

# Our Firm Foundation

The Seventh-day Sabbath

Christ Our Righteousness

The Immutable Law of God

The Non-Immortality of the Soul

The Three Angels' Messages

The Sanctuary

Volume 19, Number 7

July 2004



Dead Languages  
*or*  
Eternal Truths?



# Yoking Up With Christ

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matthew 11:28–30.

What does it mean to come unto Jesus? What is this yoke that Jesus invites us to wear?—It is obedience to all known truth, without a single reserve compromise.

“Meekness and humility will characterize all who are obedient to the law of God, all who will wear the yoke of Christ with submission. And these graces will bring the desirable result of peace in the service of Christ.” *The Seventh-day Adventist Bible Commentary*, vol. 5, 1090.

The yoke and the cross are symbols representing the same experience:

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.” Matthew 16:24.

The requirement for cross-bearing is being yoked with Jesus:

“‘Learn of me; for I am meek and lowly in heart.’ To learn the lessons Christ teaches is the greatest treasure students can find. Rest comes to them in the consciousness that they are trying to please the Lord.” *Ibid.*

The yoke—the cross—is our statement of submission to God’s will in meekness and humility.

Jesus surrendered His will to His Father:

“For I came down from heaven, not to do mine own will, but the will of him that sent me.” John 6:38.

He surrendered His will continually to the requirements of God’s perfect law—which is a transcript of His character. His obedience can be our obedience when we are willing to be made willing to obey all known truth, without a compromise. This is what it means to abide in Christ.

“A union with Christ by living faith is enduring; every other union must perish. Christ first chose us, paying an infinite price for our redemption; and the true believer chooses Christ as first, and last, and best in everything. But this union costs us something. It is a relation of utter dependence to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without detaching themselves from these cherished idols. . . .

“Believers become one in Christ; but one branch cannot be sustained by another. The nourishment must be obtained through vital connection with the Vine. We must feel our utter dependence on Christ. We must live by faith in the Son of God. That is the meaning of the injunc-

tion, ‘Abide in me.’ The life we live in the flesh is not to the will of men, not to please our Lord’s enemies, but to serve and honor Him who loved us, and gave Himself for us. A mere assent to this union, while the affections are not detached from the world, its pleasures and its dissipations, only emboldens the heart in disobedience.” *Ibid.*, 1143–1144.

The humility of Christ is the power of Christ, which gives power for overcoming all temptation and sin. To abide in Christ, to have His yoke, we must by the Holy Spirit’s power, crucify self daily, practicing the presence of our Redeemer.

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

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

“God desires us to lift up the Saviour as One who has been crucified among us. We are to think and talk of Christ, praising and magnifying His name. As servants of God we need to put away all self-importance, and abide in Christ, taking not one jot or tittle of credit to ourselves. If we are abiding in Christ, we shall reveal Him in character. Thus we become channels through which God can communicate light.” *Review and Herald*, September 19, 1899.

May God help us all to deny self and take up the cross of Christ is my prayer.



## Our Mission

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

Executive Editor: Ron Spear  
Executive Director: Joe Olson  
Director of Development: George Gomoll  
Managing Editor: Harvey Steck  
Bookstore Manager: Barbara Gomoll  
Layout: KHPtech.com

*Our Firm Foundation* is published monthly by:



**Hope International**  
P.O. Box 220  
Knoxville, IL 61448 USA

Phone: (309) 343-1844  
Monday–Thursday: 8:00AM–5:00PM  
Friday: 8:00AM–12:00PM  
Fax: (309) 343-3721  
Email: [office@hopeint.org](mailto:office@hopeint.org)  
Web: <http://www.hopeint.org>

## About Hope International

Hope International is a lay ministry founded, supported, and operated by Seventh-day Adventists to assist the Seventh-day Adventist church in the proclamation of the Everlasting Gospel in every way that is consistent with the principles of God as revealed in Inspiration.

## Invitation to Writers

We are accepting article-length manuscripts (750 to 3000 words) for possible publication in *Our Firm Foundation*. We prefer that submissions be neatly typed, submitted either as a computer file or on paper. Please address all correspondence to Editors, *Our Firm Foundation*, PO Box 220, Knoxville, IL 61448, or by email to [editorial@hopeint.org](mailto:editorial@hopeint.org).

**Subscription Information:** See page 30

**Shipping & Sales Tax:** See page 30

Copyright © 2004 Hope International

Content credited in this publication is the property of its respective owner(s), and is licensed or used with permission. Other items are the property of Hope International.  
Cover Artwork: Linda Shin; Photo Elements: © PhotoDisc

## Dead Languages or Eternal Truths, Part 1

# 4

*Kevin Paulson*

Lessons we can learn in the continuing Adventist debate over the blending of culture and worship.

## The Prime Principle

# 9

*Arthur W. Spalding*

The real power of education

## Judgment for the Saints

# 12

*Clark Floyd*

"Is your name written there?"

## Humility and its Reward

# 16

*Ellen G. White*

Jesus died for you! Will you allow Him to prepare you for His heavenly kingdom?

## Still Here—Why?

# 18

*Robert H. Pierson*

A heartfelt appeal to God's remnant people

## The Sufferings of Christ, Part 2

# 21

*Ellen G. White*

How did Christ's sufferings surpass that of any other martyr?

## The Value of Trial

# 26

*Ellen G. White*

"Christ does not cast worthless stones into His furnace."

## **Editorial**

**page 2**

## **Echoes of the Pioneers**

**page 24**

## **Letters to the Editor**

**page 31**

Hope International does not solicit tithes, however we are a tithe-worthy organization and accept tithes. We use the tithe only for the gospel ministry. Donations designated "Gospel Ministry" will be considered tithe.



# Dead Languages OR Eternal Truths?

Kevin Paulson

A recent article, in the North American edition of the *Adventist Review*, further fuels the continuing Adventist debate over the blending of culture and worship.

The article compares Adventists who hold to the primacy of the King James Bible and oppose contemporary Christian music, to medieval Catholicism and its chaining of Scripture to the convent wall in Vulgate Latin.<sup>1</sup> A story is shared from the experience of a missionary to South America, who encountered a native Christian communicating the gospel to his people in a manner and style that to the missionary, “sounded like witch music.”<sup>2</sup> The article continues by explaining how the missionary realized his pride was getting in the way of his perception as to how God could reach people through native languages and cultures.<sup>3</sup>

In sum, the article maintains that the language of the King James Version and of Fanny Crosby hymns is just as foreign to contemporary American society as English was to this South American tribe,<sup>4</sup> and that the church must acknowledge God’s ability to use popular cultural media to reach both our youth and the unchurched beyond our borders.<sup>5</sup>

Such thoughts have become a refrain both loud and popular in contemporary Adventism. The question is, Are they valid, either

on the basis of inspired counsel or simple logic?

## Strange Parallels, Strange Logic

None will deny that certain words and phrases from the King James Version of the Bible sound antiquated, even foreign, to those speaking modern English. But to claim that the gap between Vulgate Latin and the common languages of medieval Europe, or the gap between a missionary’s English and the language of a Third World people, is comparable to the gap between modern English and that of the King James Bible or of traditional Protestant hymns, sounds more than slightly strange. It is highly doubtful that any user of present-day English needs a translator to explain the difference between “believes” and “believeth,” or between “obeys” and “obeyeth.” Nor is it likely that contemporary English-speakers have any more trouble understanding the words of Fanny Crosby’s “To God Be the Glory” than they do the contemporary praise song, “Lord I Lift Your Name On High.”

The article in question speaks of the need to reach what is described as a “mobile culture educated to consider the gospel ‘old news.’”<sup>6</sup> Yet it offers no compelling reason as to why this culture is somehow incapable of understanding or appreciating King James English or

traditional worship hymns. Nor does it explain how the repetitive lyrics and often shallow theology of contemporary praise music is better able to intelligently convey the gospel to educated minds than the coherent, majestic themes of the great Christian hymns. The logic here is truly baffling.

Even more baffling is the article’s attempt to place all of the following practices in the same category. The author asks, “Will we attempt to chain the gospel to our preferred style of service, and inter it in King James English? Will we shackle it to our own familiar melodies and harmonies? Will we say to the listener to modern Christian singing groups, ‘God doesn’t like country music, or rock, or rap’? Will we say to the hearing-impaired, ‘God doesn’t communicate in sign language?’”<sup>7</sup>

One remarkable feature of this article is its candor, as expressed in the above statement. Quite obviously, the author sees no harm in using rock and rap music to communicate the will of God—a frankness not always shown by the promoters of contemporary Christian music. But one is truly mystified by the above statement’s attempt to categorize sign language for the hearing-impaired as similar to modern Bible versions and contemporary worship forms. Like the need to communicate the gospel in the native tongue of those we seek to evangelize, sign language is a practical

communication necessity for those with a hearing problem. To say the same holds true for contemporary Christian music and modern Bible translations is to seriously strain one's credulity.

What follows will demonstrate the substantive doctrinal and spiritual reasons as to why so many thoughtful Adventists object to the widespread use of modern Bible versions, and why they object to those contemporary worship styles which the article in question seems to find so essential in reaching certain segments of our society.

### Modern Bible Translations

Few in contemporary Adventism, or elsewhere, would advocate that under no circumstances should any modern Bible translation ever be used. After all, Ellen White occasionally used such translations in some of her standard works, and in some passages modern versions do more accurately render the original languages. But in numerous other cases, far more so than the King James Version, modern translations of the Bible distort the text into teaching false doctrine, gross inaccuracies, or even sacrilegious insinuations.

Too many have accepted the myth that modern Bible translations are simply the King James Version in contemporary English. A few examples will suffice to compel a contrary conclusion.

Psalms 22, in predicting the sufferings of Christ on Calvary, declares in verse 16: "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet." The New English Bible renders this verse as follows: "The huntsmen are all about me; a band of ruffians rings me round, and they hacked off my hands and my feet." In another Messianic prophecy, Zechariah 13:6 declares: "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my

friends." The New English Bible says in this passage: "'What,' someone will ask, 'are these scars on your chest?' And he will answer, 'I got them in the house of my lovers.'" The Moffatt Translation gets even more creative here: "I got these in my harlot's house."

Needless to say, our Lord didn't have His hands and feet hacked off. One marvels that such distortions and perversities haven't provoked more outrage in Christian circles.

In Matthew 9:13, Jesus declared, "I am not come to call the righteous, but sinners to repentance." But in five major modern translations of this verse (RSV, NIV, NEB, TEV, and

Modern versions, however, distort the passage from 2 Peter into teaching something contradicted by the weight of Biblical evidence. We observe this in the rendering of this verse by five leading modern translations:

"If this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment." (NIV)

"Then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment until the day of judgment." (RSV)

*Too many have accepted the myth that modern Bible translations are simply the King James Version in contemporary English.*

NLT), the phrase "to repentance" is left out. The removal of this phrase easily lends itself to such unscriptural contemporary themes as "unconditional" grace and salvation, in which the necessity of repentance and turning from sin is devalued if not denied.

A key text on the state of man in death is 2 Peter 2:9: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." This verse reflects the teaching of the following Old Testament passage: "That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. . . . Yet shall he be brought to the grave, and shall remain in the tomb" (Job 21:30-32). These verses clearly teach that the wicked are not punished immediately when they die, but are reserved for such punishment till the final judgment while remaining in their graves.

"Thus the Lord is well able to rescue the godly out of trials, and to reserve the wicked under punishment until the day of judgment." (NEB)

"And so the Lord knows how to rescue godly people from their trials and how to keep the wicked under punishment for the Day of Judgment." (TEV)

"Then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment." (NKJV)

Quite obviously, each of these translations twists the phrasing of this passage into teaching that the wicked experience conscious punishment while awaiting the final judgment, in sharp contrast both to the Old Testament passage where this concept originates and the consensus of Scripture on the unconscious state of the dead.

Revelation 12:17 is the key passage whereby the remnant church

of Bible prophecy is identified in Scripture: “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” The Greek construction of the phrase “testimony of Jesus Christ” is in what Greek scholars call the subjective genitive, which means this is Jesus’ testimony to His people, identified elsewhere in Revelation as the Spirit of Prophecy (Revelation 19:10; 22:9). Yet at least three major modern translations distort this verse into teaching that this is the testimony of Christians *about* Jesus, thus destroying one of Scripture’s identifying marks of the remnant church:

of the 2,300 days in 1844 (Daniel 8:14). This false assumption is often supported by the mistranslation of Hebrews 9:12.

