Editorial

God gave us a blueprint of how to finish His work quickly, so that soon after 1844 His work could have been completed—if His plan had been followed. See Selected Messages, book 1, 68; Testimonies, vol. 6, 450.

This disregard of God's orders has brought us into a dangerous condition called insubordination. God speaks to us: "We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action." Evangelism, 696

Insubordination is a most serious charge. In time of war, men who disregard or refuse the orders of the leader are shot without trial. Many have died in this way. And God says we are disregarding His orders.

Insubordination has been the cause of every apostasy in the church for 6,000 years. The church repeatedly refused God's orders, and when God sent His messengers to present His blueprint, His orders, they stoned the prophets and killed His messengers.

Again the prophet speaks to the church in the 80s: "For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years." Evangelism, 696

We are told many times in the Spirit of Prophecy that we are following in the very footsteps of the ancient church. This mournful statement is recorded for our admonition in this end-time crisis:

"I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe... There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds." Testimonies, vol. 5, 75-76

"The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the work of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But, if these in turn do not purify their lives from every wrong action, if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them and, unless they repent, will remove them from their place and make them a reproach." The Upward Look, 131

God also makes it clear that if we continue to disregard and reject His plans for the finishing of His work, the same destruction that came to Jerusalem will come to the Seventh-day Adventist organization.

"Jerusalem is a representation of what the church will be if it refuses to walk in the light that God has given. Jerusalem was favored of God as the depositary of sacred..." continued on 6.
It is the mission of Hope International and the editors of Our Firm Foundation to give the straight testimony and to present Christ and Him crucified. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the truths that place us on so firm a foundation in the midst of this troubled world.—THE EDITORS

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October 1987 Our Firm Foundation 3
Accepting or Rejecting?

Denton Rebok

The words of the prophet are therefore designed to make us a sanctified, or a holy, people. It is thus that we are to be molded and fashioned and hewed by the Word of God according to the pattern of God.

In 2 Timothy, the third chapter, are some familiar words: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” Verses 14-15

The purpose of the Scriptures, then, is to mold us and fashion us and make us wise unto salvation through faith that is in Christ Jesus.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” Verse 16

Here again is stated the work of the prophets to hew, to fashion, to mold, to make us “wise unto salvation.” Therefore, the Scriptures, as given through the prophets, are good for doctrine, good for reproof, good for correction, good for instruction, and the object is “that the man of God may be perfect.” Verses 15, 17

In these few texts of Scripture we have set before us the very purpose that God had in mind when He sent prophets into the church. “God... spake in time past unto the fathers by the prophets.” Hebrews 1:1. Since that is a fact we must accept, the purpose for which He spoke is likewise a fact; and that makes us ready now to enter into the thought of this study.

As mentioned at the very beginning, it is a question of accepting or rejecting the prophets, and you and

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THIS STUDY brings us face to face with a vital question—Shall we accept or reject God’s prophets? For a Scripture lesson we refer to Hosea, the sixth chapter: “Come, and let us return unto the Lord: for he hath torn, and he will heal; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets.” Verses 1-5

The chief work of the prophet is to bring a message from God, a message that is designed to mold and to fashion and to make us after the pattern that God has set for His kingdom. This thought is also expressed in John 17:17, which says, “Sanctify them (or “make them holy”) through thy truth: thy word is truth.”

I cannot make the decision for you; you cannot make it for me
I personally and individually must make that decision. I cannot make the decision for you; you cannot make the decision for me.

I must accept, or I must reject.

You must accept, or you must reject.

In this particular study I wish to call your attention to what we should do about prophets in general, and what has been done about the prophets in the past. Perhaps we should read a text of Scripture that will help us to know the attitude of people in the past in regard to prophets.

We shall begin with this word in 2 Chronicles 36:15-16: “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.”

