Our Firm Foundation

The 7th Day Sabbath  Immutable Law of God  The Everlasting Gospel
Non-Immortality of the Soul  Three Angels' Messages  The Sanctuary

Vol. 1, No. 9  July, 1986

The Church In All Ages

Harmony with Apostasy?

Thy People Shall Be Delivered

To the Law and To the Testimony

The Sealed of God

Separation and Unity, see page 8
Editorial

WE ARE moving at lightning speed to the climax of the ages. The great controversy will soon be over. Probation's hour is fast closing for the world and the church.

People in the Seventh-day Adventists to take time to study their roots. Are we the remnant church of God according to Revelation 12:17?

In this fast-moving age where skepticism is in vogue, many Seventh-day Adventists have doubted and then given up on Ellen White as a messenger (prophet) of God. In the light of this growing trend, the Editorial staff of Our Firm Foundation felt that it would be well to present the biblical evidence of our roots in prophecy to substantiate our belief that the Seventh-day Adventist Church is the remnant church in this remnant of time.

Nearly half our membership in North America are inconsistent in their church attendance on Sabbath morning. Worldliness and indifference to spiritual things have nearly paralysed our pastors and laity, and to a great degree we are not ready for the crisis that will soon overtake us as an overwhelming surprise.

God speaks to the Laodicean church:

"My heart is filled with anguish when I think of the same messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message." Testimonies, vol. 8, 37

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. Who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise." ibid., 28

"In the vision given me in Rochester, New York, December 25, 1865, I was shown that a most solemn work is before us. Its importance and magnitude are not realized. As I marked the indifference which was everywhere apparent, I was alarmed for ministers and people. There seemed to be a paralysis upon the cause of present truth. The work of God seemed stayed. Ministers and people are unprepared for the time in which they live, and nearly all who profess to believe present truth are unprepared to understand the work of preparation for this time. In their present state of worldly ambition, with their lack of consecration to God, their devotion to self, they are wholly unfitted to receive the latter rain and, having done all, to stand against the wrath of Satan, who by his inventions would cause them to make shipwreck of faith, fastening upon them some pleasing self-deception. They think they are all right when they are all wrong." Testimonies, vol. 1, 466

The Laodicean church is the last church, the remnant. May we see and understand the great responsibility we have as Seventh-day Adventists. Let us now examine our roots, re-establishing our confidence in the landmarks of our faith and pray for a vision of a finished work and the coming of our Lord and Saviour Jesus Christ. That we may finally escape the inevitable destruction of our world, is my prayer.

May this special edition of Our Firm Foundation inspire you to reach Christ's high standard of righteousness by the Holy Spirit's power.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36

Editor's Note

The Adventist Roundtable video is now on film. Thirty-two hours of the entire Seventh-day Adventist message in the framework of the great controversy, the sanctuary, the three angels' messages, righteousness by faith and health.

The moderator is Elder John Osborne. Panel members Dr. Ralph Larson, Dr. Colin Standish, and myself.

The power of the Holy Spirit moderated and directed each hour's production. There will be eight four-hour tapes when we are finished. The tapes are being professionally edited and will be ready for production in a few weeks.

Continue to pray for us here at Hope International and the Firm Foundation editorial staff. The end is very, very near. We believe these videos will be used by laymen and ministers to teach the great Adventist truths for this crisis hour.

Ron Spear—Editor
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The Church
In All Ages

Benjamin G. Wilkinson, Ph.D.

And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. Revelation 12:14, 6

The Church in the Wilderness is the connecting link between apostolic Christianity and God's people today. There were Christian people in every country during this long period of history who possessed churches, colleges, mission stations, and theological schools; who followed closely and adhered steadfastly to the beliefs and practices delivered by the apostles to the saints; and who possessed and preserved the original Scriptures given to the church in the first century. These people constitute the Church in the Wilderness. This is a conception which is not generally held. The title, Church in the Wilderness, is taken from the Bible prophecy of Revelation 12 describing the woman who fled into the wilderness. The woman is the church. (Clarke, Commentary, on Revelation 12; also Jeremiah 3:14; Hosea 2:19; Ephesians 5:23-32; Revelation 17) The title clearly shows that it was not the popular or predominant church. These faithful believers held high the banner of truth, and withstood the encroachments of apostasy. Their fortunes varied, for at times they possessed many churches, famous schools, and distant mission stations, while in other ages they suffered from poverty and dire persecution.

Some will ask, Should not we look to the church which for ages has been the favored of kings and nations to find the true church instead of looking to a people who for centuries were never the dominant church, and who many times were obscure? Let the prophet John answer this question: "The woman (church) fled into the wilderness." (Revelation 12:6) In order to recognize the true church, it is imperative that we fix our eyes upon those Christian bodies which have largely been forgotten in the works of history. Divine revelation teaches that the light which was to shine upon the last generation of men would be a continuation and enlargement of the light which shone upon the Church in the Wilderness throughout almost thirteen centuries.

The Church in the Wilderness did not arrive at the truth by opposition to prevailing dogmas and heresies. Its faith was not faith newly received. The religious beliefs of its members were an inheritance from the days of the apostles. To them men owe the preservation of the Bible. Contrary to almost universal belief, the Church in the Wilderness embraced the true missionary churches during the long night of the Dark Ages. It held aloft the torch of education while the rest of the world about it was falling into the darkness of ignorance and superstition. Its territory was not circumscribed. On the contrary, its influence penetrated into all parts of the known world.

The history of the Church in the Wilderness is a stirring revelation of consecrated, evangelical labor in continent-wide leadership for the salvation of the hopeless and benighted. It did not, as its rivals did, claim intellectual
The remnant church will occupy a position such as was never before occupied by God's people. Her message will embrace all the messages of the past.

For what purpose did Jesus permit the Church in the Wilderness to suffer during the 1260 years? Surely there is a reason. Was it not to seal with the testimony of martyr's blood the permanent values in the Christian religion? Did not these centuries of severe testing help to substantiate what books constituted the genuine collection of the Bible, and to disclose the counterfeit writings? In fulfilling its remarkable destiny as the guardian of the treasures of truth, the noble children of this church fought and bled and marched, and turned and fought and bled again during 1260 years.

It is in a very significant setting that this matter is presented. The twelfth chapter of the Revelation reveals the complete history of the true church under three phases. Employing the well-known figure of a woman to represent His church, God sets forth three periods of His church upon earth from the first to the second coming of Christ. Depicting the apostolic church, the woman wears upon her head a crown of twelve stars. In time of tribulation she fled into the wilderness. The final portrayal in Revelation 12 reveals the remnant church.

Stupendous and unprecedented are the scenes through which the remnant church must pass. The remnant church will occupy a position such as was never before occupied by God's people. Her message will embrace all the messages of the past and bring them to final consummation. She will fix her eyes upon the soon return of Christ as the next event in this stupendous program. Of her, amid the vast scenes of Christ's return, the Revelator writes: "Here are they that keep the commandments of God, and the faith of Jesus." (Revelation 14:12) While those who walk in the broad way are losing their awareness of things eternal, God's final church will be alert to things not seen. She will endure, like Moses, by seeing Him who is invisible. She will take time to follow after holiness. These believers will behold the momentous events leading up to, and constituting the battle

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GOD HAS made provision in Jesus Christ that we shall keep the commandments of God. In this age of the world the powers of apostasy are seeking in every way to entice men into disobedience. The very work that Satan did in Eden he is doing today. He persuaded Adam and Eve that God had withheld some great good from them, and, while insinuating that God had not their welfare at heart, he pretended to have a deep interest in their advancement. Satan's falsehood prevailed; he succeeded in winning their confidence through promising them a greater breadth of knowledge than they had yet attained, even declaring that they should be as gods. God had placed upon them a very slight test. They were simply prohibited from partaking of one tree in the midst of the garden. Yet a violation of this one slight prohibition resulted in the fall of the human race. Though the action might be accounted small, yet it was disobedience and transgression; and, when weighed in God's balances, it was seen to be a most heinous sin. Adam's disobedience to God was the result of unbelief and ingratitude, and led him to take his position on the side of the great apostate, in giving credence to Satan's statements rather than to the word of God.

The history of Adam's transgression is before the human family, and is written for our admonition and warning, that we may realize how terrible is the sin of violating the least commandment of God.

We have full light upon the fact of how the Lord regarded Adam's transgression, and yet men presume to violate the fourth commandment. After the Lord created the world in six days, He rested on the seventh day, and sanctified the day of His rest, and bade men observe the day of rest throughout all generations. And yet men are repeating Adam's transgression, and are entering into a confederacy with Satan to war against God, in trampling upon the Sabbath institution. The church and the world are choosing Satan for their god and sovereign, and setting aside the God that made heaven and earth and all things that are therein.

Man lost his righteousness through transgression, and "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [John 3:16] Through the righteousness of Christ, our substitute and surety, our obedience to God's commandments is made acceptable. Christ clothed His divinity with humanity, and endured the test upon the point of appetite, ambition, and love of the world, thus making it possible for man to keep the commandments of God through His imputed righteousness. Through faith in Christ, man becomes partaker of the divine nature, and is complete in Him, as long as he walks in the light. But when light has come to a soul that has been in darkness in regard to the binding claims of the law of God, and the transgressor refuses to walk in the light, he is guilty before God, and is charged with apostasy. He chooses that sin shall have dominion over him, and therefore the penalty of the law is upon him. By his continued transgression he reveals the fact that he is at enmity with God, that his heart is carnal, and not subject to the law of God. He repeats the transgression of Adam, accepts the insinuations of the fallen foe, takes his place on the side of the man of sin, and exalts Satan above God. In refusing the light, he becomes one with the ranks of apostasy, and chooses to act with the confederacy of Satan.

It was necessary that Christ should take upon Him our nature, in order to prove the falsity of Satan's statements. The apostate cast contempt upon the law of God, and declared that it was impossible for men to keep God's commandments, which had been preordained in the councils of heaven. Therefore Christ became man's representative and surety, thus demonstrating to heavenly intelligences, to unfallen worlds, and to the human race, that, through cooperation with divine agencies, humanity could be pure and holy. By partaking of the divine nature they could meet the demand of a perfect and holy law. Of Christ it is written: "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. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." [Hebrews 7:25, 26]

Adam failed to obey the commandments of God. Shall the sons and daughters of Adam continue in transgression, and also fail to obey? No one can enter into life who persists in disloyalty, since Christ was given to our world that He might save His people from their sins. When the young man came to Christ, saying, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said to him, "If thou wilt enter into life, keep the commandments." [See Matthew 19:16, 17] It was not possible for the young man, or for anyone, to keep the commandments of God except through the merit of Jesus Christ. Without the shedding of the blood of Christ there could be no remission of sin, no imputation of the righteousness of Christ to the believing sinner. Christ endured the penalty of sin in His own body on the cross, and fulfilled all righteousness. The merit of the righteousness of Christ is the only ground upon which the sinner may hope for a title to eternal life; for Christ hath given Himself for us, an offering and sacrifice to God, as a sweet-smelling savor. An infinite price was paid for man's redemption, not that he might be
saved in his sins, not to make void the law of God. Paul says: "Do we then make void the law of God through faith? God forbid, yea, we establish the law." [Romans 3:31] For though "by the deeds of the law there shall no flesh be justified in His sight," [Romans 3:20] yet the righteousness of God, which is by faith of Jesus Christ, is witnessed by the law and the prophets.

How strange it is that the church and the world are joined together in a confederacy to do a work that God has especially prohibited! They disobey the commandments of God with impunity. The prohibition of God in the Garden of Eden was disregarded by Adam and Eve, and the most terrible consequences resulted. The Lord is placing the same test upon the human family today, and proving them by bringing to their attention the Sabbath, which is a memorial of God’s creative power. In this memorial God testifies to the world and to heavenly intelligences that He made the world in six days, and rested on the first day—No, but on the seventh day. The same instruction comes to us today as when the Lord spoke to the children of Israel, saying, "Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations." [Exodus 31:13]

In rejection of light the hearts of men are hardened

The Lord sends messengers of truth to the people; but when He brings words of stern truth to bear upon their consciences, there are many who are in no way pleased or grateful. The message of truth disturbs them in their ease-loving service of God, and they do not like the rugged, thorny path that is pointed out to them. They do not wish to separate from the world, to practice self-denial and self-sacrifice, and to attain unto the likeness of Christ. They desire to live at peace, and gloryify self, and do not wish to identify their interest with that of Jesus Christ. They count that separation from the pleasures of the world, separation from the world’s careless neglect of piety and devotion, is too heavy a cross for them to bear.