In the King James we read, “Neither by the blood of goats and calves, but by [Christ’s] own blood he entered in once into the holy place, having obtained eternal redemption for us.”

The following modern versions render it differently:

“He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.” (NIV)

“Not with the blood of goats and calves, but with His own blood

“sanctuary,” the KJV translation remains both theologically correct and faithful to the context of the verse in question. The context of Hebrews 9:12 does not contrast the spiritual adequacy of the Holy Place with that of the Most Holy Place, but rather, the adequacy of the earthly services with those of the heavenly.

In short, nothing in this chapter, when accurately translated, gives credence to the arguments of those who deny the SDA sanctuary doctrine. But the inaccuracy of the above modern translations lends credibility to these arguments which the weight of evidence does not provide. Doctrinal confusion and misguidance have thus resulted from the use of these modern versions, within and outside of Adventism.

In surveying these few examples—and many more could be cited<sup>8</sup>—it becomes clear that most Adventists who stand by the King James Version do so for fundamental doctrinal and textual reasons, not for some nostalgic love of Elizabethan English. Serious Bible students understand that archaic language is happily endurable for the sake of holding to the most accurate available rendering of God’s Word.

### Contemporary Worship Forms

Those Seventh-day Adventists who resist experimentation with various contemporary worship forms, such as “Christian” rock music and theatrical drama, do so not—as the *Review* article suggests<sup>9</sup>—because of tradition or personal taste. Rather, they resist these trends because of two principled reasons: (1) the clear counsel of God’s inspired prophet, Ellen G. White; and (2) the lack of doctrinal and spiritual depth so often present in contemporary Christian music, and thus the natural dovetailing of these worship forms with the larger, destructive trends of doctrinal and lifestyle indifference in the contemporary church.

*Most Adventists who stand by the King James Version do so for fundamental doctrinal and textual reasons, not for some nostalgic love of Elizabethan English.*

“Then the dragon was angry with the woman, and went off to make war on the rest of her offspring, on those who keep the commandments of God and bear testimony to Jesus.” (RSV)

“At this the dragon grew furious with the woman, and went off to wage war on the rest of her offspring, that is, on those who keep God’s commandments and maintain their testimony to Jesus.” (NEB)

“Then the dragon became angry at the woman, and he declared war against the rest of her children—all who keep God’s commandments and confess that they belong to Jesus.” (NLT)

The Adventist sanctuary doctrine has frequently been attacked on the false assumption that Jesus began His ministry in the heavenly Most Holy Place when He ascended to heaven, rather than at the close

He entered the Most Holy Place once for all, having obtained eternal redemption.” (NKJV)

“When Christ went through the tent and entered once and for all into the Most Holy Place, he did not take the blood of goats and bulls to offer as a sacrifice; rather, he took his own blood and obtained eternal salvation for us.” (TEV)

“Once for all time he took blood into that Most Holy Place, but not the blood of goats and calves. He took his own blood, and with it he secured our salvation forever.” (NLT)

The Greek phrase mistranslated “Most Holy Place” in the above versions is *ta hagia*, which literally means “holy places,” or the sanctuary as a whole. While the King James Version’s rendering of “holy place” in Hebrews 9:12 is in this case less accurate than the New English Bible, which uses the term

In her famed forecast of today's worship crisis in Adventism, we can see the larger principles which underlie her warnings:

"The things [Sister Haskell has] described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

"The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. . . . The truth for this time needs nothing of this kind in its work of converting souls." *Selected Messages*, vol. 2, 36.

The context of this statement goes on to declare, "No encouragement should be given to this kind of worship," (Ibid., 37.) that "at these demonstrations demons in the form of men are present." Ibid. She goes on to say:

"Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed." Ibid., 38.

Regarding drama, and other theatrics like the use of clowns, we have these clear instructions:

"Not one jot or tittle of anything theatrical is to be brought into our work. God's cause is to have a sacred, heavenly mold. Let everything connected with the giving of the message for this time bear the divine impress. Let nothing of a theatrical nature be permitted, for this would spoil the sacredness of the work.

"I am instructed that we shall meet with all kinds of experiences and that men will try to bring strange performances into the work of God. We have met such things in many places. In my very first labors the message was given that all theatrical performances in connection with the preaching of present truth were to be discouraged and forbidden." *Evangelism*, 137.

"We need to study methods whereby we may preach the gospel to the poor and downtrodden and degraded of humanity. But let no one think that God will approve of a method which will require a man to act the part of a clown, or like a man who has lost his senses. Such methods as these are wholly unnecessary and inappropriate." *Signs of the Times*, March 19, 1894.

The *Review* article in question seems to imply that no methods are inappropriate in our efforts to reach people. Statements such as the above make it clear that God, through His prophet, takes a very different view.

One can clearly see how thoughtful church members, when observing the introduction of such

sign of where we are in sacred history.

But what is most important, I believe, in the above statement, is its reference to Satan's efforts to make of "none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time." When all the dust settles in the arguments over stylistic technicalities regarding music—discussions I prefer to avoid, since I am not a musician—the core of the issue is nevertheless exposed by this crucial statement from God's servant.

### Serious Questions

Whenever Ellen White speaks of the "truth for this time," she consistently refers to the unique doctrinal, prophetic, and lifestyle witness of the Seventh-day Adventist Church. She speaks of the effects of this message as "pure, sincere, elevating, ennobling, sanctifying." With this in mind, it is time we asked some serious questions about the impact of contemporary worship on the biblical, doctrinal, and lifestyle seriousness of today's Adventism.

What has been the effect on Adventist beliefs and lifestyle of recent efforts to reclaim former

*What has been the effect on Adventist beliefs and lifestyle of recent efforts to reclaim former members through contemporary music, theatrical drama, and "guilt-reducing" sermons?*

worship forms into the church, will rightly become alarmed. The above statements mince no words in describing what God thinks of these experiments, and further state that such practices will exist in the church "just before the close of probation," making it obvious that these developments are yet another

members through contemporary music, theatrical drama, and "guilt-reducing" sermons?

Has the careful, in-depth study of the Bible and Spirit of Prophecy been encouraged in churches that pursue these worship styles? Or is it treated as of secondary relevance?

Is confidence in the unique, Bible-based teachings of the

Seventh-day Adventist Church built up and strengthened in these new “cutting edge” churches? Or has such confidence eroded, or been treated as unworthy of concern?

Have these worship styles encouraged Adventists to prepare more earnestly for the soon coming of their Lord, in the face of ever-multiplying signs that His coming is near?

Is the Bible’s promise of total victory over sin through the Holy Spirit’s power upheld in those Adventist circles where contemporary music and worship is fostered?

Are those attending these churches hearing messages on the need to search their hearts and examine their lives because of the investigative judgment in progress since 1844?

Do the lifestyle choices of those attending these churches and supporting these worship styles—regarding relationships, health, outward appearance, Sabbath observance, and other matters—reflect the counsel of Scripture and the Spirit of Prophecy regarding these issues? Or do their choices reflect the unscriptural but increasingly popular illusion that God’s love overlooks disobedience to His commands?

A fact both sobering and alarming is that more than ten prominent congregations in English-speaking Adventism, which adopted these contemporary worship styles as a key part of their program, have spawned independent churches or been fully removed from the denominational sisterhood because of doctrinal and institutional disloyalty.<sup>10</sup> Several of these, sadly, were conspicuously promoted in the pages of the *Adventist Review*.<sup>11</sup> The senior pastors of three of these now-former SDA churches have since prepared books, videos, and similar public statements attacking such basic Adventist doctrines as the Sabbath, together with ridiculing as well as distorting various counsels of Ellen White.<sup>12</sup>

A study by an Australian Adventist pastor of five leading “contemporary-style” churches, planted in the South Pacific Division from 1985 to 1997, showed that by 2002 only one was still in the sisterhood of Conference churches. All others, including a number of the pastors, had left the denomination.<sup>13</sup>

The conspicuous, even catastrophic failure of so many of these congregations causes no small number of thoughtful Adventists to wonder why these “seeker-sensitive” methods are still promoted with such vigor by some in responsible positions.

These worship styles do not stand alone. They are not—as the *Review* article in question, and others, would have us believe—blank canvasses on which any spiritual or other message might be painted. Evangelical scholar G. A. Pritchard has carefully documented, in a three-year study of the message and methods of the famed Willow Creek Community Church near Chicago, Illinois, that these worship forms are handmaidens of a calculated and deliberate philosophy of how to presumably “reach” the unchurched—a philosophy in which modern marketing and psychological theories have supplanted Bible truth, devalued perceptions of God’s holiness, and compromised the gospel.<sup>14</sup> Though not a Seventh-day Adventist, Pritchard has recognized and documented the perils of these worship forms, and their attendant philosophy, in contemporary Christian circles. In our next part, we will see how his perceptions on these issues, and those of conservative Adventists, are shared by some who are unchurched as well. ❀

*Pastor Kevin Paulson serves on the pastoral staff of the Greater New York Conference of Seventh-day Adventists. Through the years he has published articles in many publications.*

#### Notes:

<sup>1</sup> Ed Dickerson, “Dead Languages,” *Adventist Review*, March 2004, 27–29.

<sup>2</sup> *Ibid.*, 28.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, 29.

<sup>6</sup> *Ibid.*, 28.

<sup>7</sup> *Ibid.*, 29.

<sup>8</sup> See Colin D. Standish & Russell R. Standish, *Modern Bible Translations Unmasked*, Hartland Publications, Rapidan, VA, 1993.

<sup>9</sup> Dickerson, 29.

<sup>10</sup> Reference here is to eight congregations in the United States (in Maryland, Colorado, Oregon, Washington State, Idaho, Nevada, and Georgia) and four in Australia. See William G. Johnsson, “When the Family Splits,” *Adventist Review*, November 6, 1997, 16–19; Colleen Moore Tinker, “Rocky Mountain Conference Terminates Peck,” *Adventist Today*, November-December 1997, 6–7; Eric Bahme, “What I’ve Learned: Lessons from Ministry in a Congregational Seventh-day Adventist Church,” *Adventist Today*, May-June 1998, 18–19; Tinker, “Idaho Fires Pastoral Couple,” *Adventist Today*, May-June 1998, 21, 24; Tinker, “Bob Bretsch Defrocked,” *Adventist Today*, March-April 1999, 10. Three of the eight North American congregations here noted are not documented in the above articles. These are the Mountain View Community Church in Las Vegas, Nevada, the New Hope Community Church in Milwaukie, Oregon, and the New Community Church in Atlanta, Georgia. Each of these churches, like those noted above, are either non-existent now and/or have been removed from the Conference sisterhood.

<sup>11</sup> See *Adventist Review*, November 2, 1989, 7; Ruthie Kerr, “Living to Worship in Atlanta,” *Adventist Review*, February 20, 1997, 13; Andy Nash, “Riding the Grace Wave,” *Adventist Review*, October 30, 1997, 8–9.

<sup>12</sup> Clay Peck, pastor of Grace Place in Berthoud, Colorado, has written *New Covenant Christians*, Grace Place, Berthoud, CO, 1998, in which he repudiates the binding claims of the seventh-day Sabbath. Dave Snyder, formerly pastor of New Hope Community Church in Milwaukie, Oregon, who at one time was defended in the *Adventist Review* from the charge of having literally trashed Ellen White’s books in public (see William G. Johnsson, “Between Fire and Ice,” *Adventist Review*, August 9, 1990, 4), is now featured on the anti-SDA video, “Seventh-day Adventism: The Spirit Behind the Church,” in which he denounces and ridicules Ellen White’s prophetic gift.

<sup>13</sup> Pastor E. B. Price, “Church Growth in Contemporary Churches in the South Pacific Division,” E-mail report dated October 31, 2000, [ebprice@serv.net.au](mailto:ebprice@serv.net.au).

<sup>14</sup> G. A. Pritchard, *Willow Creek Seeker Services: Evaluating a New Way of Doing Church*, Baker Books, Grand Rapids, MI, 1996, 209–287.





