

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 20, Number 9

September 2005



**If We Are Saved
By Grace,**

**Why Are We Judged
By Works?**



Clark Floyd

Victim or



As I travel and speak to church members, I find that many of our Seventh-day Adventist people are hungering for more solid spiritual food from our church pulpits.

They indicate that they are not hearing our true doctrines presented, nor do they hear about end-time events. They realize that Jesus is coming soon, but they do not hear how and why we need to overcome sin through Jesus' power working in our lives.

They are not seeking entertainment; they need to know about Christian duty. They need to know about Jesus, but not as soft, no-meat, love messages.

In John 5:39, we are told to "search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Jesus is the center and theme of the Scriptures, and He should also be the center and theme of our preaching. If the messenger's heart is warmed with the love of Jesus, the message will reflect that love even if it is strong in regard to Christian duty.

As Ellen White was preparing to speak to the brethren in Sweden, she was advised by her translator that "it would please the people" if she would "speak less about duty and more in regard to the love of Jesus." She replied that she wished to speak as the Spirit of the Lord should impress her: "The Lord knows best what this people needs." *Manuscript Releases*, vol. 2, 153.

She went on to state: "My work is to elevate the standard of piety and true Christian life, and urge the people to put away their sins and

be sanctified through the truth." *Ibid.* Her meetings in Sweden were quite successful.

We are counseled that "the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary." *Evangelism*, 190.

We must not soft-soap or avoid the messages the people need by speaking of the love of Jesus without really defining what that love is through strong messages of a soon-coming Savior: "We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth." *Evangelism*, 192.

When I was a teenager, I worked in the mountains of Colorado with a crew that surveyed uranium claims. On one particular day as I walked down the mountain, I came around a bend in the trail and found myself face to face with a black bear. I quickly panicked and turned around and began running. Looking back over my shoulder, I saw that the bear was also running—but in the opposite direction.

When we lived in Montana near Glacier National Park, we came back to our log home one afternoon to find a grizzly bear standing in our front yard. Knowing the danger of bears, we remained in our car until the bear had departed. On another occasion, while my wife was working in the fenced-in garden near our house, a large grizzly walked onto our back porch and be-

gan to eat some dog food. My wife remained in the garden, and she was not harmed. After we moved away from Montana, the family that rented our previous home had a bear break into their living room while they were away from home.

Like the bear, the devil, as a roaring lion, walketh about, seeking whom he may devour. See 1 Peter 5:8. The question is, dear reader, will you be one of his helpless victims? Or will you have the knowledge and the connection with divine strength to help you stay clear of his devices?

Ellen White has written: "There are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth." *Counsels to Writers and Editors*, 39–40.

Let us feed our people strong, solid food, so that when the challenge comes they will be able to stand alone on the Word of God as encompassed in our all-powerful Savior Jesus Christ.

It is our prayer that this magazine and the pastors who are faithful will help prepare you for the trying times just ahead. 📖



Clark Floyd resides in Leicester, North Carolina. He is a board member and a speaker for Hope International.



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

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If We Are Saved By Grace,

Why Are We Judged By Works?

Ralph Larson

God has no need at all for works as a basis of judgment. But God is not the only judge.

First, we must determine whether these propositions are really accurate and true. Can it be firmly established by Scriptural evidence that we are saved by grace? That will probably

study of this question, we will supply some evidences.

As we approach this subject, we first note that the word *grace* is found in 122 verses of the New Testament. It is obviously a very

yourself: it is the gift of God." Ephesians 2:8.

"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15:11.

"Being justified freely by his grace through the redemption that is in Christ Jesus." Romans 3:24.

"For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

"That being justified by His grace, we should be made heirs according to the hope of eternal life." Titus 3:7.

More could be added, but perhaps this is enough to establish the truth of the proposition that we are saved by grace. And what of the other proposition, that we are judged by our works? Can this be proven by Scriptures? Most assur-

*The first thirty years of Christ's earthly life only make sense if it is recognized that His role as **our example** was just as important as was His role as **our substitute**.*

be seen by many as an idle question. Who has ever doubted that we are saved by grace? How could it be otherwise? Nevertheless, in order to be thorough and systematic in our

important word and concept. The specific answer to our question is found in such Scriptures as these:

"For by grace are ye saved through faith; and that not of

edly. Observe: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matthew 16:27.

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

"And as it is appointed unto men once to die, but after this the judgment." Hebrews 9:27.

So, the testimony of the Scriptures that we are saved by grace and judged by works cannot be questioned or doubted. But why? Some people have trouble holding to these two concepts, feeling that they are mutually exclusive. If we are saved by grace, they ask, what need is there of a judgment by works, or of any judgment at all? Their confusion is compounded when they hear statements like: "It was all done on the cross." "Our salvation was completed on the cross." Such statements are most often made by those who call themselves "evangelicals."

This teaching rejects all of the biblical statements about an end time judgment, it rejects all of the biblical statements about a present intercessory work of Christ, thus denying virtually the entire book of Hebrews, and it makes the thirty-three and one half years that were spent between Christ's birth and His crucifixion to be utterly meaningless.

Please pause and reflect about this for a few moments. If it had been actually possible for the entire plan of salvation to be accomplished during the time that Christ was hanging on the cross, there would have been no need at

all for Him to come into this world as a baby, and thus to deprive the universe of His presence for thirty years, while He lived the life of an ordinary earthly citizen. The first thirty years of Christ's earthly life only make sense if it is recognized that His role *as our example* was just as important as was His role *as our substitute*. And of no less importance is His present role as our

We turn with horror from such a mutilated gospel. The Christ whom we worship is our example, He is our substitute, and He is our interceding High Priest in the courts above.

High Priest in the heavenly sanctuary, which evangelicals also deny, in spite of scriptures like these:

"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. All emphasis supplied.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, *who also maketh intercession for us.*" Romans 8:34.

The same principle would apply with equal force to the three and one half years between His baptism and His crucifixion, that He spent in teaching. If salvation could be completely accomplished on the cross, why should He spend three and a half years experiencing the bitter opposition that His teachings created? And again, why should the heavenly universe be deprived of His presence for those three and one half years?

If salvation could have been completely accomplished on the cross, Christ could have come into the world as an adult. He could have submitted to the crucifixion and had it all worked out in a single day.

Those who insist that "It was all done on the cross" are presenting to the world a horribly mutilated gospel, in which Christ's role as our example, His role in the final judgment, and His priestly ministry in the heavenly sanctuary are all denied, and His thirty-three and one half years of living on this earth, before He went to the cross, are made to be utterly without purpose

or meaning, and were an enormous unnecessary risk.

This brings us back to our first question, "If we are saved by grace, why are we judged by works?" This question most often comes to us from those who have been influenced by the mutilated gospel described above. They are likely to question whether there is any judgment at all. The whole idea of judgment seems to be repugnant to them.

Yet, the answer to the question, "Why are we judged by works?" is really quite simple. *It is because there is no other way.*

Are we saying that God cannot read human hearts? By no means. God knows our words before we speak them, God knows our





thoughts before we think them, He knows our motives and intentions before we shape them. God has no need at all for works as a basis of judgment.

But God is not the only judge. Note carefully:

“Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?” 1 Corinthians 6:2–3.

“And I saw thrones, and they [the saints] sat upon them, and judgment was given unto them.” Revelation 20:4.

In this twentieth chapter of Revelation, both the time and the nature of this final judgment are closely indicated. The time is during the millennium, the one thousand year period that follows the second coming of Christ to this earth. The nature of the judgment is shown by the statement that the judging is done by those who had not worshipped the beast or his image, the people who are elsewhere described as “saints.”

And the saints cannot read human hearts, like God does. They must judge by works, because there is no other way for them to do it.

This does not create any danger of a mis-judgment, because works are an excellent index of character. The absence of good works clearly indicates that something is wrong with the character. So testifies the apostle James in an eloquent passage in verses 14–26 of the second chapter of his epistle. Twice in this passage he affirms that “faith with-

out works is dead.” And certainly, no one can be saved by a dead faith.

There are some in our time who react strongly against any mention of works or of God’s law, calling both “legalism.” But their words make it clear that they do not have a clue as to what that word really means. A “legalist” is a person who says, “Just give me God’s law. That is all I need. I don’t need any savior making intercession for me, or supplying me with the ability to obey the commandments, or granting me pardon. Just keep your Christ, and give me the law. That is all I need.”

We turn with horror from such a mutilated gospel. The Christ whom we worship is our *example*, He is our *substitute*, and He is our *interceding High Priest* in the courts above.

I was once standing at a bus stop in a town where I was pastor of a church when a minister of another faith recognized me and immediately gave me a stern challenge. In very denunciatory terms, he demanded an explanation as to why I was teaching people to obey God’s law when the law had been abolished at the cross.

I listened for a while, then said quietly, “How do you understand Romans 8:4?”

He whipped a Bible out of his pocket as if it were a revolver, flipped it open, and looked at the text, which says:

“That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

I waited and listened, but he did not say any more. When I left, he was still looking.

It is a good text, and well worth looking at. I heartily recommend it to everybody.