In rejection of light the hearts of men are hardened, and they finally unite with the agencies of apostasy in a work of compelling the conscience of those who do not agree with them, in persecuting and putting to death those who love God and keep His commandments. But the Lord says to His chosen people: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name’s sake; but he that endureth to the end shall be saved. . . . And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell. . . . Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." [Matthew 10:16-22, 28, 32]

The remnant people of God are to endure persecutions. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17] They are to give the warning message against the power represented by "the beast." They shall say of this power, which represents the Papacy: "There was given unto him a mouth speaking great things and blasphe- mies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all

God’s church is despised, persecuted, and purified in the furnace of afflictions

kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose name is not written in the book of life of the Lamb slain from the foundation of the world." [Revelation 13:5-8] The remnant church of God are to give the warning of the third angel to the world, "if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation." [Revelation 14:9, 10]

The church of God, despised and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of afflictions. For Jesus’ sake they endure opposition, hatred, calumny. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ’s sufferings, they are destined to be partakers of His glory. In holy vision the prophet saw the triumph of the people of God. He says: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." [Revelation 15:2, 3]

The Signs of the Times, June 18, 1894

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repentance will be eternally redeemed.

The True Witness, while He was yet here on earth, used still another illustration of this separation, namely, the parable of the wheat and the tares (Matthew 13) to describe this end-time separation. In this parable Jesus also pinpoints the exact time of separation, and by whom it will be accomplished.

Two Parties Will Be Developed

In Matthew 13 and 25 as well as in the Spirit of Prophecy we are informed that two parties will develop in the church. "A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest." Selected Messages, Book 2, 114

As character develops, men and women will take their positions; for varied circumstances brought to bear upon them will cause them to reveal the spirit which prompts them to action. Everyone will reveal the character of the bundle with which he is binding himself. The wheat is being bound up for the heavenly garner. . . The true people of God are now pulling apart, and the tares are being bound in bundles to burn. Decided positions will be taken." Letter 12, 1892

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among My disciples." Isaiah 8:11-16

"Here are plainly represented two distinct parties formed from a company that was once united. The members of one of these parties are in resistance to the will of God. They have taken themselves from the side of the loyal and true, and are now resisting the warnings of the Spirit of God. To the obedient the Lord will be 'for a sanctuary,'" Review and Herald, July 18, 1907

"As we meet the judgment, all will manifest their true character, and it will be made plain to what company they belong." Testimonies, vol. 1, 100

Lloyd Rosenvold, M.D.
Today we can surely see these predictions being fulfilled. Divisions have come into the church. Two parties are being developed in the church. Decided positions are now being taken. The question that now concerns many is when the false and the true brethren in the church will be separated, one from the other. When will God's church militant be purified through the removal of the tares, and the chaff separated from the precious wheat?

How grateful we can be that Jesus has provided all the answers. It will all take place at the time of the harvest.

When Is the Time of the "Harvest"?

"The harvest is the end of probationary time." (Christ's Object Lessons, 72) "The harvest is the end of the world." (Matthew 13:39) Obviously the harvest commences at the time of the judgment of the living. Observe how the servant of the Lord associates the harvest and the judgment:

"The lookers-on may discern no difference; but there is One who said that the tares were not to be plucked up by human hands lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares and bind them in bundles to burn while the wheat is gathered into the heavenly garner. The time of judgment is a most solemn period, when the Lord gathers His own from among the tares. . . ."

The one hand that alone can separate them will give to everyone his true position

"The tares and wheat are now commingled but then the one hand that alone can separate them will give to everyone his true position. . . ."

"The righteous are those who keep the commandments of God, and they will be forever separated from the disobedient and unrighteous who trampled underfoot the law of God. The pure ore and the dross will no longer commingle." Testimonies to Ministers, 234-236

"Finite man is likely to misjudge character, but God does not leave the work of judgment and pronouncing upon character to those who are not fitted for it. We are not to say what constitutes the wheat, and what the tares. The time of the harvest will fully determine the character of the two classes specified under the figure of the tares and the wheat. The work of separation is given to the angels of God, and not committed into the hands of any man." Testimonies to Ministers, 47

Clearly, the investigative judgment of the living marks the time of the harvest, the end of probationary time when one shall be taken and the other left. At the same time the great final crisis over true Sabbath-keeping and the Sunday law issue ensues. While some receive the mark of the beast, the true people of God will receive the mark of the living God.

In the passages which follow the servant of the Lord once again identifies the time of separation, when the two classes will no longer commingle, to be the time when the Sunday laws will be trying men's souls, and the mark of the beast will be urged upon us.

"Then will come the times which will try men's souls; for the con-federacy of apostasy will demand that the loyal subjects of God shall renounce the law of Jehovah, and repudiate the truth of His word. Then will the gold be separated from the dross, and it will be made apparent who are the godly, who are loyal and true, and who are the disloyal, the dross and the tinsel. What clouds of chaff will then be borne away by the fan of God? Where now our eyes can discover only rich floors of wheat, chaff will be blown away with the fan of God. Every one who is not centered in Christ will fail to stand the test and ordeal of that day. While those who are clothed with Christ's righteousness will stand firm to truth and duty, those who have trusted in their own righteousness will be ranged under the black banner of the prince of darkness. Then it will be seen whether the choice is for Christ or Belial." Review and Herald, November 8, 1892

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. In this time, the gold will be separated from the dross in the church." Testimonies, vol. 5, 81

Who Does the Separating?

"The tares and wheat are now commingled, but then the one hand that alone can separate them will give to everyone his true position." Testimonies to Ministers, 235

It is the angels that do the work of separation

"True, there are tares with the wheat; but Christ said He would send His angels to first gather the tares and bind them in bundles to burn them, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be.

Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to nought.

"There is in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes the message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation." Selected Messages, Book 2, 68-69

Shall We Separate?

Surely it would be folly for us to consider that because of the deceptions and sins which have crept into the church, that we must now withdraw ourselves and our membership from the church so that we will no longer commingle with the tares in the church. God has specifically designated, not only the time when the separation shall take place, but also by whom the cleavage will be effected. It will not be by you and me making a premature departure from the church, but it will be accomplished only by the one hand that alone can separate the two classes. For us to assume or presume to take on God's prerogatives would be no better than Uzzah's trying to steady
the ark of God. Our duty at this time is not separation, but rather to heed the many calls from God to repentance, revival and reformation.

Dare any of us to try to designate who is a tare and who is wheat? Surely, though there are among us wicked men who do not love the truth" (Review and Herald, August 21, 1888, 239), we must realize that we cannot ourselves pull up the tares, lest we pull up wheat also. Nor are any of us qualified to blow away the chaff. Dare we, feeble mortals that we are, run ahead of the Lord? Should we not rather heed the admonition of Jesus to allow the two classes to grow together in the church until the harvest, when separation will be made by other than human hands?

Yet Another Illustration

In the parable of the ten virgins, Jesus gave yet another illustration of the final separation to take place in the last church between the righteous and the unrepentant. We find in this parable that once again the separation of the wise and the foolish virgins came near the end of probationary time, when it was too late for the foolish ones to obtain the indwelling Holy Spirit. And while they were gone away to search, the wise ones were admitted to the marriage feast (judgment) and the door was shut. When the foolish ones returned, Jesus answered their pleadings with "I know you not." In effect, they had been spewed out, as was the case with unrepentant Laodiceans. Like chaff, they had been blown away on the wind. However, as with the wheat and the tares, the wise and the foolish had commingled until the separation when God made the separating determination at the end of probationary time.

So Much Chaff in God's Church

"Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind even from places where we see only floors of rich wheat!" Testimonies, vol. 5, 81

"But the church, defective as it is, and enfeebled with so much chaff, is the only object on earth upon which He bestows His highest regard. In His estimation the church in heaven and the church on earth are identical. He has promised to come personally into the midst of His church," MS. 13, 1895

"In the time of separation arrives, that pile of mixed chaff and wheat remains exceedingly precious to the Lord for its wheat content. He will come personally into the midst of His church militant, to cleanse it, for God loves His church militant, (see Bible Commentary, vol. 7, 971) in spite of its failings and so much chaff."

"Come Out from among Them, and Be Ye Separate" (2 Corinthians 6:17)

In the above command issued by Paul, from what are we admonished to separate? Some would have us apply it to the church. Paul did not.

Where shall we go to?
Where is the fold where no wolves will enter?

Until the end-time harvest, while the wheat and the tares commingle in the church, the wheat certainly need not, nor will they, volunteer to associate with the tares in their ungodly activities and practices. They need not join them in their worldliness and sins! They need not partake of their wicked characters, nor accept their doctrinal errors—doctrines of devils—which they teach. Rather, the true servants of God will sigh and will cry for all these abominations that will be perpetrated by the tares in the church. And more especially at the time when the 144,000 will be sealed, the faithful will openly declare their position for the truth by obeying the command, through the Holy Spirit, to "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isaiah 58:1

Pulling Apart from What?

In Letter 12, 1892, the servant of the Lord advised that "the true people of God are now pulling apart, and the tares are being bound in bundles to burn." The context of this passage does not suggest that God's true people were at that time "pulling apart" from the church, or that they would in the future, but rather that they will pull apart from errors, sins, and worldliness of the tares. The very next sentence states that "decided positions will be taken" by both parties in the church. Both were developing their characters for the harvest time.

In the testimony, Ellen G. White wrote in the present tense as to "pulling apart." There is not the slightest shred of evidence that she was in any way leading a movement to pull apart from the church. All though her ministry her message was ever to "press together in unity."

The Example of Jesus

Our Exemplar was ever separate from "sin and sinners," yet He dwelt among sinners, taught them to give up sin, ate with them, walked with them and went to church with them on the Sabbath days.

Christ continued to attend church services even though the scribes and the Pharisees were teaching false, manmade doctrines, even as some do in our day. But He always took a decided personal stand against error and clearly declared Himself on the side of truth. While Christ was ever separated from their false teachings and sins He still attended worship services with them and tried to give a positive witness for truth. So it should be with us.

Ellen White, Her Example

Although Ellen White often commented on the Bible text to "come out" (quoted earlier) and be separate, she never applied it to indicate that we were to separate ourselves from the church, nor did she ever by her own example separate herself. She remained a loyal and supportive member until her death. But she did urge members to separate themselves from sin and the ways of sinners.

She did comment once on the possibility that men might cast her name out of the church, but did so in the context that it would not lead her to take a stand against Christ. Note: "If my name is cast out as evil, I am in excellent company. Those who would not receive Christ were dead in trespasses and sins." Loma Linda Messages, abridged edition, p. 232

The Lord's servant did have a pointed comment for those who would use the Pauline text (2 Corinthians 6) to support an exodus from the church, as follows: "Supposing this spurious message is the one everyone must hear for this time, 'Come out of her, My people!' Where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter?"
Printed in the Review and Herald, November 8, 1956

Once again we might ask, Should we try to remove tares and chaff from the church, or should we judge ourselves to be pure wheat and decide that we have commingled with tares in the church long enough, and therefore remove ourselves from God's threshing floor?

We believe that any candid person having read these few pages must conclude that it is God who will do the separating that needs to be done in the church, and that when the time comes, God is well able to effect the work and does not need our feeble, ineffective and clumsy efforts to do the removing for Him. We find no support whatever for the present agitation by some that we leave the church. If that is what they wish to do, we perhaps cannot help them, but let us not aid, nor abet, any work which is not indited by God.

EDITORS NOTE: Dr. Rosenvold has prepared a very thorough study of the Spirit of Prophecy evidence dealing with this matter of willful separation from the fellowship of the church. We have printed here only a small part of this material; for any who may be wrestling with the thought of withdrawing their membership, or who may be working in behalf of someone who has withdrawn, we suggest a careful reading of Dr. Rosenvold's book, Separation and Unity. This valuable volume is available from Hope International. Suggested donation is $6, plus 10 per cent for shipping and handling.

LETTERS TO THE EDITOR

We appreciate the fine articles on the health message in the May issue of Our Firm Foundation. However, I question the validity of the conclusion reached by the doctors in the reprint of the General Conference Bulletin of 1907 regarding treatment for malaria.