# The Prime Principle

Arthur W. Spalding

Arthur Whitefield Spalding (1877–1953) writes from long experience in the field of education. After teaching English on the collegiate level, he was principal of a number of secondary schools. He later founded the General Conference Home Commission, and served as its secretary from 1922 to 1941. During his lifetime he wrote 30 books, the majority intended for children and youth. In 1947 he wrote as follows to two fellow educators, Thomas W. Steen and Herbert J. Welch—the president and the dean of Madison College, Madison, Tennessee.

Seventh-day Adventists have never yet, as a whole, grasped Sister White's basic concept of education, nor come anywhere near comprehending the extent and character of that education and the radical changes in the educational format necessary to produce it. They have only in part understood where and how it conflicts with the philosophy and the science of the world. . . .

**What is the prime principle of Christian education?** It is love. Not love, period. It is love with so boundless a field, so deep a meaning, so inherent and infused a nature, that all true education is imbued with it, transforming ideals, objectives, methods, and forms. I can hardly leave this point, because I know that to many minds love is just a word of four letters. Or it is a sentiment. Or it is an obsession. "Oh, of course we love. We must love our fellow Christians. We must love our students. We must love one another." Which in the major-

ity of cases means only that we like other people when they do not annoy us.

It is the love of God, filling our hearts and minds and lives, and operating in learning and imparting and ministering, that makes the Christian teacher. Not to expatiate<sup>1</sup> further, up in the air, let me present some specific angles.

**Love is opposed to selfishness.** The great incentive of the world is rivalry, self-aggrandizement, strife for supremacy. It infuses business, society, education, and religion. Opposed to it is Christ's principle of the love of God, which does not seek selfish preferment, which fulfills its nature in unselfish ministry to others, which finds its reward in companionship with Christ. Just to say Amen to this and keep on with the sort of education which we have, is to fulfill Ezekiel 14:1–8.

Rivalry, perhaps not to the extremes to which the world takes it, but nevertheless superabundant, is manifest in our schools, in scholarship incentives, class and social distinctions, sports, clubs, and the politics of the church and its auxiliaries. Is it not a sickening thing to know that some men covet to be president of the General Conference? They start with striving to be president of the Philadelphian Society or of the Senior Class. Competitive incentives to scholarship are manifest in class ratings, in convocations of honor, in prizes. Rivalry is encouraged in class and club elections, in subscription and money-raising campaigns, in recreations and sports. Every one of these is con-

demned, in principle and some by name, in the Bible and the Spirit of Prophecy.

Many of our teachers bridle<sup>2</sup> at the suggestion that we should ditch rivalry, or at least competition, as an incentive. Many defend the sports which the Testimonies specifically condemn. Their attitude is, "Oh, why make such a fuss? We don't see any great harm in a little competition. You would have a flat, stale society if you took out this mild stimulation, and you would have nothing but a dead level of apathy and mediocrity." They say this because they do not know the tremendous incentive of love, manifested in many types of application. They do not seek to prove the Testimonies; they seek to disprove them.

**Is it negative?** It is over and over again charged or insinuated that this program of reform is merely negative. The assumption is that it is saying to students, "You can't do this and you can't do that. No baseball, no tennis, no football, no card games, no spirited campaigns for office or charity, or incentives to scholarship." And down, down, down, would plunge human spirits to the depths of apathy and despair. Awful prospect!

The fact is that this is all poppycock,<sup>3</sup> the argument of the liquor forces, the commercial amusement interest, the gambling fraternity, the warmongers. "Take away our interests, and you leave us in limbo, with nothing to do and nothing to live for." I am convinced that Seventh-day Adventist teachers

who take this attitude do not want to know the truth. They will not believe the Spirit of Prophecy, nor seek to find ways to demonstrate its truth. Knowing only, or chiefly, the sports and amusements and incitements of the world into which they were born and out of which they have not come, they employ what efforts they put upon this problem, in seeking evasion of the plain Testimonies and justification for their disobedience. And added to this is their fear of innovation, of being peculiar, of differing from other schools and other systems. The philosophy of the mob.

The program of Christian incentive, in the home, in the school, and in the church, is positive and constructive. Our youth have been so subjected to forbiddings picked out

in work, in missionary service, all without envy, jealousy, or striving to be the greatest. The multiplicity of these opportunities for recreation and generous cooperation are more than I can mention here; some of them are listed in my book, *Who Is the Greatest?*<sup>4</sup>

*Is it destructive?* Shall we go into a school, among students who have for the most part come out of the world, or at any rate it is safe to say out of a society where competition is the rule, and say to them: "Now drop all that. It is unchristian. We will not have it. You are to become Christlike, unselfish, helpful, loving"? The tenets of teacher-ship forbid that. No real teacher begins by antagonizing his pupils. The Christian teacher must first win by his life, by loving his students.

they will move, and will move to the goal.

Furthermore, in a school which already has made some progress in instilling Christian principles, it is vital that there be no retrogression, that where competitive sports have not been countenanced, they be not allowed to intrude, that where rivalry in elections and campaigns and scholarship has been minimized, it be not allowed to thrive again. The Christian teacher and administrator must ever be on the alert to detect and to thwart every motion toward resumption of the practices which Christ condemns and which have been disallowed. Holding this ground, the teachers should make steady progress toward the ideal.

*What will it do to the school organization?* I cannot say where it will first take effect. It may in one case be here, in another case, there. But at some time it will remove the elements of selfishness and expression of self-aggrandizement from the practice of the school. The competitive nature of markings, which have, it is true, been minimized in the more modern system, will be eliminated. Extraneous prizes for scholastic effort will not be offered: the great incentive is the better preparation to do service for Christ. If this is not present in students, it will be inculcated by teachers both in precept and example. Class distinctions will be minimized, finally eradicated.

I do not want to go so far ahead that the picture will seem chimerical. But I think Christian teachers should look ahead to evident objectives. It is obvious to all who think, that the horizontal class formations of freshman, sophomore, junior, and senior harbor opportunities and incentives to pride and arrogance. I believe that the principles of Christian love and ministry will result in replacing these horizontal classes with vertical classes, brotherhoods and sisterhoods (not Greek letter fraternities and sororities),

*No real teacher begins by antagonizing his pupils. The Christian teacher must first win by his life, by loving his students.*

of the writings of Sister White that in general they fear the Testimonies as the slave fears the lash. Every positive program necessarily has a negative side: If you do this, you do not do that. But the cue for the Christian teacher is to build up the constructive, positive side; and the Spirit of Prophecy gives great basis for this. Whoever does not know this does not know the Spirit of Prophecy.

Competition, rivalry, is the spoiled wine of emulation. If we cannot drink unless we drink beer and champagne, then also we cannot emulate without strife. But God is not responsible for this devil's brew. Recreation, physical, mental, and spiritual, is to be found in nature activities and studies, in music, in art, in social intercourse,

When the students come to love him, to believe in him, to follow him, his goal is half won. What he teaches then, they believe; what he exemplifies they will do. If he has a great motivation of love to give them, they will willingly forsake the crude and unsocial motivation of rivalry. The program of transforming a school with worldly principles into a school with Christian principles is a process of replacing the evil and the unworthy with the good and the true.

But it is vital, first, that the teachers be truly converted, that they be so imbued with the principles of Christian love that they cannot teach without teaching it, and that they have such a vision and such a persistence that, though they must move with discretion,

wherein a unit will be composed of a small number of first-year students, naturally one or two fewer second-year students, still fewer third-year students, and one or two fourth-year students. The raw young students will be helped by their upper classmen, they by those who have a year more of experience; and finally, those who have been longest in the institution and therefore most experienced and (by a school policy of certifying according to character as well as scholarship) most stable and capable, will head the whole unit and help all the way down. Such a system would teach Christian responsibility, love, and ministry. This small group of perhaps a dozen students, and as many more such groups as the attendance indicates, would be the foundation units in school government and progress.

**Government.** The government of the Christian school is not to be democratic, neither is it to be autocratic. God's ideal is patriarchal. The family is God's model for the school. Need I cite to you the declarations of the Spirit of Prophecy on this? A study of family government will reveal to us the pattern for our school government. The youngest are controlled wholly by the parents, but as they are taught to be progressively self-governing, they are with increasing age given greater responsibilities, and in the last stages come to be the helpers of the parents in governing the youngest. Apply this to the school, and you have the pattern of government. The vertical classes which I have above suggested make an instrument for developing this responsibility and duty. Built upon this would be an organization as simple as possible yet giving opportunity to students to bear many and varied responsibilities in government.

I do not advocate suddenly tossing this ideal into the midst of a student body. I think it would have to be the outcome of a process of education in noncompetitive, help-

ful, loving education. And it must be believed in and exemplified by teachers for quite a long time, possibly, before it could be broached. There are many other angles of social and scholastic and industrial and governmental policies which perhaps would have prior treatment.

**The Curriculum.** We are certainly far astray from the ideal of the Spirit of Prophecy in some of the subjects we teach and the way in which we teach them. For example, I cite literature. The Testimonies tell us that we should not teach pagan authors, and what Sister White says indicates clearly that she means neo-pagan as well as ancient pagan. It is the essence of the literature, not its period, which determines

blood and thunder and nonsense of *Macbeth* and *The Tempest*, nor the rioting imagination of decadent France. These authors are but samples of what I would reject. We simply have not the time to devote to them. Do we realize that we stand upon the threshold of eternity? How can professed Christian teachers face their God while teaching these and other heathen and debasing authors? We make little or nothing of biblical literature. I admit that its Oriental atmosphere and cast of thought require to be approached through an initial appreciation of Western literature, but it should be the intermittent and the final goal of the study of literature.

I might cite other branches of learning that need reformation,

*I would not make my students wade through the brutalities of the Trojan War, nor the obscenities of Roman society, nor the papal portraits of hell.*

its character. But in most of our schools we take little account of that instruction. Why? Because our English teachers have gone for their post work to the universities, and have gained a concept of literature which is thoroughly antichristian. I believe that in literature we should teach selectively rather than historically. The true purpose of literature, at least in our case, is cultural, not pedantic.<sup>5</sup> Some authorities (I suppose all "authorities") will disagree with me in this: I would not teach Homer, nor Virgil, nor Dante, nor Shakespeare, nor Victor Hugo. I might give extracts from these authors of noble sentiments worthy of memorizing, but I would not make my students wade through the brutalities of the Trojan War, nor the obscenities of Roman society, nor the papal portraits of hell, nor the

but I will not attempt that here. Our curriculum needs overhauling, to preserve and insert the vital and to eliminate the vicious and the corrupting. Every subject in the curriculum needs to be taught with Christ in it; and how to reach that goal is worthy the study of our whole faculty, long sustained. ✿

*School Bells and Gospel Trumpets* (Maurice Hodgen, compiler; Adventist Heritage Publications, Loma Linda, Calif., 1978), 142–146.

**Notes:**

- <sup>1</sup> To speak or write in lengthy detail.
- <sup>2</sup> Show hostility or resentment.
- <sup>3</sup> Nonsense.
- <sup>4</sup> Pacific Press Publishing Association, 1941. Available from Leaves of Autumn, Payson, Arizona (see [www.leavesofautumn.com](http://www.leavesofautumn.com)).
- <sup>5</sup> For a vain show of knowledge or boastful display.

# Judgment for the Saints

Clark Floyd

**H**e was young—nineteen years old. His mother and father had hired my law partner and me to provide his legal defense. As we sat across from him and observed his demeanor and appearance, it was difficult to believe that he and several other youth had been involved in the brutal slaying of another young man whom they had mistakenly believed to be a narcotics agent. Drugs had blinded their minds, and the resultant paranoia had led them to beat and kick a human being to death.

This case carried much publicity in the Colorado Springs, Colorado, area. The District Attorney not only wanted a conviction of first degree murder, but he also wanted the death penalty invoked. Plea bargains (allowing the other young people involved to plead to lesser charges) were made, and the District Attorney built his case upon the testimony of the others who had been members of this communal family of young people, male and female, fourteen to nineteen years of age.

The trial began and the witnesses gave their testimony. There was no doubt; a murder had been

committed, and our young man was involved. Though our key witness, his mother, was not at the scene of the crime, she could testify about his character as he was growing up. She described his childhood and teenage years. She cried through all of her testimony as any mother might in such a situation. Her tears were a plea to spare her son's life.

The jury heard. They returned a verdict of guilty of first degree murder, but they recommended life in prison rather than death.