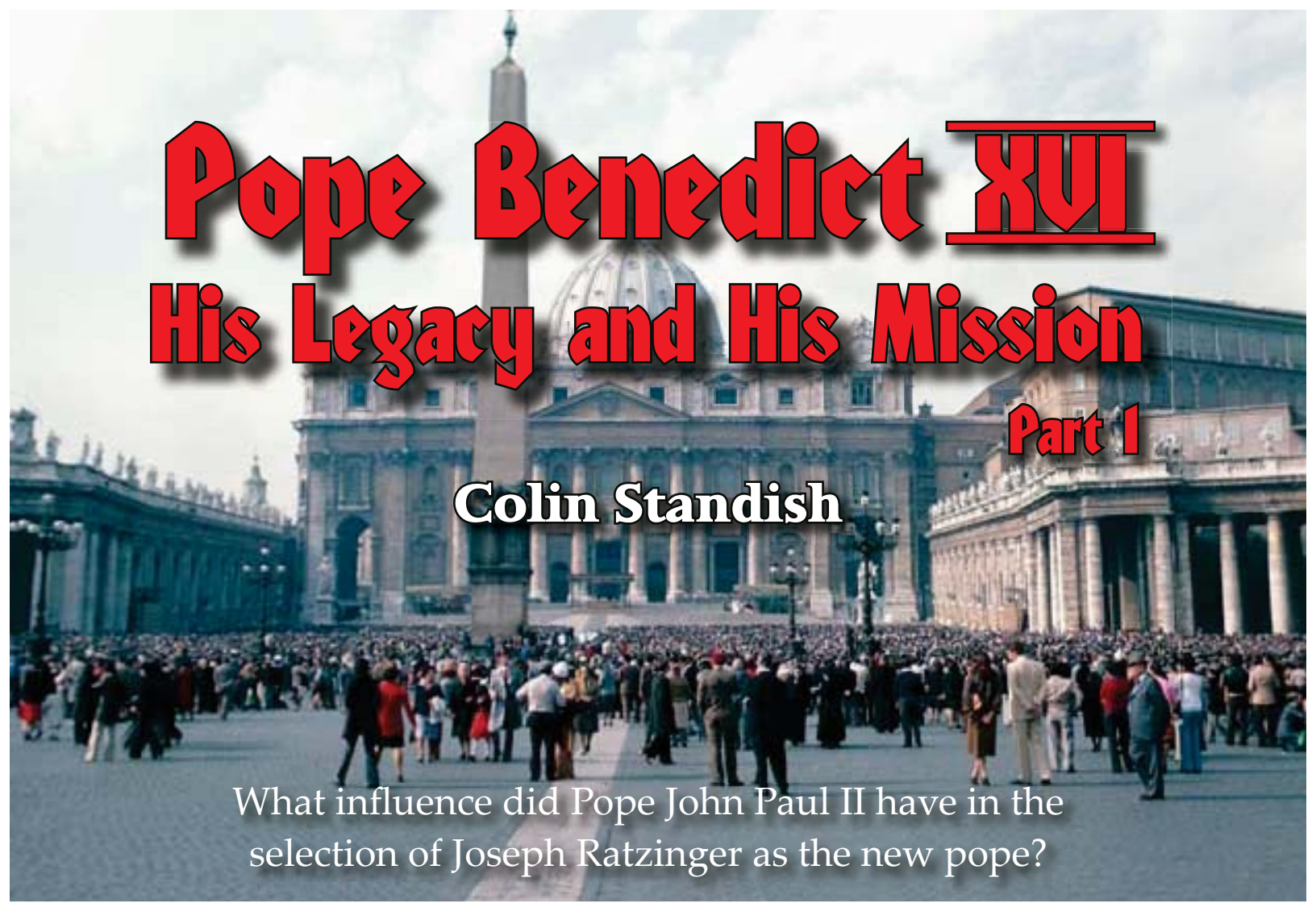
May God bless you. 📖



Ralph Larson, retired pastor and theologian, last served as dean of the Seventh-day Adventist Theological Seminary, Far East.



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Pope Benedict XVI

His Legacy and His Mission

Part I

Colin Standish

What influence did Pope John Paul II have in the selection of Joseph Ratzinger as the new pope?

Born in Bavaria, the stronghold of German Catholicism, Josef Alois Ratzinger followed in the steps of his three-years-older brother, Georg, joining him to train for the priesthood. Unlike his brother, however, he soon began his march toward the dizzy heights which he has now achieved as pontiff of the 1.1 billion Roman Catholic Church, and the leader of much of the professed Christian world.

On April 16, 1927, Ratzinger was born in Marktl am Inn, south-eastern Bavaria, close to the Austrian border. Early he showed a great desire to train for the priesthood, and entered a seminary at the tender age of twelve, in 1939. Preparation for the priesthood was curtailed, when, like all German youth, he was required to join the Hitler Youth in 1941, during the heat of the Second World War. At sixteen in 1943, he was drafted into the

German Military, but deserted before the end of the war, and briefly was apprehended by American troops.

After World War II he continued his training for the priesthood, and in 1951, with his brother Georg, he was ordained. At a relatively early age, Ratzinger showed signs of skilful theological insights consistent with some of the more moderate and liberal theologians of the Roman Catholic Church. A bright young priest, he was greatly attracted to book learning. He was awarded his doctorate at the University of Munich in 1953, at the age of twenty-six. Soon after, he attracted the attention of some ecclesiastical leaders in Germany, and by 1962, he was an advisor to the Archbishop of Cologne. He became a professor of theology at Tübingen University in Baden-Württemberg in 1966. To the surprise of some, he

was elevated in 1977 directly from academia to the post of Archbishop of Munich and Freising by the ailing Pope Paul VI, not long before the Pope's death in 1978. This ensured Ratzinger the rapid advance to the scarlet of a cardinal, for this is the most prestigious Roman Catholic archdiocese in Germany. He was one of the two cardinals who had elected Pope John Paul II, who, still under the age of eighty, participated in the conclave which elected him pope.

Ratzinger's experience at the University of Tübingen (1966–1969) laid the foundation for his subsequent transition to traditional, conservative Roman Catholic theology. At Tübingen, he worked closely with his colleague, the Swiss Roman Catholic theologian, Hans Küng. At first they appeared to share similar progressive views of the church. They both taught

classes in Catholic dogmatics. One semester, one taught a branch of the topic and the other another branch. For the second semester they interchanged. However, 1968 brought a sharp change in Ratzinger's theology, resulting from the student riots in Germany, which also greatly affected Tübingen. In some classes it is reported that Ratzinger was heckled by the students.

"Max Seckler, the professor who hired Ratzinger . . . , said that Ratzinger was mistreated [by the students]. . . . The liberal students shouted him down. . . . Seckler further commented on Ratzinger, 'He had the voice of an angel, and he was a poetic man, but he had one weakness. He was not able to handle conflicts.' The conflicts were not only with the students but also with colleagues." *Heilbronner Stimme*, a German newspaper, April 21, 2005.¹

This situation was a cultural shock to Ratzinger. Before the riots, the young Ratzinger was not a conservative hard-liner; rather he

transferring to the University in Regensburg in 1969, where he taught until Pope Paul VI appointed him in 1977, to be the Archbishop of Munich and Freising.

"While Ratzinger made a career, Küng was side-lined . . . and was removed from Tübingen in 1979." *Ibid.*

Here was Ratzinger, a prelate who now fitted the mould of John Paul II—strong for the traditional, conservative principles and practices of the Roman Catholic Church. It then was not surprising that when John Paul II had the opportunity to choose a new Prefect of the Congregation for the Doctrine of the Faith, in 1981, Ratzinger was his choice. By its very nature this role was to bring him constantly in close communication with the pontiff. It was clear that they formed a very formidable duo.

The Congregation for the Doctrine of the Faith was the organization formed to carry out the iniquitous, coercive Inquisition under which millions of faithful

climate in many parts of the world today, where most Protestants no longer fear the excesses of Rome, nor are they willing to understand that Rome does not change, this has provided the climate for Rome to grasp the opportunity to provide the bases to resume these ruthless practices.

Especially after the success of the second Vatican Council, 1962–65, the prestige of this role had become greatly enhanced. Later, in 2002, John Paul II bestowed upon him another prestigious and powerful role—dean of the College of Cardinals. A long friendship between the pope and the cardinal had been forged.

It is commonly understood that during the latter part of the reign of John Paul II, Ratzinger was the primary architect of some of the papal bulls, encyclicals and apostolic letters.

Perceptive Protestants, who have studied extensively into the history of the medieval church sense, with alarm, the inferences made, especially in the communications of the pope just prior to the celebrations as the year 2000 approached. The pope issued a papal bull, the highest form of papal communication, entitled, *Incarnationis Mysterium* (The Mystery of the Incarnation).²

Under this beguiling title the pope broadened the ways believers can earn indulgence, beyond traditional ways, so as to provide indulgences which were hoped to be more attractive to Protestants. It was the issue of indulgences, above all other issues which had ignited and inflamed the sixteenth century protestant reformation. Unquestionably, Ratzinger strongly influenced this bull.

In John Paul's letter *Ad Tuendam Fidem* (To protect the faith),³ issued May 18, 1998, two new canon laws were introduced into Roman Catholicism—numbers 1371 and 1436. Both of these dealt in one way or another, with the punishment to be meted out to heretics or apos-

It is commonly understood that during the latter part of the reign of John Paul II, Ratzinger was the primary architect of some of the papal bulls, encyclicals and apostolic letters.

was among the modern German theologians who had impressed the second Vatican council (1962–65). Their program was what the Italians called "Aggiornamento," meaning, "to bring the church near to the modern world." *Ibid.*

His "conversion" to traditional, conservative Roman Catholic values resulted from his new convictions that the liberal-progressives were bringing conflict and disharmony into the Church. This brought him into conflict with Hans Küng, which resulted in Ratzinger

Christians rendered up their lives, under the cruelest and most torturous forms of punishment leading to their death.

After the deadly wound to the papacy in February 1798, the role of the prefect of the Holy Catholic Office of the Inquisition, as the Congregation for the Doctrine of the Faith was then termed, lost most of its power, because no longer did the Roman Catholic Church have the support of the states of Europe to enforce its cruel edicts. However, with the rapid changing

tates. While the specificities of the penalties were not stated, they sent shivers up the spine of those who understood what it meant when it was stated that whoever denies Roman Catholic doctrines and practices “is to be punished with an appropriate penalty,” and “as a heretic.”

Church historians would not have ignored the implications of canon law, for like most civil law in its use of “common law,” canon law depends much upon precedent. The tortures and killings of “heretics” in the middle ages come quickly to mind.

Dies Domini (the Lord’s Day) was issued May 31, 1998.⁴ Included in this letter was the exhortation to Christians to “strive to ensure that civil legislation respects their duty to keep Sunday holy.” These are sobering words, for they forebode the reunification of church and state to enforce the edicts of this ecclesiastical power. Thus communication after communication to which Ratzinger contributed, evidenced his determination to reestablish the cruel practices of the Middle Ages in a commitment to “unity” within Christianity while also reaching out to other Christians and also, particularly to the Jews and Moslems.

Faithful Christians should not be deceived, for it will surely follow that those who do not respond to these initiations, will ultimately be ruthlessly persecuted.

“And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.” Revelation 13:7.

There has been speculation as to why Cardinal Ratzinger chose the name Benedict XVI. Some have sug-

gested he admired the peace efforts of Benedict XV during World War I. Others have noted that the other 14 Benedicts all of whom reigned during the Middle Ages were strong, dominating Popes, and some were persecutors.

Joseph Ratzinger arrived on the scene at a time when the power of the prefect of the office of the Congregation for the Doctrine of the Faith was magnified alarmingly. We may wonder how a man

He was perceived as divisive and deaf to the pleas of less doctrinaire Roman Catholics.

So little was he considered as a successor to John Paul II that, at that time, no lists mentioned his name as the likely successor. However, John Paul II, the ultimate strategist, was determined that his legacy would not die with his death.

On the twenty-fifth anniversary of his election on October 21,

Faithful Christians should not be deceived, for it will surely follow that those who do not respond to these initiations, will ultimately be ruthlessly persecuted.

who had made so many enemies could so quickly and easily win the papal crown. It was reported that he received about 100 votes out of 115 on the fourth ballot.

Yet how could a man who had accumulated so many negative titles by his Roman Catholic enemies be chosen as the successor to John Paul II? *The Australian* newspaper of April 21, listed names by which he had been derisively called “God’s

Rottweiler,” “The Grand Inquisitor,” “Cardinal “No,” “John Paul’s Doctrinal Enforcer,” “The Panzer Kardinal.”⁵ Up until 18 months before the death of John Paul there would have been few

cardinals who would have given Ratzinger more than an outside chance to be the successor to John Paul II. He had made too many enemies among the liberals, the progressives, and the moderates in the Roman Catholic Church.