However sincere Doctors Paulson and Kress may have been in their clinical trials, I feel certain that the fevers they were treating at that time in Michigan were not the real malaria such as occurs in tropical and subtropical countries—the disease caused by the protozoa Plasmodium and transmitted by the mosquito Anopheles.

It was my privilege to associate with Elder W.H. Anderson, pioneer missionary to Africa, who was present at the establishment of our first mission in the interior of the continent at Solusi. With deep feeling he related his experience of witnessing the last illnesses and deaths from malaria of several of those pioneers, who had been strictly adhering to the practice of treating the disease by hydrotherapy, and repudiating quinine. Elder Anderson himself used quinine, and survived to serve fifty years in Africa, while the graves of those brave but misguided missionaries remain silent witnesses to the inefficacy of hydrotherapy without antimalarial medication in the treatment of the real disease of malaria.

P.S. Marxa, M.D.
Lake Orion, Michigan

EDITORS NOTE: Dr. Marxa's thoughtful letter raises a good question, one which we felt deserved some checking into. Relatively few qualified medical personnel have had a significant amount of experience using hydrotherapy to treat dangerous diseases, let alone malaria. We did, however, learn about the matter from conversations with Dr. Richard Hanson of Poland Spring, Maine, Dr. Marjorie Baldwin of Wildwood, Georgia, and Dr. Morris Butler of Sheridan, Oregon, all of whom were familiar with the 1907 report and have had considerable experience with hydrotherapy.

The three doctors agreed there was no doubt that Dr. Paulson's 1907 report was accurate. Malaria was common in Michigan at the turn of the century, and the microscopic smear test used at the time would offer conclusive proof as to the nature of the disease being treated. But they also pointed out that there is more than one variety of malaria. The form common in the western world is caused by the protozoa Plasmodium Vivax, whereas the African form is caused by Plasmodium Falciparum.

Though both forms are potentially fatal, the African strain is more severe and much more difficult to treat.

Dr. Butler, who spent many years in African mission service, reports that the hydrotherapy procedures he has used in cases of Falciparum have not proved effective. At present the best treatment in such cases seems to be the special drugs developed to replace the old quinine treatment.

These drugs are all highly toxic, but they offer the best probability of recovery at this time. Dr. Butler believes hydrotherapy to be useful as a preventive measure in maintaining one's resistance to disease, but knows of no natural nontoxic remedy for developed cases of Falciparum. While acknowledging the necessity of toxic medications under current conditions, Dr. Butler maintains optimism that further study and careful experimentation may yield better alternatives.

In Selected Messages, Book 2, 282, Elder W.C. White quotes his mother as saying that the giving of quinine—when the only other apparent prospect was death—would not be wrong, because "we are expected to do the best we can." We believe this counsel would still apply, but eagerly await the day when the "best we can" do is something better than toxic drugs.

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"FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy." (1 Corinthians 14:1) In the enumeration of the gifts, as the Lord places them in the church, the gift of prophecy is the second in order, as is seen by reading 1 Corinthians 12:28: "And God hath set some in the church, first apostles, secondarily prophets." As we look still further in Paul's writings, we see in his comparison of the gifts why this order is observed: "Wherefore tongues are not for a sign, nor to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe," (14:22) The work of an apostle is to lead out in raising up companies of believers, and in planting the standard of truth in various fields; then follows instruction through the gift of prophecy, for the counsel, encouragement, and building up of the church.

As we look at the apostle Paul's writings concerning the second coming of Christ, it will be observed that he connects the gift of prophecy with the heralding of that event. In the Thessalonian letter he says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." (5:2-5)

To that people who are not in the dark concerning the coming of the Lord the apostle gives the following weighty exhortations: "Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good." (5:16-21) It is evident from this language that if the Spirit of the Lord is left to work as God designs, there will be among the believers of the second advent, good and true manifestations of the prophetic gift. Murdock's Syriac translation of this text reads:

Prophesy not unto us right things, speak unto us smooth things

"Despise not prophesying." Greenfield, in his Greek lexicon, gives as the meaning of the word here rendered "prophesying," the exercise of the gift of prophecy, in this sense. (5:20) With this also agree the lexicons of Parkhurst, Robinson, and Liddell and Scott.

In writing to the Corinthians concerning the day of the Lord, and the end of all things, the apostle teaches the same great truth respecting the exercise of the gifts of the Spirit of God. He says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you ("among you," Syriac and Boothroyd): so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ," (1 Corinthians 1:4-8)

From this Scripture we learn that those who are waiting for Christ's coming, and who are to be confirmed to the end, and who are found "blameless" at His coming, are to be favored with all the gifts of the Holy Spirit.

That which prepares the way for this desirable condition is the confirming of "the testimony of Christ." What is this "testimony of Jesus" which is "confirmed in" them, and "among" them? This is clearly defined in Revelation 19, where we have a record of John in vision on the Isle of Patmos. As he saw the glory of the angel who showed him those wonderful things, he took him to be an object for his worship, and he said: "I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of..."
prophecy.” (Revelation 19:10) This being an inspired explanation of the testimony of Jesus,” let us read the text given in 1 Corinthians 1, with this definition inserted: “The spirit of prophecy” was confirmed in you or among you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.¹

The Remnant Church

Of the church waiting for Christ’s second coming, we read in Revelation: “And the dragon [the devil] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Revelation 12:17) Here, then, is the last of the church in her probationary state, two features being prominent in her work—the keeping of all the commandments of God, and having the spirit of prophecy.

That we are right in applying the “remnant” to the last phase of the church is apparent from the words found in Joel’s prophecy. When speaking of the end, the prophet says: “And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.” (Joel 2:30-32) So the “remnant” church, the church called out, and fitted for the Lord’s coming, will be keeping all the commandments of God, and the gift, or spirit, of prophecy will be with them to “confirm” them to the end.

In the prophecy of Isaiah we have a testimony concerning this same people, and a statement respecting the opposition to their work. The prophet says: “Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever [Hebrew: the latter day,margin]: that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See no; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceit: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.” Isaiah 30:8-11

Here is presented what is to be found in the last days, a people teaching the law of God, and the gift of prophecy as connected with their work, which work is the exalting of the Holy One of Israel, and making plain His pathway of light and truth. Those opposing them desire an easier path, and “smooth things,” consequently they reject the law of God and the teachings of His Holy Spirit through the gift of prophecy.

A “seer” communicated knowledge from God to the people

That it is this gift that is here spoken of, and not teachers in the ordinary sense, is evident from the word here used to designate them. They “say to the seers, See not.” What is a “seer”? In the book of Samuel is given an account of Saul and his father’s servants seeking for lost animals. In their journey they came to the town where Samuel the prophet lived, “and as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? (Before-time in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)” (1 Samuel 9:11, 9) A “seer,” then, was one who communicated knowledge from God to the people, for when they went to him, they went to inquire of God. In the light, then, of this testimony of Isaiah, such a prophetic gift is to be connected with the proclamation of the law of God in the latter days.²

The Time of Deliverance

In the prophecy of Ezekiel we have a comparison of the final deliverance of God’s people with the deliverance of Israel from Egypt. He says: “And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.” Ezekiel 20:34-37

Instead of this people being in a literal wilderness, as were the Israelites, they come into the “wilderness of the people.” In the twelfth chapter of Revelation, is a view of the Lord’s church going into the wilderness for twelve hundred and sixty years. (Revelation 12:6-14) In the Song of Solomon the church is represented as coming out of the wilderness, and here the inquiry is raised, “Who is this that cometh up from the wilderness, leaning [not on civil law, nor earthly supports. No, but] upon her Beloved. (Song of Solomon 8:5) Again: the church is spoken of as “she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” 6:10

With the church brought out of the wilderness of the people, the Lord says He will plead as He pleaded with Israel in the literal wilderness. By looking at the testimony in Exodus 16:28, 29, we see how He began to plead with them there. He said: “How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.”

Where is to be found the gift of prophecy?

By this comparison we see that as the Lord carries on this work of leading His people from “the wilderness of the people,” He will plead with them to keep His holy Sabbath. He also said that He would bring them into the “bond of the covenant.” God’s “covenant commanded” is the ten commandments. (See Deuteronomy 4:13) The bond-seal, or sign of authority, of that covenant, is the Sabbath of the fourth commandment. (See Exodus 31:13, 17, Ezekiel 20:12, 20) This bringing of the people into the “bond of the covenant!” shows a Sabbath reform as a part of the pleading with those brought forth from the wilderness of the people.

As the deliverance of this people is to be after the manner of the deliver-
ance of the Israelites, it is well to consider another point connected with their deliverance, which is mentioned by the prophet Hosea. He says, "By a prophet the Lord brought Israel out of Egypt, and by a prophet he preserved." (Hosca 12:13) If there is to be a similarity to this in the final deliverance, it must be that the gift of prophecy, as has been shown in the Scripture citations, is to act its part in preparing a people for that event. As we are nearing the time of that final deliverance, and are in the very period when a people should be heralding the glorious advent of Christ, the inquiry naturally arises, Where is to be found the gift of prophecy? 2

The Prophetic Gift

"Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Corinthians 16:7

This "testimony of Jesus," as we have learned from Revelation 19, is the spirit of prophecy; and from the Scripture just quoted, we see that the prophetic gift was to be with the people who were proclaiming and waiting for the second coming of our Lord Jesus Christ.

About 1833, but more especially since 1840, a message has been sounding through the earth proclaiming the coming of Christ near at hand,"even at the door." In connection with this proclamation the Lord has been pleased to manifest the power of His Spirit in various ways, and in a marked manner. In many instances, not only in America, but in other lands, the Lord has been gracious to His church, and engaged in heralding the glad tidings of our returning Lord, by speaking to them through the gift of prophecy. Attention is here called to some instances of this character in America.

The first to be noticed is that of a godly man,—a well-educated and talented minister by the name of William Foy, who resided in Boston, Massachusetts. At two different times during the year 1842, the Lord came so near to him that he was wrapped in holy vision. One of these occasions was on January 18, and the other was on February 4. By invitation he went from city to city to tell of the wonderful things he had seen; and in order to accommodate the vast crowds who assembled to hear him, large halls were secured, where he related to thousands what had been shown him of the heavenly world, the loveliness of the New Jerusalem and of the angelic hosts. When dwelling upon the tender, compassionate love of Christ for poor sinners, he exhorted the unconverted to seek God, and scores responded to his tender entreaties.

He did not understand the third step in the journey

Brother Foy's work continued until the year 1844, near the close of the twenty-three hundred days. Then he was favored with another manifestation of the third vision was given,—one which he did not understand. In this he was shown the pathway of the people of God through to the heavenly city. He saw a great platform, on which multitudes of people gathered. Occasionally one would drop through this platform out of sight, and of such one it was said to him, "Apostatized." Then he saw the people rise to a second platform, and some of these also dropped through the platform out of sight; and finally a third platform appeared, which extended to the gates of the holy city. A great company gathered with those who had advanced to this platform. As he expected the Lord Jesus to come in a very short time, he failed to recognize the fact that a third message was to follow the first and second messages of the Holy Spirit,—a third message the vision, to him, was inexplicable, and he ceased public speaking. After the close of the prophetic period, in the year 1845, he heard another relate the same vision, with the explanation that "the first and second messages had been given, and that a third was to follow."

Another instance of the manifestation of the gift of prophecy is found in the case of a young man who resided in Poland, Maine, by the name of Hazen Foss. He was a man of fine appearance, pleasing address, with a good education. In the month of September, 1844, about six weeks before the close of the twenty-three hundred days, the Lord gave him a vision, in which he, like Brother Foy, was shown the "three platforms" in the heavenly pathway. Some messages of warning to individuals were also given him, which he was instructed to deliver. In connection with this he was shown the trials and persecutions that would follow if he was faithful in relating what had been shown to him. As he also was expecting the Lord to come "in a few more days" (as they then sang), he did not understand the third step ("platform") in the journey; and shrinking from the cross, he refused to relate the vision. The view was repeated to him; and in addition to the first, he was told that if he still refused to tell what had been shown him, the burden would be taken from him, and given to one of the weakest of the Lord's children, one who would faithfully narrate what God would reveal. Again he refused. A third vision was given him, a very short one, in which he was told that he was released, and was shown the person upon whom the Lord had laid the burden, "one of the weakest of the weak, who would do the Lord's bidding."