Maybe death would have been the appropriate penalty for the crime that had been committed, but the jury mingled mercy with justice and spared this young man's life.

How often we see that God does the same with us—mingles mercy with justice. We each deserve death—"The wages of sin is death" (Romans 6:23), but God in His great mercy has provided a way, if we choose it, to have life instead of death.

Most of us will not face a murder trial here on earth during this life; but if at any time we have claimed to belong to Jesus, our names will appear before a heavenly tribunal which is even

now convened. Then we shall be judged.

"Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days." *The Great Controversy*, 488.

## When did the trial in heaven begin?

In Daniel 7, prophecy presents a panorama of world history from the time of the Babylonian empire to the setting up of God's kingdom of glory. In verse 7 pagan Rome is spoken of, and in verse 8 papal Rome is aptly described. In verses 9–10 there opens to our view a court scene which takes place in heaven some time after the papal power has come into existence. In verses 23–25 a more detailed description of pagan and papal Rome is given with a definite time period described in verse 25: "A time and times and the dividing of time."—3 1/2 years; 42

months; 1260 days; 1260 prophetic years: A.D. 538–1798.

In verse 26 the trial has started; thus sometime after 1798 we have a trial beginning in heaven. In Daniel 8:14 we have a more definite statement as to when that trial began: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

In the typical Day of Atonement of the Old Testament dispensation, which occurred once a year, the high priest was involved in the transfer of the record of sin (which was left in the holy place of the earthly sanctuary through the daily sin offering by the blood of a lamb) to the most holy place for examination, and finally to the scapegoat to be carried into the wilderness. Thus was the sanctuary of the earthly temple cleansed.

The sanctuary in heaven is cleansed as the records of the sins of God’s people are examined. If their sins have been confessed and truly repented of, then these sins are removed (blotted out). This is the “investigative judgment.”

While this cleansing of the sanctuary is continuing in heaven, God’s people are to be preaching the Three Angels’ Messages on earth. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of

God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:6–12. At the same time God’s people are to be afflicting their souls and seeking to remove the sin from their lives

through God’s grace and power. See Leviticus 16:30–31.

The judgment scene, the cleansing of the heavenly sanctuary, began at the end of the 2300 days, in 1844.

### Who are involved as defendants?

In 1 Peter 4:17 we are advised: “For the time is come that judgment must begin at the house of God.” In the typical Day of Atonement in the Old Testament only those who were God’s people were involved in the annual cleansing of the sanctuary.

In our court scene taking place in heaven only the names of those who have professed to belong to Jesus at some time in their lives come before the heavenly tribunal. Only the names of those who have claimed to be God’s people appear in the pre-Advent investigative judgment.

### Who presides in the judgment?

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire.

“A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” Daniel 7:9–10.

“The Ancient of Days is God the Father. . . . It is He, the Source of all

*“The Ancient of Days is God the Father. . . . It is He, the Source of all being, and the fountain of all law, that is to preside in the judgment.”*

being, and the fountain of all law, that is to preside in the judgment.” *The Great Controversy*, 479.

Our Heavenly Father presides in this court scene taking place in heaven’s Most Holy Place.

### Who are the witnesses?

In Daniel 7, verse 10, “the books were opened.” Here we see that God has records that contain the names and the deeds of those who have claimed to be His. These records or witnesses consist of the book of life, wherein names are recorded, and the book of remembrance, wherein deeds are recorded. There is an examination of these books.

In Psalm 69, verse 21, a reference is given that is prophetic of the vinegar offered to Jesus on the cross. Jesus is the one speaking in this Psalm. Then we read in verse 28: “Let them be blotted out of the book of the living, and not be

written with the righteous." There is none that are righteous in their own strength. See Romans 3:10. But we can have righteousness through faith in Christ. Christ's righteousness is imputed and imparted to us, as we let Him be both Saviour and Lord in our lives. Therefore one characteristic of those that maintain their names in the book of life is righteousness in Christ.

"Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon his name." Malachi 3:16. In Ecclesiastes 12:13 those that fear God are also those who keep His commandments.

*Will your attorney be there to handle your case? Will Jesus be your attorney? Are you sure He will accept your case?*

God is looking for those who will keep His commandments with reverence and love for Him, seeking to reproduce His character in their own lives. (They "thought upon his name.") Paul acknowledges that those involved with him in the outreach for souls will have their names written in the book of life. See Philippians 4:3. And in Revelation 3:5 we are informed that the overcomers will be the ones whose names will not be blotted out of the book of life.

Our works are important in this investigative judgment. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were writ-

ten in the books, according to their works." Revelation 20:12.

Please also review Exodus 32:33; Luke 10:20; Daniel 12:1; and Revelation 21:27.

The only books of judgment actually named in Scripture are the two books already discussed. But Revelation 20:12 indicates that there is at least one more: "the books were opened: and another book was opened. . . ." Other references show that this third book contains a record of all the sins and evil deeds of men. See Psalm 51:1, 9; Isaiah 43:25; Jeremiah 17:1; *The Great Controversy*, 481–482.

The books in heaven are used as character witnesses for or against us in this great heavenly tribunal and by their witness they will truly reveal whether we have faithfully

continued in our surrender of self to Jesus Christ our Lord.

"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:36–37.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Corinthians 4:5.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing,

whether it be good, or whether it be evil." Ecclesiastes 12:13–14.

### **Who will be your attorney?**

I have sat in a courtroom where the parties on the other side of a case have nervously looked again and again at their watches and then at the door of the courtroom. Their attorney had not yet arrived. Will your attorney be there to handle your case? Will Jesus be your attorney? Are you sure He will accept your case?

In 1 John 2:1 we are told that Jesus is our Attorney or Advocate. And in Daniel 7:13 we can see that Jesus appears for this most important case. "For Christ is not entered in to the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

Jesus will not be late for this courtroom appointment. But He will not accept the cases of everybody that might request Him to be their attorney.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I deny before my Father which is in heaven." Matthew 10:32–33.

"He who would confess Christ must have Christ abiding in him. He cannot communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christlike meekness and love, they were not confessing Him. . . .

"Men may deny Christ by evilspeaking, by foolish talking, by words that are untruthful or unkind. They may deny Him by shunning life's burdens, by the



pursuit of sinful pleasure. They may deny Him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness." *The Desire of Ages*, 357.

"Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christian-like meekness and love? If they reveal a harsh, critical spirit, they are denying Christ. If they are not kind, tenderhearted, long-suffering, they are not like Jesus; they are deceiving their own souls. A spirit contrary to the love, humility, meekness, and gentleness of Christ, denies Him, whatever may be the profession." *Review and Herald*, February 9, 1892.

Will Jesus be your attorney?

### Who is the prosecuting attorney?

"While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

"Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying: I know them

by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken spirit: a broken and contrite heart, O God, Thou wilt not despise.' Psalm 51:17. And to the accuser of His people He declares: 'The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' Zechariah 3:2. Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father 'a glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5:27. Their names stand enrolled in the book of life, and concerning them it is written: 'They shall walk with me in white: for they are worthy.' " Revelation 3:4; *The Great Controversy*, 484.

### What will be the outcome?

As an attorney, one of the most suspenseful times for me was when the jury was out, and I was waiting for them to return with a verdict. But God has not left us in suspense in regard to the outcome of this case. The verdict is already in.

"And judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." Daniel 7:22.

But remember, "When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance." *The Great Controversy*, 483. They will not be found to be among those for whom the verdict is rendered as being saints of the Most High.

Brothers and sisters, "we are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life [the saints of the Most High], should now, in the few remaining days of probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. . . . Everyone must be tested and be found without spot or wrinkle or any such thing." *Ibid.*, 489–490.

Jesus is coming soon! "When He comes He is not to cleanse us of our sins, to remove from us the defects in our characters, or to cure us of the infirmities of our tempers and dispositions. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still. Those who have preserved their bodies and spirits in holiness, in sanctification and honor, will then receive the finishing touch of immortality." *Testimonies*, vol. 2, 355.

One of the saddest verses in the Bible is found in Jeremiah 8:20: "The harvest is past, the summer is ended, and we are not saved."

"Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." Romans 13:11–12.

Let us all strive to be among the saints of the Most High who have already been named as victors in the investigative judgment! ❀



# *Humility and its Reward*

*Ellen G. White*

**“B**lessed are the poor in spirit; for theirs is the kingdom of heaven.” Matthew 5:3.

Humility is before honor. The apostle exhorts the followers of Christ: “Humble yourselves in the sight of the Lord, and he shall lift you up.” “Work out your own salvation with fear and trembling.” James 4:10; Philippians 2:12. Fear lest you make a mistake, and bring dishonor upon the name of the Lord. Cry unto Him, believing that He has power to save. This is the humility that we want; not a humility on stilts, parading itself before the eyes of men, that it may win praise for righteousness. We need a Physician and Restorer; and when we come unto Christ petitioning for His grace, the Comforter will breathe into our souls His words, “My peace give I unto you.” John 14:27.

We are to come to God as little children; and as we realize our poverty and weakness, we are not to tell it to men, who can give us no strength, but to God; for He will know just what to do for us. Speaking through the prophet,

Jesus said, “The Spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.” Isaiah 61:1–3.

How thankful we should be that we have a heavenly Intercessor! Jesus presents us to the Father robed in His righteousness. He pleads before God in our behalf. He says, “I have taken the sinner’s place. Look not upon this wayward child, but look on Me. Look not upon his filthy garments, but look on My righteousness.” When we are forgiven for our sins, when our filthy garments are taken away, then we are to work out our salvation with fear and

trembling; but we are not left to do the work alone; “for it is God which worketh in you both to will and to do of his good pleasure.” Philippians 2:13. God works and man works; and as this cooperation is maintained, the richest blessings will come upon those who labor together with God.

The Lord says: “To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” “For thus saith the high and lofty One that inhabiteth eternity whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Isaiah 66:2; 57:15. “Blessed are the poor in spirit; for theirs is the kingdom of heaven.”

“Blessed are they that mourn; for they shall be comforted.” Matthew 5:4. Blessed are they that realize their poverty, their lost and undone condition, and mourn over their sins and errors. Although the Lord says the mourner shall be comforted, it is not that he shall exalt himself, as did the Pharisee.



He who has mourned for his sins knows that there is no merit in himself. He beholds in Jesus “the chiefest among ten thousand,” the one “altogether lovely” (Song of Solomon 5:10, 16), and he centers his affections upon Christ. If Jesus was the center of attraction to you, the one on whom your affections were placed, would you hide this love in your heart, and never let it out?—No, you would tell of His love, you would catch His spirit, and imitate His example.

### Heavenly Inheritance

“Blessed are the meek; for they shall inherit the earth.” Matthew 5:5. But the earth promised to the meek will be a better one than this. It will be purified from all sin and defilement, and will bear the image of the divine. Satan has placed his throne in the earth; but where the usurper has set up his rule, there will Jesus place His throne, and there shall be no more curse. The glory of the Lord is to cover the earth as the waters cover the sea. Jesus desires to give His children a home where there will be no more sin, no more sorrow, no more death, but all will be joy and gladness. He says: “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.” Isaiah 35:1–2.

The Lord desires to take every son and daughter of Adam and purify them from their iniquity. He would lift them up from their state of misery and degradation and wretchedness, and write upon them His divine superscription, and make them inheritors of His glorious rest. It is man’s sin and unbelief that oppose the work that God would do for humanity. Jesus died for the whole world; but in



stubborn unbelief, men refuse to be fashioned after the divine Pattern.

How blessed will be the lot of those who enter into that glorious abode where there will be no more sin, no more suffering! What a prospect is this for the imagination! what a theme for contempla-

height, and depth, and length, and breadth of the love of God; for it passeth knowledge.

In Christ was the fulness of the Godhead bodily. In Him every treasure of heaven was given, and He has it in trust for us. O, then why do we not trust Him? Why do we doubt His tender mercy and love? Do you think that He who died for you, cares not whether you are saved or not? Do you imagine that He cares not for the bereaved, the mourning ones? That He looks not with pity on the poor in spirit who are under the bondage of Satan? The tender, compassionate Jesus, who died for the sins of the world, will not turn away from the cry of the needy. He asks, “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.” Isaiah 49:15–16.

