

Our Firm Foundation

*"We then that are strong
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and not to please ourselves,
Let every one of us
please his neighbour
for his good to edification.
For even Christ
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but, as it is written,
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fell on me."*

**Lessons from
the Fifteenth of Romans**
Repentance & Rebaptism

Volume 18, Number 10

October 2003

The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary

The Study of Daniel and Revelation

Dear brothers and sisters in the faith of Jesus, it is long past time to stand up for the truth. We must carefully, prayerfully examine the books of Daniel and Revelation just now as they apply to our very time, the last days of this earth's history. God has urged us as a people to give these two books our special attention. Listen to what He has instructed us through His last-day prophet:

"The book of Revelation, in connection with the book of Daniel, especially demands study. . . . None should become discouraged in the study of the Revelation because of its apparently mystical symbols. 'If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not.' James 1: 5." *Education*, 191.

"The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves." *The Seventh-day Adventist Bible Commentary*, vol. 7, 949.

"The very name 'Revelation' contradicts the statement that it is a sealed book. 'Revelation' means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophe-

cies of the book of Revelation are to be fulfilled. . . .

"We have the commandments of God and the testimony of Jesus Christ, which is the spirit of prophecy. Priceless gems are to be found in the Word of God. Those who search this Word should keep the mind clear. Never should they indulge perverted appetite in eating or drinking.

"If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth's history.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart." *Testimonies to Ministers*, 113-114.

"Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed." *Fundamentals of Christian Education*, 473.

"Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel's message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. . . . Men must themselves be under the influence of the Holy Spirit in order to

understand the Spirit's utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment." *Selected Messages*, book 2, 114.

"The third angel's message, the great testing truth for this time, is to be taught in all our institutions. God designs that through them this special warning shall be given, and bright beams of light shall shine to the world. Time is short. The perils of the last days are upon us, and we should watch and pray, and study and heed the lessons that are given us in the books of Daniel and the Revelation." *Testimonies*, vol. 6, 128.

"We know that there are many schools which afford opportunities for education in the sciences, but we desire something more than this. . . . Those who accept positions as educators should prize more and more the revealed will of God so plainly and strikingly presented in Daniel and the Revelation." *Ibid.*, 131.

It is clear that only those who are students of the books of Daniel and Revelation will survive the Omega of Apostasy, perfect their characters by the blood of the Lamb, be living witnesses of Jesus in this final crisis hour, and give the loud-cry message by the power of the Holy Spirit in the latter rain.

These inspired statements by Ellen White are a warning and a rebuke to our lethargic understanding of God's great plan to revive His remnant church by the study of these two prophetic books of Daniel and Revelation. May God help us now to discipline our time, is my prayer. ✽



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.

—Editors

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Lessons from the Fifteenth of Romans

Repentance & Rebaptism

Ellen G. White

Sermon preached by E. G. White at the Congregational Church, which was being temporarily used by the Oakland SDA Church, 18th and Market Streets, Oakland, California, on Sabbath afternoon, October 20, 1906.

In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Verses 1-3.

Mark especially the words, "The reproaches of them that reproached thee fell on me." Oh, that these words might sink deep into the heart of every one of you who think you are doing God's service while finding fault with others. This is the weakness, the besetting sin, of many in this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ Himself.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Verse 4.

We want to be Bible Christians. We want to come right to the Word, and to carry out this Word in every particular. Then we shall know that Jesus Christ is our efficiency, our healer, our strength, our front-guard, and our rearward. Then we shall have that help and that power which God alone can give to us.

God desires that His command-keeping people shall stand on vantage ground. He desires that they shall stand before Him without fault. In order to do this, they must perfect holy characters through the merits of Christ. They must look unto Jesus, the author and finisher of their faith. As they become changed into His image, the salvation of God will be revealed through them, and unbelievers will be converted. Unbelievers will see and understand that God's Word means something to those who claim to believe it.

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus." Verse 5. Why? That we shall be of half a dozen different minds, or of a great variety of minds?—Oh, no. The apostle exhorts you to be "like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Wherefore receive ye one another, as Christ also received us to the glory of God." Verses 5-7.

What does this injunction entail?—It places us under obligation to God. It leaves us in a position where we shall understand that we are amenable to God. It leads us to realize that when the Holy Spirit is abiding in our hearts and working through us, we shall love one another, in the place of feeling that we must show animosity toward one another.

My dear brethren and sisters, God is not pleased with your spirit of criticism and faultfinding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Jesus Christ. Those who are striving to keep the commandments of God ought to be in harmony, and to show a spirit of humility and love. God is not in any of the differences that are so apparent. He does not inspire words of faultfinding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that He may lift us up.

The apostle continues: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that

the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." Verses 8–9.

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ Himself has declared, "Ye are the light of the world." Matthew 5:14. We are to seek to be lightbearers.

And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the lightbearers?—The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "see your good works, and glorify your Father which is in heaven." Verse 16. A precious influence will go forth as the result of these good works, that will bring salvation to those who behold it. God desires that we shall keep our light constantly shining.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people." Romans 15:8–10.

In this our day, we see the Gentiles beginning to rejoice with the Jews. There are converted Jews who are now laboring in Boston and in various other cities, in behalf of their own people. The Jews are coming into the ranks of God's chosen followers, and are being numbered with the Israel of God in these closing days. Thus some of the Jews will once more be reinstated with the people of God, and the blessing of the Lord will rest

upon them richly, if they will come into the position of rejoicing that is represented in the Scripture, "And again he saith, Rejoice, ye Gentiles, with his people." Verse 10. The apostle continues, "And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Verses 11–13.

In the name of whom were you baptized?—You went down into the water in the name of the three great Worthies in heaven—the Father, the Son, and the Holy Ghost. In the name of the Father, and of the Son, and of the Holy Ghost you were

In the night season God has revealed to me the spiritual condition of the church members living in Oakland and the nearby cities. A large standard was raised up at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking glass, from the face of which everyone that looked saw himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God and immediately began to confess their own wrong-doing; and, oh, what a scene of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed.

When the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the lightbearers?

buried with Christ in baptism; and you were raised up out of the water to live in newness of life. You were to have a new life. You were to live unto God; you were not to live unto yourself, and keep yourself under your own supervision for fear someone would touch you and hurt you.

My brethren and sisters, keep the mind fixed on Jesus. Keep the heart uplifted in prayer to God. Behold Jesus and what He endured and suffered for us in order that we might have that life which measures with the life of God. How can any of us wear our nerves on the outside, ready to break forth into disaffection if every movement made by someone else is not in exact accordance with our ideas? All this super-sensitiveness is to be put away.

I shall never be satisfied until just such an experience comes into the church here in Oakland and in San Francisco. We want to see the salvation of our God. We want the truth to go forth with mighty power; and why, oh why, do we continue to stand in the way? Why do we grieve the Holy Spirit of God? Why do we put Him to open shame by carrying with us our selfish, unconverted dispositions, and yet all the while claiming to be Christians? God grant that every one of us may have clear eyesight to discern what we can do by looking unto Jesus and by realizing how our course must appear in His sight and how He must regard envy and strife. God help us to put away our individual defects of character. We want to see the power of God revealed in this community. If it

were not for this, I should not leave my home and come down here to speak to you so often. But night after night I cannot sleep more than a few hours; and often, in the hours of the night, I find myself sitting up in bed, praying to God in behalf of those who do not realize their spiritual condition; and then I arise and walk the room, and say, O Lord, set Thy people in order, before it shall be everlastingly too late.

Oftentimes during the seasons of intercession, when the burden rests heavily, my heart is drawn out with great longing, and the tears start from my eyes, and I wring my hands before God, because I know there are souls in peril in the churches at Oakland and nearby places—souls who, in their condition of mind, know no more regard-

want our faces shining, reflecting the glory of God. We want to pray a great deal more than we talk regarding the faults of others. We want to be on our knees before God, and to come into communion and fellowship with Christ Jesus.

“And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace.”

Here we are. As children of God, we claim to be brought under the direct leadings of the Spirit of God. Is the Holy Spirit among us? Are we moving under its guidance? If not, do not persist in dishonoring God, but come humbly before Him, and have heart and mind renovated, and the thoughts brought

will enable you to see those things that are above, where Christ sitteth at the right hand of God. There is enough to contemplate regarding heavenly things, to fill every heart and mind, every congregation that is in the land, with rejoicing and praise and thanksgiving to God.

“Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” If this were your condition, sinners would be converted.

As you arose from the watery grave at the time of your baptism, you professed to be dead, and declared that your life was changed—hid with Christ in God. You claimed to be dead to sin and cleansed from your hereditary and cultivated traits of evil. In going forward in the rite of baptism, you pledged yourselves before God to remain dead to sin. Your mouth was to remain a sanctified mouth, your tongue a converted tongue. You were to speak of God’s goodness, and to praise His holy name. Thus you were to be a great help and blessing to the church.

The apostle continues, “And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.” Verse 14.

We may make mistakes, and we may have to “admonish one another.” But there has come into the churches at Oakland and the surrounding community a spirit of backbiting, of faultfinding and evil speaking, which demonstrates that you are not converted. Words are uttered that never should pass the lips of a Christian. My brethren and sisters, when you have nothing better to speak of than something about the faults of others, remember that “silence is eloquence.” Cease to dwell upon the shortcomings of others. Keep the tongue sanctified unto God. Refrain from saying anything that might detract from the influence of another; for by indulging in these words of

If you have lost your Christlikeness, my brethren and sisters, you can never, never come into communion with God again until you are reconverted and rebaptized.

ing how they stand before God than they would know had they never professed religion.

Brethren and sisters, it is time now that we were looking unto Jesus to see whether we are reflecting His image. It is time now that we put away everything that will grieve the Holy Spirit of God—divisions, dissensions, faultfinding, incriminations. God wants us to come to the light, that our light may shine forth in good works. Let the praise of God be in heart and voice.

“And again he saith, Rejoice, ye Gentiles, with His people. And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people.”

This is what we want to do when we are assembled in God’s house. Let us cherish a spirit of gratitude and thanksgiving. We

into unison with Christ Jesus. Then you can rejoice; then you can praise the Lord; then you can shout His praises with joyfulness.