God has fulfilled His word, I am a lost man

This startled the young man, who at once appointed a meeting on McGuire Hill, Poland, Maine, for the purpose of relating what had been revealed to him. The people crowded together to see and hear him. He carefully related his experience,—how he had refused to relate what the Lord had shown him, and what would result from his refusal. "Now," said he, "I will tell you the vision." But, alas! it was too late. It had gone from him. Not a word could he recall. He wrung his hands in anguish, saying, "God has fulfilled His word. He has taken the vision from me. I am a lost man." From that time the man lived without hope, and died in 1893. 4

The Weakest of the Weak

Within two months after the close of the twenty-three hundred days (about January 1, 1845), Miss Ellen G. Harmon, of Portland, Maine, then only about seventeen years of age, began to receive revelations from the Lord. She was at that time in a very critical condition of health, being indeed, as Foss was told, the instrument God would choose, "the weakest of the weak." From a wound received
when about nine years of age, she nearly bled to death, and ever afterward was unable to attend school. For several weeks before her first revelation she had scarcely been able to speak above a whisper. One physician diagnosed her case as dropsical consumption, with the right lung decayed, and the left one considerably diseased; and to aggravate her condition, her heart was also affected. All this made her recovery doubtful; in fact, he thought she could live but a very short time at most, and was liable to drop away at any moment. It was with great difficulty that she could breathe when lying down, and at night rest could be obtained only by being bolstered up in bed in an almost sitting posture. Frequent spells of coughing and hemorrhages from the lungs had greatly reduced her physical strength. Her weight at that time was only seventy pounds.

In this weakened condition, she was instructed, in vision, to go and relate to others what the Lord had made known to her. She was directed to go to Poland, Maine, the place where Foss had failed when trying to relate the vision given to him. Here she related what the Lord had shown her. In an adjoining room, Foss heard the narration; and after the meeting he remarked to others, "The vision Ellen related is as near like what was shown to me as two persons could tell the same thing." The next morning on seeing Sister Harmon, he said, "That is the instrument on whom the Lord has laid the burden." To Miss Harmon he said, "Be faithful in bearing the burden laid upon you, and in relating the testimonies the Lord shall give you, and you will get through to the kingdom"; and then, in anguish, he said, "Oh, I am a lost man!"

The gift of prophecy, as manifested through Miss Harmon (now Mrs. E. G. White, she having been married to Elder James White in August, 1846) has been connected with the third angel's message for about fifty-three years.

The Scriptures show clearly that such a gift is to be connected with the last work of the people of God; that it is to go before in preparing the way for the development of all the gifts, so that the church will "come behind in no gift; waiting for the coming of our Lord Jesus Christ." Such a gift of prophecy was to be connected with a message proclaiming obedience to all God's commandments. The students of Scripture prophecies have ever claimed that "when the time comes for the fulfillment of a prophecy, the genuine fulfillment is there, and not a counterfeit." The Lord's time came for the third angel's message—for a people to arise, teaching the observance of all the commandments of God—a message with which should also be connected the Spirit of Prophecy. There is just such a message now being given to the world, and the gift of prophecy is connected with it; not to give a new revelation to take the place of the Scriptures, but simplifying and making clear the truths taught therein, and urging the importance of more earnest study of the Sacred Word.

It comes in these times, when there is a "form of godliness" without the power, to show us where we are liable to be swerved from the way of God's eternal truth. It comes as a counselor and guide in the management and extension of the work."

1. Review and Herald, June 27, 1899
2. Ibid, July 4, 1899
3. Ibid, July 11, 1899
4. Ibid, July 18, 1899
5. Ibid, July 25, 1899

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**Religious Liberty Update**

**Armageddon Factor:** Making the forces of righteousness strong to win Armageddon is, for conservative Christians like our President, acting in fulfillment of God's prophecies and in accordance with His divine will. His attitudes relative to military spending, and his coolness to nuclear disarmament, are consistent with such apocalyptic views. There is no reason to get wrought up about the national debt if God is soon going to foreclose on the whole world. Only by keeping such considerations in mind can we appreciate where our President may be coming from and where he possibly may be taking us, writes James Mills, former California Senate president pro tempore. *Church & State*, November, 1985

Seek To Dominate: Leaders of the "fundamentalist new right" are "so-called Baptists" who betray their heritage. A Baptist church-state expert, Stan Hastey, said, "They betray their heritage because they do not understand the religious pluralism which religious freedom demands." The struggle for religious freedom "threatens to dismantle the largest Baptist body of all, the Southern Baptist Convention." He declared that it is a "life-or-death struggle over our very identity. . . . The Falwells and Robertsons may settle for watered down, state-endorsed religion for the time being. But in the long haul, what they seek is a state dominated by the orthodox. And they will decide what is orthodox." *Southern Baptist Convention* (SBC Today) February, 1986

Restraint = Activism: When President Reagan made headlines last fall by pledging to use the rest of his tenure to appoint judges who practice "judicial restraint," he meant something very different from the common legal usage. Philip Kurland, a pillar of old-fashioned restraint at the University of Chicago Law School, put it recently. "Judges are being appointed in the expectation that they will rewrite laws and the Constitution to the administration's liking. Reagan's judges are activists in support of conservative dogma." Washington Post Weekly, February 3, 1986

**Global Conference:** World religious and political leaders met in New York for the Global Spiritual and Parliamentary Forum on Human Survival and called for a 1987 world conference of leaders. Twenty people—10 affiliated with religion and 10 with politics—held what they called a "core group meeting." The establishment of a continuing forum of world religious and parliamentary leaders is "a first in the world's history." The Group declared that "spiritual insight and political will create effective action in an emerging world community." *The Arizona Republic*, October 26, 1985

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In his distress, Jacob laid hold of the Angel, and held Him and wrestled with Him all night. So also will the righteous, in the time of their trouble, wrestle with God in prayer. Jacob prayed all night for deliverance from the hand of Esau. The righteous in their mental anguish will cry to God day and night for deliverance from the hands of the wicked who surround them. Jacob confessed his unworthiness: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant." [Genesis 32:10] The righteous will have a deep sense of their shortcomings, and with many tears will acknowledge their utter unworthiness, and, like Jacob, will plead the promises of God through Christ, made to just such dependent, helpless, repenting sinners.

Jacob took firm hold of the Angel and would not let Him go. As he made supplication with tears, the Angel reminded him of his past wrongs, and endeavored to escape from him, to test and prove him. So will the righteous in the day of their anguish, be tested, proved, and tried, to manifest their strength of faith, their perseverance, and unshaken confidence in the power of God to deliver them.

Jacob would not be turned away. He knew that God was merciful, and he appealed to His mercy. He pointed back to his past sorrow for, and repentance of, his wrongs, and urged his petition for deliverance from the hand of Esau. Thus his importuning continued all night. As he reviewed his past wrongs, he was driven almost to despair. But he knew that he must have help from God or perish. He held the angel fast, and urged his petition with agonizing, earnest cries, until he prevailed. Thus will it be with the righteous. As they review the events of their past lives, their hopes will almost sink. But as they realize that it is a case of life or death, they will earnestly cry unto God, and appeal to Him in regard to their past sorrow for, and humble repentance of, their many sins, and then will refer to His promise: "Let Him take hold of My strength, that He may make peace with Me, and He shall make peace with Me." [Isaiah 28:5] Thus will their earnest petitions be offered to God day and night. God would not have heard the prayer of Jacob, and mercifully saved his life, if he had not previously repented of his wrongs in obtaining the blessing by faith. Every effort was put forward by Satan and his host to dis-
courage Jacob and break his hold upon God by forcing upon him a sense of the sin of his falsehood and deception. But Jacob was not left alone; the Captain of the Lord's host, attended by an army of angels, was close beside the depressed, fear-stricken man, that he might not perish. The righteous, like Jacob, will manifest unyielding faith and earnest determination, which will take no denial. They will feel their unworthiness, but will have no concealed wrongs to reveal. If they had sins, unconfessed and unrepented of, to appear then before them, while tortured with fear and anguish, they would be overwhelmed. Despair would cut off their earnest faith, and they could not have confidence to plead with God thus earnestly for deliverance; their precious moments would be spent in confessing hidden sins, and bewailing their hopeless condition.

In these days of peril those who have been unfaithful in their duties in life, and whose mistakes and sins of neglect are registered against them in the book in heaven, unrepeented of and unforgiven, will be overcome by Satan. Every one is to be tested and severely tried. Satan will exert all his energies, and call to his aid his evil host, who will exercise all their experience, artifice, and cunning, to deceive souls and wrest them from the hands of Jesus Christ. He makes them believe they may be unfaithful in the minor duties of life, and God will not see, God will not notice; but that Being who numbers the hairs of our head, and marks the fall of the little sparrows, notices every deviation from truth, every departure from honor and integrity in both secular and religious things. These errors and sins corrupt the man, and disqualify him for the society of heavenly angels. By his defined character he has placed himself under the flag of Satan. The arch deceiver has power over this class. The more exalted their profession, the more honorable the position they have held, the more grievous their course in the sight of God, the more sure the triumph of Satan. These will have no shelter in the time of Jacob's trouble. Their sins will then appear of such magnitude that they will have no confidence to pray, no heart to wrestle as did Jacob. On the other hand, those who have been of like passion, erring and sinful in their lives, but who have repented of their sins, and in genuine sorrow confessed them, will have pardon written against their names in the heavenly records. They will be hid in the day of the Lord's anger. Satan will attack this class, but like Jacob they have taken hold of the strength of God, and true to His character He is at peace with them, and sends angels to comfort and bless and sustain them in their time of peril. The time of Jacob's trouble will test every one, and distinguish the genuine Christian from the one who is so only in name.

Preparation cannot be obtained in the time of trouble

Those professed believers who come up to the time of trouble unprepared, will, in their despair, confess their sins before the world in words of burning anguish, while the wicked exult over their distress. The case of all such is hopeless. When Christ stands up, and leaves the most holy place, the time of trouble commences, the case of every soul is decided, and there will be no atoning blood to cleanse from sin and pollution. As Jesus leaves the most holy, He speaks in tones of decision and kingly authority: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." [Revelation 22:11]

Those who have delayed a preparation for the day of God, cannot obtain it in the time of trouble, or at any future period. The righteous will not cease their earnest, agonizing cries for deliverance. They cannot bring to mind any particular sins; but in their whole life they can see little good. Their sins have gone before-hand to judgment, and pardon has been written. Their sins have been borne away into the land of forgetfulness, and they cannot bring them to remembrance.Certain destruction threatens them, and, like Jacob, they will not suffer their faith to grow weak because their prayers are not immediately answered. Though suffering the pangs of hunger, they will not cease their intercessions. They lay hold of the strength of God, as Jacob laid hold of the Angel; and the language of their soul is, "I will not let Thee go except Thou bless me." [Genesis 32:26]

That season of distress and anguish will require an effort of earnestness and determined faith that can endure delay and hunger, and will not fail under weakness, though severely tried. The period of probation is the time granted to all to prepare for the day of God. If any neglect the preparation, and heed not the faithful warnings given, they will be without excuse. Jacob's course in wrestling with the Angel, should be an example for Christians. Jacob prevailed because he was persevering and determined. All who desire the blessing of God, as did Jacob, and who will lay hold of the promises as he did, and be as earnest and persevering as he was, will succeed as he succeeded. The reason there is so little exercise of true faith, and so little of the weight of truth resting upon many professed believers, is they are indolent in spiritual things. They are unwilling to make exertions, to deny self, to agonize before God, to pray long and earnestly for the blessing, and therefore they do not obtain it. That faith which will live through the time of trouble must be developed now. Those who do not make strong efforts now to exercise persevering faith, will be unable to stand in the day of trouble.

They will grow up into Him, and possess symmetrical characters

At the transfiguration, Jesus was glorified by His Father. From His lips came these words: "Now is the Son of Man glorified, and God is glorified in Him." [John 13:31] Before His betrayal and crucifixion He was strengthened for His last dreadful sufferings. As the members of Christ's body approach the period of their final conflict they will grow up into Him and will possess symmetrical characters. As the message of the third angel swells to a loud cry, great power and glory will attend the closing work. It is the last malement which revives and strengthens the people of God to pass through the time of Jacob's trouble referred to by the prophets. The glory of that light

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which attends the third angel will be reflected upon them. God will preserve His people through that time of peril.