*Jesus desires to give his children a home where there will be no more sin, no more sorrow, no more death, but all will be joy and gladness.*

tion! The Bible is full of the richest treasures of truth, of glowing descriptions of that heavenly land. We should search the Scriptures, that we may better understand the plan of salvation, and learn of the righteousness of Christ, until we shall exclaim, in viewing the matchless charms of our Redeemer, “Thy gentleness hath made me great.” Psalm 18:35. There we shall see His infinite compassion. The imagination may reach out in contemplation of the wonders of redeeming love, and yet in its highest exercises we shall not be able to grasp the

The Saviour designs to cleanse His children until no particle of selfishness shall remain. But temptation is on every side. In the world pride and vanity are displayed, to attract the mind to those things that the world admires, which can never satisfy the heart’s hunger. O, then, let your cry continually be—

“Hangs my helpless soul on Thee.”<sup>1</sup> ✠

*The Bible Echo*, June 1, 1892.

**Note:**

<sup>1</sup> Charles Wesley, “Jesus Lover of My Soul.”



*Robert H. Pierson*

**W**hy hasn't the work been finished? Why hasn't Jesus come, and why aren't the saints in the kingdom? Today we hear different reasons advanced explaining why we are still in the land of the enemy. It is a matter of character development, some say. Others declare the great commission has not been fulfilled—the Advent message has not as yet been proclaimed as a witness to *all* nations. Still others contend that the church has not fully accepted the message of righteousness by faith as presented at the 1888 General Conference session held in Minneapolis; hence the loud cry has not sounded, the work is not finished, and we are still here. All of these explanations may be contributing factors, but I want to give you another thought worth pursuing, worth your prayerful consideration when you wonder about the delay in the Lord's return.

Read these words of God's last-day prophet thoughtfully. They were written in the year 1901: "*We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.*" *Evangelism*, 696. All emphasis supplied.

Insubordination is disregard for authority—in this instance disregard for the authority of the Word of God and the Spirit of Prophecy—disregard for the counsel God has so clearly and graciously given His last-day people.

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded. . . . They would none of my counsel: they despised all my reproof." Proverbs 1:24–30.

In Moses' day God's chosen nation suffered from the same spiritual malady that plagues the people of God in our day. "For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years." *Ibid.*

In these words Ellen White expands upon insubordination—linking it closely with *unbelief, murmuring, and rebellion*. She further describes some of the results of deliberate disregard for the authority and counsel of God. It is manifest in worldliness, unconsecration, and sometimes strife.

Ah, you say, but where have we disregarded the Lord's admonition? When have we spurned His counsel? Let us take a prayerful look at some inspired statements that should cause us to ponder and pray most earnestly. How do *you* measure up?

"God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbathkeeping should be right." *Testimonies*, vol. 6, 352–353. There is no question about it. More of us than we care to admit have grown lax in remembering God's holy day—pleasure trips, beach excursions, restaurant dining, idle talk. What about God's counsel regarding true Sabbath observance? Are we insubordinate?

Some of you may be tempted to "turn me off" at this juncture—"Just another harangue on 'externals'—legalism!" I appeal to you to hear me through. You will find plenty of Jesus before I finish!

### Standards

Many of us need to do much praying—and changing—when we read these next lines: "Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God." *Ibid.*, vol. 4, 647. If true when written, how is it with us now?

Don't slip over this inspired counsel too quickly. Are there seeds of insubordination in your relationship to the solemn warnings regarding light that many pass off with a gesture of the hand as merely an external? God says it is separating many from Him!

What about amusements? "The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God." *Adventist Home*, 515. Think it over! Insubordination?

Could the following statements have any relationship to *your* practice? "Tea and coffee drinking is a sin." *Counsels on Diet and Foods*, 425.

"Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them." *Ibid.*, 382. Think about these words next time you eat out—or at home.

Our diet, the Lord's messenger declared, may kindle fires of insubordination. "The Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination." *The Seventh-day Adventist Bible Commentary*, vol. 1, 1112–1113. Dare we treat these words lightly? Do they apply to *you—to me*?

Some who have to do with the operation of medical institutions perhaps should think on some further inspired counsel also. "Meat eating should not come into the prescription for any invalids from any physicians from among those who understand these things. Disease in cattle is making meat eating a dangerous matter." *Counsels on Diet and Foods*, 411. Does rationalizing ever become insubordination?

The Word of God has something to say about *worldliness*. "Do not set your hearts on the godless world or anything in it. Anyone who loves the world is a stranger to the Father's love." 1 John 2:15, NEB.

How easily the world obscures our Father's face.

What about our music? "Music is acceptable to God only when the heart is sanctified and made soft and holy by its facilities. But many who delight in music know nothing of making melody in their hearts to the Lord. Their heart is gone 'after their idols.'" *Evangelism*, 512. Do some of our tastes and choices ever become insubordination?

Teachers, school administrators, and board members may well pray over this instruction: "We do not honor God when we go aside from the only true God to inquire of the god of Ekron. The question is asked, Is it because there is not a God in Israel that ye have gone to the god of Ekron to in-

quire?" *Seventh-day Adventist Bible Commentary*, vol. 2, 1036.

I realize only too well some of the complexities we face in our educational program today. I do not want to be critical, but I am anxious. How frequently, perhaps unconsciously, do we pattern portions of our educational program after Ekron and how prominent a role does the Bible play in our church schools, academies, colleges, universities?

Bookstands are choked with cheap literature these days. Is there any counsel for us on this subject? "Cheap works of fiction do not profit. They impart no real knowledge. . . . They take time which should be given to the practical duties of life and to the service of God." *Fundamentals of Christian Education*, 92.

## Struggle Over Ornamentation

Recently, a friend of mine, whom most of you would know if I mentioned his name, wrote me a letter after we had concluded a prayerful discussion on the subject of insubordination. I want to share two paragraphs of his letter with you. He sums it all up in these words: "I believe that as we get the fuller view, which one cannot escape when he gets into this study of the deeper element of the challenge of authority, and as Ellen White puts it, 'insubordination,' our minds will be led to see some of the elements which can easily stand in the way of the speedy finishing of the work. To name a few, we might list: a growing laxness in Sabbath observance; an acceleration

*"I believe that as we get the fuller view, . . . our minds will be led to see some of the elements which can easily stand in the way of the speedy finishing of the work."*

in the experience of Seventh-day Adventists in resorting to law and lawsuits, laying their troubles before the courts of the land, which is forbidden in the Word of God and pointed out as being particularly offensive to God; laxness in regard to the health reform in its broad aspects, and in some cases defiance; pride and the love of dress and the lack of modesty in dress.

"Some of the first counsels to the church having to do with a relationship with God touched on this point. The constant struggle over ornamentation, jewelry, and the wedding ring; the flouting of the counsels which have come to us regarding the disparity in the remuneration of physicians and other denominational workers. Ellen White portrayed very clearly the fruitage of the carrying out of

these principles, first in our publishing house in Battle Creek—and this was one of the problems in the 1890s—and the medical work. The dishonesty on the part of church members in their obligations to God concerning the tithe. And I could go on and on.”

Only externals—little things—you say? When we disregard God’s counsel, and it is causing us “to remain here in this world,” the name of the game in Heaven’s language is “insubordination.”

Does it annoy us to be reminded of these things? Reproof is distasteful to the human heart. “The spirit of murmuring against reproof has been taking root and is bearing its fruit of insubordination.” *Testimonies*, vol. 4, 199.

*Only externals—little things—you say?  
When we disregard God’s counsel,  
and it is causing us “to remain here  
in this world,” the name of the game in  
Heaven’s language is “insubordination.”*

Parents may contribute to insubordination in their children. “If the parents would stand pledged to sustain the authority of the teacher, much insubordination, vice, and profligacy would be prevented.” *Ibid.*, vol. 5, 89.

Some of us as pastors, church officers, and administrators should prayerfully consider whether we are guilty of sowing seeds of insubordination in the hearts of fellow leaders or church members by conducting our work as dictators. “The high-handed power that has been developed, as though position has made men gods, makes me afraid, and ought to cause fear. It is a curse wherever and by whomsoever it is exercised. This lording it over God’s heritage will create such a disgust

of man’s jurisdiction that a state of insubordination will result.” *Testimonies to Ministers*, 361.

The Lord has placed us among His people as shepherds, never as dictators.

How very much we need the spirit of our lovely Jesus. His was the spirit of obedience, of submission to the will of His heavenly Father. “I have kept my Father’s commandments, and abide in his love,” He says. John 15:10.

With Jesus there was no striving, no resisting. He willingly and fully yielded Himself day by day to the leading of His Father. Nothing was too small, nothing was too great to prompt His loving obedience.

He was “in all points tempted like as we are, yet without sin.”

“Though he were a Son, yet learned he obedience by the things which he suffered.” “Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” Hebrews 4:15; 5:8; 12:2.

### Harmony With God’s Will

With Jesus it was not a question of how *little* He could do to be in harmony with His Father’s will. There was not the slightest trace of insubordination in His life or ministry. “My meat is to do the will of him which hath sent me,” said Jesus. John 4:34. Again, “I seek not mine own will, but the will of the Father which hath sent me.” John 5:30.

When the evil one tempted the Master with love of the world, Jesus set the example we as God’s people must follow today. “Jesus said unto [Satan], It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” Matthew 4:7–10.

Neither did He falter on the question of appetite, or on any other point. “We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” Hebrews 4:15.

Jesus was obedient to “every word that proceedeth out of the mouth of God.” Matthew 4:4. No insubordination!

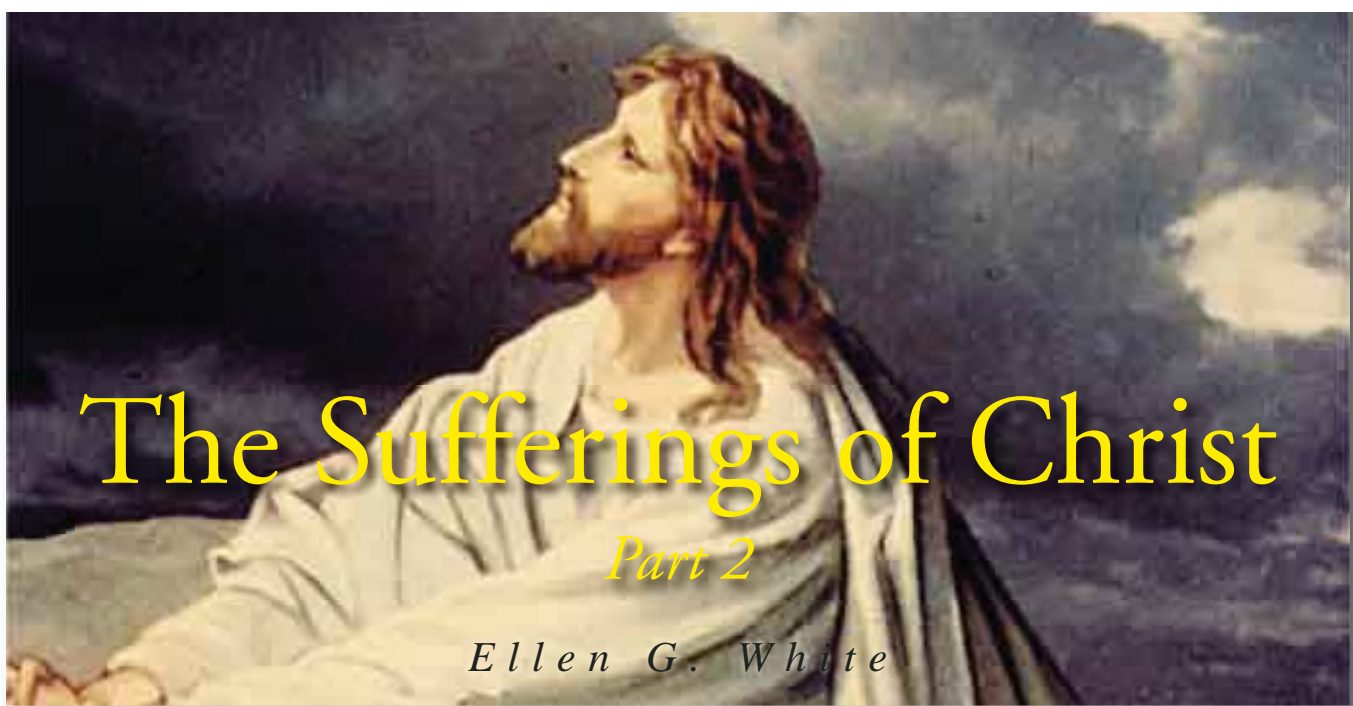
“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him.” Hebrews 3:1–2.