Those who have been baptized can claim the help of the three great Worthies of heaven to keep them from falling, and to reveal through them a character that is after the divine similitude. This is what we claim to be—followers of Jesus. We must be molded and fashioned in accordance with the divine pattern; and if you have lost your Christlikeness, my brethren and sisters, you can never, never come into communion with God again until you are reconverted and rebaptized. You want to repent and to be rebaptized, and to come into the love and communion and harmony of Christ. Then you will have spiritual discernment which

criticism, you blaspheme God's holy name as verily as you would were you to swear. I am instructed to present these things before you, that you may see how you dishonor the name of Christ Jesus.

"Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." Verses 15–16.

Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life—to live a new life. You are born unto God, and you stand under the sanction and the power of the three holiest Beings in heaven, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden "with Christ in God" (Colossians 3:3)—wonderful transformation. This is a most precious promise. When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great Worthies, and say: You know I cannot do this work in my own strength. You must work in me, and by me, and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character. And this is the prayer that every one of us may offer.

Oh, I am so afraid that the next judgment of God will come upon Oakland and San Francisco again, before you are ready! But if you come to the Lord, if those of you who profess to be His command-keeping people will come to

Him and humble your hearts before Him, your ignorance may pass away.

The church members in this community who are not in harmony with God and with their brethren are carrying a great load of ignorance. This is a certain hindrance to their efforts to perfect a character through the gracious power of truth upon the human soul. They do not know that they are ignorant, but they are. God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we shall be fashioned into the likeness of the Divine.

There remains now only a little while in which we can work to save our own souls and the souls of

you mistake your way, and disease comes upon you suddenly, and you die without truly repenting of your cruel spirit which has been a hindrance to many souls, there is no hope in your case.

God calls upon us to come into harmony with the divine Pattern. He calls upon us, while it is called Today, to repent and be reconverted; and then His Spirit will dwell in us richly, and there will be transformations of character little dreamed of. As His Spirit works with your spirit, there will be manifest a saving grace by which we shall be deeply convicted of the wonderful transformation that is taking place in your character. Others will notice it, and be influenced thereby. Thus a

When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great Worthies, and say: You know I cannot do this work in my own strength. You must work in me, and by me, and through me. . . .

others; and we want all the powers that God has given us cleansed and sanctified. We want to clear the path for every working agency, in order that they may not be impeded as they try to advance. We want to come into working order, and into perfect unity with one another.

Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path that leads upward to heaven. This path is narrow, it is true, and because of its narrowness, "few there be that find it." Matthew 7:14. We cannot afford to leave the path that leads to life everlasting. We cannot afford to make any mistake in this matter. If

constant and progressive work will be going on in the church. Oh, my dear brethren and sisters, let us all come into line. We cannot afford to be out of line now—it is too late in the day.

Again, we read: "I have therefore whereof I may glory through Jesus Christ in those things which pertain to God." Romans 15:17.

"Whereof I may glory through Jesus Christ." This is the manner in which we may glory. And as transformation of character takes place, through repentance and confession and reversion and rebaptism, you will glory through Jesus Christ "in those things which pertain to God," not in the things that pertain to your own personal, selfish inter-

continued on page 11...



God's Solution to the Sin Problem

Ron Spear

How can God be sure that sin will never arise again in His vast universe? The Scriptures are very clear about what sin is: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. "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." Romans 3:20; see also Romans 5:13; 7:7.

Even though the law was not in a written form in the garden of Eden, it was written on the heart of Adam and Eve. It was disobedience to God's sacred law that brought sin and death to planet Earth. All have broken God's law. "For all have sinned, and come short of the glory of God." Romans 3:23.

Do the sins of the parents affect the heritage of their children?—Yes, they pass on to their children their weaknesses, tendencies, and propensities that can be overcome only through the power of the Holy Spirit; however, for these things the children are not accounted guilty. Praise God, we are not sinners because of our birth. We are sinners by choice, for we sinned when we chose to yield to our weaknesses and propensities to sin.

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous

shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezekiel 18:20–24.

We know that children of one who is a drunkard or who is immoral will many times have a tendency toward alcoholism or immorality. Then could it be that God holds parents responsible when they conceive children in the lust of the flesh and not in the Spirit of the Lord?

Zachariah and Elizabeth, the parents of John the Baptist, conceived John in a love relationship with God, and he received a spiritual heritage that godly parents

today may pass along to their children as well.

"Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mold our little ones, even from their earliest moments." *The Desire of Ages*, 512.

With God's grace and His power, the Holy Spirit can take the greatest sinner—the murderer, the drunkard, the thief, the drug addict, and the immoral—and transform them into saints when they are willing to be made willing to obey God's words, His plan, His law.

It is not what man can do, it is what God can do; however, we must allow God to do it in us each day. Man can overcome all temptations and weaknesses to sin, but he must choose each day to be obedient to God's law.

Grace and Judgment

Can God forgive and justify the sinner without repentance and confession?—No, a thousand times no.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." 1 John 1:7–10.

Yes, God's grace is available to all who are sincerely sorry for their sins. Instantly, when God sees this sincere sorrow for sin, there is forgiveness and justification, and God

then treats the sinner as if he had never sinned.

God has a law; His great standard of righteousness, and all truth is centered in this law. Every person who presumes upon the mercy of God and practices iniquity will be judged according to his works and his knowledge of the truth.

“For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.” 2 Corinthians 7:10–11.

Today, God is at work investigating the character of every human being who has ever accepted Christ as his Saviour. See *The Great Controversy*, 483; *Selected Messages*, book 1, 125. He is weighing moral worth and pronouncing a decision on each individual case.

All who have sinned and are truly repentant, manifesting a repentance “not to be repented of,” are forgiven, but “the sorrow of the world worketh death.” This worldly sorrow which worketh death is a sorrow for the consequences of sin but not the sin. It pacifies the conscience while sin is still cherished in the heart.

Those who claim to have the light of truth and have not met the conditions on which the promises of God are made are not worthy of the grace of Christ. The condition of receiving the Holy Spirit and salvation is obedience to known truth:

“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.” John 15:10.

“And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” Acts 5:32.

“And being made perfect, he [Christ] became the author of eternal salvation unto all them that obey him.” Hebrews 5:9.

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus 2:11–14.

The remnant church will be made up of faithful, obedient souls who will not compromise with

Many ministers and lay members are in darkness on this important doctrine of grace. God’s people must elevate the standard of righteousness. Their zeal for God must be exhibited by their willingness to obey without a compromise with self.

We imperil the truth and put Christ to open shame when we profess great truth while we live in disobedience to the law. The Christian church will be weighed by her moral character and spiritual state. If she does not correspond to God’s immortal truth she will be found wanting:

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and

The remnant church will be made up of faithful, obedient souls who will not compromise with temptation and sin. By the Holy Spirit’s power, they will become overcomers in Christ Jesus.

temptation and sin. By the Holy Spirit’s power, they will become overcomers in Christ Jesus. To be a Christian, faithful to all known truth and searching daily to know God’s way, develops the character and makes us fit to pass the final test which all must pass to enter the kingdom of our heavenly Father. Only a very few have passed this test in each generation.

“For many are called, but few are chosen.” Matthew 22:14. “Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” Isaiah 1:9.

To be born again is not an experience of one time. It is a daily experience. To be renewed in holiness daily should be the goal of every Christian. This is what the new birth is all about. This is justification and sanctification blended together.

will remove thy candlestick out of his place, except thou repent.” Revelation 2:5.

Remember, you will never reach a higher standard than you yourself set. So set your mark on God’s standard. Christ’s obedience to His sacred law can be our obedience by the Holy Spirit’s power. We can do what God can and will do when we give our will to God in daily surrender. “And ye shall seek me, and find me, when ye shall search for me with all your heart.” Jeremiah 29:13. Then all the attributes of God’s character will dwell in His obedient people. What a privilege to possess these sacred attributes!

Friends, we must strive, yes, agonize. We must do more than to *seek* to enter in, for only those who *strive* will enter in and be saved. Let us not then sit idly by, waiting for the coming of our Lord. We must reflect the character of our loving

Saviour. We must study to show ourselves approved unto God and be witnesses of His power.

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Corinthians 5:10. As we study God’s inspired Word, it is very clear to the seeker of truth that sin can only be identified by the law of God, “for sin is the transgression of the law,” and it is imputed to the sinner only by the law.

the rest of the universe, there had to be a display of the love of God to His created beings. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3:16.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that,

sanctification begins to develop the character of Christ in him.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1 Corinthians 1:30.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” Romans 1: 16–17.

The righteousness of God is revealed from faith to faith. That is, from human faith, which is temporal, to Jesus’ faith, which is eternal. Our faith is increased by our understanding of Jesus’ faith, which works by love and purifies the soul from all sin.

“I am instructed to say to many professed believers, Unless you look upon your religious experience in an altogether different light than you have, you are going to meet with keen disappointment. The righteousness of Christ is revealed from faith to faith; that is, from your present faith to an increased understanding of the faith which works by love and purifies the soul. Those who endure trial for the truth’s sake, who make sacrifices to help those in need, do so because of the presence of the love of God in the soul. When men and women give themselves unreservedly to the exercise of unselfish works, it is because the grace of Christ is in the heart, molding the life to His example. But if the heart is destitute of the Spirit of God, if it does not possess the rich grace of God, there is no oil in the vessel with the lamp, there is no treasure in the earthen vessel.” *Review and Herald*, September 17, 1908.

The righteousness of God is the gospel. It is God’s way—His plan of salvation—to save sinners. The gospel, then, is the power of God unto salvation. The law of God, summed up in the Ten Commandments, is

Jesus stands in the sinner’s place and accepts the guilt of the transgressors of God’s broken law and becomes a surety, a substitute, and an example in victorious living.

As Christ’s sacrifice was complete, so our restoration from the defilement of sin must be complete. “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” Verse 21.

The Work of Reconciliation

How is man reconciled to God?—By the work and merit of Jesus Christ. He set aside His crown and robe in heaven and became a babe in Mary’s womb so that He would experience everything that fallen human beings experience, *without sinning*, to give us an example in overcoming every temptation to sin. He was born into this world by a woman who was a sinner, accepting the heredity of Abraham and David, combining His divinity with humanity. We, also, may receive the divine nature by being born again. See Romans 1: 3; 8:3; Philippians 2:5–8; 2 Peter 1:4.

There was only one solution to the sin problem that would satisfy the broken law of God. To keep the deadly disease of sin from affecting

when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.” 1 John 3:1–7.

A way of salvation is provided by the spotless Son of God. Jesus stands in the sinner’s place and accepts the guilt of the transgressors of God’s broken law and becomes a surety, a substitute, and an example in victorious living.