By self-surrender and confiding faith Jacob gained what he had failed to gain by conflict in his own strength. God would here fully make known to His servant that it was divine power and grace alone that could give him the life and peace he so much craved. This lesson is for all time. Those who live in the last days must pass through an experience similar to that of Jacob. Foes will be all around them, ready to condemn and destroy. Alarm and despair will seize them, for it appears to them as to Jacob in his distress, that God Himself has become an avenging enemy. It is the design of God to arouse the dormant energies of His people to look out of and away from self to One who can bring help and salvation, that the promises given for just such a time may be seen in their preciousness, and relied upon with unwavering trust. Here faith is proved.

Deep anguish of soul will be felt by the people of God, yet their sufferings cannot be compared with the agony endured by our adorable Redeemer in the garden of Gethsemane. He was bearing the weight of our sins; we endure anguish on our own account. Wrestling with God—how few know what it is! To wrestle with God is to have the soul drawn out with intensity of desire until every power is on the stretch, while waves of despair that no language can express sweep over the soul; and yet the suppliant will not yield, but clings with deathlike tenacity to the promise.

You have preached unto us falsehoods. We have believed a lie

Jacob specified no particular thing for the Lord to bestow upon him; he sought only a blessing; he knew that the Lord would give him a blessing appropriate to meet the necessities of the case at that time. God blessed him then and there; and on the field of conflict he was made a prince among men. Thus will it be with the agonized ones who prevail with God in the time of Jacob's trouble. Dangers thicken on every side, and it is difficult to fix the eye of faith upon the promises amidst the certain evidences of immediate destruction. But in the midst of revelry and violence, there falls upon the ear peal upon peal of the loudest thunder. The heavens have gathered blackness and are only illuminated with the blazing light and terrible glory from heaven. God utters His voice from His holy habitation. The captivity of His people is turned. With sweet and subdued voices they say to one another, God is our Friend. We shall be safe from the power of wicked men. In solemn awe they listen to the words proceeding from the throne of God. Those surrounding the righteous are then in their time of distress and inexpres sessible fear. The horror of despair seizes them, and these poor infatuated ones seem now to understand themselves. Those who have been deceived by the fables preached to them by their ministers now charge upon them the loss of their souls: You have preached to us falsehoods. We have believed a lie, and are lost, forever lost.

This is the time referred to by Malachi: "Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." [Malachi 3:18]

Signs of the Times, November 27, 1879

Self-denial means to rule the spirit when passion is seeking for the mastery; to resist the temptation to censure and to speak faultfinding words; to have patience with the child that is dull and whose conduct is grievous and trying; to stand at the post of duty when others may fail; to lift responsibilities wherever and whenever you can, not for the purpose of applause, not for policy, but for the sake of the Master, who has given you a work to be done with unwavering fidelity; when you might praise yourself, to keep silent and let other lips praise you.

Self-denial is to do good to others where inclination would lead you to serve and please yourself.

Although your fellow men may never appreciate your efforts or give you credit for them, yet you are to work on.

Testimonies, vol. 4, 521
Manifest in the Flesh

Ellet J. Waggoner

When the Apostle, in his introduction to the Epistle to the Romans, speaks of the gospel of God concerning His Son Jesus Christ our Lord, he says of Christ that He "was made of the seed of David according to the flesh." In this expression, beside the statement of the genealogy of Christ, there lies not only a great theological truth, but also a most comforting thought for poor, frail erring mortals.

When Christ was here on earth, "God was manifest in the flesh." (1 Timothy 3:16) "God was in Christ reconciling the world unto Himself." (2 Corinthians 5:19) Christ was God; it was by Him that the worlds were made, and it was the word of His power that preserved all things. (Hebrews 1:3) He had equal glory with the Father before the world was (John 17:5); "for it pleased the Father that in Him should all fullness dwell." (Colossians 1:19) In Him dwelt "all the fulness of the Godhead bodily." (Colossians 2:9) Yet He was man at the same time. John puts the matter very forcibly and plainly when he says: "In the beginning was the Word, ... and the Word was God." "And the Word was made flesh, and dwelt among us." John 1:1, 14.

No words could more plainly show that Christ was both God and man. Originally only divine, He took upon himself human nature, and passed among men as only a common mortal, except at those times when His divinity flashed through, as on the occasion of the cleansing of the temple, or when His burning words of simple truth forced even His enemies to confess that "never man spake like this man."

The humiliation which Christ voluntarily took upon Himself is best expressed by Paul to the Philippians: "Have the mind in you which also was in Christ Jesus; who being originally in the form of God counted it not a thing to be grasped (that is, to be clung to) to be on an equality with God, but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philippians 2:5-8, Revised Version, marginal reading.

He could not enjoy His glory while man was an outcast.

The above rendering makes this text much more plain than it is in the common version. The idea is that although Christ was in the form of God, being "the brightness of His glory, and the express image of His person" (Hebrews 1:3), having all the attributes of God, being the Ruler of the universe, and the One whom all Heaven delighted to honor, He did not think that any of these things were to be desired so long as men were lost and without strength. He could not enjoy His glory while man was an outcast, without hope, so He emptied Himself, divested Himself of all His riches and His glory, and took upon Himself the nature of man in order that He might redeem him. It was necessary that He should assume the nature of man in order that He might suffer death, as the apostle says to the Hebrews that He "was made a little lower than the angels for the suffering of death." Hebrews 2:9.

It is impossible for us to understand how this could be, and it is worse than useless for us to speculate about it. All we can do is to accept the facts as they are presented in the Bible. Other Scriptures that we will quote bring closer to us the fact of this humanity of Christ, and what it means for us. We have already read that "the Word was made flesh," and now we will read what Paul says as to the nature of that flesh. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who..." (Romans 8:3-4, Revised Version).
walk not after the flesh, but after the spirit.” Romans 8:3, 4
A little thought will be sufficient to show anybody that if Christ took upon Himself the likeness of men, in order that He might suffer death, it must have been sinful man that He was made like, for it is only sin that causes death. Death could have no power over sinless man, as Adam was in Eden; and it could not have had any power over Christ if the Lord had not laid on Him the iniquity of us all. Moreover the fact that Christ took upon Himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject, is shown by the very words upon which this article is based, He was “made of the seed of David according to the flesh.” David had all the passions of human nature. He says of himself, “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” Psalm 51:5
A brief glance at the ancestry and posterity of David will show that the line from which Christ sprang, as to His human nature, was such as would tend to concentrate in Him all the weaknesses of humanity. To go back to Jacob, we find that before he was converted he had a most unlovely disposition, selfish, crafty, deceitful.

Some of them had not one redeeming trait in their characters
His sons partook of the same nature, and Pharez, one of the ancestors of Christ (Matthew 1:3; Genesis 38), was born of a harlot, Rahab, an unenlightened heathen, became an ancestor of Christ. The weakness and idolatry of Solomon are proverbial. The record of Rehoboam, Abijah, Jechoram, Ahaz, Manasseh, Amon, and other kings of Judah, is about the same. They sinned and made the people sin. Some of them had not one redeeming trait in their characters, being worse than the heathen around them. It was from such an ancestry that Christ came. Although His mother was a pure and godly woman, as could but be excepted, no one can doubt that the human nature of Christ must have been more subject to the infirmities of the flesh than it would have been if He had been born before the race had so greatly deteriorated physically and morally. This was not accidental, but was a necessary part of the great plan of human redemption, as the following will show:
“For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. (The Syriac version has it, “For He did not assume a nature from angels, but He assumed a nature from the seed of Abraham.”) Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.” Hebrews 2:16-18
If He was made in all things like unto His brethren, then He must have suffered all the infirmities and passions of His brethren. Only so could He be able to help them. So He had to become man, not only that He might die, but that He might be able to sympathize with and succor those who suffer the fierce temptations which Satan brings through the weakness of the flesh. Two more texts that put this matter very forcibly will be sufficient evidence on this point. We quote first 2 Corinthians 5:21:
“For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.”
This is much stronger than the statement that He was made “in the likeness of sinful flesh.” He was made to be sin. Here is a greater mystery than that the Son of God should die. The spotless Son of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon Himself sinful nature. He was made to be sin in order that we might be made righteousness. So Paul to the Galatians says that “God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Galatians 4:4, 5
That Christ should be born under the law was a necessary consequence of His being born of a woman, taking on Him the nature of Abraham, being made of the seed of David, in the likeness of sinful flesh. Human nature is sinful, and the law of God condemns all sin. Not that men are born into the world directly condemned by the law, for in infancy they have no knowledge of right and wrong, and are incapable of doing either, but they are born with sinful tendencies, owing to the sins of their ancestors. And when Christ came into the world, He came subject to all the conditions to which other children are subject.
man. On the contrary, we are simply exalting the “divine power” of our blessed Saviour, who Himself voluntarily descended to the level of sinful man, in order that He might exalt man to His own spotless purity, which He retained under the most adverse circumstances. “God was in Christ,” and hence He could not sin.* His humanity only veiled His divine nature, which was more than able to successfully resist the sinful passions of the flesh.* There was in His whole life a struggle. The flesh, moved upon by the enemy of all righteousness, would tend to sin, yet His divine nature never for a moment harbored an evil desire, nor did His divine power for a moment waver. Having suffered in the flesh all that all men can possibly suffer, He returned to the throne of the Father, as spotless as when He left the courts of glory. When He lay in the tomb, under the power of death, “it was impossible that He should be holden of it,” because it had been impossible for the divine nature which dwelt in Him to sin.*

“Well,” some will say, “I don’t see any comfort in this for me; it wasn’t possible that the Son of God should sin,* but I haven’t any such power.” Why not? You can have it if you want it. The same power which enabled Him to resist every temptation presented through the flesh, while He was “compassed with infirmity,” can enable us to do the same. Christ could not sin, because He was the manifestation of God.* Well, then, listen to the apostle Paul, and learn what it is our privilege to have:

*Please see Editors’ note below.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” Ephesians 3:14-19

The temptation that presses you touches Him

Who could ask for more? Christ in whom dwelleth all the fulness of the Godhead bodily, may dwell in our hearts, so that we may be filled with all the fulness of God. What a wonderful promise. He is “touched with the feeling of our infirmity.” That is, having suffered all that sinful flesh is heir to, He knows all about it, and so closely does He identify Himself with His children, that whatever presses upon them makes a like impression upon Him, and He knows how much divine power is necessary to resist it; and if we but sincerely desire to deny “ungodliness and worldly lusts,” He is able and anxious to give us strength “exceeding abundantly, above all that we ask or think.” All the power which Christ had dwelling in Him by nature, we may have dwelling in us by grace, for He freely bestows it upon us.

Then let the weary, feeble, sin-oppressed souls take courage. Let them “come boldly unto the throne of grace,” where they are sure to find grace to help in time of need, because that need is felt by our Saviour. In the very time of need, He is “touched with the feeling of our infirmity.” If it were simply that He suffered eighteen hundred years ago, we might fear that He had forgotten some of the infirmity; but no, that temptation which presses you touches Him. His wounds are ever fresh, and He ever lives to make intercession for you. What wonderful possibilities there are for the Christian! If we could see in all the holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fulness of God’s strength. The One who may dwell in His heart continually; and so, looking at Satan’s assaults as from a strong fortress, he may say, “Nay, in all these things we are more than conquerors through Him that loved us.” [Romans 8:37]

Signs of the Times, January 21, 1889

[Students of Seventh-day Adventist history have often been perplexed by Ellen White's comments at the time of the 1888 Minneapolis General Conference to the effect that she did not in all points agree with the opinions of Dr. E.J. Waggoner. In fact, these comments have been used by some to imply that Waggoner's message was in some respects faulty, and thus not worthy of our serious study. In this article, published within 60 days of the Minneapolis conference, we have a clear, simple example of where Dr. Waggoner's views differed from those of Ellen White. She clearly had reason to disagree with him when he suggested that Christ could not sin. But instead of criticizing and ridiculing Dr. Waggoner as some did, she chose to simply explain her own understanding of the matter in question. This she did in her published articles, making it a point to mention that Christ could have chosen to sin, but did not. Convenient documentation of the emphasis she placed on this previously unstressed point is available in the Seventh-day Adventist Bible Commentary, vol. 5, 1082, 1083. On these two pages appear excerpts from different articles, two from the Youth's Instructor, and one each from the Review and Herald and the Signs of the Times. All of these articles appeared within 13 months of the publication of E.J. Waggoner's article reprinted here. As can be seen from the excerpts selected for inclusion in the Commentary, Ellen White believed Christ to be a free moral agent during His incarnation. He had the freedom to sin if He so chose, but instead He "withstood the temptation, through the power that man may command. He laid hold on the throne of God, and there is not a man or woman who may not have access to the same help through faith in God." (Ibid.)