Jesus’ blood provides the way out of this world. Our acceptance of this provision and our unconditional surrender to His will and authority is our only hope of entrance into His kingdom—soon!

*“We may have to remain here in this world because of insubordination many more years.”*

Jesus provides a better way—the way of full submission and obedience to the will of our heavenly Father. Result? An early entrance into His kingdom. ✨

*The late Robert H. Pierson was president of the General Conference of Seventh-day Adventists from 1966 to 1977. This appeal to God’s people was first printed in the Review and Herald of December 13, 1973, in the section entitled “Heart to Heart.”*



# The Sufferings of Christ

## Part 2

Ellen G. White

Oh, was there ever suffering and sorrow like that endured by the dying Saviour! It was the sense of His Father's displeasure which made His cup so bitter. It was not bodily suffering which so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, and a sense of His Father's wrath. The Father's glory and sustaining presence had left Him, and despair pressed its crushing weight of darkness upon Him and forced from His pale and quivering lips the anguished cry: "My God, my God, why hast thou forsaken me?" Mark 15:34.

Jesus had united with the Father in making the world. Amid the agonizing sufferings of the Son of God, blind and deluded men alone remain unfeeling. The chief priests and elders revile God's dear Son while in His expiring agonies. Yet inanimate nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. Angels have witnessed the scene of suffering until they can look no longer, and hide their faces from the horrid sight. Christ is dying! He is in despair! His Father's approving smile is removed, and angels are not permitted to lighten the gloom of the terrible hour. They can only

behold in amazement their loved Commander, the Majesty of heaven, suffering the penalty of man's transgression of the Father's law.

### Sustained by Faith Alone

Even doubts assailed the dying Son of God. He could not see through the portals of the tomb. Bright hope did not present to Him His coming forth from the tomb a conqueror and His Father's acceptance of His sacrifice. The sin of the world, with all its terribleness, was felt to the utmost by the Son of God. The displeasure of the Father for sin, and its penalty, which is death, were all that He could realize through this amazing darkness. He was tempted to fear that sin was so offensive in the sight of His Father that He could not be reconciled to His Son. The fierce temptation that His own Father had forever left Him caused that piercing cry from the cross: "My God, my God, why hast thou forsaken me?"

Christ felt much as sinners will feel when the vials of God's wrath shall be poured out upon them. Black despair, like the pall of death, will gather about their guilty souls, and then they will realize to the fullest extent the sinfulness of sin. Salvation has been purchased for them by the suffering and death of the Son of God. It might be theirs, if they would accept of it willingly,

gladly; but none are compelled to yield obedience to the law of God. If they refuse the heavenly benefit and choose the pleasures and deceitfulness of sin, they have their choice, and at the end receive their wages, which is the wrath of God and eternal death. They will be forever separated from the presence of Jesus, whose sacrifice they had despised. They will have lost a life of happiness and sacrificed eternal glory for the pleasures of sin for a season.

Faith and hope trembled in the expiring agonies of Christ because God had removed the assurance He had heretofore given His beloved Son of His approbation and acceptance. The Redeemer of the world then relied upon the evidences which had hitherto strengthened Him, that His Father accepted His labors and was pleased with His work. In His dying agony, as He yields up His precious life, He has by faith alone to trust in Him whom it has ever been His joy to obey. He is not cheered with clear, bright rays of hope on the right hand nor on the left. All is enshrouded in oppressive gloom. Amid the awful darkness which is felt by sympathizing nature, the Redeemer drains the mysterious cup even to its dregs. Denied even bright hope and confidence in the triumph which will be His in the future, He cries

with a loud voice: "Father, into thy hands I commend my spirit." Luke 23:46. He is acquainted with the character of His Father, with His justice, His mercy, and His great love, and in submission He drops into His hands. Amid the convulsions of nature are heard by the amazed spectators the dying words of the Man of Calvary.

Nature sympathized with the suffering of its Author. The heaving earth, the rent rocks, proclaimed that it was the Son of God who died. There was a mighty earthquake. The veil of the temple was rent in twain. Terror seized the executioners and spectators as they beheld the sun veiled in darkness, and felt the earth shake beneath them,

rejoiced as the words were uttered: "It is finished." The great plan of redemption, which was dependent on the death of Christ, had been thus far carried out. And there was joy in heaven that the sons of Adam could, through a life of obedience, be finally exalted to the throne of God. Oh, what love! What amazing love! that brought the Son of God to earth to be made sin for us, that we might be reconciled to God, and elevated to a life with Him in His mansions in glory. Oh, what is man, that such a price should be paid for his redemption!

When men and women can more fully comprehend the magnitude of the great sacrifice which was made by the Majesty of heaven

although He had the most fearful conflict with the powers of darkness, yet, amid it all, His love grew stronger and stronger. He endured the hiding of His Father's countenance, until He was led to exclaim in the bitterness of His soul: "My God, my God, why hast thou forsaken me?" His arm brought salvation. The price was paid to purchase the redemption of man, when, in the last soul struggle, the blessed words were uttered which seemed to resound through creation: "It is finished."

Many who profess to be Christians become excited over worldly enterprises, and their interest is awakened for new and exciting amusements, while they are coldhearted, and appear as if frozen, in the cause of God. Here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. Upon this theme it is sin to be calm and unimpassioned. The scenes of Calvary call for the deepest emotion. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imaginations can never fully comprehend.

The length, the breadth, the height, the depth, of such amazing love we cannot fathom. The contemplation of the matchless depths of a Saviour's love should fill the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character. The language of the apostle is: "I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Corinthians 2:2. We also may look toward Calvary and exclaim: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14.

Considering at what an immense cost our salvation has been purchased, what will be the fate of

*Pride and self-esteem cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption.*

and saw and heard the rending of the rocks. The mocking and jeering of the chief priests and elders were hushed as Christ commended His spirit into the hands of His Father. The astonished throng began to withdraw and grope their way in the darkness to the city. They smote upon their breasts as they went and in terror, speaking scarcely above a whisper, said among themselves: "It is an innocent person that has been murdered. What if, indeed, He is, as He asserted, the Son of God?"

### **Appreciate the Cost of Your Redemption**

Jesus did not yield up His life till He had accomplished the work which He came to do, and exclaimed with His departing breath: "It is finished." John 19:30. Satan was then defeated. He knew that his kingdom was lost. Angels

in dying in man's stead, then will the plan of salvation be magnified, and reflections of Calvary will awaken tender, sacred, and lively emotions in the Christian's heart. Praises to God and the Lamb will be in their hearts and upon their lips. Pride and self-esteem cannot flourish in the hearts that keep fresh in memory the scenes of Calvary. This world will appear of but little value to those who appreciate the great price of man's redemption, the precious blood of God's dear Son. All the riches of the world are not of sufficient value to redeem one perishing soul. Who can measure the love Christ felt for a lost world as He hung upon the cross, suffering for the sins of guilty men? This love was immeasurable, infinite.

Christ has shown that His love was stronger than death. He was accomplishing man's salvation; and

those who neglect so great salvation? What will be the punishment of those who profess to be followers of Christ, yet fail to bow in humble obedience to the claims of their Redeemer, and who do not take the cross as humble disciples of Christ and follow Him from the manger to Calvary? "He that gathereth not with me," says Christ, "scattereth abroad." Matthew 12:30.

### More Than a Martyr's Death

Some have limited views of the atonement. They think that Christ suffered only a small portion of the penalty of the law of God; they suppose that, while the wrath of God was felt by His dear Son, he had, through all His painful sufferings, the evidence of His Father's love and acceptance; that the portals of the tomb before Him were illuminated with bright hope, and that He had the abiding evidence of His future glory. Here is a great mistake. Christ's keenest anguish was a sense of His Father's displeasure. His mental agony because of this was of such intensity that man can have but faint conception of it.

With many the story of the condescension, humiliation, and sacrifice of our divine Lord awakens no deeper interest, and stirs the soul and affects the life no more, than does the history of the death of the martyrs of Jesus. Many have suffered death by slow tortures; others have suffered death by crucifixion. In what does the death of God's dear Son differ from these? It is true He died upon the cross a most cruel death; yet others, for His dear sake, have suffered equally, so far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for His sake? If the sufferings of Christ consisted in physical pain alone, then His death was no more painful than that of some of the martyrs.

But bodily pain was but a small part of the agony of God's dear Son. The sins of the world were upon Him, also the sense of His Father's

wrath as He suffered the penalty of the law transgressed. It was these that crushed His divine soul. It was the hiding of His Father's face—a sense that His own dear Father had forsaken Him—which brought despair. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. He had not one ray of light to brighten the future. And He was struggling with the power of Satan, who was declaring that

should take broader and deeper views of the life, sufferings, and death of God's dear Son. When the atonement is viewed correctly, the salvation of souls will be felt to be of infinite value. In comparison with the enterprise of everlasting life, every other sinks into insignificance. But how have the counsels of this loving Saviour been despised! The heart has been devoted to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and gain, envy, mal-

*Many have suffered death by slow tortures; others have suffered death by crucifixion. In what does the death of God's dear Son differ from these?*

he had Christ in his power, that he was superior in strength to the Son of God, that the Father had disowned His Son, and that He was no longer in the favor of God any more than himself. If He was indeed still in favor with God, why need He die? God could save Him from death.

Christ yielded not in the least degree to the torturing foe, even in His bitterest anguish. Legions of evil angels were all about the Son of God, yet the holy angels were bidden not to break their ranks and engage in conflict with the taunting, reviling foe. Heavenly angels were not permitted to minister unto the anguished spirit of the Son of God. It was in this terrible hour of darkness, the face of His Father hidden, legions of evil angels enshrouding Him, the sins of the world upon Him, that the words were wrenched from His lips: "My God, my God, why hast thou forsaken me?"

The death of the martyrs can bear no comparison with the agony endured by the Son of God. We

ice, and passion, have so filled the hearts of many that Christ can have no room.

He was eternally rich, yet for our sakes He became poor, that we through His poverty might be made rich. He was clothed with light and glory, and was surrounded with hosts of heavenly angels waiting to execute His commands. Yet He put on our nature and came to sojourn among sinful mortals. Here is love that no language can express. It passes knowledge. Great is the mystery of godliness. Our souls should be enlivened, elevated, and enraptured with the theme of the love of the Father and the Son to man. The followers of Christ should here learn to reflect in some degree that mysterious love preparatory to joining all the redeemed in ascribing "blessing, and honor, and glory, and power, . . . unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:13. ✠

*Testimonies*, vol. 2, 209–215.



# Spiritual Gifts

## Part 2

*Roswell F. Cottrell*

**W**e are forewarned that there would be false prophets in the last days, and the Bible gives a test by which to try their teachings, in order that we may distinguish between the true and the false. The grand test is the law of God, which is applied both to the prophesyings and to the moral character of the prophets. If there were to be no true prophesyings in the last days, how much easier to have stated the fact, and thus cut off all chance for deception, than to give a test by which to try them, as though there would be the genuine as well as the false. In Isaiah 8:19–20 is a prophecy of the familiar spirits of the present time, and the law is given as a test. “To the law and to the testimony: if they speak not according to *this word*, it is because there is no light in them.” (All emphasis supplied.) Why say, “if they speak not,” if there was to be no *true* spiritual manifestation or prophesying at the same time?

Jesus says, “Beware of false prophets, . . . ye shall know them by their fruits.” Matthew 7:15–16. This is a part of the Sermon on the Mount, and all can see that this discourse has a general application to the church throughout the gospel age. False prophets are to be known by their fruits; in other words, by their moral character. The only standard by which to determine whether their fruits are good or bad, is the law of God. Hence we are brought to the law and to the testimony. True prophets will not only speak according to this word, but they must live according to it. One who speaks and lives thus I dare not condemn.

It always has been a characteristic of false prophets that they see visions of peace; and they will be saying peace and safety when sudden destruction comes upon them. See 1 Thessalonians 5:3. The true will boldly reprove sin and warn of coming wrath.

