the ministers, but no one need be hopeless. There is need of self-examination that we may understand whether we are learning the meekness and lowliness of Christ; for we are to follow His example.

In our labors we are to bear the same testimony as did Paul. He says, “Ye know, from the first day that I came into Asia, after what manner I have been with you; at all seasons, serving the Lord with all humility of mind . . . and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” Acts 20:18–21. “Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” Verses 26–28. “I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” Verse 35.

The Lord Jesus said to Peter, “When thou art converted, strengthen thy brethren;” (Luke 22:32); and

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*There is need of alarm among the ministers, but no one need be hopeless. There is need of self-examination that we may understand whether we are learning the meekness and lowliness of Christ; for we are to follow His example.*

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after His resurrection, just before His ascension, He said to His disciples, “Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.” John 21:15. This was a work in which Peter had but little experience; but he could not be complete in Christian life unless he learned to feed the lambs, those who are young in the faith. It would require great care, much patience and perseverance to give those who are ignorant the suitable teachings, opening up to them the Scriptures, and educating them for usefulness and duty. This is the work that must be done in the church at this day, or the advocates of truth will have a dwarfed experience, and will be exposed to temptation and deception. The charge given to Peter should come home to every minister. Again and again, the voice of Christ is heard repeating the charge to His undershepherds, “Feed my lambs. . . . Feed my sheep.” See verses 15–16. ✠

“Address to Ministers,” *Review and Herald*, August 30, 1892; September 6, 1892.

# In the Parking Lot

Let me share with you a few pointers:

- Start each day with prayer, asking God to send you His Holy Spirit to find someone who would be receptive to either the book you offer or a short message on the love of God for us all.

- Always keep a book with you, and a box of books in your car, available to give out as opportunities arise. I suggest *Steps to Christ, The Desire of Ages, Patriarchs and Prophets*, and any others you feel would be appropriate.

- Here is one method I used last week in the parking lot of a shopping center where a man was waiting in his car. I said to him, "Thank God for this beautiful day!"

"Yes," he answered. "Thank God."

After talking with him for five or ten minutes, I gave him *Steps to Christ* and *The*

*Desire of Ages*. I said, "This book is on the life of Christ and how much He has done for us all so that we can have eternal life through Him."

Overwhelmed with joy, he exclaimed, "This is just what I have been looking for!"

- Our opportunities are unlimited when the Holy Spirit works in us.

Aurèle Maurice, Massachusetts

Do you have an experience that illustrates how to share the three angels' messages with others? Have you found an effective way to distribute present-truth literature? Write it down (in 300-750 words) and send it to the Managing Editor of *Our Firm Foundation*. We pray that many others will be better instructed and inspired to spread the gospel to all the world. ✠

THE EDITORS

## Rome's Arraignment of Sabbath-Breakers

by J. O'Keefe

This small booklet contains a reprint of a sermon published in the July 3, 1897, *Catholic Mirror*. J. O'Keefe, a prominent Catholic priest of his day, refutes the hypocrisy of Protestant Sunday-worship, forcefully demonstrating the unquestionable constancy of the Bible Sabbath. Also included is "Authoritative Quotations on the Sabbath and Sunday," a compilation of quotations on the Bible Sabbath from various denominations as well as from historical and non-Christian sources. A great witnessing tool!

Prices:	Small quantities: (1-10)	65¢ Each
	Larger quantities: (11-299)	55¢ Each
	1 or more cases: (300 per case)	45¢ Each

**Free Shipping on case quantities.**

See page 3 for additional shipping and sales-tax information.



# letters to the editor

## Have a letter to share?

contact [editor@hopeint.org](mailto:editor@hopeint.org) or see page 3 for our mailing address.



I am more and more encouraged as I see articles in the *Our Firm Foundation* magazine that encourage people to stay in the church as long as possible and to stand firm for truth. God is trying to bring into the SDA church a revival and reformation and He can't do it without the faithful laymen to be His watchmen upon the wall of Zion. God help us all to be faithful to His calling.

I especially appreciated the article titled "The Jewish Nation Duplicated" and also the article by Kevin Paulson titled "Conceived in a Crisis." Yes, many are tempted to abandon the struggle for revival and reformation and to consider the church's condition hopeless, but God is still pleading and Christ is still before the mercy seat. Let us take courage and "press toward the mark for the prize of the high calling of God in Christ Jesus."

*JS, Georgia*

Dear Hope International: Thank you from my heart for this beautiful special issue you have sent me.

Thank you, thank you, thank you!

*HW, Tennessee*

Liked your special issue. May the Lord bless all your efforts abundantly!

*JS, Montana*

I was very glad to read the "News Watch" section about genetically engineered food in the August 2000 issue of *Our Firm Foundation* magazine.