It is gratifying to note that by the time Dr. Waggoner reworked this article for inclusion in his book Christ and His Righteousness (1890), his understanding of this point was in harmony with the Spirit of Prophecy. It would be just as gratifying, if not more so, to see some present-day scholars follow his example.

Over the next decade, Ellen White shed further light on the reality of Christ's struggle with sin, and again strengthened Waggoner's basic position even beyond his own early understanding when she wrote, "The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden. He overcame in human nature, relying upon God for power." (Youth's Instructor, April 25, 1901) Editors]
To the Law
and to the
Testimony

Ron Spear

ISAIAH WROTE these inspired words: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20) Every thought and word of every Christian must be measured by this statement.

In Isaiah's day the law referred not only to the Ten Commandments, but also to the books of the Bible written by Moses. It was not the rejection of the law alone that led the church into its terrible apostasy, but rejection of the testimonies, the inspired instruction from God through His prophets.

The majority in the church usually did not accept the prophets of God. They stoned them, sawed them asunder, threw them into abandoned wells to die. Sometimes they were retrieved, as was Jeremiah by an Ethiopian slave.

Listen to Jesus' heart cry to the church: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23:37

Looking back at the church's sor- did history, we find this tragic statement: "And the LORD God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place. But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the LORD arose against His people, till there was no remedy." (2 Chronicles 36:15, 16) "This is a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." (Isaiah 30:9, 10) "For the leaders of this people cause them to err; and they that are led of them are destroyed." Isaiah 9:16

Again from the New Testament Scripture, we read this tragic account of Old Testament history:

"Women received their dead raised to life again: and others were tor- tured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." (Hebrews 11:35-38) Let us remember it was the church that was responsible for these atrocities.

Because they would not accept God's rebuke for their apostasy through His prophets, there came a time when God said there was no remedy for the church, and in A.D. 34 His prophecy was fulfilled. (Read Desire of Ages, 324, 325) "The law of God unmixed with human tradition was presented by Christ as the great standard of obedience. This aroused the enmity of the rabbis. They had set human teaching above God's word, and had turned the people away from His precepts. They would not give up their manmade commandments in order to obey the requirements of the word of God. They would not, for the truth's sake, sacrifice the pride of reason and the praise of men. When Christ came, presenting to the nation the claims of God, the priests and elders denied His right to interpose between them and the people. They would not accept His rebukes and warnings, and they set themselves to turn the people against Him and to compass His destruction." (Christ's Object Lessons, 304, 305; see also Desire of Ages, 738; Testimonies, vol. 5, 235) They had rejected not only the prophets, but they had also rejected the Author of all truth. They had rejected God, and God was forced to reject them as His church. What tragedy!

But let us look again at Jeremiah's day. Jeremiah counseled the people to surrender to the Babylonians and thus save themselves. (Jeremiah 21:8, 9; 38:2, 17, 18) The majority rejected this message, rejected Jeremiah, and
imprisoned him. Their salvation depended upon belief in the present-day prophet.

By rejecting Jeremiah they rejected God. (Jeremiah 40:3) They had rejected the word of God in the written Scriptures. Their punishment was worse for rejecting the prophet also. They rejected both the law and the testimony of the prophet.

What are God's Purposes in Sending His Prophets to the Church?

1. That we may know God's plans for us:

"Surely the LORD God will do nothing, but He revealeth his secret unto His servants the prophets." Amos 3:7

2. That we may inquire of the Lord:

"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." 1 Samuel 9:9

3. That we might do all the words of the Law—perfect obedience:

"The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Deuteronomy 29:29

The Reason for the Spirit of Prophecy in the Remnant Church

"The word of God is sufficient to enlighten the most clouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings.

We dare not use our finite minds to reason away portions of a prophet’s work

Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow." Testimonies, vol. 5, 663

The Spirit of Prophecy is an identifying mark of the remnant church.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17

God gave the Spirit of Prophecy to the Seventh-day Adventist Church to identify it as His remnant church. He wanted to keep His people from duplicating the history of ancient Israel, and yet Ellen White tells us we have done worse than they. (See Testimonies, vol. 5, 75, 76, 94, 160; vol. 1, 129, 190; vol. 3, 252, 253)

He chose Ellen White as His messenger to prepare a people—in body, mind, and soul—so that He could cut His work short in righteousness and give the loud cry of the third angel's message to the world (see Series B, No. 2, 56, 57; Selected Messages, Book 1, 37; Book 3, 74), to amplify the Bible, the commandments of God and the everlasting gospel, to give victory over every sin through Christ, to perfect the character so that God could have 144,000 perfect law keepers. (See Faith I Live By, 114)

"The testimonies of the Spirit of God are given to direct men to His word, which has been neglected. Now if their messages are not heeded, the Holy Spirit is shut away from the soul. What further means has God in reserve to reach the erring ones, and show them their true condition?" Selected Messages, Book 1, 46

"This is the obligation of a life-gift in our behalf, that we may be all that He desires us to be—representatives of Him, expressing the fragrance of His character, His own pure thoughts, His divine attributes as manifested in His sanctified human life, in order that others may behold Him in His human form, and, comprehending God's wonderful design, be led to desire to be like Christ—pure, undefiled, wholly acceptable to God, without spot, or wrinkle, or any such thing." Seventh-day Adventist Bible Commentary, vol. 6, 1118

God's true church must be law keepers and have the testimony of Jesus, the Spirit of Prophecy, in their midst. Right here it might be well to ask ourselves, Are we law keepers? To be law keepers we must have the faith of Jesus and His loving patience. Do we keep Sabbath or do we keep Saturday? Remember that the Jews kept the seventh day by tradition, but they did not keep the Sabbath according to Isaiah 58:13. Therefore they rejected the testimony of God and killed the prophets.

But let us examine Ellen White as a prophet. Elizabeth White may we account for the fact that the authoritative appeal of the Spirit of God speaking in the Scriptures is also heard in the Spirit of Prophecy? We are not here equating the writings of Ellen G. White with the Scriptures. But we must also say there are no degrees of inspiration: it is either of God or of the devil. We dare not use our finite minds to reason away portions of a prophet's work. See Testimonies, vol. 5, 671, 672.

We recognize in these writings the same authoritative voice of the Spirit of Christ. A sincere and prayerful reading of the writings of Ellen G. White will establish the truth on this subject in the mind of the sincere inquirer. Look inside the books themselves. Read Steps to Christ, or The Desire of Ages, or Thoughts from the Mount of Blessing, or The Ministry of Healing, or Christ's Object Lessons. When you have done this you will testify that the witness of the Spirit is present. No matter where you start or where you end, you will always find the same witness—the Spirit testifying.

Hers was a message of vital meaning for the church in these last days of Christ. Her fifty-four volumes of inspired writing testify to heaven's direction to the Seventh-day Adventist Church.

In every area of human need she has given instruction which is now being supported by psychologists, educators, doctors, and professionals in every category. In the fifty-four Ellen G. White books in circulation today, the devotional, doctrinal, and prophetic emphasis is strong. But these do not occupy the field to the exclusion of other vital topics. Education, health, the Christian home, child training, and biographies of great Bible characters make up a good percentage of the total. For example, there are five current books dealing with health and temperance alone, and five more volumes treating the vital theme of Christian education and the home. Among the best known books are the five immortal classics—all dealing with history—Patriarchs and Prophets, Prophets and Kings, The Desire of Ages, The Acts of the Apostles, and The Great Controversy. The nine volumes of the Testimonies were given as counsel.
and rebukes to leaders and laity, which must be accepted as counsel and rebukes to the church in our day.

And the marvelous harmony and consistency in the Ellen G. White writings, which were issued over a period of seven decades, is further proof that the divine hand was guiding her pen. In the year 1906 she wrote, “There is throughout my printed works a harmony with my present teaching.” (Review and Herald, June 14, 1906) This uniformity of teaching is a significant proof of the guiding presence of the Spirit of God through her long life.

Her secretary, C. C. Crisler, who traveled with her extensively, penned these words concerning her ministry: “When we compare the Testimonies that were written sixty years ago with those that were written under innumerable conditions and evervarying circumstances fifty years ago, . . .

Jesus met Aaron and Miriam at the church door and rebuked them for speaking against His prophet.

forty years ago, thirty years ago, twenty years ago, and during the past decade; when we remember that the writer of these words has continually been burdened with perplexity and care, and that usually when writing, she does not have access to many of the things she has written in former years, when, in the face of these circumstances, a critical comparison of all her writings on a certain subject reveals a marvelous harmony throughout, we are deeply impressed with the convictions that these writings have a source higher than that of a human mind.” (A Sure Basis of Belief, Notebook Leaflets, 144)

Mrs. White’s meekness and dependance upon God must be associated with the manifestation of power in the weak and trembling instrument, for God honors the humble. And remember, hers was a message of vital meaning for the church in these last days. “Great things are before us,” she wrote as she viewed the crisis days of our world, so soon to come, “and we want to call the people from their indifference to get ready.

Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight.” Letter 11, 1884; see Ellen G. White, Messenger to the Remnant, 57

Was She More Than a Prophet?

We find in the Old Testament an experience which identified Moses as more than a prophet. We read of this experience in Numbers 12:4-9. What Jesus was saying in this experience was that Aaron and Miriam were prophets and He could speak to them in dreams and visions. But not to Moses—He spoke face to face with him. It was Jesus that met Aaron and Miriam at the church door and rebuked them for speaking against His prophet Moses.

Again Jesus speaks, “But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.” (Matthew 11:9) Very clearly He states that John the Baptist was more than a prophet.

Now let us read a statement from our modern-day prophet: “During the discourse (at Battle Creek, October 2, 1904), I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty thus to designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ. My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.” (Selected Messages, Book 3, 74) Yes, Ellen White was more than a prophet.

“The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil.” Selected Messages, Book 1, 32

Listen to this inspired statement: “In my books, the truth is stated, barricaded by a ‘Thus saith the Lord.’ The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God, upon tables of stone which are now in the ark.” Colporteur Ministry, 126

Her writings were not verbally inspired. She writes: “Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation.” Selected Messages, Book 1, 37

Ellen White met all the identifying marks of a prophet. The most outstanding physical signs were that she did not breathe while in vision and that she displayed a superhuman strength while under the influence of the Holy Spirit. Her memory of names and events while experiencing this close communion with angels and the Holy Spirit was phenomenal.

Apostasy would develop because of the refusal to receive the instruction and rebukes contained in the gift of prophecy.

“The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority to say these things? I speak thus because they flash upon my mind when in perplexity like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past has been recalled to my mind forcibly.” Selected Messages, Book 1, 37

Her experience was broad, and her interests multiple. The range of the writer’s interests seemed as wide as all human experience. There seem to be but few subjects that escaped some words from her ready pen. It matters little, if it concerned the life of God’s children, whether it was agriculture or prize fights, bicycles, rebukes to individuals or to the church, or explaining the great controversy to a wayward soul. Her influence was always consistent, never in contradiction with the Bible or her own
writings. Today Seventh-day Adventists are the remnant church if we are law keepers and adhere to the Testimony of Jesus.

The Rejection of the Spirit of Prophecy

Ellen White was shown that there would come a great apostasy which would increase until the Lord would come with a shout in the clouds of heaven. “One thing it is certain is soon to be realized—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominational faith and go forward from strength to increased faith.” Series B, No. 7, 57

This apostasy would develop because of the refusal of leaders, pastors, and laity to receive the instruction and rebukes contained in the gift of prophecy.

If we continue to reject God's inspired counsel, the church will suffer the same destruction as did Jerusalem

“When you find men questioning the Testimonies, finding fault with them, and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the spirit of God, whether speaking through His Word or through the Testimonies of His Spirit that would bring them to His word. Instead of beginning with their own hearts, and coming into harmony with the pure principles of the gospel, they find fault, and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.” Selected Messages, Book 1, 45

The devil hates the Spirit of Prophecy, for he knows if we take its counsels, it rebukes, forgives our rebellion, and humble ourselves before God, the end of his kingdom of terror and destruction will quickly come.