Prophesyings which contradict the plain and positive declarations of the Word are to be rejected. An example is given in the manner of Christ’s second coming. When Jesus ascended to heaven in the sight of His disciples, it was declared most explicitly by the angels, that this same Jesus should so come in like manner as they had seen Him go into heaven. See Acts 1:11. Hence Jesus in predicting the false prophets of the last days, says, “If they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not.” Matthew 24:26. All true prophesying on that point must recognize His visible coming from heaven. Why did not Jesus say, Reject all prophesying at that time, for there will be no true prophets then?

### Gifts for Unity

“And he gave some, apostles; and some, prophets; and some,



evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Ephesians 4:11–13. We learn from a previous verse that when Christ ascended up on high, He gave gifts unto men. See Verse 8.

Of these gifts are enumerated apostles, prophets, evangelists, pastors and teachers. The object for which they were given was the perfecting of the saints in unity and knowledge. Some, who profess to be *pastors* and *teachers*, at the present day, hold that these gifts fully accomplished their object some eighteen hundred years ago, and consequently ceased. Why not then throw aside their titles of pastors and teachers? If the office of prophet is limited by this text to the primitive church, so is that of evangelist and all the rest; for there is no distinction made.

Now let us reason a moment upon this point. All these gifts were given for the perfecting of the saints in unity, knowledge and spirit. Under their influence the primitive church enjoyed for a time that unity. "The multitude of them that believed were of one heart and of one soul." And it seems a natural consequence of this state of unity, that "with *great power* gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4:31–33. How desirable such a state of things now! But apostasy with its dividing and blighting influence marred the beauty of the fair church, and clothed her in sackcloth. Division and disorder have been the result.

Never was there so great a diversity of faith in Christendom as at the present day. If the gifts were necessary for the unity of the primitive church, how much more so to *restore* unity now! And that

it is the purpose of God to restore the unity of the church in the last days, is abundantly evident from the prophecies. We are assured that the watchmen shall see eye to eye, when the Lord shall bring again Zion. See Isaiah 52:8. Also, that in the time of the end the wise shall understand. See Daniel 12:10. When this is fulfilled, there will be unity of faith with all that God accounts wise; for those that do in reality understand aright, must, necessarily understand alike. What is to effect this unity, but the gifts that were given for this very purpose?

From considerations like these, it is evident that the perfect state of the church here predicted is still in the future; consequently these gifts have not yet accomplished their end. This letter to the Ephesians

come into the unity of the faith." Hence the gifts that were set in the church have not yet served out their time.

### **"Despise not Prophesyings"**

"Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thessalonians 5:19–21.

In this epistle the apostle introduces the subject of the second coming of the Lord. He then describes the state of the unbelieving world at that time, saying, "Peace and safety," when the day of the Lord is about to burst upon them, and sudden destruction come upon them as a thief in the night. He then exhorts the church, in view of these things, to keep awake, watch and be sober. Among the exhortations that fol-

*If the gifts were necessary for the unity of the primitive church, how much more so to restore unity now!*

was written in A.D. 64, about two years before Paul told Timothy that he was ready to be offered, and the time of his departure was at hand. The seeds of the apostasy were now germinating in the church; for Paul had said ten years before, in his second letter to the Thessalonians, "The mystery of iniquity doth already work." 2 Thessalonians 2:7. Grievous wolves were now about to enter in, not sparing the flock. The church was not then rising and advancing to that perfection in unity contemplated in the text, but was about to be torn by factions, and distracted by divisions. The apostle knew this; consequently he must have looked beyond the great apostasy, to the period of the gathering of the remnant of God's people, when he said, "Till we all

low are the words we have quoted, "Quench not the Spirit," etc. Some may think that these three verses are completely detached from each other in sense; but they have a natural connection in the order in which they stand. The person who quenches the Spirit will be left to despise prophesyings, which are the legitimate fruit of the Spirit. "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy." Joel 2:28.

The expression, Prove all things, is limited to the subject of discourse—prophesyings—and we are to try the spirits by the tests which He has given us in His Word. Spiritual deceptions and false prophesyings abound at the present time; and doubtless this text has a

**continued on page 30...**



# The Value of Trial

*Ellen G. White*

**T**he furnace fires are not to destroy, but to refine, ennoble, sanctify. Without trial we would not feel so much our need of God and His help; and we would become proud and self-sufficient. In the trials that come to us we should see the evidences that the Lord's eye is upon us, and that He means to draw us to Himself. It is not the whole, but the wounded, who need a physician; it is those who are pressed almost beyond the point of endurance who need a Helper.

The fact that we are called upon to endure trial, proves that the Lord sees something in us very precious, which He desires to develop. If He saw in us nothing whereby He might glorify His name. He would not spend time in refining us. We do not take special pains in pruning brambles. Christ does not cast worthless stones into His furnace. It is valuable ore that He tests.

The blacksmith puts the iron and steel into the fire that he may know what manner of metal they are. The Lord allows His chosen ones to be placed in the furnace of affliction, in order that He may

see what temper they are of, and whether He can mold and fashion them for His work.

## God the Purifier

It may be that much work needs to be done in your character-building, that you are a rough stone which must be squared and polished before it can fill a place in God's temple. You need not be surprised if, with chisel and hammer, God cuts away the sharp corners of your character, until you are prepared to fill the place He has for you. No human being can accomplish this work. Only by God can it be done. And be assured that He will not strike one useless blow. His every blow is struck in love, for your eternal happiness. He knows your infirmities, and works to restore, not to destroy.

When trials arise that seem unexplainable, we should not allow our peace to be spoiled. However unjustly we may be treated, let not passion arise. By indulging a spirit of retaliation, we injure ourselves. We destroy our own confidence in God, and grieve the Holy Spirit.

There is by our side a witness, a heavenly messenger, who will lift up for us a standard against the enemy. He will shut us in with the bright beams of the Sun of Righteousness. Beyond this, Satan can not penetrate. He can not pass this shield of holy light.

While the work is progressing in wickedness, none of us need flatter ourselves that we shall have no difficulties. But it is these very difficulties that bring us into the audience-chamber of the Most High. We may seek counsel of One who is infinite in wisdom. Through conflict the spiritual life is strengthened. Trials well borne will develop steadfastness of character, and precious spiritual graces. The perfect fruit of faith, meekness, and love often matures best amid storm-clouds and darkness.

## Paul's Experience

Paul was a man who knew what it meant to be a partaker of Christ's sufferings. His life was one of constant activity, notwithstanding he was subject to many infirmities. He was constantly followed by the

hatred and malice of the Jews. They were exceedingly bitter against him, and did all in their power to hinder him in his work. Yet we hear his voice sounding down along the line to our time, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." 2 Corinthians 4:17-18; Romans 8:18. None too highly does Paul estimate the privileges and advantages of the Christian life.

Paul says further, "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Verses 14-15. One of the lessons that we are to learn in the school of Christ is that the Lord's love for us is far greater than that of our earthly parents. We are to have unquestioning faith and perfect confidence in Him. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Verses 16-17.

### Visions of the Future

There are revealed in these last days visions of future glory, scenes pictured by the hand of God; and these should be dear to His church. What sustained the Son of God in His hour of betrayal and trial? — He saw of the travail of His soul, and was satisfied. He caught a view of the expanse of eternity, and saw the happiness of those who, through His humiliation, should receive pardon and everlasting life. He was wounded for their transgressions, bruised



for their iniquities. The chastisement of their peace was upon Him, and with His stripes they were healed. His ear caught the shout of the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.

We must have a vision of the future, and of the blessedness of heaven. Stand on the threshold of eternity and hear the gracious welcome given to those who in this life have cooperated with Christ,

Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Revelation 7:9-10.

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that

*"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."*

regarding it as a privilege and honor to suffer for His sake. As they unite with angels, they cast their crowns at the feet of the Redeemer, exclaiming, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Honor and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Revelation 5:12-13.

"I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the

sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Verses 14-17; Revelation 21:4. ✠

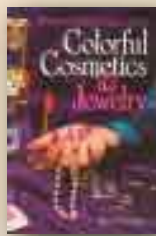
*Signs of the Times, August 18, 1909.*

# New Publications

available from the

## Hope International Bookstore

Here are some of the new items that we have added to our book store since our 2004 catalog was published. If you would like a free 2004 catalog, please give us a call or drop us a line, and we will be happy to send you one. You may also browse online at [www.hopeint.org](http://www.hopeint.org). Please see page 30 for shipping and sales tax information.



### Crews, Joe

#### *Colorful Cosmetics and Jewelry*

What about the use of colorful cosmetics and jewelry – is it pleasing to God or displeasing? What does God think about it? Joe Crews helps you to answer these questions.

Paperback, 32 pages, 2002

**BE CJ-CCAJ** \$0.85



### Ferrell, Vance

#### *Prophet of the End*

A wonderful book to introduce Ellen G. White to those who are unfamiliar with her prophetic calling.

Paperback, 221 pages, 1988

**BE BH-POEN** \$1.29

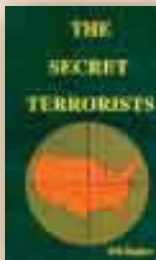


#### *Christmas, Easter, and Halloween*

This book is an amazing collection of historical facts and insights. Here you will find the real story behind Christmas, Easter, and Halloween.

Paperback, 123 pages, 2003

**BE FV-CEHA** \$1.29



### Hughes, Bill

#### *Secret Terrorists, The*

A secret terrorist organization has been working within to destroy America, its Constitution, and everything for which she stands. This book gives all the detail, and shows how far this terrorist organization has been able to progress.

Paperback, 151 pages, 2002

**BE HB-TSTE** \$1.75



### Johnson, Carrie

#### *I Was Canright's Secretary*

Sworn to secrecy when employed as Dudley Marvin Canright's secretary, Mrs. Johnson, now many years after his death, feels that she is no longer bound to her pledge to keep

in strict confidence what she heard and saw. Presents a new and fascinating portrait of Dudley Marvin Canright.

Paperback, 191 pages, 2003

**BE JC-IWCS** \$10.15

### Muir, Wellesley

#### *Higher Still*

Where do you want to go? If being with Jesus in heaven is your most important goal, this book will help you do just that. With practical, life-changing advice, you'll reach beyond even the highest rung – and your soul will soar.

Paperback, 152 pages, 2003

**BE MW-HSTI** \$10.49

### Noorbergen, Rene

#### *Ark File, The*

No other object mentioned in the annals of ancient history and mythology has so stirred the imagination of amateur archaeologists as the ship known to us as Noah's Ark. This book presents the answers connected with the age-old mystery of Noah's ark and the flood.

Paperback, 207 pages, 2004

**BE NR-AFIL** \$9.95

### Perez, Teresita

#### *Missing Chapter From The Great Controversy, The*

This work of brothers Crisler and Hall, which with Mrs. White's permission became part of *The Great Controversy* in Spanish and was entitled *El Despertar de Espana* ("The Awakening of Spain"), is now available in English.

Paperback, 54 pages, 2004

**BE PT-MCFT** \$7.25



# Health

## Roberts, Tom

### *100% Organic Pest Control*

Most gardeners encounter an insect problem during the growing season. "What do I do about the bugs?" While there are no absolute answers, this book outlines some alternatives to the use of persistent or broad-range poisons.

Paperback, 90 pages, 1998

BERT-1OPC \$9.88



## Spear, Ron D.

### *Adventism in Crisis*

The shaking of the church will remove those who are not faithful, and will strengthen those who are faithful. Though the church may appear as about to fall, we have the assurance from God's Word that He will have a people in His church who will remain true to Him unto the end.

Paperback, 95 pages, 1998, Regular price: \$3.95

BESR-AICR \$2.99



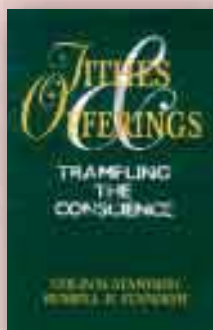
## Standish, Colin / Standish, Russell

### *Tithes and Offerings*

Because the returning of tithes and offerings is a salvation issue, the authors believe it is necessary to present the essence of their long-time study of the tithe theme, which is so little understood by God's people. It is a study of utmost significance to the converted believer.

Paperback, 112 pages, 1997

BESC-TIOF \$7.49



## Waggoner, E. J.

### *Treasures in Isaiah*

The Holy Spirit instructed the author of this book how to read with new eyes the familiar pages of Isaiah—the "Gospel Prophet." Old things shine with new light, and many new things come to light.