I have a M.S.-like illness caused by the Hepatitis B vaccinations I received as a student nurse in 1993/1994. This is the first genetically engineered vaccine, which is currently in use and has a high reaction rate (autoimmune diseases). I am quite disabled, both physically and mentally. I cannot work or attend school. I rely on my parents for assistance with such simple day-to-day activities as food preparation and laundry. I could not live on my own or travel alone. Since discovering the cause of my illness, I have wondered if genetic alteration is not one of the ways that our world is becoming like it was in the days of Noah. I am so glad that you brought out this point in your magazine. Telling what has happened

to me because of a genetically engineered product may prevent someone from suffering from a chronic, life-altering condition. I never knew that my life could be so severely affected from this vaccine. I would like to warn others so that they can act wisely.

*DP, Canada*

### From Overseas

I was touched by your book *Earth's Final Warning*. It was like manna from heaven to me! I am still going through it again and again to make sure I got much out of it.

So will you please send me your free Bible course. Another problem I am finding is that I am lacking a good Bible with references.

*DM, Zimbabwe*

I am a newly converted Christian from Roman Catholicism to the Seventh-day Adventist Church. I am an interested reader of *Our Firm Foundation* and was interested in some of the books advertised in it. I am longing to have these books. I understand that to receive these special books they must be paid for but I don't have the possibility to buy them. The only way to receive them is to ask for them as a gift trusting in the goodness of God who is able to bless you for His sacrifice. I shall be very glad if you reply and send me the books. I will never forget them and they will be a very big help to my family and me.

*SK, Fiji Islands*

I would be most grateful if you could send me some copies of your published Bible books and tracts.

An Adventist elder, who was having Bible studies with me, gave me the above address to write in a request for some of your inspiring books which will help me stand in the faith and in the SDA Church.

I believe by your help God will use me and win more souls into the Adventist church.

It will also help others to know the truth since I will study it with those who lack the truth and for others to be transformed.

*KA, Ghana*

Dear servants of the Most High God: We thank God for being so good to us through Hope International! Ever since you started sending different books and magazines, our relationship to God and our fellow men has improved positively. We have just come to keep on knowing God and how precious our God is. Indeed your publications are a source of reformation and revival to us here. We wouldn't imagine how our spiritual standard would have been without you, but we just want to praise God for raising up a group like Hope. Indeed may the name of our Almighty God be with you and that His Spirit—as promised in the book of John—will always guide and defend you from the powers of darkness.

May our rich God bless you all!

*EK, Zambia*

I came across your publication *Our Firm Foundation* a few months ago. I really enjoyed reading the articles especially the one about God's way of living, which expressed in vivid terms how nature could be used to improve our health.

I would therefore be grateful if you could send me copies of the magazine and any other relevant material. I wish I could subscribe for the *Our Firm Foundation* but as of now I do not have the means. I know God will make a way, and in the near future I will be able to subscribe.

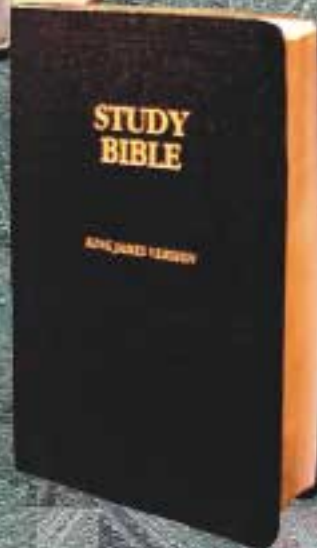
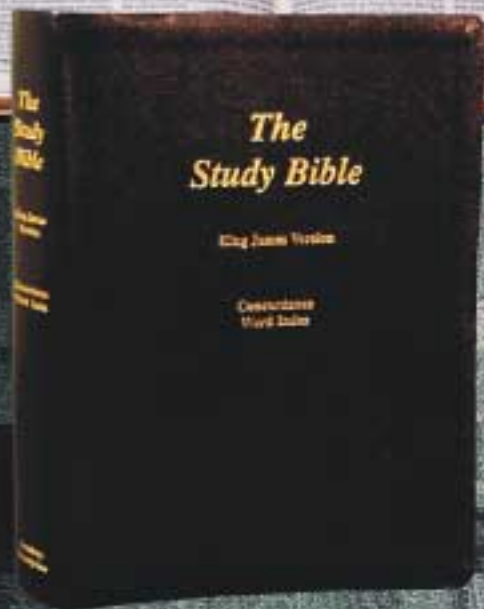
*SN, Ghana*

I have been hearing from friends about your tabloids, *Earth's Final Warning*, *Behold He Cometh* and *Health of the Nations*. By the Lord's providence a friend has supplied our ministry with several boxes of *Earth's Final Warning* and one box of *Behold He Cometh*. As we started distributing there has been created great demand for them. Being probably the first time for the tabloids to be distributed at a bigger scale, many people have written letters asking for more. They call the tabloids "Lord's eye opening messages of the last hour."

*MK, Malawi*

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