When the sinner accepts Christ and His righteousness, which is his only hope, and he becomes willing to obey all truth without a single compromise with self, knowing that all power in heaven is his, then he is justified, and the process of

an inspired statement of the love of God.

“Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.” Isaiah 51:6–7.

In the courts of law in our world there could never be justice without a law, and so God’s standard in the final judgment of all sinners will be His sacred law, which will be His

way of measuring whether we are safe to save.

Christ’s obedience to God’s sacred law can and must be our obedience to the law, by His power. “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.

Let us never forget that Christ came to this world and lived a life of perfect obedience to His law, that men and women, through His grace, His love, and His power, might also live lives of perfect obedience, which is necessary to their salvation.

Let none ever say that we can never overcome, that sinners can never keep the law, or that the law

was abolished at the cross. These sentiments only make Christ’s sacrifice on the cross seem ridiculous. Christ took fallen human nature upon Himself without sinning and proved that all sinners, by choosing to yield their will, may combine their humanity with divinity and can then overcome as He overcame.

Only those who are willing to abide by God’s requirements and conditions of salvation are safe to save and will stand in God’s final judgment to hear His words, “Well done, enter My kingdom; you are safe to save. You have received My gospel, and you have been cured of all your rebellion. Enter into My joy; you will live forever. You are My faithful people, My sons and daughters forever.” ❀

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ests. “For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.” Verse 18.

Oh, that every soul in this congregation would consent to humble his own heart before God! Oh, that every soul in this room would be reconverted. Oh, that every soul would prostrate himself before God, and yield self unreservedly, and solemnly vow that with Heaven’s help he would henceforth keep his lips from all guile, and sanctified; that he would keep the life and the course of action sanctified; that soul, body, and spirit should ever be sanctified unto the Lord. If thorough work were done, what a missionary company we should have with which to work these cities! Oh, what numbers we could have to send into places where the people have never heard the third angel’s message!

Some talk of going to far-off countries as missionaries; and this is well, if the Lord so directs. A brother under conviction of sin once said, “I want to be converted, that I may go out to the heathen to help them.” “Why,” said I, “begin

at home; become right with God where you are; put away your sins, and be a home missionary.” If we cannot be missionaries at home, we can never expect to do good in another field. All about us there are heathen. Only a few miles from where you live, there are poor people who have never heard of the Seventh-day Adventists and the third angel’s message; they know but little regarding the sacredness of God’s law.

How true this is of San Francisco and of Oakland, and of all the lesser places nearby! I beg of you, brethren and sisters, in the name of the Lord Jesus Christ, to be converted, that you may go to work for those who are living within easy reach. As you go forth in humility and faith, the impression made on heart and mind will be such as will lead those who accept the truth to begin humbly. They will not regard themselves as full-fledged, capable of depending on their own strength; but they will sit at the feet of Jesus with meekness and lowliness of heart, to learn of Him. When the truth is spoken by God’s servants, those new converts will receive it into good and honest hearts, and it will abide.

Thus they will steadily increase in knowledge and understanding.

As you engage heartily in this work, the converting power of God will be revealed. Your own hearts will be softened and subdued under the influence of the Holy Spirit. Christ is watching you. He is the One who has paid so great a price for your salvation. He greatly desires to bring to God all for whom He has sacrificed so much. He desires that they shall learn how to be obedient and heavenly-minded. In this world we are to prepare for a home in the city that hath foundations, whose builder and maker is God.

In order to prepare for entrance into this beautiful city, we must now be clothed with the wedding garment—with the robe of Christ’s righteousness. We must stand before Him without spot or wrinkle or any such things. You have not been appointed to talk about others’ faults. While probation still lingers, every soul ought to be washing his own robe of character, and preparing for translation. ❀

To be continued...

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The Coming Economic Disaster:

PAST DUE NOTICE Out of Control

Lawrence Nelson

A number of months ago, I read some chilling facts concerning America's economy in the January 2003 issue of the *McAlvany Intelligence Advisor*. The editor, Donald S. McAlvany, is a professed Christian and writes the facts as he sees them: "The U. S. economy is out of control. The Fed is out of control. The world's biggest credit bubble is out of control. In fact, America's entire financial system is out of control and is headed for a crack-up."

Those are startling words. The Federal Reserve is a non-government bank which controls our money by loaning and printing. It is now printing paper money at the rate of 2 trillion dollars a year. That is about \$216 billion in new credit to America every six weeks. The head of the "Fed" is Alan Greenspan, who is doing this in an attempt to keep the U. S. finance bubble from collapsing. This is an expansion of our money supply at the rate of a 22-percent increase yearly. It is completely out of control. One of these days, it will suddenly change our lives completely.

Let me explain: In the early 1940s, I was sent by my church as a missionary to China. As I arrived in Shanghai, I found the Chinese government was at war with Japan, and was spending money it did not have by printing paper money. The results will amaze you. I was told that three years before I arrived in

China you could purchase any item by using an American dollar or a Chinese yen—both were equal in value. However, within 36 months the Chinese dollar became practically worthless because the Chinese government was printing paper money. The results were unbelievable. It cost me 10,000 yen to ride the bus to town. I shall never forget the day I needed a pair of tennis shoes, for which I paid one quarter of a million dollars. This explains what happens when a government starts to print paper money. I have given you a glimpse of what is to come in America.

Daniel 12:1 tells us what is to happen just before the return of Jesus at the end-time:

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Timothy also speaks of many problems: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 1 Timothy 6:10–11.

We must do as Timothy urges. We must make God first by following after righteousness, godliness, faith, love, patience, and meekness.

Our Economy

Now, let us consider some of what has happened in the history of the United States' economic system:

During the great depression of 1929, which lasted some four years, tens of thousands of Americans lost every penny they had in the stock market. More than 5,000 banks closed forever. Unemployment reached 40-percent. Countless thousands lost their homes—I know, my father was one of them. During this crisis, Franklin Roosevelt became President and "saved the country" by changing the federal financial structure, by manipulating the Supreme Court, making it possible for our government to start down the road to inflation.

Let us see the results, according to statistics recorded by President Reagan's cost control study:

In 1935, our national indebtedness (including the national debt and corporate and individual debt) was at \$22 billion. By 1960, we owed \$35 billion. By 1965, \$40 billion; by 1970, \$45 billion; and now (watch the acceleration) by 1980, we owed \$1.4 trillion. In 1985, \$2.5 trillion; in 1990, \$5 trillion; in 1995, \$7.4 trillion; in 2000, \$20 trillion. Today, the debt is around \$30 trillion. What an amazing increase! You will agree

that our debt is completely out of control.

Perhaps we should pause here to illustrate the amount of money we are discussing. A million U. S. dollars printed in one-thousand-dollar bills, pressed and bound, would stack exactly four inches tall. A billion dollars, printed in one-thousand-dollar bills, would reach over 300-feet tall. A trillion dollars, in the same denomination, would reach 63-miles high. When we are talking of owing 30 trillion dollars today, that would be a stack of one-thousand-dollar bills that would reach 1,894-miles high.

Three small words describe our debt: *out of control*. Nobody—Congress, the President, you name it—nobody can stop the coming financial disaster. Beloved, it is out of control; but that is not all.

Corporate America

Corporate America is likewise out of control. United Airlines, one of the world's largest airlines, has declared bankruptcy. Consider the 30 DOW industrial companies, which now owe \$4.9 trillion in liabilities, with only \$727 billion in book value assets. A closer look will reveal that some \$218 billion of that latter amount is considered goodwill. So these most respected corporations of America have only a net worth of \$510 billion—one-sixth of what they owe. Corporate America is out of control.

Within the last twelve months, 186 publicly traded companies have filed for Chapter 11 bankruptcy. Reese Research, which rates companies such as banks and financial institutions, expects 1,000 more such companies with high risk ratings to file, making the largest number of bankruptcies in our history.

Our states and cities are also in bad shape. Of the 50 states, 47 are running budget deficits, with California leading with some \$35 billion and New York with more than \$20 billion. Governor Davis of California intends to raise taxes by

\$8.2 billion this year. So local governments are out of control.

Now we are faced with unemployment as corporate America downsizes its work force. In the months of November and December 2002, alone, 39,000 retail jobs were lost, and 45,000 jobs were cut in corporate industries. Now more bad news, the last Christmas slump was the worst in the last 30 years; so K-Mart has announced it will close 325 stores, adding thousands more to the unemployed list. Alcoa is also cutting 8,000 jobs. And the list continues to grow.

finances are out of control is surely leading step-by-step to the soon fulfillment of Revelation 13:17, which predicts that the lamblike beast will make a decree "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

How Can I Be Prepared?

Now, what does God counsel us to do to get ready for this coming crisis?

1. Get out of debt. As you read your Bible and the Spirit of Prophecy, this message comes

Three small words describe our debt: out of control. Nobody—Congress, the President, you name it—nobody can stop the coming financial disaster.

The government claims unemployment to be about six percent, but do not overlook the fact that the government has removed all from this list who have given up hope of finding a job, so it is actually now close to eight percent.

No Way Out

What I have said of America can be said of Japan, which has been out of control for some 13 years and is on the brink of bankruptcy. Also, look at Germany, the hub of the new European economy; she is financially worse off than America. All it will take is for one of these world-leading nations to collapse and all will fall with her.

There is no way out. One of these days, our government will no longer be able to borrow and loan you money. Only one solution will remain—they will print paper money until it becomes worthless. Perhaps this is what will force a cashless society in which you can only buy and sell as permitted by law. The fact that the United States'

through loud and clear. In 2 Kings 4:7 we read, "Pay thy debt." Matthew 18:27 refers to the servant who would not forgive his debtor, but instead he "cast him into prison, till he should pay the debt." Verse 30.

King Solomon, considered the wisest man that ever lived, wrote in Proverbs 22:26–27: "Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?"

The Spirit of Prophecy also speaks clearly of this matter in *Testimonies*, vol. 6, 217: "We should shun debt as we should shun the leprosy." If you have seen hundreds of lepers as I have—with fingers and toes eaten away, some with hands or a foot missing, and others with a missing eye—you would agree with me that leprosy is the last thing you would want to get.

Do not let the credit card deceive you. Years ago, my wife and I read the chapter on finance in the book,

The Adventist Home. Following is what is stated in this book:

“We should pay up squarely as we go; gather up the dropped stitches; bind off your raveling edges, and know just what you can call your own.” *The Adventist Home*, 379.

“Many poor families are poor because they spend their money as soon as they receive it.

