

Our Firm Foundation



Can I Overcome?

The Real Power of Righteousness by Faith

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The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary



Righteousness By Faith: A Vital Experience

In every generation God and all heaven has been carefully recording the lives of every soul—the thoughts, actions, and motives. God and the universe must be 100 percent certain that everyone who enters heaven is safe to save. All rebellion is to be eradicated from His people through a willingness to be made willing to obey God’s great standard of righteousness—His sacred law.

“Transformation of character is the testimony to the world of an indwelling Christ. The Spirit of God produces a new life in the soul, bringing the thoughts and desires into obedience to the will of Christ; and the inward man is renewed in the image of God. Weak and erring men and women show to the world that the redeeming power of grace can cause the faulty character to develop into symmetry and abundant fruitfulness.” *Prophets and Kings*, 233.

Friends, many of us know the theory of truth, but are we making it *practical*—are we a living demonstration of truth? “Unless the truth of God is received in the heart and carried out in practical life, it is not truth to the one to whom it has been presented, but only a delusion. The mind of God must unite with the mind of man, that every thought may be brought into captivity to Christ. When the truth is fully received, it will be made manifest by a transformation of character. But those who do not thus receive the truth, though their names may be upon the church books, are as whited sepulchers, full of corruption within.” *The Youth’s Instructor*, June 22, 1893.

The Scriptures testify of the great truths—justification and sanctification—so necessary for our understanding.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1.

“Sanctify them through thy truth: thy word is truth. . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth.” John 17:17, 19.

“The truth as it is in Jesus is obedience to every precept of Jehovah. It is heart work. Bible sanctification is not the spurious sanctification of today, which will not search the Scriptures, but trusts to good feelings and impulses rather than to the seeking for truth as for hidden treasure. Bible sanctification is to know the requirements of God and to obey them. There is a pure and holy heaven in store for those who keep God’s commandments. It is worth lifelong, persevering, untiring effort. Satan is on your right hand and on your left; he is before and behind; he has a dish of fables cooked up for every soul who is not cherishing the truth as it is in Jesus. The destroyer is upon you to palsy your every effort. But there is a crown of life to be won, a life that measures with the life of God.” *The Seventh-day Adventist Bible Commentary*, vol. 5, 1147.

We must know and experience the doctrine and the requirements of salvation:

1. We must study and search the Scriptures to show ourselves approved unto God each day: “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. “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” John 5:39.

2. Our will is the key to the experience of Righteousness by faith: “Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway.” *Testimonies*, vol. 5, 513. “Strength of character consists of two things—power of will and power of self-control.” *Counsels to Parents, Teachers, and Students*, 222. “As the will of man cooperates with the will of God, it becomes omnipotent.” *Christ’s Object Lessons*, 333.

3. Loving obedience is the test of our discipleship: “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Romans 6:16. “And being made perfect, he became the author of eternal salvation unto all them that obey him.” Hebrews 5:9. See *Christ’s Object Lessons*, 330–333.

Why do so many fail to experience victory over sin? “Many fail of imitating our holy Pattern because they study so little the definite features of that Character. So many are full of busy plans, always active; and there is no time or place for the precious Jesus to be a close, dear Companion. They do not refer every thought and action to Him, inquiring: ‘Is this the way of the Lord?’ If they did they would walk with God, as did Enoch.” *Testimonies*, vol. 6, 393.

This special edition of *Our Firm Foundation* is devoted to the most important doctrine in Scripture—the righteousness of Christ experienced in the sinner’s life. It is our prayer that you will have the daily, practical knowledge of Christ’s righteousness that is vital for all who would be saved. ✻



It is the mission of Hope International and the editors of *Our Firm Foundation* to clearly present Christ and His truth. The days remaining for this world are few, and we must work 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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Righteousness by Faith and the Three Angels' Messages

Ron Spear

“**A**nd the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:9-12.

The Lord has told us, through His prophet Ellen White, that justification by faith is the third angel's message in verity:

“Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, ‘It is the third angel's message in verity.’” *Evangelism*, 190.

We know that justification and the third angel's message are clearly related to our salvation:

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Romans 5:1-2.

“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 fulness 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.” Ephesians 3:17-21.

Justification and Faith

Justification and faith cannot be separated. They belong to each other. There can never be justification of sinners unless the faith of

Jesus becomes an experience in the life and generates a loving obedience to all known truth.

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Galatians 2:20.

“When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance.” *Christ's Object Lessons*, 384. See also *Selected Messages*, book 1, 366, 397; *Testimonies*, vol. 2, 355.

When the earnest seeker for truth receives the free gift of justification by faith, he desires to be made willing to surrender his will, his life, without a single compromise.

“Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. . . . By His perfect obedience He has made it possible for every human being to obey God’s commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.” *Christ’s Object Lessons*, 311–312.

“We are justified by faith. The soul who understands the meaning of these words will never be self-sufficient. We are not sufficient of ourselves to think anything of ourselves. The Holy Spirit is our efficiency in the work of character building, in forming characters after the divine similitude. When we think ourselves capable of molding our own experience, we make a great mistake. We can never of ourselves obtain the victory over temptation. But those who have genuine faith in Christ will be worked by the Holy Spirit. The soul in whose heart faith abides will grow into a beautiful temple for the Lord. He is directed by the grace of Christ. Just in proportion as he depends on the Holy Spirit’s teaching he will grow.” *The Seventh-day Adventist Bible Commentary*, vol. 6, 1109.

The 1888 Message

We cannot discuss the three angels’ messages and their importance to our salvation without reviewing what happened in 1888. Elders Waggoner and Jones, with our prophet Ellen White, presented special messages at that General Conference session. The leaders, pastors, and laity had lost sight of Jesus and His relationship to the three

angels’ messages. Listen to the prophet explain:

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of

accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren [E. J.] Waggoner and [A. T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the

When the earnest seeker for truth receives the free gift of justification by faith, he desires to be made willing to surrender his will, his life, without a single compromise.

God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” *Testimonies to Ministers*, 91–92.

All leaders, pastors, and laity must understand that our loving God gave His last-day church a glorious opportunity to receive the latter rain. The fourth angel of Revelation, chapter 18, came to the church in Minneapolis in 1888, to bring the power of the Holy Spirit in the latter rain to God’s remnant people. The third angel’s message was to swell to a loud cry. Tragically, leaders rejected the message and these important messages were kept from the world and the church:

“An unwillingness to yield up preconceived opinions, and to

apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” *Selected Messages*, book 1, 234–235.

It was the everlasting gospel that was presented in Minneapolis in 1888—the same gospel that was given to Adam and Eve in Genesis 3:15. It has been the same gospel in every generation. Righteousness by faith has been offered to all who are willing to give uncompromising, loving obedience to all known truth. Listen to the Lord’s messenger explain it so beautifully:

“All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power. . . .

“The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of

obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God.” *Christ’s Object Lessons*, 96–98.

Here we see that character development is a result of justification and sanctification:

“The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ’s nature in

over all sin by the power of the Holy Spirit—we turn again to our prophet Ellen White:

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of everyone to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they

sages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104–105.

The judgment of the living will begin when these messages are again proclaimed to the world with the power of the fourth angel of Revelation, chapter 18. The seal of God in the Seventh-day Sabbath will be preached more fully in accordance with Isaiah 58:13–14. During the time of trouble foretold in Daniel 12, the wicked will be enraged, and the judgments of God will fall on this wicked world.

“I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists¹ as they could not refute the Sabbath truth. And at this time God’s chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.” *Early Writings*, 33–34.

The Second Angel’s Message

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8.

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ.”

humanity. Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works.” *Ibid.*, 384.

“Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

“It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.” *Ibid.*, 69.

Preparing for the Time of Test

To understand the righteousness by faith experience—victory

are they that testify of Him.

“If you would stand through the time of trouble, you must know Christ, and appropriate the gift of His righteousness, which He imputes to the repentant sinner.” *Selected Messages*, book 1, 363.

The First Angel’s Message

In presenting the message of the first angel of Revelation 14, there is to be a loud voice of warning given to the world before the close of probation. In 1843 and 1844, when the first angel’s message sounded, it was an announcement of judgment. As Jesus—our High Priest—moved from the Holy to the Most Holy Place in the sanctuary in heaven, the judgment of all who had died in the hope of eternal life began on October 22, 1844. But these messages are now to be repeated with a loud voice:

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the mes-

The second angel's message will be repeated as the fourth angel of Revelation 18:1-4 joins the third angel's message with the power of the outpouring of the Holy Spirit in the latter rain. Then and only then will the loyal and obedient Seventh-day Adventists be revealed.

Those who rejected the first and second angels' messages in 1843 and 1844 went out into outer darkness:

"I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. . . .

"Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who, having received it, afterward renounced their faith." *Selected Messages*, book 1, 63-64.

The Third Angel's Message

Now, the final warning—the third angel's message—will be given to the world by faithful Sabbath keepers:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:9-12.

Those who reject the third angel's warning message in this final generation will also go out into darkness. Probation closes for all who refuse the experience of the three angels' messages, which includes obedience to all of God's commandments by the power of the Holy Spirit.

Only Two Classes

Satan's greatest fear is that the message of righteousness by faith shall be presented to the world both by precept and example. It is this witness that will uplift obedience to the law of God by the power of His Spirit.

"The thought that the righteousness of Christ is imputed to us, not

theories and ideas will take minds captive, Christ and His righteousness will be dropped out of the experience of many, and their faith will be without power or life." *Gospel Workers*, 161-162.

At this time every character will be fully developed for good or for evil:

"The warfare against God's law, which was begun in heaven, will be continued until the end of time. Every man will be tested. Obedience or disobedience is the question to be decided by the whole world. All will be called to choose between the law of God and the laws of men. Here the dividing line will be drawn. There will be but two classes. Every character will be

Probation closes for all who refuse the experience of the three angels' messages, which includes obedience to all of God's commandments by the power of the Holy Spirit.

because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds, so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation." *Review and Herald*, December 24, 1908.

"If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the truth that Christ is our righteousness, a power from above is moving upon the hearts of those who are loyal, to exalt the law, and to lift up Jesus as a complete Saviour. Unless divine power is brought into the experience of the people of God, false

fully developed; and all will show whether they have chosen the side of loyalty or that of rebellion." *The Desire of Ages*, 763.

The remnant people of God, those who have been loyal and obedient to all truth, those who are justified and sanctified, will be caught up together with the redeemed from all ages. The great controversy will be over. The three angels' messages will have fulfilled their great commission. The remnant church and all the redeemed will be bound for heaven—saved to enjoy eternity with their Redeemer. ✠

References:

- ¹ "Nominal Adventists—Those who united in sounding the first and second angels' messages but who rejected the third angel's message with its Sabbath truth, but nonetheless continued to espouse the Advent hope, are referred to by Mrs. White as the 'nominal Adventists,' or those who 'reject the present truth' (page 69), also 'different parties of professed Advent believers' (page 124). In our early literature these people were also referred to as 'First-day Adventists.'" *Early Writings*, 299.