In the days of Jeremiah, there was an attempt made to destroy the Spirit of Prophecy. In chapter 36 we read that when God dictated a message to the church through Jeremiah, Baruch wrote it down, and because Jeremiah was locked out of the church he sent Baruch to read it publicly. The king then destroyed it with his pen knife and the fire. Three men in verse 25 tried to prevent the church leader from burning it, but "he would not hear."

Ellen White, commenting on this chapter, says very clearly that this would be repeated in our day. “This chapter is a record of historical events that will be repeated. Let all who desire to receive warning, read carefully.” Seventh-day Adventist Bible Commentary, vol. 4, 1159

And without question this prophecy is being fulfilled before our very eyes. It is not only that there are those who openly reject this precious gift, but it is the almost total disregard in following the counsel that is very dangerous.

“It is not alone those who openly reject the Testimonies, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it.” Testimonies, vol. 5, 680

Ellen White tells us that if we continue to reject God's inspired counsel through His messengers, the church will suffer the same destruction as did Jerusalem. (See Testimonies, vol. 8, 67, 68) "Jerusalem is a representation of what the church will be if it refuses to walk in the light that God has given."

The question is now today, Will we listen to God's voice speaking to the church through her? The church is more than one hundred years overdue in the Promised Land. (See Selected Messages, Book 1, 68) The Scriptures inerably link the law and the testimony. To reject one is to reject both. Let us remember that to disregard truth is to reject it. (See Testimonies, vol. 5, 671, 672, 680) We are still here because we have disregarded the blueprint given us, which places us in insubordination to His government. (See Evangelism, 696)

The proof of Ellen White's inspiration is in her books. Yes, the proof is in the writings. Read the books, taste and see for yourself that a divine hand guided the author. The Spirit witnesses to Christ in every book. In every book there is power to transform the life. Yes, she was more than a prophet.

Subject: Milk

According to the April 5, 1986, issue of Science News, p. 213, a new bovine growth hormone called somatotropin will soon be in widespread use to boost milk production. This hormone is a product of genetic engineering. No one seems to be exactly sure why we need such a chemical, since the dairy industry is suffering from a surplus of milk anyway.

It strikes me as utter nonsense (no pun intended) to tamper with something complex that we don't understand, like the biochemistry of a cow, when we have nothing to gain by it anyway. In fact, the article goes on to state that the use of the hormone will probably drive some dairy farms out of business.

So why risk the unforeseen results for nothing? What will be the long-term effects of this tampering? I believe the best solution for the consumer is to follow the Spirit of Prophecy and completely avoid this product that we don't need anyway.

Subject: NutraSweet

The new wonder sweetener, NutraSweet, hasn't been around long. With all the side effects that are being found from other artificial "foods," don't you wonder how safe this one is? Well, wonder no more. From the April 19, 1986, edition of Science News, page 248, it is reported that a woman underwent a severe seizure of depression whose symptoms included mania, insomnia, euphoric mood, disconnection speech, and hyperactivity. The woman was hospitalized and was "cured" by abstinence from NutraSweet. After four days of being off aspartame (or NutraSweet) she was discharged. Over the next 15 months the she functioned well, without the NutraSweet.

It was noted that aspartame can cause a marked rise in certain brain chemicals involved in mood and behavior. Physicians are advised to inquire about aspartame use when examining patients with mood disorders.

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ROGER MERRILL and his wife, Diane, have been witnesses for most of the last twenty years to the Indian and the Eskimo people in northern Alaska. Roger, a bush pilot, has operated a general goods and health food store from his plane in the villages of the Yukon River valley. He also delivers freight and provides transportation to the often difficult-to-reach villages of the Alaskan wilderness. Diane fills her days with home missionary work and an active colporteur program. Their efforts have resulted in many Bible studies and several baptisms.

It all began when Roger visited Alaska in the summer of 1963. When he heard that there was only one colporteur in all of Alaska, it surprised him greatly that there weren't more, at least in the summer. He went to the conference office and talked to Joe Hanson, who referred him to Burt McCool, the one colporteur. Soon, Roger began selling books, first in Anchorage and then in Seward.

In the Far North, the laborers are still few. During the years that Roger has flown as a bush pilot, the work has expanded a little in the coastal areas and among the Eskimos. But among the Athabasca Indians there have been very few converts. In several Indian and Eskimo villages, the churches are vacant—essentially closed—with no pastor or leadership.

Both Roger and Diane affirm that it takes a resourceful person to make do in the Northland. One has to accept cold weather and other privations. Roger adds: “Our observation of families that have come and gone is that a lot of them have come from cities or suburbia or a very comfortable setting, and it is hard for them to adjust to the style of living in a cabin home. Because of the remoteness it is sometimes difficult to handle. I personally feel that the people who could handle this would be people from a rural background, or somewhere where the conditions are similar and the lifestyle is simpler.”

The first and greatest need is for dedicated workers, people with a close relationship with God. Second, any worker coming to Alaska should have practical skills—logging, ranching, carpentry, aviation, or mechanics.

The Merrills contend that the worst mistake a worker can make is to consider himself above the local people. Many people have come into a village with the idea of teaching the Eskimos, when in reality they have had much to learn from them—basic survival skills, how to tan moose hides, to make mukluks or hats. Unless one genuinely loves the people with whom he has come to work, he will make very little progress. Diane describes the Eskimos as a kind, loving people, able to see right through the soul of any visitor. They are not won overnight, but when they are, a whole village might accept Christ at once.

“It takes time to win these people’s hearts,” said Diane. She tells how they spent their first year in Manley Hot Springs just being friends to the villagers. They offered no Bible studies nor made any other overt spiritual contact, because the people were not receptive to spiritual ideas at that time. Gradually they gained their confidence, and eventually started a Bible study group.

Once a native gives his heart to Jesus, he needs to be constantly nurtured and supported, or else he can easily slip back to his old ways and become discouraged and feel that he cannot be a Christian. It is needful for a worker to move into a native village, not just to visit once in a while. God’s cause needs people who will dedicate a lifetime of service to a people whom it might take years to win. In fact, Roger suggests that two families might move into an area to

Roger, Diane, Tiffany, and Monte Merrill with Ray and Tina Cain, converts from Catholicism...
help and encourage each other.

The hour is getting late, and there are many villages that never will have a worker; most villages cannot be entered now—they are closed. But there are several villages with a stronger white influence and with deeded properties that could be acquired. Galena, which has a military base, is one; Manley Hot Springs, which has road access, is another; Circle Hot Springs to the east also has road access. From these villages one can start a base of operation and fly into the villages to deliver supplies and carry on missionary work.

In March of this year, a tragic fire destroyed the Merrill’s nearly completed garage, plus a pickup truck, numerous tools, and a stock of books. Fortunately, neither Roger, Diane, nor any of their three teen-age children sustained injuries. This loss represented a serious setback, and Roger would go into another line of work. After taking a brief vacation to the Lower Forty-eight, and after much prayer and contemplation, Roger realized that the call of the North still bade him stay.

Their hope now is to find committed Christian young people to help shoulder the work in Alaska. The Alaskans, in return, are willing to share a wealth of knowledge essential for life in the North. Provided that the new workers were already versed in medical missionary work, they could teach them the special skills required to survive and serve in this needy area. Piloting, construction, homesteading, marine navigation, northern gardening, equipment maintenance, and—most of all—success as a missionary skills have come to them as the result of years of experience. The work requires more workers, and the Merrills are ready to share what they have gained. Has the Lord called you to this field? If so, you may contact Roger and Diane by calling (907) 488-1683, or writing to them at 5109 Venus Drive, North Pole, AK 99705.

EDITOR’S NOTE The fire mentioned above cost the Merrills approximately $150,000. This loss, combined with Alaska’s depressed economy, has placed this outreach effort in a financial jeopardy. Currently the Merrills are in need of an airplane to continue their work among the outlying villages. Any who wish to assist them in this much-needed evangelistic work may send donations to Hope Intern., c/o Mrs. Leal's-Of-Autumn, 902 5th Ave., Fairbanks, AK 99701. Tax deductible receipts are available.

The work of publishing has been inextricably bound up with the growth and history of the Seventh-day Adventist Church. Its influence, both in the strengthening of church members and as an evangelistic tool to reach those not of our faith, can scarcely be estimated. As this work and influence continue, it is the purpose of Copyright Berea to direct our readers’ attention to publications of merit and usefulness.


This volume is a must for the serious student of the Spirit of Prophecy. Unfortunately the book is so little known that only the serious students have even known of its availability, let alone recognized its value. Please set aside some time to dispel the confusion surrounding this collection of Ellen White letters and manuscripts.

The name itself is misleading to some. “Unpublished” refers to the status of this material in 1915-1916 when it was brought together into a single collection. Obviously the book is being published now, and is readily available at many Adventist Book Centers.

The second problem is that for years this material was known as the “Spalding-wheat Collection.” This is understandable since it was originally organized by Arthur Spalding and Percy Magan. Shortly after the death of Ellen White these men brought together the manuscripts from their personal files, as well as those from the files of E.A. Sutherland, O.A. Johnson, and David Paulson, M.D.

The book contains a wealth of practical counsel and historical information, and has been indexed in the contents page according to the following "classes": Education, Finance, Church Government, Home, Inspiration, Medical, and the Southern Field. In addition, there is a reasonably good index in the back of the book dealing with topics and sub-topics. Though I would suggest additional indexing by the reader, these helps are an asset when looking for that special thought that “must be here someplace.”

Some of our readers will no doubt be unacquainted with Leaves-of-Autumn Books. Please take my advice and remedy this situation as soon as possible. For anyone interested in the world of Adventist publications—especially the less common writings of Ellen White such as Unpublished Manuscript Testimonies—this is one source which stands without a peer. I would encourage you to write and ask for a sample catalog. Their address is Leaves-of-Autumn Books, Inc. P.O. Box 440 Payson, Arizona 85541

"Let me tell you, it is not safe for us to employ as instructors in our institutions those who are not believers in the Present Truth. They advance ideas and theories that take hold of the mind with a bewitching power, that may transfer our allegiance to the pointlessness of the world of an atom and an atom of the world. If we had less to say in regard to microbes and more to say in regard to the matchless love and power of God, we would honor God far more.”

page 86

“We are to learn from past experience how to avoid our failures. We pray to our heavenly Father, 'Lead us not into temptation,' and then, too often, we fail to guard our feet against leading us into temptation. We are to keep away from the temptation by which we are easily overcome. Our success is brought out by ourselves through the grace of Christ. We are to roll out of the way the stone of stumbling that has caused us and others so much sadness.”

page 219

“There is much to be said in regard to establishing what I shall designate as small sanitariums. In no place should a mammoth sanitarium be built up; for a great work is to be done in many places.” page 246

"God sees that the world is in need of cleansing. In the very near future, this cleansing will come. It will at first be done in a limited degree, and then with greater and still greater power, till men will see that God must bring them to repentance.”

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The Sealed of God

Colin D. Standish
Russell R. Standish

Often the first five verses of Revelation, chapter 14, are viewed independently of the three angels' messages. Yet, contextually this cannot be justified. The characteristics of the one hundred and forty-four thousand are paralleled by the characteristics of the saints described in the third angel's message:

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:4, 5

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

It is true that the setting and timing of Revelation 14:1-5 appear to be in heaven after the redemption of the saints, yet the same one hundred and forty-four thousand are depicted in Revelation chapter 7, on earth before the end of human history.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor any tree, nor anything that is in it, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed:

and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7:14

Before the scene is completed, however, the saints of chapter 7 also appear to be in heaven.

How will the everlasting gospel be taken to every nation, kindred, tongue, and people?

"Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:15-17

Indeed, the characteristics of God's final-generation saints are a foretaste of their character in heaven.