2003, John Paul surprised many by creating thirty new cardinals, all of them carefully researched to be sure that they were deeply traditional and conservative prelates. Indeed, by the time of John Paul’s death all but two of the men in the conclave had been hand-chosen by John Paul II, almost certainly ensuring that John Paul’s legacy would be continued by whoever was chosen as the new pope. After all, it was not the liberals, the progressives nor the moderates who had the vote in the conclave, no matter how strong they may have been in European and American Roman Catholicism. With John Paul II’s ecclesiastical appointments the late pope ensured that Ratzinger became a definite possibility.

However, there were still many mitigating things against Ratzinger’s election. He had suffered a relatively mild stroke, he was now 77 nearly 78 years of age, and considered to be too academic, too introverted, to follow the charismatic role as the successor to John Paul II. However, John Paul had sought to position Ratzinger to be his successor. He trusted Ratzinger. Though clearly of greatly different





Faithfulness In Reproving Sin

Ellen G. White

Our Responsibility to God and the Church

The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand, who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people.

This is forcibly set forth by the prophet's illustration of the last work, under the figure of the men, each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Ezekiel 9:4.

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and murmur in their hearts, if not openly, against those who

would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong?—No, indeed! These, unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and in holding up the hands of sinners in Zion, will never receive the mark of God's sealing approval. They will fall in the general destruction of all the wicked, represented by the five men bearing slaughter weapons.

Mark this point with care; those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by the man in linen, are those "that sigh and that cry for all the abominations that be done" in the church. Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in an agony, even sighing and crying.

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite;

let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." Verses 5–6.

God said to Joshua (in the case of Achan's sins), "Neither will I be with you any more, except ye destroy the accursed from among you." Joshua 7:12. How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong; but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you." Verse 13. He pronounced the punishment which should follow the transgression of His covenant.

Joshua then began a diligent search to find out the guilty one. He took Israel by their tribes, and then by their families, and next, individually. Achan was designated as the guilty one. But that the matter might be plain to all Israel, that there should be no occasion given them to murmur, and to say that the guiltless was made to suffer, Joshua used policy. He knew that Achan was the transgressor, and that he had concealed his sin, and provoked God against His people. Joshua discreetly induced Achan

to make confession of his sin, that God's honor and justice should be vindicated before Israel:

"And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me. And Achan answered Joshua, and said, Indeed, I have sinned against the LORD God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

"So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the LORD. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." Verses 19–25.

God holds his people, as a body, responsible for sins existing in individuals among them. If there is a neglect with the leaders of the church to diligently search out the sins which bring the displeasure of God upon His people as a body,

they become responsible for these sins. But this is the nicest work that men ever engaged in, to deal with minds.

All are not fitted to correct the erring. They have not wisdom to deal justly, while loving mercy. They will not be inclined to see the necessity of mingling love and tender compassion with faithful reproof of wrongs. Some will ever be needlessly severe, and will not feel the necessity of the injunction of the apostle, "And of some have

from His people. Should a case like Achan's be among us, there are many who would accuse those who might act the part of Joshua in searching out the wrong, of having a fault-finding, wicked spirit. God is not to be trifled with, and His warnings disregarded with impunity by a perverse people.

The manner of Achan's confession is similar to the confessions that some have made, and will make, among us. They hide their wrongs, and refuse to make a

There are many who do not have the discretion of Joshua, and who have no special duty to search out wrongs, and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them.

compassion, making a difference; and others save with fear, pulling them out of the fire." Jude 22–23.

There are many who do not have the discretion of Joshua, and who have no special duty to search out wrongs, and to deal promptly with the sins existing among them. Let not such hinder those who have the burden of this work upon them. Let them not stand in the way of those who have this duty to do. Some make it a point to question, and doubt, and find fault, because others do the work that God has not laid upon themselves. These stand directly in the way to hinder those upon whom God has laid the burden of reproof, and of correcting the sins that are prevailing, that His frown may be turned away

voluntary confession, until God searches them out, and then they acknowledge their sins. A few persons pass on in a course of wrong, until they become hardened. They may even know that the church is burdened, as Achan knew that Israel were made weak before their enemies because of his guilt; yet their consciences do not condemn them. They will not relieve the church by humbling their proud, rebellious hearts before God, and putting away their wrongs. God's displeasure is upon His people, and He will not manifest His power in their midst while sins are existing among them, and fostered by those in responsible positions.

Those who work in the fear of God to rid the church of hindrances,

and to correct grievous wrongs, that the people of God may see the necessity of abhorring sin, and that they may prosper in purity, and the name of God be glorified, will ever meet with resisting influences from the unconsecrated. Zephaniah describes the true state of this class, and the terrible judgments that will come upon them:

“And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The LORD will not do good, neither will he do evil. . . . The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of

the trumpet and alarm against the fenced cities, and against the high towers.

“And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD’s wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.” Zechariah 1:12, 14–18.

God will not be trifled with. It is in time of conflict when the true colors should be flung to the breeze. It is then the standard-bearers need to be firm, and let their true position be known. It is then the skill of every true soldier for the right is tested. Shirks can never wear the

laurels of victory. Those who are true and loyal will not conceal the fact, but will put heart and might into the work, and venture their all in the struggle, let the battle turn as it will. God is a sin-hating God; and those who will encourage the sinner, saying, “It is well with thee,” God will curse. 📖

Review and Herald, June 8, 1886.



Ellen G. White, 1827–1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God.

To this day, her counsels are an incalculable blessing to God’s people around the world.



Continued from page 9

personalities, they shared a very strong bond in beliefs and philosophy. Here was a man John Paul could trust to carry on his legacy.

Ratzinger made sure that he was in a very visible position to take advantage of this. Not only was he the prefect of the Congregation for the Doctrine of the Faith, he had before been chosen by John Paul II to be the Dean of the College of Cardinals. In this latter role he made all the funeral arrangements for John Paul II. Even at his advanced age, he appeared to reinvent his personality and to display an air of compassion, inclusiveness and full commitment to bringing all of Christendom together, while also reaching out to the Jews and Moslems. As dean of the College of Cardinals, he was responsible for all the funeral arrangements for John Paul II. Of all the nine masses which were held in respect of the deceased pope, although it was not

mandated, he chose to conduct the most important and visible mass, seen by unnumbered millions around the world. Now he emerged as a prime candidate and the front runner to become pope. Though John Paul was dead, it would seem that he controlled the appointment of his successor. Interestingly, addressing the world-wide response to John Paul II’s death, *Der Spiegel* (a German news magazine) wrote, “Perhaps the Pope had never been so mighty as in the days after his death. . . . Some experts said it is a renaissance of believing.” April 11, 2005, 94–95.⁶ 📖

To be continued.



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Endnotes:

¹ Von Bernward Loheide, “Tübinger Krawalle prägten den Professor,” *Heilbronner Stimme*, Heilbronn, Germany, April 21, 2005, <http://stimme.de/nachrichten/reportage/art1918,530363.html>

² Bull of Indiction of the Great Jubilee of the Year 2000, November 29, 1998; http://www.vatican.va/jubilee_2000/docs/documents/hf_jp-ii_doc_30111998_bolla-jubilee_en.html

³ Apostolic Letter *Motu Proprio* “Ad Tuendam Fidem,” by which certain norms are inserted into the Code of Canon Law and into the Code of Canons of the Eastern Churches, http://www.vatican.va/holy_father/john_paul_ii/motu_proprio/documents/hf_jp-ii_motu-proprio_30061998_ad-tuendam-fidem_en.html

⁴ Apostolic Letter “Dies Domini” of the Holy Father John Paul II to the Bishops, Clergy and Faithful of the Catholic Church on Keeping the Lord’s Day Holy, http://www.vatican.va/holy_father/john_paul_ii/apost_letters/documents/hf_jp-ii_apl_05071998_dies-domini_en.html

⁵ www.theaustralian.news.com.au.

⁶ “Fin Reich, nicht von dieser Welt”, *Der Spiegel*, Hamburg, Germany, <http://www.spiegel.de/spiegel/0,1518,350538,00.html>

The Ministry of Reproof part 2

Inspired principles of proper reproof and rebuke.

Anonymous

Editor's Note: In part one of this study we noted that the loving ministry of rebuke and reproof is needed in the church if we are going to be delivered from our Laodicean condition. Now we will consider principles of proper reproof and rebuke found in the Bible and Spirit of Prophecy.

Matthew 18 and Gospel Order

I want to look at a matter that has been greatly misunderstood; it is how to follow gospel order as found in Matthew 18.

Jesus said, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matthew 18:15-17.

Certainly many trials have been caused by a member of the church who discovered what they thought to be sin in a brother or sister, and the knowledge of that sin was quickly spread from one member to another who would have been otherwise unaware of it, contrary to this counsel from Jesus.

However, as we will see, when sin is committed openly before a group such as the church family, there are times when the Lord may

call a faithful watchman to openly rebuke it instead of first going to the one at fault.

There is an incident recorded in a letter Ellen White wrote to her son Edson that illustrates this point. I will pick up the story in the *Ellen G. White Biography*, vol. 2, 228-229:

"Spoke one hour, comforting some, reproving others, but the testimony was more especially to impress upon those particularly in fault through the sin of hasty speaking, jesting, joking, and laughing. All this was wrong and detrimental to their growth in grace.

"Some felt exceedingly tried, especially Sister Doude. She came to see me in the morning, accompanied by her husband. She was crying and said to me, 'You have killed me, you have killed me clean off. You have killed me.' Said I, 'That is just what I hoped the message I bore would do.'

"I found their greatest difficulty was that the testimony was given before others and that if I had sent it to them alone, it would have been received all right. Pride was hurt, pride was wounded terribly. We talked a while, and they both cooled down wonderfully and said they felt differently."

In *Testimonies*, vol. 2, 14-17, Sister White related what appears to be the same incident. She said,

"Her husband [Brother Doude] seemed to feel unreconciled to my bringing out her faults before the church and stated that if Sister

White had followed the directions of our Lord in Matthew 18:15-17 he should not have felt hurt. . . .

"My husband then stated that he should understand that *these words of our Lord had reference to cases of personal trespass*, and could not be applied in the case of this sister. She had not trespassed against Sister White. But that which had been reproofed publicly was public wrongs which threatened the prosperity of the church and the cause. Here, said my husband, is a text applicable to the case: 1 Timothy 5:20: 'Them that sin rebuke before all, that others also may fear.' " Page 15.