Can I Overcome?

Marshall Grosboll

How is it that we can overcome sin? We first need to know that we can do it. But then, somehow we need to know how to do it. What happens too often is that, if we do not know how, we end up saying, “Well, it must not be possible, because I have not done it.”

Is there hope for sinners? Has God given us the power by which we can break the power of Satan in our lives? The habits and sins? The problem is that many people do not want to overcome.

In fact, I am afraid that too many of us want to find excuses why we can continue to sin. “You know, I am not going to be lost for that. I can find forgiveness. I can find salvation.” We find little excuses one way or the other, and we continue on. We do not want to quit. It is hard to do something when we do not want to do it.

Of course, God has a solution even for that. In *Thoughts From the Mount of Blessing*, 142, God says

that when we do not want to do it, we should pray that God will make us want to do it. Ask that He will make us willing to be made willing. If we are not even willing to be made willing, there is no hope. We have to be willing at least to trust God enough that we are willing for Him to make us willing.

There is hope. Matthew 1:21, KJV, says, “Thou shalt call his name JESUS: for he shall save his people from their sins.” We find in John 8:34, “Most assuredly, I say to you” – Jesus did not want us to be confused on this – “Most assuredly (verily, verily), I say to you, whoever commits sin is a slave of sin.”¹ He is hopeless. He becomes a slave. His emotions are enslaved. His desires are enslaved. His powers are enslaved. His being is enslaved.

There is a chain and a slavery to sin that no human being can break. And the next verse says, “And a slave does not abide in the house forever.” Verse 35. Do not think

that you are going to remain in God’s house forever as a slave of sin. It will not happen.

We say, “Oh, you know, I’m a Christian. I’m a part of God’s family, God’s house. I know I have not broken free from all my sins, but I am sincere, and doing the best I can.” However, this is what Jesus is saying, “Don’t fool yourself. If it is a sin that is impossible for you to break, it is going to cause you to be lost.” A slave does not abide in the house forever. He is not a permanent family member. It is only family members that are getting to heaven. “But a son abides forever. Therefore if the Son makes you free, you shall be free indeed.” Verses 35–36. Dear friend, there is power in the blood.

Too many of us, though, while we may have known this truth, have not experienced it, and because we have not experienced it, we have to find some way to make our experience fit our theology. Instead of changing our

experience, too often we change our theology.

There is power for each one. Each one can be totally an overcomer from sin. No one in this life will ever overcome having temptations. All will be tempted. Jesus was tempted. But we can all overcome yielding to the temptation—even in our thoughts. We can all overcome sin. 1 John 3:3 says, “Everyone who has this hope in Him purifies himself, just as He is pure.”

“Oh,” someone says, “I know that *theoretically* God cleanses my sins, and I can be purified.” The verse says, “Everyone who has this hope in Him purifies himself, just as He is pure.” I have a very simple question to ask and that is, How was Jesus pure? Was He somehow declared pure in heaven, forensically made pure in heaven while in this life? He went on falling daily into sin? Is that how Jesus was pure?—Oh, blasphemy, you say.

Well, I am just reading the text. The Bible says that we are to become pure as He was pure. Dear friend, Jesus was pure in His actions and in His thinking. “You know that He was manifested to take away our sins, and in Him there is no sin. Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him. Little children, let no one deceive you.” Verses 5–7. When the Bible says that, it means that someone is going to try to deceive you.

Now, if we believe the Bible, we will be saved. If we disbelieve the Bible, we are going to be lost. The Bible gives a warning for a reason. It says, “Don’t let anyone deceive you on this point.” What point is it talking about?—It is “he who practices righteousness.” See verse 7. Do not be deceived or confused on this point. It is not he who is declared righteous that is righteous; it is he who practices righteousness that is righteous. The next verse ties it off just to make sure that we understand what he is talking about. It says, He who sins

is not a born-again Christian who is covered with Christ’s righteousness. “He who sins is of the devil.” Verse 8.

Maybe John was a legalist, but if he was, so is the Holy Spirit and so is God. But I will take that kind of legalism. How about you? He who sins is of the devil.

I was in the seminary some years ago, and we had a seminary speaker in one of our chapel programs—one of the foremost leaders in what has become known as the New Theology. He had once been a teacher and a dean there, retired since, but he came back and taught, a very nice person, a great scholar and thinker. But he made a

Because God is true and we know that He is true, we accept fully what He says—that we can overcome sin completely—even though we have never experienced it.

very interesting, rather sarcastic comment. He said, “Listen, I’m 78 years old, I have never been able to overcome sin in all my life. Now, if I have never been able to overcome sin in my 78 years, how do you think you are going to overcome sin? It is impossible!” Thankfully, he is not my example.

But, I must agree with him. It was impossible for him. In the first place because he did not think it was possible, and God says, “All things are possible to him who believes.” Mark 9:23. It is impossible to please God without faith, and our faith cannot be based upon feeling. Faith and feeling are two different things. It cannot be based upon what we have already proved, because what we have proved is not faith anymore. Faith must be based upon the Word of God. As we study God’s Word, we pray, and we find that God is true. We study the prophecies, and we find they are true. We pray, we test God by an experimental religion, and we find out that what God says is true. And because God is true

and we know that He is true, we accept fully what He says—that we *can* overcome sin completely—even though we have never experienced it. It is not until we come to that place that we can experience it. That is what faith is all about.

Seven Steps to Victory

I want to share seven steps that I have found in the Bible and the Spirit of Prophecy that God gives to us to help us experience this wonderful privilege.

1. Believe. The first step to overcoming sin is that we must believe that it is possible; and, dear friend, if we do not believe it, then we need to get our Bible and our

Spirit of Prophecy and begin to study until we know what the Word of God says. God is more trustworthy than our past experience. Do we believe that? Do we believe that our past experience is a safe guide to go by? We may have failed for 80 years. Yet, that is not a safe guide to go by. That means we have never done what God has told us to do for 80 years.

We must believe the Word of God. And if we do not believe that, we need to come and say, Lord, give me that faith. Help me to believe what You say and to step out on that faith.

2. Study. If we want to overcome sin, we must study the Bible and the Spirit of Prophecy. David said, “Thy word have I hid in mine heart, that I might not sin against thee.” Psalm 119:11, KJV. We must study the Word until it becomes a part of us. I find that one of the best ways of doing that is memorizing, meditating—spending time with the Word. I made a decision many years ago that I was going to spend an hour a day, at least, with His

Word—the Bible—and the Spirit of Prophecy, and I have tried to keep that commitment. But it is a struggle. Every day the devil tries to keep me too busy to study the Word, and I have to struggle to find the time. But I want to tell you, there is no other way.

It was by the Word of God that Jesus rebuked Satan there in the wilderness, “It is written. . . .” And if any of us are seeking to be victorious Christians and we are not finding time every day with the Word, we are fooling ourselves. It will not happen. Now Satan may

we read the Word of God, it is also important that we quit reading the words of Satan. It is written of John the Baptist, “It was a lonely region where he found his home. . . . Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of Providence. . . . He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness.” *The Desire of Ages*, 101–102. If that was true of John the Baptist, how much truer it should be of us!

my reading, nothing more to my study of the Word of God; something had happened. It was not there as it used to be. What in the world had happened? I thought and thought. Finally it occurred to me. The Lord revealed it to me. I am studying, but I am not praying except for the ritual. I always prayed before opening the Word of God, but as far as really praying, it was not there. What God did was to say that it was time for me to have another experience. And the Lord helped me to have that experience; He just took the meaning of the Word away.

If God is not helping you read the Word, there is not much there. I said, “Lord, I am going to learn to pray.” I began to set an hour aside in the morning for prayer. I thought, What will I do for an hour? You do not know how long an hour is in prayer until you try it. I went out into the woods and began to spend an hour every morning in prayer. I said I would do it if it killed me. It did not kill me. An hour a day, an hour every morning, “Lord, teach me to pray.” I did not know much what to do in prayer, but I began to pray, I began to learn. I did that for about a year. Since then I have tried to spend a half-hour a day every morning in prayer. Prayer needs to become as natural as the breath of the soul.

We need to spend time, not time while we are driving or doing something else. I talk to people who say, “I talk to God all day long, while I am driving, while I am rolling my hair, while I am eating, when I am sleeping, I talk to Him all day long.” You may talk to Him all day long, but you need some time when just you and He are together on your knees—if you can kneel. If you cannot, just kneel in your heart. But you need some time when just you and the Lord are together alone.

4. Learn to Love. We must learn to love other people. God is interested in more than our not stealing; He is interested in our giving to the poor. He is inter-

There can be no concord between Christ and Belial; and dear friends, it is not only important that we read the Word of God, it is also important that we quit reading the words of Satan.

let us go on in a state where we are not doing anything bad, but we are still his slaves. He can let us go on in a tranquil way as church members—as elders, Sabbath school teachers, or deacons. He can let us fulfill these offices. In fact, he would rather we would fulfill those offices even as his slaves. At the critical moment he can make us fall, and before the Lord comes we will fall so badly that we will completely give up.

Dear friend, study the Word of God and make it a part of you. Do not read any faster than you can assimilate and comprehend. Do not go beyond something you are doing. If you read something you should be doing, stop right there until you are doing it and then go on.

I should mention in that respect though, that while it is important that we spend time with the Word, there is one way the Word can become totally useless to us, and that is if we are spending an equal amount of time watching television, or reading novels or short stories. There can be no concord between Christ and Belial; and dear friends, it is not only important that

3. We Must Pray. All Christians—not only Seventh-day Adventists—know the importance of prayer. Have you ever met a Christian that did not know that it was important to pray? I have never known one. The sad thing is that for most of us this is theoretical knowledge. Most of us do not pray. We have a ritual before every meal, we have a ritual when we get up and before going to bed. But as for really seriously praying, we do not do it.

I would like to challenge you. When you go to bed, when you have your goodnight prayer, look at your watch when you kneel down and when you get up. I venture to say that most of us will be very much surprised at how far the second hand has traveled. When I began to spend an hour or two a day with the Word of God, the Lord worked marvelously. I found a new experience in reading the Word every day for almost ten years—through college, through four years at Loma Linda University, in the army, and then I began my internship in Redding, Pennsylvania. All of a sudden there was nothing more to

ested in more than just that we do not swear; He is interested that we are praising God. We have to go beyond *not* sinning to doing what is right if we want to quit sinning. You cannot live in a vacuum. You cannot just *not* sin.

In Luke 11, Jesus said, "When an unclean spirit goes out of a man. . . ." Here Jesus is talking about someone who has been freed from sin. He has been an alcoholic, he has been a tobacco user, he has been an adulterer, he has been a liar, he has been a glutton, he has been whatever else that is evil. But now, he has been freed from sin. That is a wonderful accomplishment. Oh, praise God! The unclean spirit is gone and his house is left clean. And Jesus said, When he goes, "he goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from which I came.' And when he comes, he finds it swept and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first." Verses 24–26.