“You must see that one should not manage his affairs in a way that will incur debt. . . . When one

yet in comparison. That is why Inspiration urges, “‘Out of the cities; out of the cities!’—this is the message the Lord has been giving me.” *Ibid.*

How can we hesitate when the message comes from the Lord? God knows what is coming. Inspiration tells us, “The time is fast coming when the controlling power of the labor unions will be very oppressive. Again and again the Lord has instructed that our people are to take their families away from the

in *The Seventh-day Adventist Bible Commentary*, vol. 7, 976–977: “When the Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution; when the state shall use its power to enforce the decrees and sustain the institutions of the church—then will Protestant America have formed an image to the papacy, and there will be a national apostasy which will end only in national ruin. . . .

“The law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.”

Do I hear someone say, “Brother Nelson do not get so excited then. We just read that this will not happen until the national Sunday laws are enacted.”

That is true, but have you ever heard Inspiration’s wake-up call—that “the final movements will be rapid ones”? *Testimonies*, vol. 9, 11. Brother and sister, this is no time to slumber with a wait-and-see attitude. Believe me when I say that last-day prophecies are fulfilling faster than we can keep up with them. Each morning as I take a few moments to listen to the news, I wonder what great prophetic event may have happened during the night.

4. Obey God, and trust His promises. Thank God, we have the promise of divine help if we are daily obedient to God’s counsel: “In the last great conflict of the controversy with Satan those who are loyal to God will see *every earthly support* cut off. [No Social Security, no Medicare, no jobs, no pensions, no return on your investments.] Because they refuse to break His law in obedience to earthly powers, they will be forbidden to buy or sell. It will finally be decreed that they shall be put to death. . . . But to the obedient is given the promise, ‘He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.’ Isaiah 33:

How to be prepared:

1. Get out of debt.

2. Leave the cities.

3. Do not slumber.

4. Obey God, and trust His promises.

becomes involved in debt, he is in one of Satan’s nets, which he sets for souls. . . .

“Abstracting and using money for any purpose, before it is earned, is a snare.” *Ibid.*, 392.

“Deny yourself a thousand things rather than run in debt. This has been the curse of your life, getting into debt. Avoid it as you would the smallpox.” *Ibid.*, 393.

My wife and I woke up to the fact that our use of some 20 credit cards was leading us into tight circumstances. We decided to take the scissors and dispose of all our credit cards—an act we have never regretted.

2. Leave the cities. “Light has been given me that the cities will be filled with confusion, violence, and crime, and that these things will *increase* till the end of this earth’s history.” *Maranatha*, 141. (Emphasis supplied unless otherwise noted)

If you think things are bad now, just wait until this financial crash comes. I believe you will agree with me that we have not seen anything

cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies. . . .

“The trade unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.” *Selected Messages*, book 2, 141.

Perhaps you have been thinking of moving out into the country but have not acted yet. Listen to this startling statement: “Erelong there will be such strife and confusion in the cities, that those who wish to leave them will not be able. We must be preparing for these issues. This is the light that is given me.” *Ibid.*, 142.

3. Do not slumber. Prophecy predicts when America will face national financial ruin. This is found

16. By this promise the children of God will live." *The Desire of Ages*, 121–122.

God Has a Plan for You

Now you may be convinced that it is high time to obey God's counsel, but let me caution you not to become rash in making any move without much prayer. Ever remember, God is able to open shut doors. He knows what is best for you. Let the Lord know you mean business. He will answer your prayers and will open doors that you thought were impossible to open. Remember, God cares for you.

"Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.

"Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. . . . Through all our trials, we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you." *Ibid.*, 479–480, 483.

Beloved, always keep in mind when events get out of control, God has a plan to save you. When evil became so great that God had to destroy the world with a flood, He had a plan for faithful Noah and his family. When God forsook Jerusalem of old and left it to be completely destroyed, He had a plan for saving every Christian and provided a way for their escape. So, I appeal to you to make sure that you are right with God. I commend to you these words found in *Maranatha*, 57:

"Closely examine your own heart as in the light of eternity. Hide nothing from your examination. Search, oh! search, as for your life, and condemn yourself, pass judgment upon yourself, and then by faith claim the cleansing blood of Christ to remove the stains from your Christian character. Do not flatter or excuse yourself. Deal truly with your own soul. And then as you view yourself a sinner, fall, all broken, at the foot of the cross. Jesus will receive you, all polluted as you are, and will wash you in His blood, and cleanse you from

attacks like September 11, perhaps including weapons of mass destruction?

The Bible says a great deal about fear in literally dozens of passages. The Lord tells us, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isaiah 41:10, 13.

"The LORD is my light and my salvation; whom shall I fear? the

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

all pollution, and make you fit for the society of heavenly angels, in a pure, harmonious heaven. There is no jar, no discord, there. All is health, happiness, and joy."

Fear Not

We live in troublous times with wars and rumors of wars, economic upheaval, with the danger of loss of employment, monthly income, or a lifetime of savings, or retirement funds.

We live with the specter of terrorism hanging over our heads, a fact that we are reminded of every time we watch television news, read a newspaper, or go through airport security.

We live in a day when it is very easy to experience a continual low-level chronic anxiety or fear—all of which adds to stress levels, and ultimately to health problems. If a chronic low-level fear or anxiety is the norm for millions of Americans today, what would happen if America went into a major war, or if we have more major terrorist

LORD is the strength of my life; of whom shall I be afraid?" Psalm 27:1.

"I sought the LORD, and he heard me, and delivered me from all my fears." Psalm 34:4.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91:5–7.

Psalm 23:4 tells us that in times of danger and difficulty, we do not have to fear evil or even death: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

"Casting all your care upon him; for he careth for you." 1 Peter 5:7.

Cast your anxieties, your fears, your worries upon Him; for He careth for you. ❀



Music and the Great Controversy

part 1

H. Lloyd Leno

Joshua, hearing the uproar the people were making, said to Moses, 'Listen! There is fighting in camp.' Moses replied, 'This is not the clamour of warriors, nor the clamour of a defeated people; it is the sound of singing that I hear.' As he approached the camp, Moses saw the bull-calf and the dancing, and he was angry." Exodus 32: 17-19, NEB.

Having begun his misrepresentation of God while enjoying the companionship of unfallen beings in heaven, the archdeceiver was quick to introduce false concepts of God on planet earth. False worship was introduced gradually, beginning with Cain's unacceptable sacrifice, and soon Satan had succeeded in instituting false deities of various kinds. Realizing only too well that the plan of salvation would require man to choose between him and his archrival, Christ, these false practices and objects of worship were introduced with all the care and skill of which his deceitful mind was capable. A better understanding of this age-old controversy between the true and the false, the real and the counterfeit, should be of special interest and benefit to Christians at this time.

Notice that there were three different opinions as to what was taking place on this occasion: (1) the people thought they were worship-

ing, (2) Joshua (at first) thought there was war, and (3) Moses knew it was neither. Though they differed in identifying what was happening, Moses and Joshua apparently were in agreement that it was *not* the sound of the worship of Jehovah.

Joshua associated the sound with war, but Moses, having seen and heard much more of Egyptian culture recognized *the sounds of pagan worship*. Ellen White says, "Moses judged more truly the nature of the commotion. The *sound* was not that of combat, but of revelry." *Patriarchs and Prophets*, 319. (All emphasis supplied unless otherwise noted).

What about this difference in sound? Just a short time before this incident, the people of Israel, on the bank of the Red Sea, had been praising Jehovah with singing and dancing. Obviously the two activities were not of the same type. Why were they different? Is there significance to the difference?

Since music has always been a part of virtually every type of worship, let us examine some of the religious practices within this culture that have had a strong influence in the world.

Sinai to Egypt

We will begin by taking a closer look at the scene at Mt. Sinai. Was this just a restless crowd amusing

themselves with a special social activity? Was it a group of homesick Egyptians indulging in a nostalgic celebration? Commenting on this incident Mrs. White says that the "mixed multitude" were the leaders in the apostasy and that among the Egyptians the calf was a symbol of deity; "and it was at the suggestion of those who had practiced this form of idolatry in Egypt that a calf was now made and worshiped." *Ibid.*, 316.

What god was symbolized by this animal?—A study of the religion of ancient Egypt reveals that a bull calf was chosen to symbolize one of their principle deities, Osiris. The significance of this fact will be seen in the beliefs relating to the worship of this particular god as well as in the type of music and dancing involved.

From the historians of Egyptian religion we can summarize the characteristics of Osiris and the principle beliefs regarding his worship.

1. He was noted for his good deeds.
2. He was murdered.
3. He was resurrected.
4. Through his resurrection he could save others.
5. He became the judge of the dead.¹

Do these beliefs have a familiar ring? What clever strategy and

timing in the introduction of a false Christ! With Moses gone for such a long period of time, their God seemed very distant. Perhaps they wanted something more “real,” more “down to earth.” They persuaded the second-in-command to help them, and, under pressure, he agreed.

Before focusing on the music and dancing themselves, let us examine the biblical record more closely. Exodus 32:6 says, “And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.” What kind of activity is meant by “rose up to play?” — The *Seventh-day Adventist Bible Commentary* on this text includes this description: “Licentiousness that was inseparably connected with heathen worship. Sensual pleasure masqueraded as religion.” Vol. 1, 665. The Hebrew word that in the King James Version and Revised Standard Version is translated *play* has a number of meanings ranging from innocent to sensual. Among other places, this expression is used in Genesis 39:14–17 in the temptation of Joseph by Potiphar’s wife. Given the information just cited, *The Living Bible* is probably more exact when it renders the Exodus passage: “They sat down to feast and drink at a wild party, followed by sexual immorality.”

Egypt to West Africa

For more information about the music and dancing at this idolatrous celebration, again we turn to the historian Budge, former keeper of Egyptian antiquities in the British Museum. This authority informs us that the tradition of music and dance played a major role in the worship of Osiris. Furthermore, this vital tradition spread to the Sudan and West Africa where the essential symbolic elements *are still very much present and observable*. He cites firsthand observation of the characteristics of the dances. The dress, as well as the actions, is described

quite explicitly using such expressions as “obscene,” “lewdness” and “disgusting indecency.”²

Budge specifically identifies the most famous of the professional dancing women among the Egyptians, the Ghawazi. “The chief characteristics of their dance is a very rapid vibrating motion of the hips from side to side.” Furthermore he states, “They may be descended from professional singers and dancers who were attached to the courts of ancient Egypt.”³

It should be emphasized here that what this authority on Egyptian culture is telling us is that because of the ability of a people to perpetuate their tradi-

ment as in the case of Western music.”⁴

A significant dance tradition derived from the Egyptians is found in the western Congo. The author Budge identifies the “*danse du ventre*” in which “the shoulders, buttocks, stomach and breasts are all separately or simultaneously rotated, wagged or otherwise set in motion.”⁵

Another dance is the voodoo. While the Congo dances are characterized by pelvic movements, the voodoo dances feature “contortions of the upper part of the body, especially the neck and shoulders.”⁶ It is common knowledge the voodoo is not only a dance but also a religion and its origin is traceable

There is a direct connection between the religious practices of Egypt and that of the West African people. Furthermore, the music and dance tradition is an integral part of this cultural heritage.

tions there is a *direct connection between the religious practices of Egypt and that of the West African people*. Furthermore, the *music and dance tradition is an integral part of this cultural heritage*.