In this story, Sister White clearly noted that the principles found in Matthew 18 refer to a trespass against the person giving the reproof. When there is a matter of sin in the church, God's Spirit would have it reproofed openly that others may fear. Notice:

"We did not lighten the burden, . . . for all this development only showed how much she needed the reproof." *Ellen G. White*, vol. 2, 229.

Do you see the loving touch of Jesus in the ministry of reproof and rebuke?

One of the reasons we may not reprove a brother or sister who has fallen into sin is because it involves a crucifixion of self. We fear that our motives will be misunderstood and that we will be rejected by those we are seeking to help. Sister White was deeply saddened when the testimonies she bore were slighted. She wrote, "It is true



that such treatment from those for whom I give my life casts a shade of sadness over me; but my course has been so plainly marked out for me that I cannot let such things keep me from the path of duty." *Testimonies*, vol. 2, 17.

Whenever I preach on this subject someone will tell me, "Well, you must be willing to die for that person," and I believe that is true, but I think we do not understand how difficult it is to remain alive and risk being rejected in order to

*"Warn every soul that is in danger.
Leave none to deceive themselves.
Call sin by its right name."*

try and help someone—it is a risk, and it hurts.

Specific Rebukes Necessary

Must we be specific when we reprove and rebuke? What does the Bible say?

"For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife."

Mark 6:17–18. That certainly was a very specific rebuke.

Another Bible example comes from the preaching of Enoch, who is an example of what we are called to be in this time: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude 14–16. It would be difficult to give a more specific rebuke and this was even in an evangelistic sermon.

How about a message to the church? Take your Bible and read Isaiah 3:16–26. Keep in mind, this is a message the Lord commissioned Isaiah to give.

And should any doubts remain in our minds whether rebukes must be specific, consider this counsel:

"Warn every soul that is in danger. Leave none to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbath breaking, stealing, idolatry, and every other evil. 'They which do such things shall not inherit the kingdom of God.' Galatians 5:21." *The Desire of Ages*, 806.

"Those who walk with God are prepared to call wrongdoing by its right name. Sin is sin, whether practiced by ministers, teachers,

medical missionaries, or other workers in the Lord's service. Those who discern un-Christlike traits in professed Christians occupying positions of responsibility must use great plainness of speech in pointing out these evils, instead of apparently continuing in fellowship with erring men because they are standing in high places. . . . Those who, though occupying positions of grave responsibility, are Christians only in name are not to be sustained and upheld and strengthened by their brethren, for Satan works through the sinners in Zion to bring in strife and contention and difficulties, which make God's people a reproach and a shame to Christ Jesus." *Manuscript Releases*, vol. 16, 1.

How Reproof Should Be Given

We are given some very specific instructions regarding how reproof should be given. Paul counseled Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Timothy 4:2. What is the basis of all of our doctrines which should be used when we are called upon to reprove sin? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16. The most effective way to reprove sin is with Scripture.

What else should we remember when reproofing sin? "Severity to a few will often prove mercy to many. Yet we must be careful to manifest the spirit of Christ, and not our own hasty, impetuous disposition. We must rebuke sin, because we love God, and love the souls for whom Christ died." *Signs of the Times*, January 24, 1884.

"Jesus did not suppress one word of truth, but He uttered it always in love. He exercised the greatest tact and thoughtful, kind attention in His intercourse with the people. He was never rude,

never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes." *Steps to Christ*, 12.

We must learn to reprove with unbending truthfulness, yet without manifesting an irritated temper. This is certainly only possible by divine grace!

The Response to Reproof

Someone said to me once, "Well, you will know if you used the right spirit based on the response that you get from the person whom you have reproved." Is this true? Look at what the Lord said to the prophet Jeremiah:

"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. . . . And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee." Jeremiah 1:17, 19.

The Lord gave Jeremiah a message of reproof to give in His Spirit, yet He knew that Israel would fight against the message. Unfortunately, even when reproof and rebuke is given in the most loving spirit, even when it is delivered in the Spirit of Christ, most often it is rejected. Consider this inspired counsel:

"In every generation God has sent His servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable." *The Great Controversy*, 606.

"The spirit of true reform will be met in our day as in ancient times. Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life." *Signs of the*

Times, January 24, 1884. See also *Testimonies*, vol. 3, 261, 328–329; vol. 5, 679.

A Startling Message

In closing, let us consider the Laodicean people described in Revelation 3: "If ever a people needed to walk before God as did Enoch, Seventh-day Adventists need to do so now, showing their sincerity by pure words, clean

ture their attention.

"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19–20.

"Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." Proverbs 27:5–6.

We must learn to reprove with unbending truthfulness, yet without manifesting an irritated temper. This is certainly only possible by divine grace!

words, words full of sympathy, tenderness, and love.

"There are times when words of reproof and rebuke are called for. Those who are out of the right way must be aroused to see their peril. A message must be given that shall startle them from the lethargy which enchains their senses. Moral renovation must take place, else souls will perish in their sins. Let the message of truth, like a sharp, two-edged sword, cut its way to the heart. Make appeals that will arouse the careless and bring foolish, wandering minds back to God." *Testimonies*, vol. 7, 155.

It is all about bringing people back who are slipping away and only a sharp reproof may yet cap-

Does your heart yearn to enter into the work that God calls us to do so that, by God's grace, someone will turn from the path of death to the path of life? What would you give in exchange for having just one person come up to you in heaven and put their arms around you and say, "Thank you for doing something that hurt"?

Let us seek the Lord with our whole heart, pleading for humility to receive reproof when it is directed to us, and the divine love that is so necessary to deliver reproof in a manner that will reflect the character of Christ. 📖

Concluded



When Calls for Reformation

Bringing the Church Back, Part 4

There are valuable lessons we can learn from the failure of others.

Vance Ferrell

In this series we have studied in detail nine steps in the work of revival and reformation, noting the importance of each one in bringing success to God's ancient church. (See side bar on the following page for a summary.) Each time, when the people responded by returning to God in heartfelt repentance and obedience, God provided the entire church with guidance and protection from its enemies, and astounding victories were gained. This happened repeatedly in God's ancient church.

Several of these instances occurred during the forty years in the wilderness as the Israelites rebelled and then, through repentance, were brought back to God.

Later, this process of apostasy and repentance was repeated at least thirteen times under the judges: Othniel, Ehud, Shamgar, Deborah, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, and Samuel.

God to warn His people against the apostasy.

In our time, the God of heaven wants to use each one of you—laymen as well as leaders on one level or another in the Seventh-day Adventist denomination—to bring our people back to the historic beliefs and standards that God gave us through the Bible and Spirit of Prophecy over a hundred years ago.

This matter is urgent! The crisis is very real. The angels are waiting for your cooperation. Who knows but what you may never hear another appeal! None can know what is ahead or how many more years each of us have.

In future articles we want to examine the work of six leaders in the ancient church who successfully brought a great majority of the church back to God—by following most if not all of the nine points we have discussed. We will also discuss what may happen if we do not follow their example and return

“troublemakers.” Each time, this brought the church past the crisis stage, to its downfall.

These two calls for reformation failed when men *who were not leaders* pled for reform, while the men in charge stubbornly refused to make the needed changes in their own lives and in the church.

If we trust in God and obey His Word, that need not happen today. How urgent it is that we make the necessary changes!

How Reformation Failed in the Northern Kingdom

The first of these two exceptions occurred because the call to repent was *repeatedly ignored* in the northern kingdom of Israel. This made the doom of the nation inevitable, and the kingdom was finally broken without remedy.

“Some of the leaders in Israel felt keenly their loss of prestige and wished that this might be regained. But *instead of turning away* from those practices which had brought weakness to the kingdom, they continued in iniquity, flattering themselves that when occasion arose, they would attain to the political power they desired by allying themselves with the heathen. . . .

“Through the man of God that had appeared before the altar at Bethel, through Elijah and Elisha, through Amos and Hosea, the Lord had repeatedly set before the ten tribes the evils of disobedience. But notwithstanding reproof and entreaty, Israel had sunk lower and still lower in apostasy. ‘Israel slideth back as a backsliding heifer,’ the Lord declared; ‘my people are bent

In every age, God never rejects, never forsakes His commandment-keeping people.

In later centuries, using the very same principles, a number of church leaders repeatedly brought the people back to God.

Nearly always the reformation came about because of the words and actions of an appointed leader; sometimes it was a lay person who was raised up under the hand of

to the Lord.

But first, it is urgent that we consider *two exceptions*—the two extended periods of time when men of God arose and called for repentance and revival, *and those in charge refused to consider what they had to say*. Instead, they denounced the whistle-blowers as “critics” and

to backsliding from me.' Hosea 4:16; 11:7." *Prophets and Kings*, 280–281. All emphasis supplied.

Instead of repenting, they turned on the whistle-blowers as the cause of all their problems:

"By far the greater number of those who heard these invitations refused to profit by them. So contrary to the evil desires of the impenitent were the words of God's messengers, that the idolatrous priest at Bethel sent to the ruler in Israel, saying, '*Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.*' Amos 7:10." Ibid., 284.

"The destruction that befell the northern kingdom was a direct judgment from Heaven." Ibid., 291.

In every age, God never rejects, never forsakes His commandment-keeping people. Write that sentence on the walls of your home and read it every so often. How thankful we can be that, through the enabling strength of Christ's grace, we can obey God's Word and receive the eight promises in Revelation made to overcomers!

Each of His children is precious in God's sight. It is true there are always both pure wheat and worldly tares in the church. But whenever the tares are permitted to gain control of the church, it then comes in serious danger of total moral collapse. Rebellion against obedience to God's holy law is the result.

We have briefly reviewed the causes of the fall of Israel, the northern kingdom. Its twentieth king, Hoshea, died when Shalmaneser V, king of the Assyrians captured Samaria and carried all the people captive in 723 B.C.

How Reformation Eventually Failed in Judah

Next, we turn our attention (one hundred years later) to the causes of the fall of the southern kingdom, Judah, which—after rejecting repeated warnings to return to God—was conquered by the Babylonians

under King Nebuchadnezzar in 605, 597, and 586 B.C.

This second example occurred during the ministry of another layman: Jeremiah, the last prophet to the southern kingdom before its fall. It is a tragic story of ever-increasing worldliness and repeated refusals to repent, as the church continued to sink lower and still lower:

"The prophet [Jeremiah] stood firmly for the sound principles of right living so clearly outlined in the book of the law. But the conditions prevailing in the land of Judah were such that *only by the most decided measures could a change for the better be brought about*; therefore he labored most earnestly in behalf of the impenitent. . . .

"But by the great mass of the people the call to repentance and reformation was unheeded. Since the death of good King Josiah, those who ruled the nation had been proving untrue to their trust and had been leading many astray." Ibid., 412.

Here was a people who, in spite of their deepening apostasy, believed that, because they were in the church and attended church services, God could never reject them!

"Rites and ceremonies could not atone for sin. Notwithstanding their claim to be the chosen people of God, *reformation of heart and of the life practice alone could save them from the inevitable result of continued transgression.*" Ibid., 414.