I want to tell you that God is not in the business of taking sinless people to heaven. He is that, but they have to be more than sinless; they have to be *righteous*.

This pulpit is a perfectly good pulpit. It never sins, I never see it sin, but God is not taking it to heaven. We could go out and be a hermit someplace, and I suppose we might overcome as far as outward deeds are concerned. But God is not interested in merely sinless people. He is interested in *righteous* people, and the only way we can overcome sin is to begin to develop a character of love such as Jesus had.

5. Exercise the Will. After doing everything else—receiving power from the Lord in our Bible study and our prayer and after believing God—we must then choose to do what is right and refuse to do what is wrong. We must exercise the will.

"The pleasing fable that all there is to do is to believe has destroyed thousands. . . . Man is an intelligent, accountable being; he is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up his appointed work in striving for glory, honor, and immortality. God calls upon men for the use of every talent He has lent them, the

read and pray, but after that God does it all." No, that is not right. This statement says that we have to exercise all our powers to overcome. There is something man must do. We have to refuse to sin—by God's help.

"And then he needs a higher power, and help has been laid upon One who is mighty to save. Divine power may combine with

"Man is an intelligent, accountable being; he is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ."

exercise of every power He has given; for man can never be saved in disobedience and indolence." *Review and Herald*, April 1, 1890.

There is a striving that must be done. You are not going to fall into heaven. You may fall into hell; but you are not going to fall into heaven. There is a striving that must take place. If you are lazy, you need to find victory over that.

The next week, she wrote, "As they [Christians] see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. . . . Divine power will be combined with their human effort, and Satan cannot overcome them. . . . God will work for His children, but not without their cooperation. They must have indomitable energy." *Review and Herald*, April 8, 1890.

Again, on June 10, 1890: "God saw that it was impossible for man to overcome in his own strength, with his own feeble moral power; yet man is required to exercise *all the capabilities and powers* that God has given him in order to overcome." (All emphasis supplied unless otherwise noted.)

Now some people say, "Oh, yes, we have to exercise our power to

human effort, that through Jesus man may stand free, a conqueror. . . . Man may stand with the moral image of God in his character; for Jesus will give it to him." *Ibid*.

What beautiful promises!

6. Health Reform. We must practice health reform. Look with me at Romans 12:1–2: "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world."

Look with me at Psalm 106:13–15, the experience of the children of Israel: "They soon forgot His works; they did not wait for His counsel, but lusted exceedingly in the wilderness, and tested God in the desert. And He gave them their request, but sent leanness into their soul."

Dear friends, when the children of Israel refused the health message that God sent them, God allowed them to go their way, but He sent leanness into their souls. I want to tell you that no one is going to be a total overcomer until he accepts the health reform message that God has given for this people. We cannot have part of God's message and reject the rest.

It is true enough we could eat anything any way we wanted to, and God could just miraculously

make us perfectly healthy in body, mind and soul, but He is not going to do it. He expects us to do something to cleanse our blood vessels, and to help our minds to be strong and to have will power. He expects us to be getting our exercise, to be eating the right kind of food. He expects us to follow the principles He has given, for we have to do all that we can do to cooperate with Him.

7. Rejoice. We must rejoice under trial – another way of saying that we must surrender completely to the Lord and trust Him with our lives. You see, God knows us better

If I get cancer, if I am doing the best I can, then I am going to trust You to either heal me or trust that it is the best in Your will, and I am going to be happy.

I am going to do the best I can with my finances; I am going to learn to sacrifice and to work as Paul did. But, if after doing all that, I end up a pauper, I am going to be happy; I have done the best that I could.

If I have a backache that is just killing me, and I have done the best I can to follow health principles, I will pray to the Lord about it, and after doing all the rest I can, and

thing else. You see, the health of our soul is like the health of our body. Someone says, “If I just eat the right kind of food, I will be healthy.” But he finds out he is not healthy because he is worrying all the time, or he is not getting enough sleep, or he is not getting enough exercise. You know it takes more than just good food to be healthy. “Well, if I drink enough water, I will be healthy.” Listen, you can drink two gallons of water a day, but you are not going to be healthy if you are not eating the right food, getting exercise and all the other things, are you? So to be healthy, you need to obey all the laws of health.

Somebody says, “Well, I don’t want to be a health reformer; I will just read the Bible twice as long and that will make up for it.” Somebody else says, “Well, I don’t want to be cheerful under trial so I will just do more praying and that will make up for it.” No, friends, it takes every aspect to be healthy – physically and spiritually. So, what we have done is to look over the whole thing so that you can see that maybe there is one thing you are not doing in your life. You may be doing everything else, but there is something you are not doing.

This is my question to you, Is there one of these seven things that is lacking in your life? Is there one thing? I would like you right now to make this practical. Look down the list and see for yourself; has the Holy Spirit impressed you that there is one thing that you are not doing? I would like you to put your finger on that one, and I would like you to commit yourself to the Lord, and ask the Lord to help you change that area of your life so that you can be a victor. God will help you. ✝

This article was adapted from a sermon preached by the late Marshall Grosboll while he was the director of the Institute of Ministry in Wichita, Kansas.

¹ All Scripture texts are taken from the New King James Version unless otherwise noted.

I am going to be happy. I am going to say, Lord, it surely is painful, but thank You. I praise Your name because I know that all things work together for good to them that love the Lord.

than we know ourselves, and He is our Teacher. He knows just what it is that will perfect within us a Christian character.

Sometimes it is a little hard on us. One of the ways God has of getting us ready for heaven is allowing us to go through some tests and trials. But the only way these tests and trials do us any good is if we accept them cheerfully.

“Rejoice evermore. Pray without ceasing. In *every thing* give thanks: for this is the will of God in Christ Jesus concerning you.”
1 Thessalonians 5:16-18, KJV.

Dear friend, I have a question for you. Are you obedient to the Word? Have you learned to be a joyful, cheerful Christian? Have you yielded your life completely and unreservedly to the Lord? Or, have you set conditions upon which you can be happy? Have you set conditions which God needs to fulfill, either spoken or unspoken? Somewhere in the deep recesses of your mind have you set conditions upon the Lord? Or, have you told the Lord, My life is Yours completely?

yet, I still have a terrible backache that just hangs on and on, I am going to be happy. I am going to say, Lord, it surely is painful, but thank You. I praise Your name because I know that all things work together for good to them that love the Lord, and dear Lord, I love You, and I trust You, and I trust that You are going to work this out for good, too. Maybe You will take it away tomorrow. Maybe it will never be taken away, but whatever it is, I trust You completely, and I praise Your name for being the Lord of my life.

Summary

Well, dear friends, let us review these seven things very briefly: We must believe. We must read the Bible and the Spirit of Prophecy. We must pray. We must love one another. We must exercise our will. We must practice health reform. We must rejoice in the Lord.

We need to know these things because some people think, “If I just do this one thing, I will have victory.” Then they do not have it, and they wonder why. Maybe it is because they are not doing some-

A close-up photograph of several bright pink flowers with five petals each, set against a soft, out-of-focus green background. The flowers are the central focus of the top half of the page.

Abundant Grace!

Ernest H. J. Steed

There are some Bible words so familiar that we take for granted their meaning—like love, salvation and grace. It is easy to think that these words cover everything and everyone; yet, it is surprising to find many professing Christians actually limiting and narrowing the act of God’s abundant grace.

Let me put it to you up front. God’s grace is being highlighted today in a new, wonderful way that makes it appear to be the basis of all our spiritual and temporal needs. Grace is presented as forgiveness, tolerance, and compassion—all stemming from the justifying work of Jesus for us.

Our first reaction is to rejoice at this good news, yet, what appears so good is then actually limited by rejecting the grace of God that empowers us to live a sanctified life.

It is becoming more popular when presenting the justifying work of grace to downplay obedience and the specificity of God’s commands, thus failing to recognize that grace is equally available and required for sanctified living, the work of the Holy Spirit in the life.

Sad to say, some even become judgmental in declaring as legalists all who recognize God’s grace as foundational and equally applicable to sanctification. In this they cloud the work of grace in over-coming sin as well as the need of

one’s faithfulness to all of God’s Commandments.

When grace is seen only as a justifying experience with God, there is the tendency not only to ignore but to reject the necessity of grace for sanctified living. It was the justifying work of Jesus that provided and made sanctification a

But grace is not limited to justification and sanctification. It will be God’s act also for us in the glorification experience. When we face the disintegration of the world around us—with mountains being removed into the sea and the heavens being on fire—God’s voice to His people with His saving

When grace is seen only as a justifying experience with God, there is the tendency not only to ignore but to reject the necessity of grace for sanctified living.

reality, “for by one offering he hath perfected for ever them that are sanctified.” Hebrews 10:14; see also verse 10.

In Romans 12:1–2 we see that we must live a sanctified life, which is possible only by grace: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

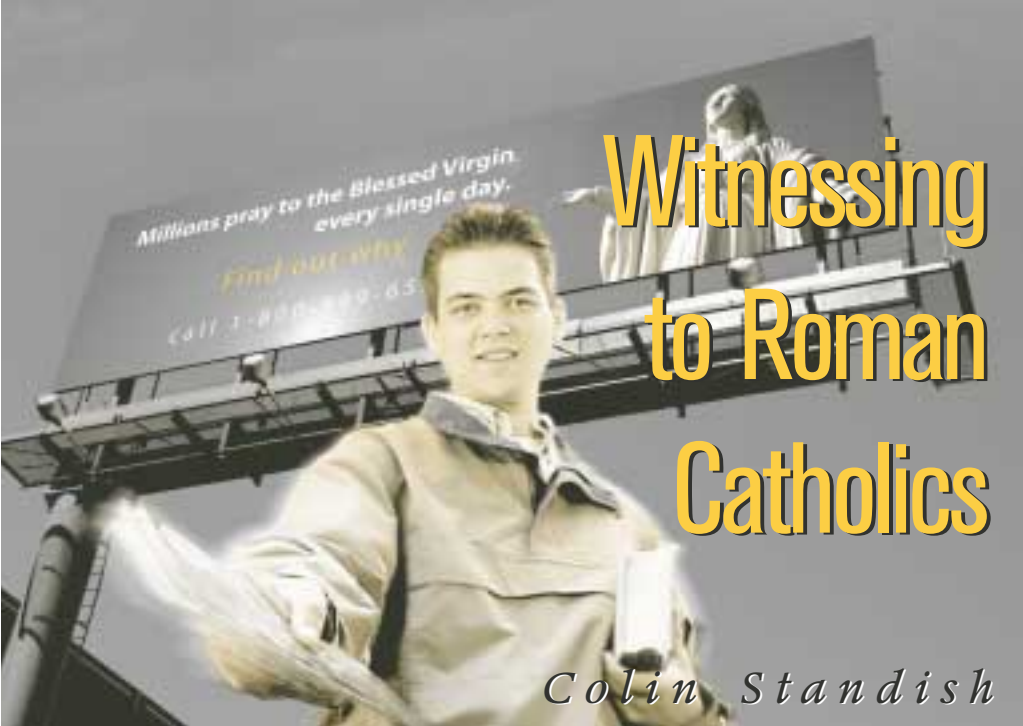
It should now be obvious that our righteousness—doing God’s will by His grace—is the evidence that we have been justified by grace.

message will help us stand as He says, “My grace is sufficient for thee.” 2 Corinthians 12:9.