The commitment of these saints characterizes those who will give the everlasting gospel to the world and who will gain victory over the apostate Christian community depicted as the beast and his image. Further, they have kept the faith of Jesus and His sacred commandments and have come under the protection of the Divine. Jesus' faith is defined as follows:

"Our Saviour showed perfect confidence that His heavenly Father would not suffer Him to be tempted above what He should give Him strength to endure, but would bring Him off conqueror if He patiently bore the test to which He was subjected. Christ had not of His own will placed Himself in danger. God had suffered Satan for the time being to have this power over His Son. Jesus knew that if He preserved His integrity in this extremely trying position an angel of God would be sent to relieve Him if there was no other way. He had taken humanity and was the representative of the race." Confrontation, 51

This promise God has clearly given to His faithful children.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13

Only those with such characters will give the three angels' messages to all the world. The gospel commission appears to many to be an impossible dream. For almost 2,000 years the gospel has been proclaimed; yet, in spite of the immediate success under the early rain, when the gospel was taken to the ancient world, today more inhabitants of the world are ignorant of God's message of hope than at any other time in earth's history. It is true that Paul had affirmed that in his day the gospel had gone to the entire world.

"Be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Colossians 1:23

But today there are hundreds of millions who have never heard the name Christian, let alone Seventh-day Adventists, and fewer still understand the matchless claims of Christ upon their lives and service. Then how will the messages be proclaimed? How will the everlasting gospel be taken to every nation, kindred, tongue, and people? It will not be achieved by human plans or effort, important though these are. It depends on the perfecting of God's messengers, so that in the miraculous power of the latter rain, the declaration of our God to the world can reach every nook and cranny of the planet. Until
God's people are a perfect representation of their Saviour and have come into the unity of truth and love, the latter rain cannot be poured out, the gospel cannot be proclaimed to the world, and Jesus cannot return to end the reign of sin and bring in everlasting righteousness.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost." Testimonies, vol. 5, 214

"Today you are to have your vessel purified, that it may be a vessel holy, an heir of heavenly things, ready for the blessings of the latter rain. For the latter rain will come, and the blessing of God will fall upon every soul that is purified from every defilement." Evangelism, 70f.

This statement suggests that in one sense the whole church that is to be in the last three and a half years is commencing with the purification of God's remnant, precipitating and following by the proclamation of the three angels' messages. These messages are reinforced by the power of the loud voice of the fourth angel recorded in Revelation 14:15-19, when the saints are gathered into the kingdom of their Lord, and the wicked are set apart for their final destruction.

The focus of God's church must be upon Christ who will perfect His people. For two thousand years we have had more than ample evidence that a blemished church is impotent to minister the gospel to the world. Too often Christianity has been associated with ruthlessness and war, immorality and debauchery. How could such a flawed people, born again by the washing of water with the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing, that it should be holy and without blemish." Ephesians 5:25-27.

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Food for Thought

The Footprints of Jesus
by Ernest Lloyd

I heard them tell how they had tracked
His footsteps o'er the rocky way,
When over Olivet He walked
To Bethany at close of day,
And down the very hillside trod
Where oft had passed the Son of God.

And sweet it was, they said, to walk
Where he had walked by Jordan's shore,
And see the oleanders bloom,
As He had seen them long before,
And hear, in song of wave and bird,
The very sounds that Jesus heard.

And as they spoke, my wish grew strong
Like them the hallowed ground to tread,
Which oft His weary foot had pressed
Who "had not where to lay His head,"
And linger 'neath the olive's shade
Where He had groaned, and wept, and prayed.

And then I thought, I may not track
His wanderings in His earthly years;
But yet as near Him I may press,
To tell Him all my hopes and fears,
As if I prayed from Calvary's hill
Or Bethlehem's starlit meadows still.

I am told that before finishing the life of Christ [her book, The Desire of Ages] I ought to visit Jerusalem, the holy land. What made it holy? The Majesty of heaven clothed His divinity with humanity, and dwelt upon our earth. He was despised and rejected of men, in Jerusalem He was crucified by wicked hands. I have not the slightest inclination to visit Jerusalem, to see where it is thought probable that Jesus trod, where He may have labored, and where He may have been crucified. The means which might be expended thus I would prefer to treasure, that I may point souls to the Saviour risen from Joseph's tomb, and proclaiming, "I am the resurrection and the life." I can trace His footsteps in the sure word of prophecy, and can obtain a better idea of His works and of His ways, than I could by visiting Jerusalem, defiled with unholy feet and unholy deeds. I could not expend money to visit these places when the living interests of Christ's kingdom are to be presented to the people. We are to teach the word of God, and to be doers of that word, which is represented as building upon the rock; the structure thus built will withstand the storm and the tempest, because it is founded on the eternal Rock.

I wish to see Jerusalem when the fires of the last great day shall have cleansed it from all sinful defilement. Jerusalem is now no more sacred to me than any other place on the globe. Wherever by His Holy Spirit Jesus makes known His presence, wherever His righteousness shines forth in bright and glorious beams, wherever His divine love illuminates the humble places of the earth, wherever His honor dwells, there I am pleased to be. Christ looks with sadness upon the delusions that ensnare human minds who are so eager to behold the place where His feet are supposed once to have trodden, and yet who do not heed His command, "Follow Me," who do not walk in the light as He is in the light. A shadow is resting over Jerusalem, a terrible shadow, which I have no desire to come under. Everywhere a curse is visible, which I have no desire to look upon. I can see marks of the curse everywhere. To be able to say I have visited Jerusalem would not shed a distinct ray of light upon one soul. It would not enable me better to tell men and women what they must do to be saved. I present the word of God in truth. I listen to the precious lessons which Christ gave His disciples. In my mind the scenes of His ministry, the places where He taught by the lake side, are clothed with the solemnity and beauty which nature and the word of God have given them. I am content: I would not have darker pictures. I do not wish to look upon the desecrated shrines, with all the repulsive features that would meet my view. I would not be hired to behold the traces of the curse so evidently resting upon Jerusalem. I hope to see this spot when the earth shall be made new, when I shall behold Him whom my soul loveth, in His majesty and glory crowned as King of kings and Lord of lords.

I have not one word of encouragement for any person, neither have I money to impart to any person, to visit Jerusalem. As it now is, it would be a picture I would never wish to hang in memory's hall. Brethren, do you believe that you will soon see Jesus? Then do not needlessly expend means that is of so great value to save precious souls; they need never get a sight of Jerusalem under the curse, but with inspired words you can point them to the new Jerusalem, to Jesus the Mediator of the better covenant, who ever liveth to make intercession for us, and whose intercession is wholly efficacious in our behalf. I know that Christ looks with sadness upon those who are searching for the places He passed over while in the flesh, but who fail to recognize Him as a living Saviour, on any ground, in any place. He says, "Lo, I am with you always, even to the end of the world." Men may search in vain for the footprints of Christ in Jerusalem. I care more for where He is now, in heaven, and for what He is doing in my behalf.

Ellen G. White, The Paulson Collection, 137, 138

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of Armageddon. Of the steps preparatory to this catastrophe the Revelator says: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great: and shoulddest destroy them which destroy the earth." Revelation 11:18

Paganism is symbolized in the book of Revelation by the great red dragon. The war which paganism made upon the early church was bitter; and the long, cruel persecutions carried on by the beast, that medieval union of church and state which succeeded to the power of paganism in the European nations, was still more bitter. But the church of the last days must endure the wrath and persecutions of the image to the beast, which is the final colossal union of the church and state, or the healing of the deadly wound of the beast. (Revelation 13) These terms are used because God uses them. And so offensive to the Eternal is the stand of the image to the beast, into whose vast apostasy flow all the deceptions of the dragon and the beast, that God proclaims mankind in advance a special warning: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." (Revelation 14:9, 10, 14) This message proclaimed by the remnant church will take away blindness from those who are willing to see.

The most dreadful language ever used in the Scriptures is that which foretells the visitation of the seven last plagues, the last divine indignation, the untempered wrath of God: "I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." (Revelation 15:1) That the seven last plagues are leveled against the beast and his image is plainly indicated. The long pent-up indignation of Jehovah in His wrath against hypocrisy finally bursts forth. The Bible says that "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, hid themselves in the dens and in the rocks of the mountains," asking the mountains and rocks to fall on them and to hide them, "for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17

When this is over, the Revelator beholds that "the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." (Revelation 6:19) From now on there will be no dull moments among the children of men. How solemn and how unprecedented are the scenes through which the last church passes, preparing and perfecting a character which will be acceptable to the Lord Jesus Christ when He returns!

From now on there will be no dull moments among the children of men

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Peter 3:11, 12

EDITOR'S NOTE: This article has been drawn from the book Truth Triumphant, published in 1944 by the Pacific Press Publishing Association. The material presented here may be found on the following pages: 9-13, 19, 13, 379, 380, 19, 20, 397-399. We wish it were possible for us to bring to all our readers the full scope of Elder Wilkinson's masterful research, but must content ourselves with a hearty recommendation of his book. Nowhere else have we found such a stirring and comprehensive account of the worldwide works of love and sacrifice wrought by God's true followers of the dark ages. Homeschooling parents might well consider this volume for use in history classes. Long out-of-print, this valuable book is once again available. Order from

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Late Flash From Prophecy Countdown Television Ministry

We realize that unless our Adventist people across this continent purchase satellite dishes, there will not be any way for them to view ADVENTIST SATELLITE TELEVISION NETWORK, premiering November 1, 1986. Therefore it is imperative that we make satellite dishes readily available to all who wish to view ASTN. So after much prayer and thoughtful consideration Prophecy Countdowns, Inc. has just finalized an agreement with a local satellite dish distributor, dealing directly with a major satellite dish manufacturer. Any SDA individual or church that wishes to purchase a satellite dish may now do so for the tremendously low price of $895.00

This is a complete system with a fully remote controlled, motorized sat Trak 10, 10 ft. black wiremesh dish with a Winegard® RF 1000 receiver. All mounting hardware, instructions and local coordinates are included. The instructions are "user friendly" and this system can be installed by 2 or 3 men with a reasonable amount of mechanical ability. Identical systems are selling across the country for $2500.00 to $3000.00. For more information call Earth Station Naples 813-455-5181.

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This special offer is meant only for Seventh-day Adventist individuals and churches wishing to view ASTN. No dealers!

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ANNOUNCING...

Adventist Satellite Television Network

Beginning Sabbath, November 1, 1986 at 10 A.M. Eastern Time

ASTN Will Begin Telecasting to the Entire Continent of North America.

This is a NEW inter-church network intended solely for Seventh-day Adventists.

This new satellite network will be used to:

- Establish, uphold and defend the Spirit of Prophecy
- Identify and proclaim historical Adventism
- Prepare our people for closing events
- Counteract the devastating effects of the new theology

A SATELLITE DISH IS NECESSARY TO RECEIVE THIS BROADCAST. We recommend having them installed in churches, or in group homes. Each Sabbath ASTN will broadcast for 9 hours (10 a.m. to 7 p.m. eastern time) or 3 hours of programming shown 3 times). Therefore, the telecast can be used as a Sabbath morning service for churches with no pastor or for shut-ins, or may be viewed on Sabbath afternoon, regardless of the time zone. Each broadcast will feature:

- Stories, songs, and special features for the children
- Health features that will guide us back to the Spirit of Prophecy
- "Adventist Roundtable" discussions and interviews with people like, Colin Standish, Ron Spear, Dennis Priebe, John Osbourn, Ralph Larson, Gerard Deise, David Mould, Jim Brackett, and others.
- Guest speakers who know and proclaim our historical Adventist beliefs.

Audio and video tapes will be available of all broadcasts, but to really catch the excitement...

... GET A SATELLITE DISH AND WATCH THE PROGRAM AS IT IS-BEAMED NATION-WIDE EACH SABBATH.

ASTN is a division of Prophecy Countdown, Inc. We are totally self-supporting and depend 100% on the freewill donations of Seventh-day Adventist church members who still believe in the old landmarks. We estimate a first-year budget of about $400,000. We don't know where the money is coming from... but God does!! As soon as the Lord opens the doors we will shoot our signal to satellites over Australia, Western Europe, and other continents of the world, and translate the telecast into other languages. The potential of this is staggering!

Get a satellite dish and be with us at the premier of Adventist Satellite Television Network, Sabbath, November 1, 1986 at 10 a.m. eastern time.

For more information call us toll free at 1-800-HIS LOVE (Mon-Thurs. 9-5, Friday 9-2) or write: PROPHECY COUNTDOWN, INC. * 27021 Williams Drive Bonita Springs, FL 33923

"The Lord will work in this last work in a manner very much out of the common order of things... God will use ways and means by which it will be seen that He is taking the reins in his own hands."

Testimonies to Ministers P. 300

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