"A refusal to heed the invitation of mercy that God was now offering would bring upon the impenitent nation the judgments that had befallen the northern kingdom of Israel over a century before." Ibid., 415.

Will We Learn From Their Example?

How urgent it is that we labor earnestly to bring our people fully back to God while there is yet time! It is not too late to initiate the changes which must take place! The steps to reformation, which we must undertake, are scriptural; they are right.

The Nine-Point Plan for Revival and Reformation

1 — Godly men in God's ancient church *recognized apostasy* (idolatry, false teachings, worldly customs, etc.) when it developed; they did not ignore it.

2 — A person of great influence—usually (but not always) a leader in the church—would fall on his knees in *personal repentance and heart sorrow* for what was taking place.

3 — Most earnestly, he would *plead with God* that the church might somehow be brought back to obedience.

4 — As part of his seeking for help, this leader would *study the promises and warnings in God's inspired writings*, enabling him to grasp the seriousness of the situation and the urgent need for swift action and divine help.

5 — This person would *sound a call for repentance* and the putting away of sin.

6 — He would not just wait for others to take action. He himself would *set to work and teach and promote reforms* in the government and remove the idols.

7 — He would *restore God's Word to its rightful position* as the primary authority in the church.

8 — He would *gather the people together for solemn services*, where they could plead for forgiveness and rededicate their lives. At those meetings, God's Word would be read to the assembly, carefully explained to them, and studied by them. (What a godly way to conduct our camp meetings today!)

9 — The leader would send out "teaching priests" throughout the land to *instruct the people in God's Word and holy law*. He would appoint special judges (mediators) to help resolve disputes and protect the people.

They are not complicated. The basic steps to be entered upon, and the primary changes to be made, we have covered in previous articles in this series.

“During the days of Jeremiah, the inhabitants of Judah were prone to believe that a strict observance of the divinely appointed services of the temple would preserve them from a just punishment for their wicked course.

“What a lesson is this to men holding positions of responsibility today in the church of God! *What a solemn warning to deal faithfully with wrongs that bring dishonor to the cause of truth!* Let none who claim to be the depositaries of God’s law flatter themselves that the regard they

upon ancient Israel. There is a limit beyond which the judgments of Jehovah can no longer be delayed. *The desolation of Jerusalem in the days of Jeremiah is a solemn warning to modern Israel, that the counsels and admonitions given them through chosen instrumentalities cannot be disregarded with impunity.”* Ibid., 416–417.

In every age of church history, God will not tolerate those who have covenanted to be keepers of His laws and then later break them and encourage others to break them! He will spew them forth. See Revelation 3:16.

Opposition to Reform

It was not worldliness and sin in

It was not worldliness and sin in the church which church leaders in Jeremiah’s time feared. That which filled them with terror were efforts to remove it.

may outwardly show toward the commandments will preserve them from the exercise of divine justice. *Let none refuse to be reprovved for evil, nor charge the servants of God with being too zealous in endeavoring to cleanse the camp from evildoing.*

“A sin-hating God calls upon those who claim to keep His law to depart from all iniquity. *A neglect to repent and to render willing obedience will bring upon men and women today as serious consequences as came*

the church which church leaders in Jeremiah’s time feared. That which filled them with terror were efforts to remove it:

“Jeremiah’s message to priests and people aroused the antagonism of many. With boisterous denunciation they cried out, ‘Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.’ Jeremiah 26:9.” Ibid., 417.

Their response was an insult to the God of heaven! *Instead of repenting, people and priests reviled those who, under the conviction of the Holy Spirit, were trying to save them from disaster!* Those repeated rejections, by the leaders in the southern kingdom of Judah, ultimately sealed its doom. The lesson of what happened to them is an example of what could happen to us today. We

dare not let that occur!

“The spirit of opposition to reproof, that led to the persecution and imprisonment of Jeremiah, exists today. Many refuse to heed repeated warnings, preferring rather to listen to false teachers who flatter their vanity and overlook their evil-doing. In the day of trouble such will have no sure refuge, no help from heaven.” Ibid., 437.

Four Points of Failure

In the fall of both the northern kingdom and the southern kingdom, there were four similar identifying marks:

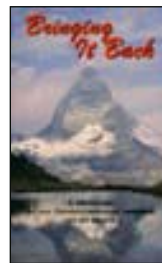
1. An ever-deepening intensity of worldliness gripped the church.
2. The call to return to God came from laymen and not leaders.
3. There was an unrelenting refusal to repent.
4. Those urging obedience to God’s Word were blamed for the increasing problems.

Thankfully, God has something better for our church today, if we will cooperate with Him.

Fortunately, many of our godly leaders are deeply concerned about this growing problem. Let us lift up their hands through our prayers and efforts to cooperate with them in removing the apostate element from authority in our church. 📖

In the next article in this series, we will turn our attention to far brighter pictures — events which brought outstanding success, in which none of the above four points were present.

Vance Ferrell writes from Tennessee, where he operates his ministry Pilgrim’s Rest.



This article was adapted from Bringing It Back, 29–38. You may order this book from Hope International for \$1.95 each. Quantities of 10 or more: 99¢ each; cases of 24: 80¢ per book. Please see page 30 for shipping and sales tax information.



Brotherly Love Needed Part 2

When we truly receive Jesus, there will be a transformation of character and principles among us as members of Christ's body.

ELLEN G. WHITE

Of those who had been led into error, and who had become cold through backsliding and apostasy, Paul wrote: "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Corinthians 11:2-3.

Again he declares what had been the manner of his labor among the believers, saying: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. . . . As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." 1 Thessalonians 2:7-8, 11-12.

May the Lord speak to the hearts of all who shall read these words. We should continually talk and practice the gentleness that Paul presents in this figure of a nurse cherishing her children. This is the manifestation of the Spirit of Christ. When we truly receive Jesus, there will be a transformation of character and principles among us

as members of Christ's body. All bitterness and wrath and malice and evil speaking will be put away from us, and the love of Christ will fill and overflow the heart. Our love for others will then be deep, pure, and fervent, and there will be no betrayal of sacred trusts.

From hearts softened and subdued by the love of Christ, we shall exhort, admonish, reprove, warn, and comfort the saints of God. We shall all stand in one harmonious

been treated without consideration or sympathy. When the churches die to self, Jesus will take possession of them, and work through them His holy compassion and tender love. May the Lord help His people. May the Lord burn away the dross and tin, consume the selfishness that exists in the hearts of many of His professed followers, and place upon them His own image and superscription.

We have had seasons for fast-

Before we appoint another day for fasting and prayer that the Lord shall raise up laborers, let us see to it that we treat those who have already been sent, with respect and love.

body, and our earnest affection one for another will increase more and more. Thus Christ will be represented in the world through human instrumentalities, and the work of God will be rapidly advanced; for workers for Him will be raised up in various parts of the world.

Our lack of appreciation for the instrumentalities which the Lord has already raised up to carry forward His work, has retarded the progress of the truth. Ministers and workers in the cause have been lightly esteemed, and many have

ing and prayer, beseeching that the Lord would raise up laborers to go into His harvest-field, and yet, when laborers have been raised up, and sent to different fields, many of them have not been appreciated, even those who have given full proof of their devotion to, and interest in, the work. Envious tongues have spoken against them, evil surmisings have been cherished, and tares have been sown by those who would not like to reap the bitter harvest that will result.

Before we appoint another day

Continued on page 24



James White: Paris Hill Part 1

Virgil Robinson



A general gathering of workers took place at Paris Hill in November, 1850, during which it was decided that a new paper should be published.¹ James found that the paper could be economically printed at a local printing establishment, the G. L. Mellen Company. He had already taken rooms with the Edward Andrews family, where they would be only two blocks from the print shop. It was at Paris Hill that James published the last issue of *Present Truth* while gathering material for the new paper he had in mind, which he finally would name *The Advent Review and Sabbath Herald*.

Before leaving Auburn for Paris, the Whites made the hard decision that it would be best to separate from their two-year-old son, Edson, thus freeing them for labor among the churches. Clarissa Bonfoey took the child to the hospitable home of Ira Abbey in North Brookfield, New York.²

John Andrews soon became attracted to James White. With the encouragement of the older man, he began preaching in surrounding towns and villages. The accession of this aggressive, scholarly young man represented, as James White wrote, "no small reinforcement."

Before the end of November, James gave Mr. Mellen the material for the first number of *The Second Advent Review and Sabbath Herald*, which came off the press before the month ended. The word *second* was soon abandoned. Since 1850 the name has been shortened still more, until today it is known simply as the *Review and Herald*, or the *Review*.

All during that busy winter at Paris Hill, James White kept up a continual correspondence with leading brethren scattered throughout New England and New York. He also had proof sheets to read, correct, and return to the printer. Between November and June, 1851, thirteen numbers of the *Review* were

printed in Paris Hill and sent out into the field.

The paper carried no subscription price. Those who were too poor to pay could receive it free. Others were invited to send in whatever sums of money they could spare, and a few made generous donations for the struggling paper. Each issue listed the names of those who were assisting, with the amount they gave. Even as small a sum as twenty-five cents was acknowledged.

It was particularly gratifying to James White that after the position Joseph Bates had taken in regard to the regular publication of a paper, the first number contained an article by the sea captain.

One day a letter of invitation came for the Whites to attend a general meeting at Waterbury, Vermont, January 18 and 19, 1851.

The question was not whether to go, but how. Since James had lent his only horse to John Andrews and

another brother so that they could visit believers in Canada East and northern Vermont, he and Ellen decided to use public transportation.³ They first went by train south to Boston, then west to New Ipswich for a visit with the Hastings family. From New Ipswich they went to Washington, New Hampshire, forty miles away, by private conveyance.

Continuing north, a fifteen-mile ride brought them to the home of Stephen Smith, a member whom they knew to be entangled with spiritualism. Hoping that he might be strengthened and straightened out at the coming conference, James gave him five dollars to help him buy a horse and sleigh to make the journey. They agreed to ride with him to Waterbury, the place of meeting. On the way they stopped to see Elder Joseph Baker. Discouraged and troubled by poor health, Elder Baker had decided not to attend. Out came another five dollars from the generous pocket of Elder White, and Baker went by train.

The Whites and their driver then pushed northward for three days in order to arrive at Waterbury in time for the meeting. They rode in an open sleigh, without even a buffalo robe to keep them warm. After the trip it took them quite awhile to thaw out!

There were members at the meeting who needed more than thawing out. Rumors had been circulating that the Whites had a better horse than necessary and were living easy lives off money James received from believers—money intended for the support of the paper. In particular, a Brother N. A. H. had been giving expression to such sentiments. When news of what was being said reached the ears of James White, he was both dismayed and disheartened.