Seventh-day Adventists have been raised up to proclaim the threefold nature of God’s grace to all who will believe.

By His grace *we have been saved* from the penalty of sin—the act of justification; *we are being saved* from the power of sin—grace for sanctified living; and *we shall soon be saved* from the presence of sin by His grace as we are glorified like unto His lovely person.

Surely God’s grace is abundant. It is a deception of Satan to limit grace when God is willing to provide us both the title and fitness through grace for a place in His glorious kingdom. ❀



Witnessing to Roman Catholics

Colin Standish

Those professing the Roman Catholic faith are said to be now in excess of 1 billion people—approximately one-sixth of the world’s population. No other denomination claiming to be Christian comes even close to that number. The second-largest Christian denomination is the Church of England. Worldwide approximately 60 million people claim to be Anglicans or Lutherans, the second-largest group of Protestants.

For Seventh-day Adventists, *all*—Christians as well as non-Christians—are an urgent mission field because no other church understands the gospel of the three angels that is to go to every nation, kindred, tongue, and people. None other than the Seventh-day Adventist Church knows that message, let alone believes it or lives it!

The total number of people who claim to be Christians worldwide is close to 2 billion. That number includes not only all the multitudinous Protestant denominations, but also the members of the various Eastern Orthodox Churches, along with Roman Catholics and other branches of Catholicism. Every one of these must hear the gospel message.

Some of the most dedicated and sincere people in the Christian world are Roman Catholics. How can we reach them?

Reaching Roman Catholics

The Seventh-day Adventist Church has often been perceived as anti-Roman Catholic. In one sense that is true because we recognize that the Roman Catholic system is fearfully condemned in the Scriptures as the antichrist of biblical prophecy. Yet, faithful Seventh-day Adventists, while eschewing the errors of the Roman Catholic faith, do not allow this to extend to the adherents of the Catholic faith, including their priests and prelates. We recognize the mercy of God in extending His grace, love and salvation to all the human race.

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” Acts 2:21.

Sister White attests to the faithfulness of *many* Roman Catholics:

“There are many among the Catholics who live up to the light they have far better than many who claim to believe present truth, and God will just as surely test and prove them as He has tested and proved us.” *Evangelism*, 144; see also *Counsels to Writers and Editors*, 63.

Today, most of the Protestant churches—their ministers and members—deny the connection between the Roman Church and the antichrist. Many faithful Seventh-day Adventists feel an

impelling burden to reach out to Roman Catholics and to warn them against the errors of the Papacy.

World Day of Youth: A Grand Opportunity

The upcoming World Day of Youth sponsored by the Roman Catholic Church is to be held July 18–28, 2002, in Toronto, Ontario, Canada. Some sources have predicted that approximately 2 million Roman Catholic youth and older people from around the world will be gathering in Toronto. Even though this may be higher than the actual attendance, we know the attendance will be very large. The pope is expected to be there.

This gathering is seen as a very important opportunity to reach out to these youth, who, in their tender years, may have the opportunity to understand God’s true message and His call upon their lives and service. Many Protestant organizations are planning to be there to witness their faith. But sadly, they bring with them many errors, some of them identical with those of the Roman Catholic Church. Seventh-day Adventists alone can bring to these young people the wonderful truths of the three angels’ messages and the blessed hope of Christ’s soon return.

Make no mistake about it, the Roman Catholics are going to do everything they can to protect their young people against Protestant literature.

One organization, Catholic Answers, is planning to print huge numbers of a 32-page booklet called *Pillars of Fire, Pillars of Truth* in an endeavor to counter any material that is shared by Protestants. Its president, Karl Keating, has put out a 10-page letter to Roman Catholics appealing for the funds to scatter this material among the young people converging on Toronto in July. Right at the beginning he arrests the attention of the reader of his appeal letter with bold words proclaiming, “Thousands of Catholic teen-agers are in danger of *losing their faith* at the pope’s ‘World Youth Day’ in

July." He warns that this "anti-Catholic propaganda" will cast doubts on Catholic beliefs and practices such as the Eucharist, the mass, the Papacy, the priesthood, confession, Marian beliefs, purgatory, the rosary, infant baptism, the nature of salvation, prayer to the saints . . . and much, much more.

There is no doubt that a great alert will go forth to these youth to beware of the Protestants who will be disseminating their beliefs. Keating warns against Chick publications and also Christians Evangelizing Catholics (CEC), which he says is the foremost fundamentalist group targeting Catholics today. Samples are given of the Protestant material, and sadly, while this material is opposing Catholic error, it does so by presenting Protestant error.

Therefore, Hartland Institute is seeking to raise funds to provide the best material to reach out to these young people and other visitors. Because we know we cannot accomplish this goal without the Holy Spirit's guidance, we have earnestly searched the counsel of the Lord regarding how best to present the precious truths to these young people. We earnestly desire to avoid developing any material or approach which would present the saving gospel to these young people in a way that will unnecessarily offend them and turn them away from precious truth.

We are preparing a very special issue of *Last Generation* magazine. This issue will present the truth in a way in which there will be not one thrust made against the Roman Catholic faith, nor will it make any mention of the pope. Yet, we believe it will be a powerful witness to God's truth and a thoughtful challenge to these Catholic youth. We believe we are following a wise pathway consistent with the counsel of the Lord.

Guiding Principles

In his epistle to the Corinthians, Paul presents a very important principle: "Give none offence, neither to the Jews, nor to the

Gentiles, nor to the church of God." 1 Corinthians 10:32. Today we would write, "Give none offence, neither to the Protestants, nor to the Roman Catholics, nor to those of our own faith."

Here are some of the inspired statements of the servant of the Lord which have molded the philosophy and content of the magazine:

"We should not, upon entering a place, build up unnecessary barriers between us and other denominations, especially the Catholics, so that they shall think we are their avowed enemies. We should not create a prejudice in their minds unnecessarily, by making a raid upon them. . . . From that which God has shown me, a great number will be saved from among the Catholics." *Evangelism*, 573-574.

"Let everyone bear in mind that we are in no case to invite persecution. We are not to use harsh and cutting words. Keep them out of every article written, drop them out of every address given. Let the Word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way.

"There is to be a time of trouble such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ's way and method." *Counsels to Writers and Editors*, 64.

For more counsel on how to minister successfully to Roman Catholics, see *Testimonies*, vol. 9, 239-244; *Evangelism*, 573-577.

Not a Moment to Lose

We have not a moment to lose as we come to these final moments of earth's history. Let us think of the challenge of helping Roman

Catholic youth to truly understand the Word of God.

The material that Hartland is developing is designed to be attractive to Roman Catholic young people, not to repel them. The attractive title and the specifics of the content of the magazine will not be announced in advance, for we have no desire to provide any way for Satan to forestall the work of God. I can assure you, however, that the material will be unique even to Seventh-day Adventists. It represents an altogether new and poignant way to place the message of God before these precious young people. We have chosen some of the finest writers of truth in the Seventh-day Adventist Church to help us prepare the material. Many of these writers are household names among God's faithful people. They are gifted writers, and we believe the Lord will use them mightily to present the truth that God has given us for the world.

By the way, all who have a current subscription to *Last Generation* magazine will receive a copy of this special edition when it is released. The subscription copies will be mailed out about the same time as the Catholic World Day of Youth rally is taking place.

The work of distributing this special edition of *Last Generation* will be led by two great warriors for the spread of the literature work: Brother David Lee, of Philadelphia, and Brother Joseph De Guerre, of New York.

How You Can Help

Your help is *urgently* needed for this timely project:

- Please pray earnestly that God will bless our ministry to these Roman Catholic youth.
- If you desire to help distribute this material in Toronto, please contact us immediately.
- If you desire to help us reach our goal of \$200,000 (to cover printing, transportation, and distribution costs), please send your contribution to: Hartland Institute, Box 1, Rapidan, VA 22733, marked "World Youth Day Project." ✨



John Korponay

World Religious Leaders Flock to Pope

News Item: "Pope gathers world faiths 'to fend off dark clouds of terrorism.'

"The leaders of most of the world's major faiths carried lighted oil lamps signifying their hopes for global peace here as they joined Pope John Paul II at a ceremony marking the world day of prayer.

"The pontiff was joined by clerics of faiths ranging from Christianity to Islam, Judaism, Hinduism, Buddhism, and traditional African religions in a call for an end to all war, terror and violence at the gathering in Assisi.

" 'Violence never again! War never again! Terrorism never again!' urged the pope, who had invited religious leaders to the birthplace of St Francis to pray for peace following the September 11 terrorist attacks on the United States.

" 'In God's name, may all religions bring upon earth justice and peace, forgiveness, life and love!'

"The pope told the 200 leaders representing some 30 religions they were gathered 'to do our part in fending off the dark clouds of terrorism and armed conflict which in these last few months have grown particularly ominous on humanity's horizon.'

"The 81-year-old pope spoke after a series of participants, including a US rabbi and an Egyptian imam, read a series of 'testimonies for peace' at the opening of the conference.

" 'Listening to one another, we believe that this itself is already a sign of peace,' said the pontiff.



"The lamps, lit at the end of the ceremony by Franciscan monks, were placed on a table in front of the pope by a succession of leaders in an assortment of religious garb, from the black of the Orthodox Church to the bright turbans of Sikhs and yellow hues worn by Shinto monks.

"The lamps were taken inside the Basilica of St Francis, symbol of reconciliation and brotherhood, where they will form a permanent fixture.

"The day of prayer was broken by a simple vegetarian lunch for the participants inside the Franciscan convent.

"Earlier, leaders of the major religions of Christianity, Islam and Judaism were joined by Buddhists, Sikhs, Hindus, Shintos, Jains, African traditionalists, Confusians and Zoroastrians, forming a kind of religious 'Noah's Ark' on a unique train journey from the rarely-used Vatican railway station to Assisi." *Yahoo.com*, January 25, 2002.

End-Time Perspective: "Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium." *The Great Controversy*, 588-589.

September 11 affected not just the people of the U.S.A., but also people all over the world. The relative levels of security that different faiths and governments offer were shaken and shown to be lacking in effectiveness for preventing violence and destruction. So where do the leaders of these faiths turn for help and leadership? — To the beast power, just as our Lord told us they would in Revelation 13:3-4: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and *all the world wondered* after the beast. And they worshipped the dragon which gave power unto the beast: and *they worshipped the beast*, saying, Who is like unto the beast? who is able to make war with him?" (All emphasis supplied unless otherwise noted.)