Now that we have traced the origin of the music and dancing in the worship of the golden calf back to Egypt and followed it as it was carried by tradition to West Africa, including Dahomey and the Congo, we should take note of some of the developments and characteristics of the music there. Specifically, we are examining that part of a musical culture that was strongly influenced by or derived directly from Egypt.

First, and foremost, we can note what should be quite obvious: that is, that “rhythm and its development is the focal point of attention in African music rather than the melody or theme and its develop-

to Dahomey.⁷ There is a similarity between voodoo and witchcraft if not in origin, certainly in the type of belief. Notice this from the work *Witchcraft* by Hughes: “Studies of the magic and ritual of Africa . . . have established with some certainty that all systems for the disturbance of consciousness practiced by the African Negro are derived from ancient Egypt.”⁸

West Africa to New Orleans

The final step in the migration of Egyptian music and dance is seen in the fact that the majority of the slaves brought to America were “from the West Coast of Africa from the area now occupied by the countries of Sabagul, Guinea, Gambia, Sierra Leone, Liberia, Ivory Coast, Togo, Dahomey, Nigeria, Cameroon, Gabon and part of the Congo Republic.”⁹

Enroute to the United States many slaves were taken first to the West Indies, especially Hispaniola; then after a time many were sold in New Orleans. *They brought with them their religious and musical heritage.* Those from Santo Domingo had retained their ancient voodoo worship practices and continued them in New Orleans.¹⁰ It is here that we find that African music would influence and affect the development of American music to an extent unparalleled in any part of the world.

In the United States, African music became a source of entertainment for tourists in many cities, but nowhere were its use and influence more significant than in New

wore on, until men and women would fall fainting to the ground.”¹¹

The Roots of Jazz

The exposure of this African music and dance tradition to the public provided an opportunity for it to influence, and be influenced by, European musical tradition. The unique rhythmic emphasis of these dances plus many other ingredients and entertainment practices combined to form a music called *Jazz*. Authorities agree that work songs from cotton fields, rural and urban blues, banjo styles from minstrel shows, syncopated brass bands and ragtime, all played an important part. Even voodoo had its influence on jazz.¹²

a primary ingredient of jazz developed as a rhythmic accommodation of the Africans. Syncopation was the nearest and best substitute for the complicated polyrhythms that were an integral part of their musical heritage. He further explains that the domination of the rhythmic structure by syncopation is the feature that distinguishes jazz from other western music. It is this syncopation that causes music to “swing.”

“By transforming his natural gift for against-the-beat accentuation the Negro was able to accomplish three things: He confirmed the supremacy of rhythm in the hierarchy of musical elements; he found a way of retaining the equality or democratization of rhythmic impulses; and . . . he maintained a basic internally self-propelling continuum in his music.”¹⁴

For any style of music to become popular it must be able to relate effectively to the current social climate. If it can also become commercially profitable, its success is assured. New Orleans was probably the most important center for the development of jazz because it provided the appropriate environment. A forty-block vice district called Storyville resulted when in 1897 the city “passed a resolution that instituted vice segregation, creating a tenderloin district.”¹⁵

Francis describes how this environment stimulated the growth of jazz. “New Orleans, busy port-of-call, overflowed with bars, taverns, luxurious and low-class bordellos, gambling dens, saloons, barrel-houses and honky-tonks. Each such place, each dance hall, owed it to itself to have its own pianist or group. . . . In clubs such as these [the fashionable brothels], pianists like Jean le Baptiste and Tony Jackson . . . soon began playing, because the customers wanted their kind of music. . . . Thanks to the reputation which the Negro orchestras began to enjoy, the doors of the dance halls and saloons of the ‘District’ were opened to them. . . . After the parades, the burials, the

The domination of the rhythmic structure by syncopation is the feature that distinguishes jazz from other western music. It is this syncopation that causes music to “swing.”

Orleans where there was the largest population of Negroes [African-Americans] of any American city; over 12,000 persons, more than one third of the city’s total. New Orleans was truly a melting pot of cultures—a city of exotic pleasures. The black musician-historian Eileen Southern describes some of the most significant activities there:

“One of the most exotic sights of old New Orleans was the slave dancing that took place in the *Place Congo* (now Beauregard Square). The slaves’ custom of assembling on Sundays and church holy days to dance in public squares must have begun before 1786, for in that year a local ordinance was passed forbidding such dancing until after the close of religious services. . . .

“At about three o’clock in the afternoon the dancers would begin to gather. . . . The dancing would build up in excitement, becoming wilder and more frenzied as the afternoon

Historian-jazz educator, Tallmadge, provides a concise summary of his analysis of the African elements that influenced jazz:

1. Syncopation.
2. Polymeter.
3. Improvisation.
4. Percussion emphasized.
5. Emotional ‘hot’ performance.
6. Repetition of melodic and rhythmic phrases leading to trance.
7. Leader-chorus vocal practice.
8. Unison approach to melody—rudimentary harmony in parallel intervals.
9. Unity of dance and song.
10. Neutral third tone of scale (in Mohammedan areas)¹³

Notice that five of the ten involve the element of body movement.

The development and role of syncopation are significant. According to Gunther Schüller, well-known authority on both jazz and classical music, syncopation as

election gatherings, the picnics along Lake Pontchartrain, evening dancing parties in the suburbs, the prodigious Mardi Gras festivals (where almost anything would go so long as it was noisy) the new music moved in where it was most welcome. Alcohol, love, and dancing have always gotten along well together. The foot-stamping, the shouts, the syncopations, the screams, *the heat of jazz needed the humus of Storyville to germinate.*"¹⁶

Southern describes the instrumental techniques of the pre-jazz-era brass bands and dance orchestras. "Trumpeters and clarinetists forced their instruments to sing the blues. . . . In order to get the 'dirty' tones they wanted, they used an endless variety of mutes—plungers, cups, drinking glasses and pop bottles."¹⁷

The Many Faces of Jazz

After discussing the roots of jazz, Southern summarizes the main characteristics of this new music. "The most salient features of jazz derive directly from the blues. Jazz is a vocally oriented music; its players replace the voice with their instruments, but try to recreate its singing style and blue notes by using scooping, sliding, whining, growling, and falsetto effects. . . . To summarize, jazz was a new music created from the synthesis of certain elements in the style of its precursors. Its most striking feature was the exotic sound, which was produced not only by the kinds of instruments used in the orchestra, but also from the manner in which these instruments were played. Little attention was paid to 'correct' intonation (i.e. playing strictly in tune), for example, or to obtaining exact pitches. Instead, the players glided freely from one tone to another (or through long series of tones in glissandos) and frequently fluctuated the pitches of sustained tones (i.e. used a wide vibrato). Equally striking was the rhythmic intensity of the early jazz music, derived from a solid, driving, four-beats-to-the-measure rhythm

coupled with syncopation (accentuation of the weak beats), but governed by controlled tempos and an easy, relaxed approach."¹⁸

Depressed economic conditions and the closing of Storyville by the United States Navy in 1917

"Jazz is a vocally oriented music; its players replace the voice with their instruments, but try to recreate its singing style and blue notes by using scooping, sliding, whining, growling, and falsetto effects."

caused a large number of New Orleans musicians to seek employment elsewhere. They went up the Mississippi to Memphis and other river towns, and especially to Chicago.¹⁹

The development of Jazz produced a great variety of styles, and there were descriptive terms for each dance; most of these, like the word "jazz" itself, had definite sexual connotations: Squat, Grind, Fishtail, and so on.²⁰ A variety of vocal styles emerged ranging from the soft crooning in which the singer adds inflections to be more suggestive of intimacy, to the more earthy quality of the "soul singer." Instrumentalists and vocalists alike not only used distinctive tone quality but also continued the sliding or scooping of pitches to create certain emotional effects.

During the late 1930s and early 1940s a less energetic style of dance with the general term "swing" flourished in the dance halls where the more conservative and sophisticated could participate without expending a great deal of energy. However, even though the movements were not as energetic, they provided the opportunity for body contact which, in combination with the music, created its own ambience conducive to the relaxation of moral restraints. ♣

Dr. H. Lloyd Leno (now deceased) was the director of the Music Department at Antillian Adventist University, Puerto Rico at the time this series was originally published in Our Firm Foundation—in 1987.

Notes:

- ¹ Sayce, Archibald H. *The Religion of Ancient Egypt*, 2nd edition, (Edinburgh: T. & T. Clark, 1913), 153–154, 173–174; Ernest A. Budge. *Osiris* (New Hyde Park, New York: University Books, 1961), 12, 312–331.
- ² Budge, 234, 238.
- ³ *Ibid.*, 245.
- ⁴ Warren, Dr. Fred, and Lee Warren. *The Music of Africa* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1970), 47.
- ⁵ Budge, 245.
- ⁶ Stearns, Marshall, and Jean Stearns. *Jazz Dance* (New York: Longmans, Grand Co., 1965), 19.
- ⁷ Stearns, Marshall. *The Story of Jazz* (New York: Oxford University Press, 1956), 20; Robert Tallant, *Voodoo in New Orleans* (New York: MacMillan, 1946), 13.
- ⁸ Hughes, Pennethorne. *Witchcraft* (London: Longmans, Green and Co., 1965), 23. Quoted by Ishmael Reed in *Mumbo Jumbo* (Garden City, NY: Doubleday, 1972), 191.
- ⁹ Southern, Eileen. *The Music of Black Americans: A History* (New York: W. W. Norton & Co., 1971), 3; Stearns, 19.
- ¹⁰ Stearns, 37.
- ¹¹ Southern, 135–136.
- ¹² Tallant, 20; Stearns, 50–51.
- ¹³ Tallmadge, William H. *Afro-American Music* (Buffalo, NY: State University College, 1969), chart.
- ¹⁴ Schüller, Gunther. *Early Jazz* (New York: Oxford University Press, 1968), 15–16.
- ¹⁵ Southern, 358.
- ¹⁶ Francis, André. *Jazz* (New York: Grove Press, Inc., 1960), 30.
- ¹⁷ Southern, 358.
- ¹⁸ *Ibid.*, 376–377.
- ¹⁹ *Ibid.*, 376.
- ²⁰ Stearns and Stearns, 24; Edith Borroff. *Music in Europe and the United States: A History* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1971), 583; Time, "Lady Soul, Singing it Like it is," June 28, 1968.