Thinking back only seven or eight months, James remembered how he had found this man poor and in need of encouragement. Taking twenty dollars from his



pocket—money donated by friends of the cause to use wherever it was most needed—he gave this to N. A. H. And he had gone further than that. He had taken his own coat off his back and put it on that brother! After this, he had influenced the brethren to buy N. A. H. a horse and carriage.

At the close of the Waterbury meetings a collection was taken up to help meet the expenses of attendants who had traveled long distances and spent considerable to get there. But none of the money thus collected was given to the Whites, who had probably come the farthest of any. Somewhat disheartened by such an attitude, James and Ellen White retraced their steps through Massachusetts and Maine until they were once again at Paris.⁴ 📖

Virgil Robinson was the great-grandson of James and Ellen White on his mother's side and the great-grandson of William Farnsworth (one of the first Seventh-day Adventists) on his father's side.

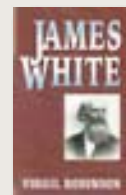
Notes:

¹ *Origin and History*, vol. 1, 202.

² *Life Sketches* (1888), 277.

³ *Ibid.*, 278.

⁴ *Ibid.*, 278–280.



This article was taken from Virgil Robinson, *James White*, 48–53. This book is available from Hope International for \$11.99 plus shipping and sales tax (see page 30).



Separation From the World Part 2

C. H. Watson

In part one of this series the author proposes that the Bible tells the story of God's eternal purpose for mankind and how man has persistently rebelled against God's plan. The author has divided the Bible story into nine sections, and the author picks up the story with section six in this part.—Editors.

The next section of the story tells of Israel under their kings. It can hardly be

the people were unhappy, and the miseries of an idolatrous apostasy had begun to be experienced. Four hundred eighty-nine years after the nation that was determined to be like the world had rejected God as its king, it had become so much like the world that God had to let it go into captivity to cure it of its idolatry. Almost the whole of this monarchic period was lived largely outside the will and purpose of God, and it all began by their pretended objections to the worldliness of Samuel's sons, while they them-

throw off the yoke of foreign rulership. Never again had they a ruler of their own. They built up their city, they raised again its ruined walls, but they did it by the consent and under the patronage of foreign kings. They bowed their neck to the yoke of foreign princes. But they never again went into idolatry.

Then in the next period came the dispersion. Since that time they

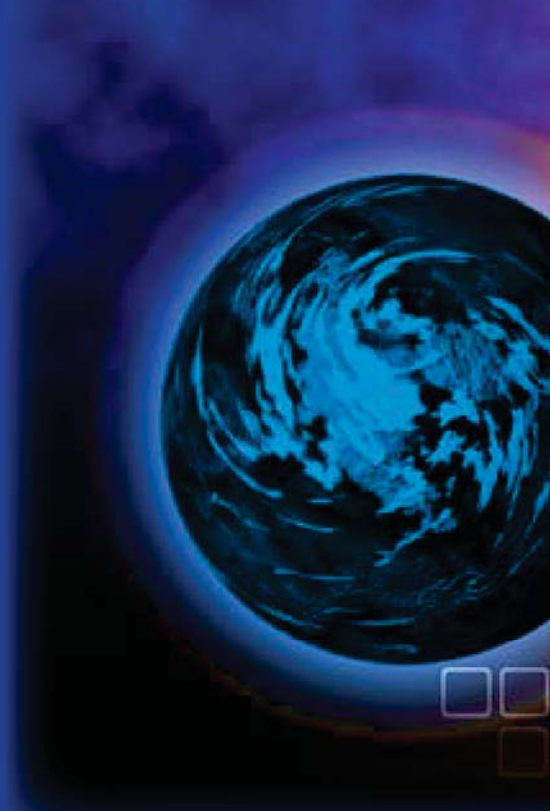
While this attitude of adherence to the will of God was maintained, the church was a conquering power. When it was forsaken, the church became a persecuting power.

expected that this part of the story will bring us to a happy conclusion. It was begun wrong. It continued to be wrong. It ended in captivity and failure. There is no need for me to follow the course of their experience very closely through this period. Let it be sufficient for me to remind you that the trouble so faithfully foretold by Samuel began with their first king. The first three kings each reigned forty years. At the end of the third reign, the kingdom was divided permanently,

selves determined to be like the world about them.

That nation having rejected the kingship of God, because it was determined to be worldly, had become idolatrous, so idolatrous that it was sent into captivity. That was the end of that people as a nation. They might have fulfilled God's purpose, but they turned from His will, and the end was failure.

There is, of course, the story of the restoration. But those of them that came back were never able to



have been "a nation scattered and peeled, . . . a nation meted out and trodden down, whose land the rivers have spoiled." Isaiah 18:2.

The seventh section of the story brings us to the establishment of Christianity. Its founder is the Lord Jesus. Its foundation is eternal truth as given us in His teachings. His life and teachings were all a manifestation to us of the will of God. He came as man to fulfill the purpose of God, and after He had won the right by His sacrifice on the cross, by His victory over death, and by His acceptance for us by the Father, He commissioned His church to go into all the world and preach the gospel to every creature.

Endued with power from on high, the church went forth, conquering and to conquer. But observe that the attitude of its leaders toward the will of God was very definite. They were determined to obey God at all costs. Hear them as

they so declare themselves: "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19.

While this attitude of adherence to the will of God was maintained, the church was a conquering power. When it was forsaken, the church became a persecuting power.

From the book of Acts to the book of Jude, the story is of the development of the Christian church. But after the first century a change began to come into its experience. The church first became worldly, then it became cruel. It forgot the will of God, and began to enforce its own will upon the people, blasphemously claiming its will to be the will of God. Soon it had begun to counterfeit everything that has to do with God's purpose to save men from sin and to give them power to do His will.

The years that followed in this period are justly called the "Dark Ages," made so by the violence of the church gone into the deepest and most damnable apostasy.

But what brought all this about? What was it that took the power of God out of the church, and made it the most bloodthirsty and most unscrupulous despot the world has ever seen? The historian tells us that all this grew from a very simple and apparently harmless beginning. The church began to court the world, and to receive the courtship of the world. It began to desire and accept the high-sounding titles that the world was pleased to bestow upon its leaders. As it became more worldly, it became more cruelly intolerant until it wallowed in the blood of those who dared to worship God according to the forms of a faith differing from its corrupt teachings.

Near the close of the first century John had written to the church: "Love not the world, neither the things that are in the world." 1 John 2:15. But the church in its love of the world forgot all that, and stained the centuries with her black deviltries till the world, shocked and horrified, rose up against her rule, and by force of arms compelled her to stay her hand, and to let men live, whatever their religious views might be.

All that makes up the dark record of those apostate ages grew from the church's love of the world and the things of the world. There ends the seventh section of the church's experience. Every one will recognize that this part of the record gives us the story of the church's darkest sin and most tragic failure. 📖

To be continued.

Review and Herald, November 21, 1935

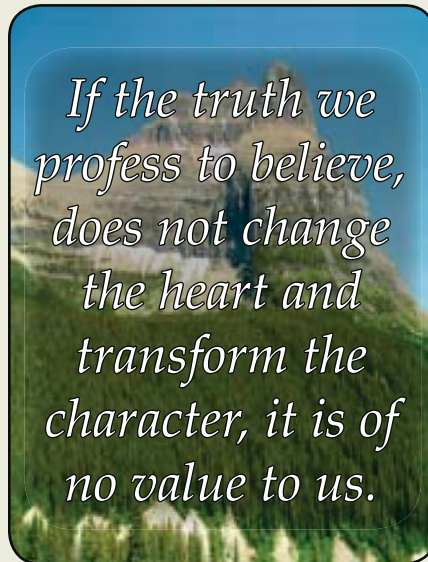
Charles H. Watson served as General Conference president from 1930 to 1936.

Photos: © Photos.com

for fasting and prayer that the Lord shall raise up laborers, let us see to it that we treat those who have already been sent, with respect and love, as God would have them treated. Let us not treat them in such a distrustful manner that their prayers will ascend to God for deliverance from the evil surmisings and evil reports of their brethren. As long as those who are doing a good work for the Master, are not appreciated, but accused, condemned, and oppressed by the false tongue, how can we consistently ask God to raise up more laborers?

There needs to be a turning away from talebearing and talebearers, and a drawing toward our brethren—a coming near, even heart to heart, that the grace of Christ may be manifested in large measure through His people. The church should be bound together with the golden chain of love, and then it would be terrible as an army with banners.

When our hearts are all open to



for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be

unkindly, unjustly with the brethren, with the world? Then it is for us to make confession, repent, and be converted, that our sins “may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Acts 3:19.

The cause of God is to hold the first place in our plans and affections. There is need of bearing a straight message concerning the indulgence of self while the cause of God is in need of means. Some are so cold and backslidden that they do not realize that they are setting their affections on earthly treasure, which is soon to be swept away forever. The love of the world is binding them about, like a thick garment; and unless they change their course, they will not know how precious it is to practice self-denial for Christ’s sake.

All our idols, our love of the world, must be expelled from the heart. There are ministers and faithful friends who see the danger that surrounds these self-bound souls, and who faithfully present to them the error of their course, but instead of taking admonitions in the spirit in which they are given, and profiting thereby, those reprovéd rise up against the ones who deal with them faithfully.

O that they might arouse from their spiritual lethargy, and now acquaint themselves with God! The world is blinding their eyes from “seeing him who is invisible.” Hebrews 11:27. They are unable to discern the most precious things that are of eternal interest, but view the truth of God in so dim a light that it seems of little value to them. The merest atom concerning their temporal interests assumes magnified proportions, while the things concerning eternity are dropped out of their reckoning. Our Lord insists upon the necessity of removing earthly idols. He would have us set free from delusions and snares, and not mistake phantoms for realities.

The Lord is coming. Time is short. Get ready, get ready, get ready. For Christ’s sake call a halt;

The truth must be applied to the souls of our people as never before, or many who now feel at ease, will be “weighed in the balances and . . . found wanting.”

receive the teaching of Jesus, there will be love for the brethren, and men will see that the rich blessing of God is upon His people. Prayer and fasting, that laborers may be sent into the harvest-field, will avail nothing, while the spirit of evil surmising and criticism exists in the hearts of those to whom laborers are to be sent. We are to be doers of the words of Christ; then our fasts and prayers will be effectual in bringing upon the church the Holy Spirit.


Let there be decided work done to answer the prayer of Christ, that His disciples should be one as He is one with the Father. He says, “Neither pray I for these alone, but

made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” John 17:20–23.

If the truth we profess to believe, does not change the heart and transform the character, it is of no value to us. If the same defects of character remain in us after we have a knowledge of the truth; if pride, self-esteem, self-sufficiency, evil thinking, evil surmising, evil speaking, still continue; if we judge those with whom we come in contact, we are not becoming sanctified through the truth, and will have no part with Christ in His kingdom. The Lord will deal with us as we deal with others. Have we dealt

you have not a moment to lose. Put an end to all unjust, unrighteous criticism, and humble your hearts before God. "Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:6-7.