Let us notice that the pope gathered these leaders together, and they came of their own free will — not because of force or coercions. Also note that the "lamps were taken inside the Basilica of St Francis," where they will stay. To whom do these leaders look as the keeper of the faith and the light? — The pope. *Not* to the true God, who only can give peace.

It is very interesting to notice in these verses too, that the world marveled and followed the beast, but whom did they actually worship? — The dragon, because only through his power was the beast able to have such a world-wide influence.

We need to watch and pray constantly that we discern what we see and do so that we are not deceived into "worshipping" the very beings or things that we should be resisting and recoiling from. ✠

Justification and Sanctification

Justification and Sanctification: Two Inseparables

Colin Standish

From time to time, we encounter those who assert that the righteousness of Christ is completely imputed to the believer through faith, and thus the atonement was completed once and for all in the sacrifice of Jesus Christ on the cross.

Seventh-day Adventists, more than any other people in history, have proclaimed their total dependence upon *sola scriptura* for their doctrines of faith. We have declared, "We have no creed but the Bible"; "the Bible and the Bible only is our basis of faith and practice."

It will be recalled by some readers that at the Council of Trent the bishops vigorously dialogued on the issue of salvation. A significant minority of them urged the acceptance of the Protestant Reformational concept of a salvation-by-justification-alone. But ultimately the Council voted that salvation was accomplished by justification and sanctification. This vote has led many "evangelical" Seventh-day Adventists to declare that our time-honored emphasis upon a gospel which teaches salvation by justification and sanctification is Romanish and Papal. This is a common accusation against many who firmly believe that the Bible teaches a saving gospel that includes both justification and sanctification.

It is interesting to note that both in the Old Testament and the New Testament the words "sanctify" and "sanctification" are used more frequently than "justify" and "justification." I refer to this not to minimize justification but to point out that the gospel writers were adherents to the importance of the sanctified life in the gospel of salvation. Now those people who espouse principles of Lutheranism and Calvinism would surely agree that sanctification is a good principle, but they would deny that sanctification is a part of the gospel of salvation.

One Seventh-day Adventist author puts it this way: "The subjective gospel (the imparted righteousness of Christ) does not contribute to our qualification for heaven; it gives evidence of the reality of Christ's imputed righteousness in the life."¹

We will see that Lutheran, Evangelical, Presbyterian, and Reformed churches have all overlooked the plain words of Scripture, as have many Seventh-day Adventists.

The fundamental error that they all make is to assert that sanctification is a human process. If sanctification were a human process then, of course, they would be correct, for how could we compare the inadequate works of humans, even

the best human works, with the perfect works of Jesus in the salvational process? But as I have stated, they have followed lock step the Roman Catholic deceptive understanding of sanctification, which includes human works. In contrast, the Bible is sufficiently plain that no Seventh-day Adventist needs to be deceived upon this matter. Let us look at both of the justification and sanctification processes.

Justified By Grace Through Faith

None of our readers should need to be reminded that we are justified by faith:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

Neither should I need to defend the Bible's emphasis upon the blood sacrifice of Christ as the foundation of our justification:

"Much more then, being now justified by his blood, we shall be saved from wrath through him." Romans 5:9.

Further, we can all agree that salvation comes to the human race through the grace of Christ rather than by human works:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not

of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:8-10.

Placing these passages of Scripture together, we deduce that we are justified by grace through faith in the blood of our Lord and Savior Jesus Christ.

Sanctified by Faith

What about sanctification? Are the Roman Catholics right in placing sacramental works as part of the saving gospel? Or have they ignored the plainest testimony of Scripture? Is sanctification a human (works) process, or does the Scripture have a different answer?

blood, suffered without the gate." Hebrews 13:12.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:10.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:25-27.

Paul also leaves us with no doubt that Christ is not only the center of our justification but also of our sanctification: "But of him are ye in Christ Jesus, who of God

"If we confess our sins, he is faithful and just to forgive us our sins [justification], and to cleanse us from all unrighteousness [sanctification]." 1 John 1:9.

"There is therefore now no condemnation to them which are in Christ Jesus [justification], who walk not after the flesh, but after the Spirit [sanctification]." Romans 8:1.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water [justification] and of the Spirit [sanctification], he cannot enter into the kingdom of God." John 3:5.

Even in the Lord's Prayer justification and sanctification are united together:

"And forgive us our debts [justification], as we forgive our debtors. And lead us not into temptation, but deliver us from evil [sanctification]: For thine is the kingdom, and the power, and the glory, for ever. Amen." Matthew 6:12-13.

The most convincing evidence of the vital role of both justification and sanctification in human salvation is provided in the very last chapter of the last book of the Bible when the final declaration is made concerning the destiny of the inhabitants of the world. If Christ had taught a justification-alone salvation, this solemn declaration would, at the least, be very confusing:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous [justified], let him be righteous [justified] still: and he that is holy [sanctified], let him be holy [sanctified] still." Revelation 22:11.

How can any Christian overlook Paul's plain statement in his second epistle to the Thessalonians?

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning *chosen you to salvation through sanctification of the Spirit and belief of the truth.*" 2 Thessalonians 2:13.

As we look at the New Testament writings it becomes very evident that on many occasions the principles of justification and sanctification are "married" together in the gospel.

Manifestly, the Scripture teaches an entirely different understanding of sanctification than does the Roman Catholic Church. Jesus, in His revelation to Paul on the road to Damascus, made it plain that we are *not* sanctified by human processes or human works or the keeping of the law. We are sanctified by the same faith that is necessary for our justification.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are *sanctified by faith* that is in me." Acts 26:18. (All emphasis supplied unless otherwise noted.)

Paul's writings are rich with statements that declare that the blood sacrifice of Jesus is not only offered for the justification of the human race, but also for our sanctification:

"Wherefore Jesus also, that he might *sanctify the people with his own*

is made unto us wisdom, and righteousness [justification], and sanctification, and redemption." 1 Corinthians 1:30.

Justification and Sanctification Inseparable

As Seventh-day Adventists we are riveted upon the Scriptures for our understanding of salvation — not upon the Reformers, mighty though they were. Coming out of the depth of great ignorance and apostasy, they can be forgiven for the errors they made by accepting the presuppositions of the Roman Catholic Church as to the nature of sanctification. But let us not, with the advanced light that God has shed upon His end-time people, continue to make the same mistakes.

As we look at the New Testament writings it becomes very evident that on many occasions the principles of justification and sanctification are "married" together in the gospel:

Faith That Works

Seventh-day Adventists who faithfully preach a saving gospel that incorporates both our forgiveness and our spiritual restoration eschew any legalistic, works-centered process of salvation. It can only be ignorance of the Word of God—or possibly neglect—that could lead to a negative reaction to the inclusion of sanctification in the gospel. Justification and sanctification are equally wholly dependent upon the merits of Jesus for our salvation.

Who could have said it better than did the servant of the Lord?

“While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.” *Selected Messages*, book 1, 377.

Sister White unflinchingly supported the truth that our salvation is only through the merits of Jesus Christ. If human works could save the human race—or even contribute to human salvation—the sacrifice of Christ would have been a tragic exercise in futility.

We might ask where human effort comes into the salvational process. We find the answer in Hebrews, chapter 11. We call this the “faith” chapter, but indeed, it should be called more appropriately, the “faith that works” chapter. If Abel had not had faith he would not have offered a “more excellent sacrifice.” Verse 4. If Enoch had not had faith, he would not have “pleased God.” Verse 5. If Noah had not had faith, he would not have “prepared an ark.” Verse 7. If Abraham had not had faith, he would not have left Ur of the Chaldees nor been *willing* to sacrifice his son. See verses 9, 17. If Moses had not had faith, he would not have chosen rather to “suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” Verse 25.

Forensic Justification?

The concept of a *forensic* justification by faith has not one trace of support in Inspiration. Those who

propose a forensic, judicial, legal or temporary justification do so apart from Scriptural support.

Paul in his epistle to the Romans made it plain that we must *receive* grace and the gift of righteousness if we would be saved in His kingdom:

“For if by one man’s offence death reigned by one; much more they which *receive* abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” Romans 5:17.

We call this [Hebrews 11] the “faith” chapter, but indeed, it should be called more appropriately, the “faith that works” chapter.

Here we see that though both justification and sanctification are the free gift of God through Christ, there is a subjective element, which though having no saving power, nevertheless allows us to access Christ’s all-sufficient provision for our salvation.

Conditions are indeed mandated for receiving justification and also sanctification:

“*If we confess our sins*, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9.

Here we have a subjective element. We must confess before we can be forgiven or justified, as well as cleansed or sanctified. We certainly are not justified or sanctified by these conditions, but we do not receive the free gift of justification and sanctification unless we ask for forgiveness. The Bible teachings do not allow any concept of judicial, forensic, legal or temporary justification.

Sanctification and Holiness

Now let us briefly consider two texts:

“Therefore we conclude that a man is justified by faith without the deeds of the law.” Romans 3:28.

“Even as David also describeth the blessedness of the man, unto

whom God imputeth righteousness without works.” Romans 4:6.

These certainly are powerful texts. I fully agree that God’s life-saving act of justification is accomplished through Jesus Christ on behalf of the undeserving sinner. That surely is a sound conclusion from the two texts quoted above and by many similar texts in Holy Scripture.

These texts simply express the conviction of those who believe in

the full-saving gospel of justification and sanctification. We believe it, however, by twice the measure as do the so-called “evangelical” Seventh-day Adventists, who believe that there is justification without the works of the law—for they pervert the gospel by declaring that sanctification is by human works and efforts. Rather, those human works and efforts are the *fruit* of the Spirit. Thus, good works are the inevitable results of the sanctified life; they are *not* sanctification. Sanctification is that work of making the character holy:

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.” Galatians 5:16–18.

“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.” Galatians 5:22–24.

Those who deny or minimize the place of sanctification in

salvation should also give deep consideration to the following words of the Lord:

“Follow peace with all men, and holiness [sanctification], without which no man shall see the Lord: looking diligently lest any man fail

review the type in Leviticus, chapter 16, where fifteen times the word atonement is used. It will be noted that this term is used for every facet of the ministry from the sacrifice to the administration of the blood in the Holy of Holies.

As Seventh-day Adventists, we have not followed cunningly devised fables. We have followed the infallible words of Scripture.

of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.” Hebrews 12:14–15.

We must recognize that the root from which the word holy [holiness] is translated (*hagios*) is the same root from which the word sanctification is derived (*hagiazō*).

The Completed Atonement

How could the *atonement* possibly have been *completed* at the cross? I would urge the readers to

Surely Christ’s priestly ministry, which is so plainly presented in the book of Hebrews, represents the antitype of Leviticus 16:

“And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with

hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” Hebrews 9:22–24.