Uncharitable

Clarence
Santee



Elder Clarence Santee was living in Marshalltown, Iowa when this article was first printed in the Review and Herald, January 19, 1897. It was written in a time when the "Holiness" movement was making quite a stir among the apostate Protestant churches.

*It seems very appropriate to reprint an adapted version of Santee's article today, for false teachings on sanctification are again gaining popularity, and some Seventh-day Adventists suggest that it is "uncharitable" to point out the sins of fallen Babylon, sometimes seeing more "light" in these fallen churches than in God's remnant church.—
The Editors.*

Long ages ago the Lord said of His peculiar people, "The people shall dwell alone, and shall not be reckoned among the nations." Numbers 23:9. This has ever been true, and though God would have His people mingle with the people of the world, and reflect the light of truth to the world, His people will ever be separate people.

If there is any reason for the existence of Seventh-day Adventists today, it is because they have received from God a message which no other people are giving, and because upon the acceptance of that message

depends the salvation of all, whether they are worldlings or are joined to some religious organization.

So far, at least, worldlings and all professors stand together as related to present truth. They do not know it, nor do they follow it. It is not, then, uncharitable to teach plainly that there is no life in connection with these professedly Christian bodies. When Christ taught that to be a child of Abraham alone would not profit (see John 8:37), many were offended. When the disciples taught that the Jews as a body were rejected and lost, the Jews expelled such men from their coasts. See Acts 13:46, 50. Today, it is the same. "Uncharitable" is heard on every side as the cleaver *truth* points out the sins of Babylon. If people who believe the second angel's message is uncharitable were alone confined to the outside, the danger would not be so great; but there is a tendency among many of our own people to lessen the separation by "charitably" thinking that these other professedly Christian bodies are on the same road with us, though not so far advanced. This cannot be true, as we shall see; and when the separation lessens, it is because those to whom God has committed the message are giving

the trumpet "an uncertain sound," and are becoming channels of darkness.

God has said: "Nothing less than the whole armor of righteousness can enable man to overcome the powers of darkness and retain the victory over them. Satan has taken full possession of the [apostate Protestant] churches as a body." *Early Writings*, 273. Real love for the precious souls for whom Christ gave His life will not prompt the ambassador to withhold the solemn truth, the *only* truth by which men can be saved.

I find in many places that "holiness" people renting our churches quite largely secure the attendance of Seventh-day Adventists. What seems sad to me is that where this state of things exists, there follow unfavorable comparisons between the "feeling" manifested in the meetings held by these people and that manifested by Seventh-day Adventists, as if we do not have as much of the Spirit of God as they do.

It is no doubt true that our lack of faith has caused us to "claim little, when we might have claimed much," but where should we go to get that which we lack? [See *Gospel Workers*, 1892 edition, 227.] "If God has any new light to communicate,

continued on page 23...

The Minister and Physical Work

Ellen G. White

Useful physical labour is a part of the gospel. The great Teacher, when enshrouded in the pillar of cloud, gave direction that every youth should learn a trade. Thus, the people would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their means foolishly.

Paul, the great apostle to the Gentiles, learned the trade of a tent-maker. There were higher and lower branches of tent making. Paul had learned the higher branches, and he could also work at the common branches when circumstances demanded. Tent making did not bring returns as quickly as some other lines of business, and at times it was only by the strictest economy that Paul could supply his necessities.

Why did Paul connect mechanical labour with the preaching of the gospel? Was not the labourer worthy of his hire? Why did he not spend all his time in preaching? Why waste time and strength in

making tents? But Paul did not regard the time spent in making tents lost by any means. While working at his trade he gave an example in diligence and thoroughness. He was "diligent in business; fervent in spirit; serving the Lord." See Romans 12:11.

Paul was an educator. He preached the gospel with his voice, and by intelligent labour, he preached it with his hands. He taught others in the same way that he had been educated by one who was regarded as the wisest of human teachers. As Paul worked skillfully and rapidly with his hands, he related to his fellow workers the specifications which Christ had given to Moses in regard to the building of the tabernacle, as recorded in Exodus, chapters 24–27. For his own encouragement, and for their benefit, he repeated to them many portions of the Holy Scriptures. He taught that supreme honor is to be given to God. He told them that the skill, genius, and wisdom brought into the work of

building the tabernacle, were given by God, to be used for His glory. He repeated the communications from God to Moses found in Exodus 35:20–35; 36:1–7. He taught that in this the Most High was instructing men as to the manner in which the necessary work in our world should be done.

After leaving Philippi, Paul went to Thessalonica, on the sea coast. The history of his work there is recorded in the first and second chapters of 1 Thessalonians. He laboured in the gospel and worked also with his hands. "We were gentle among you," he writes, "even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." 1 Thessalonians 2:7–9.

He declares that if a man will not work, neither shall he eat, and by his own example he illustrates his teaching. He says: "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you." 2 Thessalonians 3:8.

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Acts 19:1. Here he remained three years and six months, "disputing and persuading the things concerning the kingdom of God." Verse 8. Here, also, he toiled at his craft. He writes to the Corinthians, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;



20:34. Those hands speak to us with remarkable impressiveness.

Why did Paul, an apostle of the highest rank, spend on mechanical labour time which to all appearances might have been put to better account? Why did he not devote his time and strength to preaching the Word?—By labouring with his hands Paul was preaching the

that by working with their hands, they would become sturdy; their muscles and sinews would be strengthened.

The gospel of Christ is an educator. It teaches us not to pamper and indulge self and waste the means that should be employed to extend the triumphs of the cross of Christ. There are ministers now dead, whose lives would have been prolonged had they followed the example of Paul in uniting physical labour with the ministry of the Word. Many have yielded to the temptation to indulge appetite. When they should have eaten abstemiously, they were tempted to eat largely of rich foods, though they knew that what they were eating could not be assimilated by the system, but would only be an extra burden to their digestive organs. The unnecessary food taken into the system poisoned the blood, and produced evils that resulted in disease.

The apostle states plainly that if a man does not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercises of all the powers of the being is required to keep the living machinery in the best condition. He who would have a system that is vigorous and not enfeebled by disease, must use every part of the system harmoniously. The muscles are not to be allowed to become weak through inaction, while the brain carries too large a share of the work. Each part of the human structure is to bear its burden.

Paul recognized physical work as composing a part of the education he was to give. He realized that his teaching would lack vitality if he did not keep all parts of the human machinery equally exercised. His labour to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the gospel. ✠

The Australasian Union Conference Record, December 1, 1899.

Photo: © PhotoDisc

Why did Paul, an apostle of the highest rank, spend on mechanical labour time which to all appearances might have been put to better account? Why did he not devote his time and strength to preaching the Word?

and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Corinthians 4:11–13.

Lifting up his toil-worn hands, Paul makes his appeal, "Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." Acts

Word. Thus, he set an example which spoke against the sentiment then gaining influence, that the preaching of the gospel excused the minister from mechanical and physical labour. Paul knew that there were many who loved ease and indulgence much better than useful labour. He knew that if ministers neglected physical work, they would become enfeebled. He desired to teach young ministers

...continued from page 20

He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error." *Early Writings*, 124.

The question may be asked, If we do not expect to get light from them, may we not attend their meetings?—"I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. . . . God is displeased with us when we go to listen to error, without being obliged to go." *Ibid.*, 124–125.

Can "holiness" meetings be classed with the ones here spoken of?—Read *Gospel Workers*, 1892 edition, 227–228. I give some statements: "There is no safety, much less benefit, for our people in attending these popular holiness meetings." "We must not have a sensational religion, which has not root in truth." "Many feel a lack in their experience; they desire something which they have not; and thus some are led to attend holiness meetings, and are charmed with the sentiments of those who break the law of God."

We may expect to see zeal, earnestness, and "much power" in these bodies, but God's children must be anchored firmly upon present truth. The writer has found no people more difficult to reach with the whole law of God than the holiness people.

"Obedience is the true sign of discipleship. . . . While they talk of the love of Jesus, their love is not deep enough to lead to obedience. . . . While they give nothing, they claim everything. They close their ears to the truth, refuse to listen to

the plain 'Thus saith the Lord,' but by professing holiness they deceive many, leading souls away by their pretentious faith that has no foundation." *Ibid.*

There is a tendency in the human breast to lean much to feeling, but this is not an evidence of the possession of truth. There are many among us who do realize a dearth in their Christian experience. Satan knows this, and points to those who *seemingly* have that experience although they hate the seal of God. Dear brethren, beware! If you drink of that fountain, it will undermine your love for the holy law of God, and elevate the monitor in your

Christian that he would not even heal on Sunday.

Brethren, you will see even more devotion and earnestness in the rank of the enemies of the truth than you have yet seen. The prophets of Baal in the days of Elijah were earnest; they lacerated their flesh until the blood ran down their persons. You will yet apparently meet your dead friend face to face. He who is not so firmly established upon the "law and the testimony" (see Isaiah 8:20) that appearances have no weight, and who is not willing to try by the eternal Word the impressions in his own breast, will surely be deceived.

He who is not so firmly established upon the "law and the testimony" that appearances have no weight, and who is not willing to try by the eternal Word the impressions in his own breast, will surely be deceived.

own breast, which is naught but self, and destroy your zeal and love for present truth.

"But they seem so devoted and earnest." Certainly; nothing else would so fully "deceive the very elect." Matthew 24:24. When Schlatter¹ was at Denver, one of our brethren went with the crowds to see him. Afterward this brother stated that he would not dare to say that Schlatter's mission was not of God, "because he had such a look of perfect submission upon his face, to the will of God." He was so very

Do we believe that God is in the three angels' messages that are now going to the world? If so, let us stand by the angel who said, "Woe to him who shall move a block or stir a pin of these messages. . . . The destiny of souls hangs upon the manner in which they are received." *Early Writings*, 258–259. ❖

Note:

¹ Francis Schlatter was a devout Catholic and "spiritual" healer from New Mexico who posed as the Messiah. He spent some time in Denver in the 1890s "healing" hundreds of people each day.