Do not merely assent to the truth, and fail to be a doer of the words of Christ. The truth must be applied to self; it must bring men and women who receive it to the Rock, that they may fall upon the Rock and be broken. Then Jesus can mold and fashion their characters after His own divine character. If we would listen to His voice, we must let silence reign in the heart. The clamors of self, its pretensions, its lusts, must be rebuked, and we must put on the robe of humility, and take our place as humble learners in the school of Christ.

When this is the attitude of our brethren, there will be no more a desire to climb up onto the judgment-seat to judge others; but they will lie low at the foot of the cross. As they behold the matchless loveliness of the character of Christ, their own defects will be made plain, and the delusion of self-righteousness which incased the soul will be swept away, and the arrows of the Lord will find the heart. The truth must be applied to the souls of our people as never before, or many who now feel at ease, will be "weighed in the balances, and . . . found wanting." Daniel 5:27. 

Review and Herald, October 31, 1893.



Ellen G. White, 1827–1915, received the spiritual gift of prophecy, and the fruits of her life and work accord with the biblical tests of a true messenger of God. To this day, her counsels are

an incalculable blessing to God's people around the world.

Historical Footnotes

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." —E. G. White, *Life Sketches*, 196. Many today have neglected to study the history and people that made up the early days of the Advent movement. To help encourage interest in Adventist history, we have put together questions about people and events of our past. Our goal is to spark faith, and *further study* into "the way the Lord has led us, and His teaching in our past history."

- Joseph Bates wrote a pamphlet about a meeting he was at and a vision Ellen White had. What was the name of the pamphlet?
 - The Soon Coming of Our Lord*
 - A Seal of the Living God*
 - The Alpha and Omega*
 - The Spirit of Prophecy*
- Ellen White, in vision, was given a means of conveyance, which brought her to another world where Enoch was visiting. What was that means of conveyance?
 - A fiery chariot
 - An angel's arms
 - Wings
 - A spirit body
- The inhabitants of the world Ellen White visited in vision bore the express image of:
 - The angels
 - People she had met before
 - An unfallen race
 - Jesus
- James and Ellen White's second son's middle name was copied from the name of a man they held in high regard. Who was it?
 - Joseph Bates
 - Josiah Litch
 - Hiram Edson
 - John Loughborough
- Who made this famous statement? "I would exchange a thousand errors for one truth."
 - J. N. Andrews
 - James White
 - Ellen White
 - A. T. Jones
- James White's 48-page hymnbook was sold through the *Present Truth* paper for how much?
 - \$1.00
 - \$2.50
 - \$10.00
 - Twelve and a half cents
- James White was convinced to give up his periodical, *Present Truth*, because of a letter from whom?
 - Joseph Bates
 - D. T. Bordeaux
 - Dr. Kellogg
 - Dudley Canright
- What caused James White to change his mind about the paper?
 - Another letter
 - A vision
 - A dream
 - Much prayer
- James and Ellen White were given the money to buy a horse and carriage for their travels. How did they pick the horse?
 - Ellen White had a vision
 - James White had a dream
 - Their newborn son smiled at the right one
 - They drew lots
- Who was called "the apostle of the Sabbath truth?"
 - William Miller
 - Hiram Edson
 - Joseph Bates
 - James White

Answers: 1-B, 2-C, 3-D, 4-C, 5-A, 6-D, 7-A, 8-B, 9-A, 10-C
 Source: For specific references to any answer, please contact Hope International.



Go Figure



News Item: "43%: American Christians who 'accepted Jesus Christ as their Savior' before reaching the age of 13.

"64%: Christians who did so before the age of 18.

"65%: Black Protestants who said in 1996 that homosexuals should have the same rights as other Americans.

"40%: Black Protestants who said this in 2004.

"14%: Evangelical Protestants who identify themselves as 'liberal.'

"55%: Evangelical Protestants who identify themselves as 'conservative.'" Ted Olsen, compiler, *Christianity Today*, December, 2004, 20.

End-time Perspective: Please note the trends here. Younger people are accepting Christ, some people are less accepting of homosexuality, and some say they are becoming more "conservative." All of these things could be considered positive, and they are, in and of themselves, but *unless* they are followed by a holier life, we have more to fear from conservatives than liberals, more to fear from church-goers than worldlings. The quote below refers more to the Seventh-day Adventist church, but I think the principle still applies here.

"We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world." *Selected Messages*, book 1, 122.

Human Sacrifice

News Item: "Responding to persistent reports of human sacrifice last August, police raided several shrines of African traditional religionists in Okija, Anambra state, in largely Christian southern Nigeria. The reports had understated the problem. To their horror, authorities recovered more than 80 skulls and 50 fresh corpses. In these shrines, the police recovered three registers. They list 1,258 visitors who had allegedly come to offer human sacrifices in the past five years." Obed Minchakpu in Jos, *Christianity Today*, December 2004, 22.

End-time Perspective: Many of us would find it difficult to believe this was a news story from 2004.



In the light of what is happening today, how close we must be to the end! God must be withdrawing His Spirit from this earth. "And the LORD said, My spirit shall not always strive with man." Genesis 6:3.

Canterbury Crackup

News Item: "In the 1960s . . . a bishop of the Episcopal Church (ECUSA), James Pike, began publicly doubting doctrines like the Trinity. His fellow bishops, afraid that church discipline would seem medieval to the rest of America, only mildly rebuked him and

dropped the issue.

"This failure of nerve gradually opened a hole in the church that truckloads of aberrant clerics have since driven through. . . .

"Last October, Anglican primates asked the American and Canadian churches to cease and desist from moving forward on the homosexual front. The North American leaders didn't blink." Editorial, *Christianity Today*, December, 2004, 28.

End-time Perspective: We can see from examples of other denominations to what lengths people will go when they are not soundly rebuked for teaching error. Because they started with "mild" rebukes, the offenders were emboldened to carry their work forward, until they would receive no correction at all!

"Rebuke them *sharply*, that they may be sound in the faith." Titus 1:13. All emphasis supplied.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19.

"Work *with the spirit of Christ*, with the mind of Christ to correct existing evils. Expect that the wrong-doers will have the sympathy of wrong-doers; but faithful shepherds of the flock have lessons to learn in order to keep on an elevated standard and yet teach that the star of hope is still shining. Work on patiently; but *rebuke sin firmly*, and give it no sanction. The refuge of lies for the covering up of sin must be torn away in order that poor deluded souls may not sleep on to their everlasting ruin." *Testimonies to Ministers*, 182.



Photos © Photos.com

Cheated by the Affirming Church

News Item: “I feel cheated. Cheated by those who say they love me and are trying to help me. Yet,



if things were left up to them, I would still be in a prison of my own making—enslaved by homosexuality—and without hope. Like many other Christians, I have struggled

for years with same-sex attraction. By God’s grace I know freedom from a way of life that still holds too many others captive. Yet many within the so-called affirming church would deny us that freedom. They say homosexuality is God’s plan for our lives, even though the Bible clearly says that homosexual behavior is a sin.” Anonymous, *Christianity Today*, December, 2004, 50.

End-time Perspective: What a rebuke to those who will not call sin by its right name! Here is an individual who recognizes that it is not love that causes someone not to tell them the truth; it is actually a denial of freedom!

“It is not mercy or kindness to . . . neglect to correct [a child] on the ground that you love [him] too well. . . . Away with such love! True love will look out for the present and eternal good of the soul.” *Child Guidance*, 186.



After death

News Item: “Chicago-based LifeGems says it has ‘the most unique memorial product ever

invented.’ Over the past three years, the company has crafted nearly 1,000 synthetic diamonds for relatives of deceased persons—made out of the remains of the deceased. Using eight ounces of human ashes, the company will fashion a quarter carat diamond for about \$2,500 and a full carat diamond for about \$14,000.” *World*, December 11, 2004, 13.

End-time Perspective: There is simply no end to the devices of the devil to ensnare us in the waste of funds that could be used to reach the lost, and instead to engender a way to keep the dead “before us.” “Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.” Luke 9:60.



True Forgiveness

News Item: “ ‘Forgiveness requires not only the “I’m sorry” from the bishop, but accountability and a sincere effort to ensure the crime will never happen again.’ —[A quote by] Joelle Casteix, a plaintiff in an abuse suit against the Diocese of Orange County, Calif., after the case was settled, reportedly for more than \$85 million.” *Newsweek*, December 13, 2004, 23.

End-times Perspective: We can learn something from this horrendous scandal. To be “sorry” means to repent and try to make restitution! How many say they are sorry, but show by their actions that there is no real repentance?

“Every converted soul will, like Zacchaeus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practices

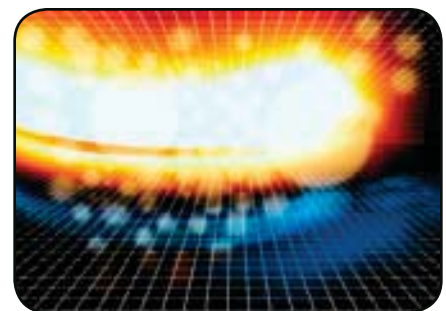
that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution. . . . [Ezekiel 33:15–16 quoted.]

“If we have injured others through any unjust business transaction, . . . we should confess our wrong, and make restitution as far as lies in our power. It is right for us to restore not only that which we have taken, but all that it would have accumulated if put to a right and wise use during the time it has been in our possession.” *Desire of Ages*, 556.

The Star of Bethlehem

News Item: “ ‘Lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.’ From Matthew 2:9–10.

“Halley’s comet is estimated to have made an appearance in 12 B.C., and some scholars speculate that Matthew may have used the detail to dramatize the supernatural circumstances of the Nativity.”



Jon Meacham, *The Birth of Jesus*. *Newsweek*, December 13, 2004, 56.

End-times Perspective: It is too much for the “scholars” to just believe the Bible as it reads.

“Professing themselves to be wise, they became fools.” Romans 1:22. 📖



Contributor: Joe Olson

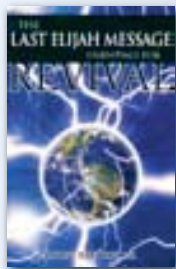
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General Books

Batchelor, Doug

Last Elijah Message: Essentials for Revival, The

Learn how purity, sacrifice, reverence, faith, obedience, and more are essential to the work of revival. You will be convicted to awaken your spiritual life, and you will be blessed.

Paperback, 151 pages, 2002

BEBD-LEME \$9.99

Cavaness, Rich

Life After 9/11

In just one tragic day, men and women across the nation felt the same cosmic shockwave and sensed a new, urgent life-changing need. This book explores five key spiritual lessons uncovered from the horrifying destruction of 9/11.

Paperback, 96 pages, 2003

BECR-L911 \$5.99

Crews, Sharon Thomas

Faithful Witness, The

Have you ever been perplexed by the great number of English Bible versions? Have you wondered which one you should choose as your primary study Bible? This booklet will help you find the answers.