I submit that as Seventh-day Adventists, we have not followed cunningly devised fables. We have followed the infallible words of Scripture. It is most important that none of us neglect this great salvation (see Hebrews 2:3), for it extends far beyond theological debate into the very fellowship of Jesus, our Sacrifice and High Priest, who is soon to return for His faithful people. The acceptance of Biblical truths into our lives will be the great divide between the saved and the lost. ✝

For those desirous of exploring these understandings further I would offer three books which my twin brother and I have written—*Adventism Vindicated*, *Deceptions of the New Theology*, and *Evangelical Dilemma*. Available from Hope International or Hartland Publications.

References:

¹ Jack Sequeira, *Beyond Belief*, Pacific Press Publishing Association, 1993, 36.

The Law of God

We are excited about our new brochure on “The Law of God.” This tract presents the Ten Commandments as found in Exodus 20:2–17 in comparison with the Ten Commandments as changed by man. The simple gospel is also presented to the readers, and they are encouraged to submit their request for a free copy of *Final Conflict Between Truth and Error*, a free Bible course, and/or a free *Panorama of Prophecy* CD.

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Faith and Good Works

Ellen G. White

“**V**erily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do [through the grace and power of Christ]; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments.” John 14:12-15. This promise was spoken by lips that never deceived, and we must take the pledged Word of God and believe it, and act upon it. We must receive His Word as spoken to us; and if we regard it thus, we shall come to the throne of grace with full assurance of faith.

Many who profess to be children of God have lost their simplicity; there is no genuine faith in their prayers, no confidence in the promise that if we believe we shall receive the thing we ask of Him. But if we have this faith, we shall not be disappointed; for God will honor His Word. The Lord would have us tell Him all our perplexities, and ask Him for those things that we need. His promise is, “Ask, and ye shall receive.” John 16:24. God will give us the very things we need. It is our privilege to ask, it is God’s prerogative to know what is

for our good, that receiving them we may glorify His name by giving of them to others.

We need to have more of Jesus, and far less of self. We need a childlike simplicity that will lead us to tell the Lord all our wants, and believe that according to His riches and goodness and love He will satisfy our needs. “If ye shall ask any thing in my name,” He says, “I will do it.” If you love Me, you will show that love by keeping My commandments. “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth.” Verses 16-17.

The Comforter is promised only as the Spirit of truth. There is no comfort in a lie. The work of the Comforter is to define and maintain the truth; and there should be no worry lest the comfort will not follow. The Holy Spirit first dwells in the heart *as* the truth, and this He does *through* the truth. The world, said Christ, cannot receive the Spirit of truth, “because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.” Verse 17.

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and

I will love him, and will manifest myself to him.” Verse 21. This is the only true test of character. In doing the will of God we give the best evidence that we love God and Jesus Christ whom He has sent. The oft-repeated words of love for God are of no value unless that love is made manifest in the life practice. Love for God is not a mere sentiment; it is a living, working power. The man who does the will of his Father who is in heaven shows to the world that he loves God. The fruit of his love is seen in good works.

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Romans 10:9-10. This means more than an assent to the truth that Christ came into the world and died for the salvation of the race. The understanding may be convinced, but the text means more than this. It means entire sincerity. It means faith, intelligent faith, that will cling to the Saviour as the only hope of a fallen world. It means a faith that will grasp the wonderful provision made, and will engage the affec-

tions and control the life, resting upon the merit of a crucified and risen Saviour. It means a faith that works by love and purifies the soul.

The apostle James saw that dangers would arise in presenting the subject of justification by faith, and he labored to show that genuine faith cannot exist without corresponding works. The experience of Abraham is presented. "Seest thou," he says, "how faith wrought with his works, and by works was faith made perfect?"

"through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Romans 3:24-26.

Here the truth is laid out in plain lines. This mercy and goodness is wholly undeserved. The grace of Christ is freely to justify

in the light, and diffusing that light to others. Being justified by faith he carries cheerfulness with him in his obedience in all his life. Peace with God is the result of what Christ is to him. The souls who are in subordination to God, who honor Him, and are doers of His Word, will receive divine enlightenment. In the precious Word of God, there is purity and loftiness as well as beauty that, unless assisted by God, the highest powers of man cannot attain to.

Faith earns nothing for us; it is the gift of God, which we may receive and cherish by making Christ our personal Saviour. We may refuse the gift, and talk doubts, and become unhappy by cherishing unbelief. But this will grow into an impassable barrier, shutting us away from the Spirit of God, and closing our hearts to His light and His love. Thus we dishonor God, and make of none effect to us the priceless Sacrifice. We give Satan an opportunity to triumph over us, when we might triumph over him.

We are none of us excusable, under any form of trial, for letting our hold upon God become loosened. Although the compassion of man may fail, still God loves and pities, and reaches out His helping hand. God's everlasting arms encircle the soul that turns to Him for aid. He is our source of strength, or stronghold in every trial. When we cry unto Him for help, His hand will be stretched forth mightily to save. In earnest resolution and prayer to God for the help we need, we shall find strength. God loves to have His children ask Him, and trust Him to do for them those things which they cannot do for themselves. Then let us heed the voice of Him who spoke as never man spake: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments." ❀

Signs of the Times, May 19, 1898.

"Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness."

James 2:22. Thus genuine faith does a genuine work in the believer. Faith and obedience bring a solid, valuable experience.

There is a belief that is not a saving faith. The Word declares that the devils believe and tremble. See verse 19. The so-called faith that does not work by love and purify the soul will not justify any man. "Ye see then," says the apostle, "how that by works a man is justified, and not by faith only." Verse 24. Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness.

We need the faith of Abraham in our day, to lighten the darkness that gathers around us, shutting out the sweet sunlight of God's love, and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. See verses 20, 26. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing.

"Being justified freely by his grace," the apostle Paul says,

the sinner without merit or claim on his part. Justification is a full, complete pardon of sin. The moment a sinner accepts Christ by faith, that moment he is pardoned. The righteousness of Christ is imputed to him, and he is no more to doubt God's forgiving grace.

There is nothing in faith that makes it our saviour. Faith cannot remove our guilt. Christ is the power of God unto salvation to all them that believe. The justification comes through the merits of Jesus Christ. He has paid the price for the sinner's redemption. Yet it is only through faith in His blood that Jesus can justify the believer.

The sinner cannot depend upon his own good works as a means of justification. He must come to the point where he will renounce all his sin, and embrace one degree of light after another, as it shines upon his pathway. He simply grasps by faith the free and ample provision made in the blood of Christ. He believes the promises of God which through Christ are made unto him sanctification and righteousness and redemption. And if he follows Jesus, he will walk humbly in the light, rejoicing



The plan of salvation includes a two-fold process referred to as Justification and Sanctification. Though these are big words—representing large concepts—God has made everything pertaining to our salvation so simple that even a little child may understand. Therefore, in just sixteen points, we may present this essential doctrine to those whom the Lord brings across our path.

Bible Marking

“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. We need to be able to give an answer for our faith. Marking your Bible can give you the edge you need. It takes work, but the rewards are worth all the effort.

We pray that you will be blessed by these studies. As you mark them, may you be encouraged to spend more time in God’s Word and to search out the hidden things of God. Always be sure to look for opportunities to share them with others.

The Editors

Bible Marking Directions

- On a blank page in the front or back of your Bible, write the study title, the code, and the first reference. This month’s entry would appear as follows:

Justification and Sanctification, 1JS: Ephesians 4:8.

- Turn to the first verse and write the comment (if you wish to use the comments), and the next reference in the margin near it. If the comment is long, you can write it at the top or bottom of the page, with an asterisk or the code of the study to refer you to it.

- Turn to the next text and repeat the process until you reach the end. Beside the last text, write “**End JS.**”

- Go through the study to check for broken links.

- Share the study with others!

Justification and Sanctification

Code: JS

1JS: Ephesians 2:8–10.
Salvation is a gift from God.

2JS: John 3:3.
To receive salvation we must be born again.

3JS: 2 Peter 1:3–4.
We receive Jesus’ divine nature through the promises.

4JS: John 6:53, 63.
The divine nature needs daily nourishment.

5JS: Romans 6:4–6.
To walk in newness of life, we must crucify our old sinful habits.

6JS: 1 John 3:4.
Sin is the transgression of the law.

7JS: James 2:10–12.
If we have been born again, we will live according to the “law of liberty.”

8JS: Romans 8:2–6, 13.
We can have victory over sin through Christ living in us.

9JS: Hebrews 4:15–16.
We can live victoriously over sin, just as Jesus did.

10JS: Hebrews 2:11, 14–18.
Because Jesus overcame temptation, He can deliver us from it too.

11JS: Hebrews 8:10.
When we are born again and receive the divine nature, God writes His law in our hearts.

12JS: John 14:15.
It is love for God that prompts us to keep His law.

13JS: 1 John 5:3–4.
Keeping God’s commandments is not a burden if we truly love Him.

14JS: Matthew 7:21–23.
Doing wonderful works will not be any help in the judgment for those who neglect to keep the law.

15JS: Ecclesiastes 12:13–14.
Loving God with our whole being and our neighbors as ourselves is the “whole duty of man.” See also Matthew 22:37–40.

16JS: Revelation 22:14.
Only those who are born again and through the divine nature keep His commandments will enter the Holy City. ✠

Romans 3 and Salvation

A comment by William Tyndale on Romans 3:31, taken from his 1534 translation of the New Testament in English

In the ongoing discussion of righteousness by faith, there is a problem that hinders many from coming to a full understanding of the issue. Many place faith in opposition to works, or vice versa; however, we believe that faith *and* works are necessary for a walk with our Lord that leads to an entrance into heaven.

It is very evident from Scripture that we are judged by our works: “Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” 1 Corinthians 6:9–11. Yet we are to live by faith: “For therein [the gospel] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” Romans 1:17.

If we continually contrast faith and works, trying to determine which is more important, we will become unbalanced. A person who has lost his balance will soon fall.

We will see that Romans 3:21–24 makes it clear that we are justified freely, by grace, through Jesus.

As the chapter closes, Paul makes the connection of faith to the law and works in verse 31.

Romans 3:19–31

¹⁹ Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

²⁰ Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

²¹ But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

²³ For all have sinned, and come short of the glory of God;

²⁴ Being justified freely by his grace through the redemption that is in Christ Jesus:

²⁵ Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteous-

ness for the remission of sins that are past, through the forbearance of God;

²⁶ To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

²⁷ Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

²⁸ Therefore we conclude that a man is justified by faith without the deeds of the law.

²⁹ Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

³⁰ Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

³¹ Do we then make void the law through faith? God forbid: yea, we establish the law.

Inspired Comments

There are many jewels to be found in the comments of Inspiration on this vital topic. The following comments related to Romans 3:19–31 – all by Ellen White and taken from *The Seventh-day Adventist Bible Commentary*, vol. 6 – are no exception.

The Editors

Tattered Shreds and Bewitching Lies—See verse 19.

“The whole world stands condemned before the great moral standard of righteousness. In the great day of judgment every soul that has lived on the earth will receive sentence in accordance as to whether his deeds have been good or evil in the light of the law of God. Every mouth will be stopped as the cross with its dying Victim shall be presented, and its real bearing shall be seen by every mind that has been sin blinded and corrupted. Sinners will stand condemned before the cross, with its mysterious Victim bowing beneath the infinite burden of human transgression. How quickly will be swept away every subterfuge, every lying excuse! Human apostasy will appear in its heinous character. Men will see what their choice has been. They will then understand that they have chosen Barabbas instead of Christ, the Prince of Peace.