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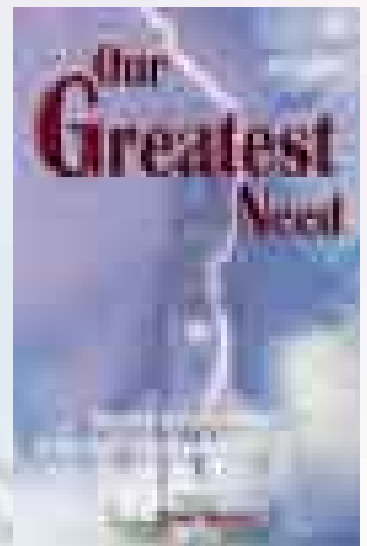
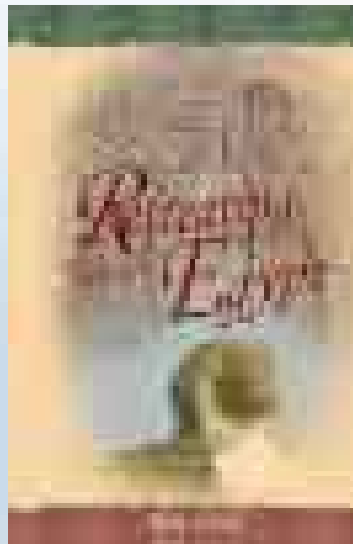
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Harvey Steck



Is it possible that you could be returning a faithful tithe to the Lord and *still* be under God's curse?

In Malachi, chapter 3, God says, "Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Verses 7–9. (All emphasis supplied unless otherwise noted.)

I have noticed that most Adventists usually consider this verse only in relationship to the tithe. However, the Lord tells us, "There are only two places in the world where we can deposit our treasures—in God's storehouse or in Satan's." *Testimonies*, vol. 6, 448. In this article, we want to see what Inspiration says regarding the returning of our offerings to God's storehouse.

The Second Tithe

To some readers, the term "second tithe" may be new. As you will see in the following passages, the Lord required a second tithe (or tenth), and its use was much broader than the first tithe:

"To promote the assembling of the people for religious service, as well as to provide for the poor, a *second tithe* of all the increase was required. Concerning the first tithe, the Lord had declared, 'I have given the children of Levi all the tenth in Israel.' Numbers 18:21. But in regard to the second He commanded, 'Thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.' Deuteronomy 14:23; see also verse 29; 16:11–14. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After

presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus, provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' Deuteronomy 26:12. This tithe would provide a fund for the uses of charity and hospitality." *Patriarchs and Prophets*, 530.

"The consecration to God of a tithe of all increase, whether of the orchard and harvest field, the flocks and herds, or the labor of brain or hand, the devotion of a second tithe for the relief of the poor and other

benevolent uses, tended to keep fresh before the people the truth of God's ownership of all, and of their opportunity to be channels of His blessings. *It was a training adapted to kill out all narrowing selfishness, and to cultivate breadth and nobility of character.*" *Education*, 44.

God's stewardship laws were designed to root out selfishness and to cultivate a noble character. Knowing that selfishness is the root of all sin, that *now* is the time to prepare our characters for heaven, this subject is of vital importance to God's remnant church.

As you can see, this second tithe was not simply another 10 percent that was put into the "offering plate." It was to be used by the people to promote the assembling for religious

income to put in the offering plate or donate to some ministry and feel that they are done with their duty. However, God wants us to be personally involved instead of simply donating funds to someone else to do that work.

"Christ commits to His followers an individual work—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel." *Ministry of Healing*, 147.

"Many will give money because it costs less self-denial and self-sacrifice than to give themselves. Some say, 'My business claims

say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'" *Matthew 25:40*.

Our Motive

Let us keep in mind that it is our motive that counts. If we are giving all that we can, even if it seems just a small amount, the Lord smiles upon us with His approval just as He did upon the widow with her two mites. If we are giving large sums with the hope that we will earn the approval of man or God, we will be disappointed in eternity.

"It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift." *Counsels on Stewardship*, 175–176.

A Call for Liberality

When I first heard of the "second tithe," I immediately calculated that my duty to God amounted to 20 percent—and what remained was for me to carefully use for the needs of my family according to God's principles. I noticed that as I increased the amount I gave, the Lord always provided for my needs.

Yet, I discovered that even a second tithe was not all that God required of Israel: "The contributions required of the Hebrews for religious and charitable purposes amounted to *fully one fourth* of their income." *Patriarchs and Prophets*, 527.

Although God required one fourth of the Jew's income in tithes and offerings, there were some who gave well beyond even these requirements:

"The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight. A heart of faith and love is dearer to God than the most costly gift."

purposes and to provide funds for the relief of the poor and for other uses of charity and hospitality.

As I have followed this counsel, the Lord has shown me opportunities to offer some assistance to someone in need from time to time. Some were reluctant to accept my help until I told them, "Don't worry, the help I am offering to you is not putting me into any hardship. I have already set this money aside to help someone." At times our family has also used a portion of our second tithe to help cover our expenses to attend camp meetings.

The Blessing of Personal Labor

Some may be inclined to designate a fixed percentage of their

all my time. So numerous are my engagements and so pressing their demands, I cannot give my time.' Of what avail is means without agents to use it? Ministers cannot do a tithe of the work necessary to be done at this time to save souls and preserve the vitality of the church.

"God wants, not only that you should give of your means, but that you should give yourselves. He wants you. He claims your personal interest, your talents. The very best and most vigorous thoughts should be devoted to His cause and to glorifying His name." *Review and Herald*, January 1, 1880.

When we personally labor for others, we are ministering to Christ. "And the King shall answer and

“At stated periods, in order to preserve the integrity of the law, the people were interviewed as to whether they had faithfully performed their vows or not. *A conscientious few* made returns to God of about one third of all their income for the benefit of religious interests and for the poor. These exactions were not from a particular class of the people, but from all, the requirement being proportioned according to the amount possessed.” *Testimonies*, vol. 4, 467–468.

If you were interviewed today, would you be found to be a faithful steward according to the light that we have in these passages?

Perhaps it tested your faith when you first learned about your duty to pay an honest tithe—when it did not look like you would get your bills paid. How about paying 25 percent—or more? Friends, this is righteousness by faith in a very practical sense!

However, God is asking that we give *liberally*, according to the liberal blessings that He has bestowed upon us. The Lord commanded Israel, “Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.” Deuteronomy 16:17. We are to give back to God *as He has blessed us*.

Would not such generous offerings threaten the Jews’ ability to provide for themselves?—No, even this generous requirement did not bring God’s people into poverty, for God fulfilled His promise found in Malachi: “Prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” Malachi 3:10.

“So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity. On condition of their obedience God made them this promise: ‘I will

rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts.’ Malachi 3:11.” *Patriarchs and Prophets*, 527.

“Whenever God’s people, in any period of the world, have cheerfully and willingly carried out His plan in systematic benevolence and in gifts and offerings, they have realized the standing promise that *prosperity should attend all their labors just in proportion as they obeyed His requirements*. When they acknowledged the claims of God and complied with His requirements, honoring Him with their substance, their barns were filled with plenty. But when they robbed God in tithes and in offerings they were made

of Moses. We are not under obligation to keep those laws today, are we?

“Some will pronounce this one of the rigorous laws binding upon the Hebrews. But this was not a burden to the willing heart that loved God. It was only when their selfish natures were strengthened by withholding that men lost sight of eternal considerations and valued their earthly treasures above souls. *There are even more urgent necessities upon the Israel of God in these last days than were upon ancient Israel*. There is a great and important work to be accomplished in a very short time. God never designed that the law of the tithing system should be of no account among His people; but, instead of this, *He designed that the spirit of sacrifice should widen and deepen for the closing work*.” *Ibid.*, 396.

“So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity.”

to realize that they were not only robbing Him but themselves, for He limited His blessings to them just in proportion as they limited their offerings to Him.” *Testimonies*, vol. 3, 395.

We read above that Israel’s financial security was not found in how much they would keep to themselves but in their liberal, heartfelt response to God’s requirements.

Nailed to the Cross?

Certainly, some might be saying the stewardship laws regarding the “second tithe,” and so on, were nailed to the cross as part of the law

No, God’s call for liberal offerings was not just an Old Testament requirement. In our generation there is a greater need for liberal, systematic benevolence than at any other time. God’s cause needs it—and so do our own characters.

A Key to Spiritual Prosperity

Have you complained about hearing too many offering calls? Instead, be thankful for these signs of God’s mercy! If your own church is spiritually dead or dying, a neglect in faithful stewardship may be one of the reasons:

“Those churches who are the most systematic and liberal in sustaining

the cause of God are the most prosperous spiritually. True liberality in the follower of Christ identifies his interest with that of his Master. In God's dealing with the Jews and His people to the end of time, He requires systematic benevolence proportionate to their income. The plan of salvation was laid by the infinite sacrifice of the Son of God. The light of the gospel shining from the cross of Christ rebukes selfishness and encourages liberality and benevolence. *It is not to be*

mercy which multiplies the demands for their means. The angel of God places benevolent acts close beside prayer. He said to Cornelius: 'Thy prayers and thine alms are come up for a memorial before God.' Acts 10:4." Ibid., 405.

God Is Faithful

I would like to give my testimony that God has abundantly provided for my needs—even when I have given more than 30 percent of my income. When I have been a faithful

Friends, the harvest is white, but where are the reapers? There would be many more workers in the vineyard today if each of us were faithful stewards. In fact, if we were faithful in both the contribution and the use of God's tithe and offerings, there would be more than enough funds to supply the needs of the faithful workers whom God has called to proclaim the three angels' messages.

Until now, perhaps you thought your duty to God was to return 10 percent plus a little offering. If you have fallen short of your duty as God has revealed it, I urge you to commit yourself right now to give all that God asks of you. If you are not certain of your duty, look back at all the references quoted here and study them in their original context. Take time now to prayerfully review your own finances and ask the Lord to show you how to be a faithful steward. Then trust God to make up the difference as you increase your giving to reflect God's giving to you.