Paperback, 537 pages, 2004

BEWE-TIIS \$15.49



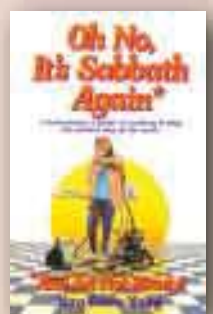
## Young, Yara Cerna

### *Oh No, It's Sabbath Again...*

... And I'm Not Ready! Yara Young, homemaker and mother of three, says the weekly burden of getting the house "in order" for the Sabbath does not need to make the day of "rest and gladness" a day of "stress and sadness."

Paperback, 125 pages, 1954

BEYY-ONIS \$4.79



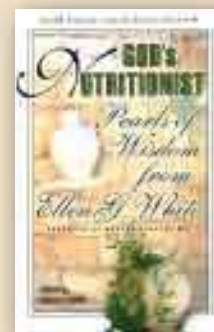
## Cohen, Robert

### *God's Nutritionist*

Here are 500 of Ellen G. White's "pearls of wisdom" on the subject of nutrition—words that are as moral, insightful, and practical as they are accurate. To this, Cohen has added fascinating excerpts culled from today's leading scientific journals, validating many of Sr. White's points. The greatest selling point of this book is the fact that Mr. Cohen is not a Seventh-day Adventist, although he speaks very highly of the work of Ellen White.

Paperback, 173 pages, 2004

BECR-GNUT \$11.95



## Dunford, Randy

### *Clean Your House Safely & Effectively*

This book is a useful reference for dealing with any kind of home cleanup, from mopping the kitchen floor to polishing aluminum to removing chocolate stains from a favorite shirt. And it can all be done with a few basic, readily available ingredients—some of which you probably never thought of as cleaners.

Paperback, 157 pages, 1993

BEDR-CYHS \$7.72



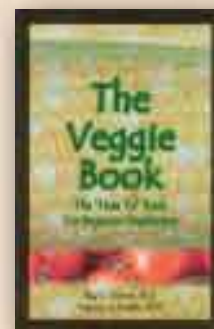
## Foster, Ray, M.D. / Foster, Frances, R.N.

### *Veggie Book, The*

At Last! A simple, easy to understand, "How To" book on becoming a vegan vegetarian! Included in this book are many recipes to start cooking vegan meals right away.

Paperback, 89 pages, 2003

BEFR-VBOO \$3.50



## Van Dolson, Leo R., PH.D., M.P.H.

### *Take 10*

How would you like to live longer, feel great, and look good? What's exciting is that you can—you really can! It's not all that difficult either. All you have to do is to become acquainted with and put into practice the ten simple dynamic golden rules that we share with you in this book.

Paperback, 94 pages, 2000

BEVD-TA10 \$2.50



## ...continued from page 25

special application here. But mark, the apostle does not say, Reject all things; but, Prove all things, *hold fast* that which is good.

### The Remnant

“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. And it shall come to pass that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” Joel 2:28–32.

This prophecy of Joel, which speaks of the outpouring of the Holy Spirit in the last days, was not all fulfilled at the beginning of the gospel dispensation. This is evident from the wonders in heaven and in earth, introduced in this text, which were to be precursors of “the great

and the *terrible* day of the Lord.” Though we have had the signs, that terrible day is still in the future. The whole gospel dispensation may be called the last days, but to say that the *last days* are all 1800 years in the past, is absurd. They reach to the day of the Lord, and to the deliverance of the remnant of God’s people. “For in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the *remnant* whom the LORD shall call.”

This remnant, existing amid the signs and wonders that usher in the great and terrible day of the Lord, are, doubtless, the remnant of the seed of the woman spoken of in Revelation 12:17—the last generation of the church on earth. “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

The remnant of the gospel church will have the gifts. War will be waged against them because they keep the commandments of God, and have the testimony of Jesus Christ. In Revelation 19:10, the testimony of Jesus is defined to be the spirit of prophecy. Said the angel, “I am thy fellow-servant, and of thy brethren that have the testimony of Jesus.” In chapter 22, he repeats the

same in substance, as follows: “I am thy fellow-servant, and of thy brethren the prophets.” Verse 9. From the comparison we see the force of the expression: The testimony of Jesus is the spirit of prophecy.

But the testimony of Jesus includes all the gifts of that one Spirit. Says Paul, “I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.” 1 Corinthians 1:4–7. The testimony of Christ was confirmed in the Corinthian church, and what was the result? They came behind *in no gift*. Are we not justified then in the conclusion that when the remnant are fully confirmed in the testimony of Jesus, they will come behind in no gift, waiting for the coming of our Lord Jesus Christ? ✨

*Roswell F. Cottrell lived from 1814 to 1892. After his conversion to the Seventh-day Adventist message, he served the Lord in a variety of capacities, including that of being a “Corresponding Editor” for the Advent Review and Sabbath Herald for a number of years.*

## Subscription, Shipping, and Sales Tax Information

### Subscription Information

**United States:** US \$18.75 per year  
**Canada and Mexico:** US \$23.75 per year  
**Foreign (Surface Mail):** US \$23.75 per year, (shipped quarterly)  
**Foreign (Air Mail):** US \$60.00 per year  
**Large Print Edition:** US \$29.95 per year  
**Audio Edition:** US \$36.00 per year  
**Foreign Audio and Large Print Editions:** Please inquire regarding postage.

### Subscription Assistance

We strive to keep our subscription prices as low as possible. We want this material to be available to all. If your finances cannot meet the requested amount, please send whatever you can. Those desiring to assist in providing subscriptions for individuals with limited funds should send a gift marked “Subscription Assistance” to Hope International. Your donations are tax deductible.

### Shipping, Sales Tax, Currency

For all products advertised in this publication (unless otherwise noted):

- Add 15% shipping plus US \$3.00 handling.
- For destinations outside the USA, add 20% shipping plus US \$4.00 handling.
- If actual shipping charges are greater, you will be billed the difference.

**Sales tax:** Illinois residents, please add 6.5%. Washington state residents, please add 7.8%.

**All money received must be in US funds, drawn on US banks.**

# Letters to the Editor



I can't wait to start receiving my subscription. Someone must have submitted my name for a free three-month subscription, and I was happy to continue it. I will be moving soon, so please don't lose track of me!

*MB, Colorado*

God is working through you, but you have to be willing to take the torch for Him. Please keep it up, and please keep listening to God for your guidance. We have the truth; let's shout it out loud for the world to hear. We have to be willing to be used by Him to carry the message to all the earth.

My friends and I have a wonderful idea to help you with your work. Instead of giving each other presents on birthdays and at Christmas, we will give the money we were to spend on that person to a more worthwhile cause. My friend's birthday is in March so I am sending the \$35 to *Our Firm Foundation* Subscription Assistance, to anyone whom you think will need it. We have so much, and there are so many people out there that need to hear the truth.

*BK, Newfoundland*

Thank you for your note and inquiry about how I first heard about Hope International.

Receiving the December 2003 issue of *Our Firm Foundation* "out of the blue" was an answer to prayer (Ephesians 3:20-21). I had been studying with some Jehovah's Witness friends and needed Ralph Larson's article on YHWH. Also, Dave Westbrook's treatise on Adventist Ministers was the confirmation my husband was looking for in his office as elder in the local congregation.

We especially appreciate the articles by Ellen G. White. It seems to me that her counsels are appearing less and less in Adventist circles of communication—or is it just my imagination? I don't know why, do you?

My husband and I are an older retired couple on a fixed income; nevertheless, we have time now to discuss issues, study the Scriptures, and share with friends and neighbors. Your fine magazine is proving to be a real blessing to us both in this endeavor. Thanks again for the courage and boldness of your messages in print.

*LH, Colorado*

I gave my heart to the Lord in 1979. I had been a Catholic. We went to hear Ron Spear and were well pleased in what he said about the Bible and Spirit of Prophecy. In a few years they asked him to come to Hope International in Eatonville, where he spoke in the barn.

I and my two sisters borrowed a pickup truck and camper and went to the second meeting, as we had gotten a brochure and the Lord impressed us to go. We didn't know where it was, but we got a map and went.

That was the year Elder Bob Taylor and Rolf Lindfors were there. Dr. Milton Crane was coming from California, but his car would not go. His neighbor said she was going, so he put all his boxes of papers in her car. Somewhere along the way the car caught on fire and some of his papers and their clothes got burned. Someone from Hope International had to come and get them. We stayed the whole weekend and really got a blessing, I still have some of his papers and Bob Taylor's small books.

*MG, Washington*

My wife and I believe in your ministry and wish it well. We are very happy to do our small part in helping it flourish, and we expect

the Lord will continue to crown your efforts with success.

Please find enclosed a small donation. We wish we could give more and will keep Hope International high on our list of priorities in the future. We thoroughly enjoy our subscriptions to *Our Firm Foundation* in print and cassette.

*MW, Tennessee*

I live on a small disability income, and I have to be exceptionally frugal. Please don't misunderstand me, I'm certainly not complaining.

Since 1990 I have been receiving *Our Firm Foundation* and purchasing camp meeting tapes. I have a huge selection of audio cassettes, and I listen to them all each year. I am very grateful to Hope, as they have been my lifeline, and I am therefore kept up-to-date on church affairs. You are in my prayers daily.

*DB, British Columbia*

I enjoy most of your articles—especially the ones that do not center so much on the issues with the leadership. Rebuke is necessary, I'm sure, but sometimes I just want some solid, enlightening, old-time, back-to-basics religion.

Keep up the good work, and keep praying for our church leaders.

*CM, Arizona*

I am sending the payment for *Our Firm Foundation* for my daughter. I requested that a free sample of your magazine be sent to her, and she received a blessing from what she read, so I am ordering it for her. I also just started to receive it, and it is a very happy blessing for me, too!

*SS, Colorado*

I am sending thanks to you for the great camp meeting videos that were sent to me. Those that I have seen so far are really good. I do appreciate the straight testimony so much.

*MK, Oklahoma*

# Announcing These Upcoming Meetings

## Fall Camp Meeting 2004

Wednesday, Sep. 29 through Sunday, Oct. 3

### Featuring

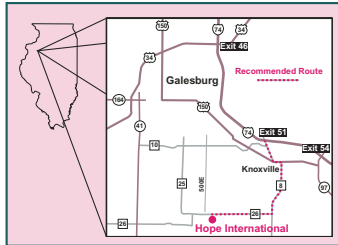
- **Talk Back Live** - Every evening ask our panel those important questions you always wanted answered!
- **Musical Concerts** - Enjoy spiritually uplifting music
- **Special Sale Items**  
- Affordable books and other literature in our bookstore.
- **Exciting Youth Program** - Friday night and Sabbath



### Speakers

- Clark Floyd • Lee Forbes • Richard Harris
- Patrick Herbert • Diane Herbert
- Joe Olson • J. C. Perozo • Ron Spear
- Colin Standish • And others

Hope International is easy to get to by plane, train, or automobile. Pre-arranged shuttle service is available for the Quad Cities (Moline) and Peoria airports and the Galesburg train station.



Watch for upcoming announcements or call us for more information regarding

- **Meeting Schedule**
- **Accommodations** - Dorm / Motels / Campgrounds
- **Meals** - *Discounts to those who purchase in advance!*

To register, or for more information, call 800-468-7884.

## British Columbia Meetings

September 17-19, 2004

Meetings will be at the Coast Tsawwassen Inn, Delta, British Columbia, Canada.



Room rates: Can\$89 / US\$65 per night.

To reserve a room, call 800-943-8221.

A local food service will provide a vegan Sabbath lunch for those who prepay (Can\$22.00 / US\$16.50).

To arrange for meals, call 800-468-7884.

## Medical Missionary Training Course For Families

October 25-28, 2004 • Knoxville, Illinois



### Classes Offered:

- 8 Laws of Health
- Hydrotherapy
- Massage Therapy
- Cooking School
- Patient Assessment
- Herbs

Classes will be offered for ages 5 thru adult.

To register, or for more information contact:  
Debbie Fine 423-236-5352 • E-Mail: thefines6@msn.com



Hope International  
P.O. Box 220  
Knoxville, IL 61448

Change Service Requested

Nonprofit Org.  
U.S. Postage  
Paid  
NW Mail Services