“The mystery of the Incarnation and the Crucifixion will be plainly discerned; for it will be presented before the mind’s eye, and every condemned soul will read what has been the character of his rejection of truth. *All will understand that they have erred from the truth by receiving the misinterpretations and bewitching lies of Satan instead of ‘every word that proceedeth out of the mouth of God.’* Matthew 4:4. They read the announcement, “Thou, O man, hast chosen to stand under the banner of the great rebel, Satan, and in so doing thou hast destroyed thyself.” Whatever may have been the endowment of talent, whatever may have been the supposed wisdom, the rejecter of truth has then no ability to turn unto God. The door is shut, as was the door of the ark in Noah’s day.” *Signs of the Times*, March 7, 1895. (All emphasis supplied unless otherwise noted.)

The Law Cannot Cleanse You—See verses 19–28.

“I would call on all who would win heaven, to take warning. Do

not devote your precious probationary time to sewing together fig leaves to cover the nakedness which is the result of sin. *As you look into the Lord’s great moral looking glass, His holy law, His standard of character, do not for a moment suppose that it can cleanse you. There are no saving properties in the law. It cannot pardon the transgressor.* The penalty must be exacted. The Lord does not save sinners by abolishing His law, the foundation of His government in

“Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.”

heaven and in earth. The punishment has been endured by the sinner’s substitute. Not that God is cruel and merciless, and Christ so merciful that He died on Calvary’s cross to abolish a law so arbitrary that it needed to be extinguished, crucified between two thieves. The throne of God must not bear one stain of crime, one taint of sin. In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him.” Manuscript 145, 1897.

“As the penitent sinner, contrite before God, discerns Christ’s atonement in his behalf, and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. *This is justification by faith.* Every believing soul is to conform his will entirely to God’s will, and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.

“Pardon and justification are one and the same thing. Through faith,

the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: “This is My child. I reprove him from the condemnation of death, giving him My life insurance

policy — eternal life — because I have taken his place and have suffered for his sins. He is even My beloved son.” Thus man, pardoned, and clothed with the beautiful garments of Christ’s righteousness, stands faultless before God.

“The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father’s prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and reprobated us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.

“Justification is the opposite of condemnation. God’s boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.” Manuscript 21, 1891.

Your Works Cannot Save You—See verses 20–31.

“Let no one take the limited, narrow position that any of the works

of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement.

“This matter is so dimly comprehended that *thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works.* God always demanded good works, the law demands it, but because man placed himself in sin where his good works were value-

tion from that of the great apostate church, which adopts human wisdom and authority in place of the wisdom and authority of God.” Letter 83, 1896.

The Mingling of Judgment and Mercy—See verses 24–26.

“As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the

character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken up. *The change from earth to heaven will not change men’s characters; the happiness of the redeemed in heaven results from the characters formed in this life, after the image of Christ.* The saints in heaven will first have been saints on earth.

“The salvation that Christ made such a sacrifice to gain for man, is that which is alone of value, that which saves from sin—the cause of all the misery and woe in our world. Mercy extended to the sinner is constantly drawing him to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will not despise the broken and contrite heart. Thus the law of God is not weakened, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.” Letter 1f, 1890.

Defining the Minute Points—See verses 24–28.

“Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision.” Manuscript 21, 1891.

The Faith That Saves—See verse 31.

“The gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing His just and holy law. *Why cannot those who claim to understand the Scriptures, see that God’s requirement*

“If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God.”

less, Jesus’ righteousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us.

“All that man can possibly do toward his own salvation is to accept the invitation, ‘Whosoever will, let him take the water of life freely.’ Revelation 22:17. No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation.” Manuscript 50, 1900.

The Evidence of a Living Church—See verses 19–28.

“Justification by faith in Christ will be made manifest in transformation of character. *This is the sign to the world of the truth of the doctrines we profess. The daily evidence that we are a living church is seen in the fact that we are practicing the Word.* A living testimony goes forth to the world in consistent Christian action.

“It declares to a world apostatized that there is a people who believe that our safety is in clinging to the Bible. This testimony is in unmistakable distinc-

tion from that of the great apostate church, which adopts human wisdom and authority in place of the wisdom and authority of God.” Letter 83, 1896.

rainbow of promise above the throne; man could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. “It is the mingling of judgment and mercy that makes salvation full and complete. It is the blending of the two that leads us, as we view the world’s Redeemer and the law of Jehovah, to exclaim, ‘Thy gentleness hath made me great.’ Psalm 18:35. We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love for God. Mercy invites us to enter through the gates into the city of God, and justice is sacrificed to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King.

“If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness, purity, in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of

under grace is just the same He made in Eden – perfect obedience to His law. In the judgment, God will ask those who profess to be Christians, Why did you claim to believe in My Son, and continue to transgress My law? Who required this at your hands – to trample upon My rules of righteousness? ‘Behold, to obey is better than sacrifice, and to hearken than the fat of rams.’ 1 Samuel 15:22. The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects obedience, entire obedience to all His commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness is imputed only to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. Oh that we might view the immensity of the plan of salvation as obedient children to all God’s requirements,

believing that we have peace with God through Jesus Christ, our atoning sacrifice!” *Review and Herald*, September 21, 1886.

“The faith in Christ which saves the soul is not what it is represented to be by many. ‘Believe, believe,’ is their cry; ‘only believe in Christ, and you will be saved. It is all you have to do.’ While true faith trusts wholly in Christ for salvation, it will lead

Exalting God and His Law—See verse 31.

“The enemy has ever labored to disconnect the law and the gospel. They go hand in hand.” Manuscript 11, 1893.

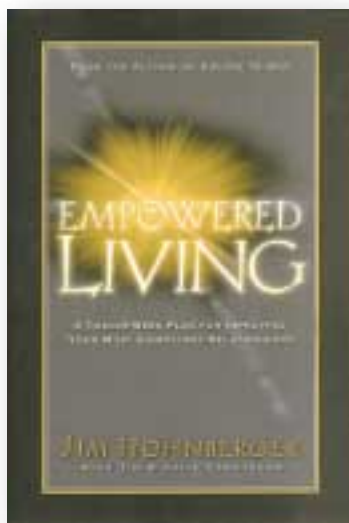
“We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable.” Manuscript 5, 1885.

“While true faith trusts wholly in Christ for salvation, it will lead to perfect conformity to the law of God.”

to perfect conformity to the law of God. Faith is manifested by works. And the apostle John declares, ‘He that saith, I know him, and keepeth not his commandments, is a liar.’ 1 John 2:4.” *Review and Herald*, October 5, 1886.

“It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ.” Manuscript 5, 1889.

“The law of Jehovah is the tree, the gospel is the fragrant blossoms and fruit which it bears.” Letter 119, 1897. ✨



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No Place For Sin

E. K. Slade

He who “worketh all things after the counsel of his own will” (Ephesians 1:11) is the rightful Ruler of the universe. He is qualified to rule; and where God is permitted to be in His rightful place, there His kingdom is estab-

lished. He dwells not only in the “high and holy place” (Isaiah 57:15), but in the hearts of the loyal subjects as well. The heart of every loyal subject is God’s throne, where His law – which is the foundation of His throne – is the rule of action in all His subjects. No one less than the Creator is qualified to be such a Ruler.

Lucifer’s desire to occupy the place of God resulted in his robbing God of the place to rule in Lucifer’s heart. In doing this, to that extent he dethroned the King of the universe. Every effort of his life and every energy of his being from the time of his fall has been to this one end. By his deception and artful cunning he put himself in the place of God in the hearts of Adam and Eve, thus carrying out his purpose as far as this earth and its

subjects are concerned. When Christ came to rescue the subjects and their kingdom from the rival ruler, Satan tempted Christ to the end that even the King of kings might give up the throne, and give place to him who rules to ruin.

The gospel, the “mystery of godliness” (1 Timothy 3:16), is God’s plan through Jesus Christ for rescuing His subjects and regaining His throne. “Christ in you, the hope of glory” (Colossians 1:27), the union wrought by the gospel, is but the enthroning of God in the hearts of His children, thus making them fit subjects for His kingdom.

To the same end – the dethroning of God and the defeating of His purpose – as in the temptation of the two Adams, a false gospel is instituted, known as the “mystery of iniquity.” 2 Thessalonians 2:7. Purporting to be the true way of salvation, its work and end are in keeping with the nature and purpose of its author, as seen in his fall in heaven, and as stated by the prophet, in the following words: “And that man of sin be revealed,

the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God.” Verses 3–4. What has been said and done by this pretended gospel is understood by all. From the system of personal penance to the blasphemous claims of the pope, the purpose of the rival ruler – seeking to be in the place of God – is clearly seen. In that great struggle when Satan calls to his aid all his host of followers, in whose lives he occupies the place of ruler, he has this one purpose in view, to sit in the seat of God.

Because of the purpose of the rival ruler, which is to rule and ruin, these words from the rightful Ruler come with special force: “Neither give place to the devil.” Ephesians 4:27. To cherish any one thing out of harmony with the law of God, or not to permit Him to fill the heart with the fullness of His Life, is to give place to the devil, and to that extent dethrone God. He is robbed of that much of His realm, inasmuch as He is not permitted to have His place and way in us. *He has no place for sin.* His fullness is to fill all, and the place that He is not permitted to fill shall “come to nought.” Job 8:22.

In the plan of God no place whatever is provided for sin or sinners. When Satan and his angels

To cherish any one thing out of harmony with the law of God, or not to permit Him to fill the heart with the fullness of His Life, is to give place to the devil, and to that extent dethrone God.

rebelled in heaven, it is stated that they were cast out; "neither was their place found any more in heaven." Revelation 12:8. When Adam and Eve sinned, they were driven out of the garden, the place especially prepared for them. In all the course of time since the Fall, men and nations have been permitted to exist that they might seek and find restoration to a place in the kingdom of God as provided in the gospel. Babylon, Medo-Persia, and Grecia were each in its turn overthrown, as this privilege ceased to be recognized. The fate of earthly kingdoms wholly denying God's right to His place, and constituting the realm of the rival ruler, is described by the prophet in the following words: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them." Daniel 2:35.

When the New Jerusalem comes down to the earth at the end of the one thousand years, the resurrected wicked will be assembled from every part of the earth. God and the saved will be within the city. At this time "all flesh shall see it [His glory] together." Isaiah 40:5. Inspired anew at the sight of God's throne, Satan and those who have given place to him, make the last mighty attempt to overthrow the government of God. The destruction that comes to this rebellious host is stated as follows: "And there was found no place for them." Revelation 20:11. Satan, with all who gave place to him, will have proved to the last to be wholly unfit for any place or part in the kingdom of God.