Paperback, 47 pages, 1990

BECS-FWIT \$0.95

Ferrell, Vance

Bringing it Back

This little book explains the simple steps needed to strengthen our denomination so it can more fully do the work God intended for

us to do in these final hours of earth's history.

Paperback, 128 pages, 2004

BEFV-BIBA \$1.95
10 or more: \$0.99
24 or more*: \$0.80

*Must be ordered in multiples of 24

Fitch, Charles

Guide to Christian Perfection

Written in 1840, Charles Fitch was convicted by the Holy Spirit regarding sanctification. Before the Advent movement began this pastor wrote a biblical defense of the doctrine of Christian perfection.

Paperback, 80 pages, 1997

BEFC-GTCP \$7.99

Jones, A. T.

Third Angel's Message, The

These 26 sermons were given by A.T. Jones at the General Conference of 1895. They present the righteousness of Christ in the context of religious liberty.

Paperback, 253 pages, 2004

BEJA-TAME \$14.99

What Is Patriotism in the United States?

A sermon from 1896 by religious liberty champion, A. T. Jones. Though the issues were different in 1896, the principles regarding the separation of church and state are ever the same.

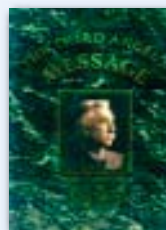
Paperback, 32 pages, 2004

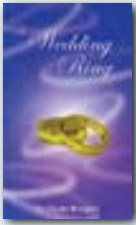
BEJA-WIPI \$2.99

Kay, Leslie

To Live in His Sight

Revival! It's a word that conjures images of sawdust-strewn tent meetings and charismatic evangelists, of fever-pitch excitement and





perhaps even rank fanaticism. But what is revival really all about? This book will help you discover the answer.

Paperback, 125 pages, 2004

BEKL-TLIH

\$6.99

Morgan, Clyde

Wedding Ring, The

Many church leaders have voiced their opinions regarding the wedding ring, but what does the Bible say about it? This book compares the popular views with the unchanging Word of God.

Paperback, 64 pages

BEMC-WRIN

\$3.99

Richards, H.M.S.

Promises of God, The

Now in this classic devotional, first published in 1956, author H.M.S. Richards (1894–1985) shares the bedrock certainties that lay at the core of his being.

Hardcover, 371 pages, 2004

BERH-POGO

\$12.99

Robinson, Virgil

James White

This well-written biography of James White was written by one of the great-grandsons of Ellen and James White and constructed from the documents of the time.

Paperback, 316 pages, 2005

BERV-JWHI

\$11.99

Sparks, Vernon

Authority in God's Church

The counsel contained in this book will help us to understand true loyalty to God and the need for obedience to His inspired Testimonies for His beloved church.

Spiral Bound, 226 pages, 2004

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Spear, Ron

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Is there something special about the final generation of God's people? What must we do to prepare for the loud cry of the fourth angel? Get inspired answers to these questions and much more.

Paperback, 157 pages, 2004

BESR-FGFA

\$3.99

Standish, Russell R./Standish, Colin D.

Greatest of All the Prophets, The

In 2004, under the guise of protecting the Spirit of Prophecy, the South Pacific Division launched an eight-pronged attack against the Testimonies of God. This book thoroughly documents, examines, and refutes this attack.

Paperback, 412 pages, 2004

BESR-GOAP

\$16.99

Tsatalbasidis, Karl

Drums, Rock, and Worship

This book explores the complex relationship of worship and popular music, and especially the drum set, with concise, convincing reasoning. An eye-opening study that will benefit leaders and laity alike.

Paperback, 72 pages, 2003

BETK-DRWO

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White, Ellen G.

Road to Redemption, The

A beautiful new edition of the classic masterpiece *Steps to Christ*.

Paperback, 96 pages, 2004

BEWE-RTRE

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God's Word

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A leather-bound study Bible that also includes the full text of the Conflict of the Ages books (PP, PK, DA, AA, GC) plus MB, COL, and SC. Includes scripture cross-references only to these eight S.O.P. books. Includes maps. (No marginal references, concordance, or subject index.)

Leather-bound, Black, (No zipper), KJV, 2285 pages

BEGW-KHBH

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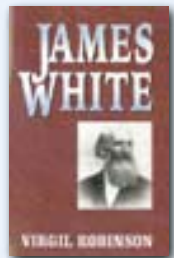
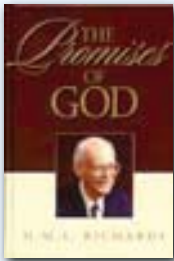
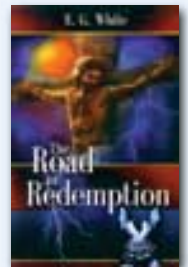
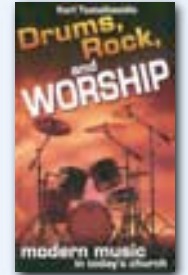
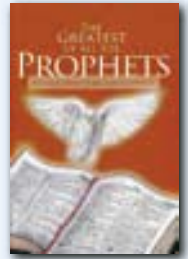
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BEGW-SBHY

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Outreach

Batchelor, Doug

Book of Amazing Facts, Vol. 1, The

Whether you're preparing a sermon, need an illustration for a children's story, or just enjoy interesting trivia, this book is sure to be a wonderful resource in your home or office.

Paperback, 136 pages, 2002

BEBD-BOAF \$7.99

Trinity, The

The mystery of the triune God is under attack! Learn how to defend this essential tenet from dangerous assault.

Paperback, 32 pages, 2003, 3 1/2 x 5 1/2

BEBD-TRIN \$0.79



Health

Heathman, Lee, Tillotson, Mildred

Leaves From the Tree of Life

This is a practical manual based on biblical principles. Eight chapters are devoted to exploring the basic laws of health and showing how these principles can help enhance and lengthen a person's life. Then follow 71 pages of recipes to put these principles into practice.

Paperback, 84 pages, 2004

BEHT-LFTL \$15.99



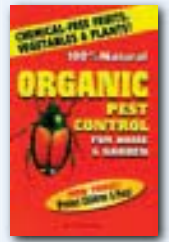
Roberts, Tom

100% Organic Pest Control

Insects, good and bad, are the most common "wild animals" we observe in the garden. The question most gardeners ask is "What do I do about the bugs?" Here are some alternatives to the use of persistent or broad range poisons. This outline should help you with your own experimentation – the trial and error process that is a large part of the fun and delight in gardening.

Paperback, 90 pages, 1998

BERT-1OPC \$10.99



Sanidad, Benjamin

Choosing to Live

In 1996 Dr. Sanidad was diagnosed with cancer of the esophagus, a disease usually fatal within months. Resigned to die, he underwent surgery, but then something changed. He renewed and deepened his faith in God and began to fight for survival. Refusing chemotherapy, he chose an alternative, natural treatment. Four years later, Dr. Sanidad returned to work. Now you can benefit by learning from his experience.

Paperback, 192 pages, 2001

BESB-CTLI \$6.99



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I just want to let you know that I have been blessed so much by the powerful articles of this great magazine. I am sending some money for my subscription and the rest for "where needed most."

Keep up the good work, and shortly you will receive your reward.

JG, California

We thank you for your kind words in the letter you sent us. We are not people of much means financially, but we firmly believe that God is definitely in the *Our Firm Foundation*, seeing how it is saturated with Ellen White's writings.

It seems like people are more likely to accept what they read than what you might tell them personally, so we just want to help in some small way.

As the Lord blesses us we will continue to try to help support your effort and hopefully save some souls.

RG, Tennessee

Truly I can never thank you enough for what you are doing here on this earth for God's church. You uphold the truth in righteousness and firmly condemn all falsehood, especially in our midst. Were it not for you, I would not be in this church. I would love to support you more, but I am already supporting two other ministries who need help.

But I am praying for you daily!

I would like to order a copy of the book *A Biblical Defense* by Vance Ferrell.

In the subject of the sanctuary, I had a discussion with a minister who does not believe that Jesus started His ministry in heaven in the holy place and then in 1844 went into the most holy place. He showed me texts in Hebrews, and if one does not study it all out, it might seem like He entered the most holy place right away, which would do away with the prophecy of Daniel 8:14.

Since then, I have tried to explain from the Bible that Jesus began the last part of His ministry when He entered the most holy place. I discovered the book you offer, and I am sure that I'll find what I am looking for. To me, the picture of the Sanctuary in the Old and New Testaments is clear. I know what Jesus is doing for me right now, but to show this to others from the Bible is my desire. Thank you again for ministering to us by seeing to it that we can be well informed.

God is faithful. He *does* answer prayer, even though at times we have to wait for years. I am awed when I see Him working on such a personal level with our supplications. Truly, to wait on Him is the best we can do at times, and to have confidence that in His time He will work it all out for the best. I can only praise His name!

US, British Columbia, Canada

I am so thankful for your faithful ministry, and *Our Firm Foundation*. I thrilled with hope and praise to God as I read the

May 2005 article, "Israel's Last Encampment," by John Redlich. About 6 months ago I had considered thoughts along much the same lines. Thank you for publishing the article—we are nearing home! Hallelujah!

BT, California

One Lord, one body . . . I appreciate your place in the body of Christ, too. May our agreement affect every purpose our Father in heaven desires. Glory to His holy name.

Perhaps my pastor gave you my name. I am not sure, but thank you for the mailings.

Toward the end of September 2004, one of your mailings made a real impact on me just when the provision was most necessary. As it turns out, I had been going through a very intense time of testing. The heat and pressure were very hard to bear, and I could not really understand what was happening. It was so strong and ongoing that I could have fallen away. The thought actually occurred to me, "Just turn away from Jesus, and this will stop"! I cried out to God more intensely than ever before, and He heard me. On September 21, the last two paragraphs in *Maranatha* were helpful. I began to understand what had been happening.

Then your contribution. I was drawn to your newsletter that month, and it contained the last words of Sister White. Those words, in conjunction with the reading from *Maranatha*, blessed my heart in the perfect way at the perfect time. I am, as a result, very encouraged and continuing in the Lord. Thank you for your part in helping me to continue to abide in Christ.

RC, Virginia

Upcoming Events

Date	Location	Speaker(s) / Event
August 20	Douglasville, GA	Ron Spear, Joe Olson, Tony Morias, Gary Foster
August 27	Hope International Campus	Student Orientation
September 9-10	Colton, CA	Ron Spear, Gary Foster, Tony Morias
September 17	Coe Hill, Ontario, Canada	Joe Olson, Tony Morias
September 19 - October 1	Hope International Campus	Medical Missionary Training Program
October 3	Hope International Campus	H.I.S. Evangelism School Starts
October 14-16	Hope International Campus	Hope International Fall Convocation



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