The final work will move forward much more quickly as you give *systematically, generously, and cheerfully*. Prove the Lord, and He will not let you down. He will provide for all of your physical and spiritual needs, and you will consider that it was a small price to pay when you meet the harvest of saved souls in the heavenly kingdom. ✠

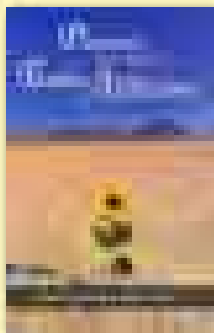
When I have been a faithful steward, the Lord has blessed faithfully and abundantly, in material and spiritual blessings far beyond what I could have purchased with the money I gave to Him.

a lamented fact that there are increasing calls to give. God in His providence is calling His people out from their limited sphere of action to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Worldliness and covetousness are eating out the vitals of God's people. They should understand that *it is His*

steward, the Lord has blessed faithfully and abundantly, in material and spiritual blessings far beyond what I could have purchased with the money I gave to Him.

"Honor the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Proverbs 3:9-10.

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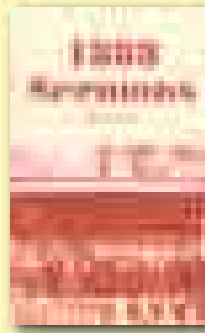
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What Is the Purpose?

Patricia Temple

“Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?” Matthew 23:19.

Most of mankind wanders in a morass of purposelessness. For the carnal heart, not born of the Spirit, life sooner or later becomes just a quest for happiness and self-satisfaction. Often the things seen as desirable are only doorways to more frustration. I want to be happy and have things my way, and you want to be happy and have things your way, and if we happen to live together, conflict is bound to result sooner or later.

So, we have complicated social rules whereby I agree to minister to your happiness and self-satis-

faction if you do the same for me. However, it often breaks down. I do my part, but you miss your cue and I do not get back enough satisfaction from you. Trouble is brewing, and we get all steamed up talking about “fairness” and “rights.” Maybe then you decide to give me what I wanted and, for a while, things are all right. Or maybe you decide not to, and we break up and go our own ways.

Born Again

Heaven does not run on the same basis as this fallen world. In heaven, self is not the king; God, a being of perfect love and unselfishness, is the King. He rules not so much by command as by example,

and the entire unfallen universe delights in following His gentle direction with perfect happiness and peace as the final result.

When we are truly converted and born again of the Spirit, suddenly we find we have a whole different set of purposes. Our purpose becomes that which Christ demonstrated when He lived among us—to bring honor and glory to God by reflecting His character, which is His glory. Blessing others and living for their good is the very heart of the law of God.

Ultimate Purpose

Jesus never lost sight of His ultimate purpose and His mission to accomplish for the glory of His Father in heaven. What were His purposes?—To show God’s glory to the world, (God’s character *is* His glory!) and to redeem man from sin.

He never got so caught up in fulfilling His mission that He lost His patience with His disciples. He never yelled at them, put them down, or blamed them. No, day after day, month in and month out, His patience remained “renewed every morning” just like His Father’s. He never let the emergency or difficulty of the moment cause Him to forget the aim and purpose of His life. He had many trials, more than we can ever fully understand, but you never see Him frustrated. No, He remained calm and continued kind, patient, and loving to those He had come to save.

He knew the people were what mattered, not just the performance of a given task. He had come to minister to them, and He did just that. When you read the life of Jesus, you can see many times when we, with our selfish hearts, would have figured He had every right to get angry, tell them off, or even just

turn around and walk away saying, "If you guys can't do better than that, just forget it!"

Look at the feast at Simon the Pharisee's house. Here Mary brings a sweet gift and presents it lovingly to the Lord, and what happens?—The disciples are jealous. They, especially Judas, decide they should have had that gift; it should not have been wasted on Jesus.

After nearly three-and-a-half years of patiently teaching and ministering to them, Jesus still could not see much result from all His time and effort. Never had any one of them ever come along and brought Him a gift and said, "Here, this is because I love You."

If we had been there, I am sure we would have considered Him justified if He had lost His temper and

there is going to be trouble! And I expect you not to mess it up again either."

This attitude tends to make the family feel that they are a bother to me and that work is something by which I can put others under some kind of obligation.

But the truly born-again wife thinks, "Is my family's purpose to serve my house? Or is my house to serve my family?" She will do her tasks with a different attitude, thinking of the honor a well-ordered home brings to God, and how much she contributes to the joy of her family in these tasks, small and great that go into running a home.

Her family will catch this unselfish spirit and will also delight to do their part, as they are able, to contribute to the home firm.

What is the good of working to support a family if they dread your very footsteps on the porch because you are always so cross and irritable when you come home?

told them off. Yet, all He did was gently rebuke—and that in defense of a woman, not Himself. No, He never forgot His purpose in living.

When we are born again, we have a purpose in living that we never had before. It is the same purpose that Jesus had—to obey and glorify the Father in Heaven by service to Him and our fellow beings. If we keep that purpose always before us, we will live very different lives than the unconverted, selfish ways of this world.

A Few Examples

If I am a wife with a carnal heart I will clean my house and do the necessary work, and then I will say, "See, look at all that I did for all of you; I expect you to appreciate it and do something back for me or

Here is another example: the carnal heart sees the job as most important, the born-again heart sees why the job is important, not for itself, but for the honor of God and the happiness and comfort of others.

There is a saying that most people "love things and use people instead of loving people and using things."

I have to clean up the house because I have someone coming that I want to impress and so I am bustling about cleaning and tidying. Little Johnny comes along and says, "Mom, I want to help." Do I yell, "Not today! I am in too much of a hurry"? OR, do I remember that the training of my children is in the sight of God far more important, than even a clean house to impress a guest, and patiently

guide Johnny, thus allowing him to feel the satisfaction that comes with honest labour?

What Is the Purpose?

If you find yourself rushing about, impatient, frustrated, irritable, too busy; STOP and ask yourself, What is your purpose? Compare that purpose to God's eternal purposes.

What is the good of a clean house if all in it are hurt and unhappy, feeling that they are just an irritant to you, and somehow they are imposing upon you?

What is the good of a fancy meal, taking hours of work to prepare, if your family sits down to it sullen and resentful of the way you have been yelling and irritable all the time you were preparing it?

What is the good of working to support a family if they dread your very footsteps on the porch because you are always so cross and irritable when you come home?

What is the good of a family treat or outing if everyone is rushed and yelled at to get ready and then made to feel obligated to you for going so far out of your way for them? "I did this for you, and you had better enjoy yourself if you know what is good for you!"

Heavenly Versus Earthly Purposes

Which is greater; the house, or the family that dwells there?

Which is greater; the job, or those for whom the job provides and helps?

Which is greater; your ministry, or the souls to whom you are ministering?

When we are truly converted, and Christ reigns within through the indwelling of the Holy Spirit, we will have the same purposes Jesus had. When our purposes line up with God's purposes, we will experience a vast difference in our daily attitudes and behavior—a difference that will affect those around us. ✨



"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen." Galatians 1:3-5.

We receive much spiritual help from *Our Firm Foundation*. It is like the old-time *Advent Review and Sabbath Herald* and the *Youth's Instructor*. Enclosed is a check to help in your ministry.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Corinthians 13:14.

ES, British Columbia

Thank you for the book *Rebellion*. I wish we could order more, but we cannot do so on our small income. I am sending a check to help you in your ministry.

JB, Maine

Please send 12 copies of *Rebellion* by Ron Spear. It is a good and important little book and a wake-up call that might work at my church.

I feel very fortunate to have been a subscriber to *Our Firm Foundation* all these years. Elder Spear's messages are brave and true.

May the wishes of the author be shared in wider and wider circles, and may we all be ready with an appropriate "rapidity."

This will be the first year I've missed the fireworks (as the 4th of July was on Friday), but I feel very good about it, thanks to *Rebellion's* emphasis on a more careful effort in Sabbathkeeping.

BH, Maryland

Thank you for the book *Rebellion*. Our church is into celebrating the "Feast Days" more and more, and hardly anyone attends prayer meetings any more. Two or three of us get together and pray for all of our dear members who are apparently "too busy" to pray for one another.

Oh, how my heart aches for all the lost souls in the church and in the world! But how thankful I am for the great power of God as we pray for individuals!

AF, California

I wanted to write and thank you for the book *Rebellion*. It is an excellent book. It is helping me to understand better the three angel's messages. Right now I'm reading the book to my family at evening worship.

I have been an Adventist since 1977, and the beliefs that I was baptized into are now considered radical, so I no longer call myself conservative but radical.

The main reason I wanted to write you is to tell you that I am using the book to teach my Primary Sabbath School class about the historic beliefs of the Seventh-day Adventist Church. What is really sad is that when I asked these 6- to 9-year-old children what we believe that is different from Sunday churches they could not give me any specific answers.

Yesterday I talked with them about William Miller and 1844. I wish you could have seen their little faces. Of course, if people knew I was using information out of your book they would object; however, it is not your book but the Bible and the Spirit of Prophecy that they are ultimately rejecting. The children may not remember the details, but at least they will know that God has called this church into existence for a specific purpose.

Please pray for me as I attempt with God's help to make our distinct doctrines known and understandable to these children.

SF, Tennessee

Thank you for your ministry to me. Thank you for your new books. I have been sharing them with our brethren.

LC, Maryland

I hope this is a good day for you, and may the Lord make it better each day that comes along.

It can't be long now—the signs in the world are moving quite fast now. Every day something bad is going on, and I take these things as signs that were predicted years ago.

RC, Michigan

Congratulations on your move to your new location—our part of God's country. I hope this move will be more profitable and convenient for you, as it will be for us.

AY, Ohio

Thank you very much for the book *Rebellion*. I read it, and I am very concerned also. It is hard to find a church to attend where the members do not clap nor wear jewelry and other things.

PH, Texas

I just returned to the Seventh-day Adventist Church after 15 years, and I am now keeping the Sabbath! The book *Rebellion* speaks to my heart.

AD, Michigan

Thank you, dear folks, for praying for our pastor, —. My husband and I would like for him to receive *Our Firm Foundation*. We pray he will really read it and turn around. He still loves the drums and such at worship. Please continue praying for our church. We are praying for you.

GS, California

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For those who were unable to attend, we would like to share the blessings with you through the audio and video tapes that are now available.

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- Character, Part 2

Dr. Sung Min Im

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- Judgment Sleepers
- The Final Call

Danny & Linda Shelton

- Musical Concert
- I Know the Plans

John Skeete

- The Ultimate Intent of Sin
- The Cure for Sinful Independence
- The Perfecting of the Saints

Ron Spear

- Strive to Enter In
- Retreating Toward Egypt

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Audio

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- The Deception of War

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