Only those who have refused to give place to the devil will be safe subjects for heaven. There is no place for him, and neither is there place for one who gives place to him; for he is thus by his own choice placing himself outside the bounds of the kingdom of God, by choosing citizenship and yielding obedience under a ruler whose

complete annihilation, with all who give him a chance to rule, will be certain, just, and expedient.

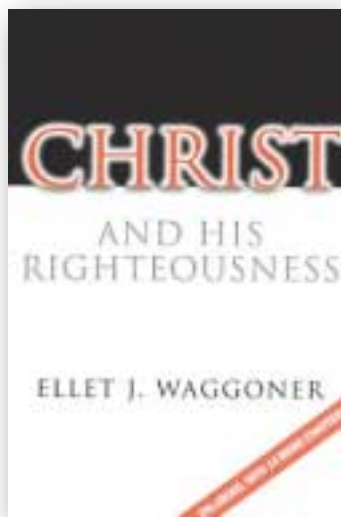
Thus is revealed the enormity of sin. The cherished sin may seem to be innocent and harmless, but its presence in the heart, in that measure gives Satan a realm and a throne.

While sin is thus revealed, the love of God is no less made evident, by His manner of dealing with the sin and the sinner, in providing a gospel by which all heaven is poured out in one gift, that rebellious subjects may be restored to a place in the kingdom. Jesus Christ gave up His place in heaven, and came to this world, in which He had not "where to lay his head." Matthew 8:20. This He did that He might prepare a place for the lost and homeless ones, and hold out the promise made to

Abraham and all Israel of a sure dwelling place for all eternity.

The kingdom of God is soon to have its place in all the earth. In a very short time all rival rule is to be put down, and given no place in all the vast universe. Great intensity is crowded into every remaining moment as that event draws near. But a little longer can we have the opportunity to choose to let Him have His place and way in us. While He is preparing a place for us, *He wants to prepare us for that place.* This He can do only by being permitted to have His place in us. To this end are all the means of grace. For this purpose precious probationary moments are still granted. ✨

Originally published in the *Advent Review and Sabbath Herald*, March 4, 1915.



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Little Sins

Ellen G. White

When preparing to journey to Europe, I found, among the articles of clothing I needed, some woollen goods which at first appeared all right, but when brought to the light and shaken thoroughly, revealed the destructive work of moths. Had we not made close inspection, we should not have discovered their depredations. The moth is so small a creature as to be scarcely observable; but the traces of its existence are apparent, and the destruction that it makes with fur and woollen goods shows that it is a practical worker, although out of sight and unsuspected.

Thinking of the secret but destructive work of these moths, reminded us of some human beings we had known. How often our hearts have been pained by some sudden revelation in the outward actions of those for whom we had hoped better things, bringing to light their true character, that had heretofore been hidden from the sight of all! When held up before the light of God's Word, the character is found to be like the moth-eaten garment, which, when shaken out and examined, reveals the destructive work that has been going on secretly for years.

While they have a form of godliness, sins small in their eyes have been eating into the warp and woof of their character; and that which at a casual glance appeared lovely, is unsightly and disgusting to look upon. Could the actor, as he entered upon this path of wrong, have seen himself as he appeared when his true character was opened to the light, he would have been as terrified and startled as was Hazael when Elisha told him what a wicked and cruel course he

would pursue in the future. He made answer, "What, is thy servant a dog, that he should do this great thing?" 2 Kings 8:13. Little sins oft repeated become habit, and demoralize the soul. They work for a time unperceived, but are at length brought to the light.

The formation of character is a work that is steadily advancing, and how careful children and youth should be in regard to the habits they form! You will be for time and eternity what the habits you now form make you. Your principles and practices once formed determine your character. No one suddenly develops, as did Hazael, into a deep-dyed sinner, cruel and merciless.

It took time for the moth to do its work of destruction so quietly in the dark; and it takes time, little by little, for a child or youth to be easy and happy and feel secure in a course of prevarication, a course of sin hidden from human eyes. Any one act, either good or evil, does not form the character, but thoughts and feelings indulged, prepare the way for acts and deeds of the same kind. A single glass of wine may lead to the formation of a habit most difficult to overcome, and is the first step which may lead to dishonesty, theft, and murder.

What you do once, children and youth, you will do more readily the second time. It is the starting in any wrong course that must be guarded against. Be careful not to let your feet take the first step in any evil way. If you will lay the foundation for your character in a pure, virtuous life, seeking help and strength from God, your character will not be like the moth-eaten garment, but it will be firm and solid.

The fear of the Lord is the beginning of wisdom. If you are indeed a child of God, you will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. Let the youth ever remember that there is something to escape—evils to shun. God has given His children faculties, the right employment of which would make them happy. The Lord never designed that they should be employed for our destruction.

The structure of a strong, well-balanced character is made by a faithful performance of individual acts of duty in little things. You need, dear youth, to be particular in regard to your words. Your deportment, the spirit and feelings that you cherish, care and thoughtfulness in the things which are least in everyday life, form the true test of character.

This life is full of gracious opportunities, which you can improve in the exercise of your God-given abilities to bless others, and in so doing bless yourself, without considering self in the matter. Trivial circumstances oftentimes prove a decided blessing to the one who acts from principle, and has formed the habit of doing right because it is right.

Seek for a perfect character, and let all you do, whether seen and appreciated by human eyes or not, be done with an eye single to God's glory; because you belong to God, and He has redeemed you at the price of His own Life. Be faithful in the least as well as in the greatest; learn to speak the truth, to act at all times the truth. Let the heart be fully submitted to God.

If controlled by His grace, you will do little deeds of kindness, take up the duties lying next you, and bring all the sunshine into your life and character that it is possible to bring, scattering the gifts of love and blessing along the pathway of life. Your works will be far-reaching as eternity. Your life-work will be seen in heaven, and there it will live, through ceaseless ages, because it is found precious in the sight of God. ✠

The Youth's Instructor, December 15, 1886.



Thank you so much for speaking the truth plainly. We really appreciate the spiritual inspiration in *Our Firm Foundation*, which is so hard to find elsewhere. I read every word and cannot wait for the next issue. I pray for your ministry, as the devil would like to destroy it. The Word of Truth will prevail. Please pray for me and my family.

JK, Florida

In the January 2002, issue of *Our Firm Foundation* is an article about Project USA. Can you put the Ten Commandments in the — — — paper? I am sending a contribution to help pay for it. Please let me know when it will run so I don't miss seeing it. You dear people are helping the soon coming of Jesus.

I read *Testimonies*, vol. 5, 593, surely Jesus will come soon. I'm almost 89-years-old, an SDA all my life, but I've never seen a time like this! Sister White says it's all overdue. We aren't giving the prophecy message anymore. I'm up every Sunday at 5:30 a.m. to hear Doug Batchelor to 6:00 a.m. He even gives the health message. I'm thankful the laymen are giving the last message. Where are our ministers? *Testimonies*, vol. 1, 434.

I pray and fast for my granddaughter all the time. She is a medical student. Pray for all our youth who are trying. They have lots of decisions to make. I'm fortunate to have such a lovely family. It takes careful living. With God's help, we can be with the 7-days' journey to heaven and all be at the marriage feast in heaven. All are invited!

My writing isn't very good. I fell and hurt my right arm. Isn't God good to us? We can talk to Him any time we want to, He needs no hearing aid, there is no busy signal, it's all free, and our angels are also. I talk to them so much.

PK, Missouri

I thank God for people like you who inspire and motivate people like myself to continue in the battle with Satan and his host who struggle for the mastery of God's true and only church. May God the Father and Jesus his Son strengthen Hope International in all their goals to preach God's will to all mankind and help the church in the things that it needs help in. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Amen, my brothers.

JF, California

From Overseas

I am your friend whom you posted me two years ago. I was once a literature evangelist, but through your books, I am now a living preacher. Your books are good, especially *Will the Real Seventh-day Adventist Please Stand Up?*

Something unusual happened three months ago here and had caused havoc in my life. There was a heavy rainfall while I was attending my farm at — — when the flood took control of the house and my properties were taken by the flood including my books in my shelf. Inspiration books are not common here in Ghana.

I know for sure that if I get you informed you will send me a parcel of books, especially *Syllabus For Holy Living* and some others from Inspiration.

FK, Ghana

I would like to express my heartfelt sympathy in regard to the September 11, 2001, bombing of some parts of your country, particularly the World Trade Center in New York. I pray the Heavenly Father to grant you, and indeed all of us, the fortitude to bear the colossal loss — Amen. I equally pray to God to use His infinite power to quench global terrorism.

I thank you very much for the Scriptural books, magazines and a copy of the Holy Bible sent to me. They are spirit-filled and have answers to some seemingly controversial topics. The *Earth's Final Warning*

and *Behold He Cometh* tabloids are being distributed judiciously far and wide. Some of the recipients, having discovered the truth, have started forsaking Sunday worship to Seventh-day Sabbath observance.

I came across some books in your magazines and other books mailed to me, and I am very much interested in having them: *Shelter in the Storm*, *You Can Quit Tobacco*, *The Magnificat*, *In the Beginning*, *Pathways to Health and Happiness*, *Get Well At Home*, *Home Remedies*, *Marriage and the Family*, and other free Bible Study Guides at your disposal.

I have resolved to live my entire life for God and partake in preaching sound doctrines to others. I have with others formed an evangelism group and our main aim is to preach to people to keep the commandments of God and the teachings of Jesus Christ.

PO, Nigeria

I'm a Zambian young man, age 21. Being a Christian, I believe I have to know and do that which the Lord expects us to do. I am now a vegetarian, but my fears are that I may end up being an undernourished person. I saw in one of your *Our Firm Foundation* magazines some books on vegetarianism, which explain some recipes. I am sorry I can't afford to order copies. I want to cook nutritious meals; therefore, I request your help. I would really appreciate to receive either the *Country Life* vegetarian cookbook or *Of These Ye May Freely Eat*.

We have heard rumours that the bombings, which took place in America, were recorded in one of the Spirit of Prophecy books. Many of us don't have copies of these Spirit of Prophecy books, hence it's difficult for us to discern if it's the truth or not. I wish I could have a copy.

Lastly, I have tried and tried to find books to start colporteur work. In Zambia, books are very expensive. Please help me so that I can start work. May God richly bless you for whatever step you take in helping me and the flock at large here.

MH, Zambia



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As usual, there will be no charge for staying on our campus, but we cannot provide either lodging or food. Please do not take it for granted that we will be able to provide special services for those who need them. If you have special needs, please call and let us know—we will do our best to accommodate all who desire to attend.

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- **Motel Puyallup**—25 miles north of Hope International. Call (800) 921-2700.
- **Northwest Motor Inn**—25 miles north of Hope International. Call (800) 845-9490.
- **Eagle's Nest**—10 miles south of Hope International. Call (888) 877-2533

Speakers will include: Maurice Berry, Cody Francis, Sheldon Parrett, Ron Spear, Colin Standish, Russell Standish, and others!



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