Jeremiah repeated this idea. He said that God from time to time had sent His messengers with messages for the people. Some accepted, many rejected; and to the rejecting we find an outstanding example in the thirty-sixth chapter of Jeremiah, where we have the experience of King Jehoiakim. You remember in that chapter God said to Jeremiah, “I want you to take a scroll and write on that scroll the words that I have given you, the messages that I have given to My people through you from time to time.” Jeremiah took the roll of the book and called his secretary, Baruch. To him he said, “You sit down and write and I will dictate the message that God has given.”

As the messages were written on the scroll they were made available for the people to read. In fact, Baruch himself took the messages out and began to read to the people the words of the prophet. Some of those who heard were princes from the king’s own palace, and they were so much impressed that they decided the king himself must hear those words. Thereupon they took the scroll into the palace and began to read to the king. The record at this point says that Jehoiakim was sitting by a fire on the hearth.

As he listened he became interested, but he did not like what he heard. He took the scroll, and with his knife cut pieces from the manuscript and dropped them into the fire until it was all consumed. This is the attitude of some people toward the messages of God’s prophets.

Honestly, now, can you get rid of God’s message by tearing it all to pieces and casting it into the fire? You cannot get rid of God. You cannot get rid of God’s message, nor can you get rid of God’s messenger, in that way. Some people, even today, are inclined to treat the prophets and the messages of the prophets in a similar way.

I hesitate to ask how many of us read the messages

You know, dear friend, it may be that we have not received personal messages in that way, but I am convinced that most of us have on our shelves at home the messages bound in red or brown cloth or red or black leather. I hesitate to ask how many of us read the messages. My name was not written directly in any of those messages so far as I have been able to discover, and I have read many of them, but I find my situation described in so many of those messages that I believe the Lord intended them for me as well as for you. The trouble is that while you and I have the messages, and we do not rip them all to pieces or throw them into the fire as did Jehoiakim, yet I am inclined to think that perhaps some of us allow them to stand on our shelves day after day and we never read them.

However, there is in the Bible another type of record quite different from that of Jehoiakim’s. I refer to the record of David, to which I would like to turn. You will remember that when David was

king he did a very strange thing. The incident is recorded in 2 Samuel, the eleventh and twelfth chapters. It is hard to understand how such a good man of God could stoop to do such a terrible thing as he did. In brief, he wanted another man’s wife; and to get rid of the man, he ordered him right out into the very front line of the battle, knowing exactly where the battle was to be the heaviest and where the danger spot would be, so that he might be killed. Then David took the man’s wife. I consider that to be very low-down trickery, about as despicable as anything you can find in the records. Now what did God do about it? The Bible says that God spoke to His servant. He must have said something like this, “Nathan, I have a little errand for you this morning. I want you to go over to see the king, and I want you to go right into the king’s palace and tell him a little story.”

Nathan was a man of God, and when God told him to do something he did it. Under such circumstances it was not very pleasant to take a message to the king, but God showed him exactly what had happened. When Nathan went into the presence of the king, he did not come right out and say, “Now King David, you have done a very wrong thing,” because that would have been a rather poor approach. Nathan was most tactful, so he gave his message in a story. David listened attentively, and as Nathan reached the climax he demanded, “O king, what do you think should be done with a man who would do a thing like that?”

David’s response was quick and decisive. He was really angry when he responded, “Why, that man should restore fourfold. He should be dealt with summarily.” He was very ready to give a verdict, a judgment, in a case like that. Then Nathan pointed his finger at the king and said, “Thou art the man.” Immediately the king recognized himself as the one whom he had judged.

In such a situation the king might have had the prophet taken out and put to death. He could have gotten rid of the prophet very quickly. David might have become angry and thrown him out of the
palace, saying, "I will have nothing to do with you and your message." But what did David say? The Bible records exactly what we would expect of a man like King David: "I have sinned, I have done wrong. I have made a mistake."

For a king to admit that he had made a mistake was, I think, pretty good evidence of the kind of man he was at heart. Oh, yes, he made mistakes. He did some very strange things. At times even we do things that we ourselves cannot understand, nor can our very best friends understand them. But I am so glad that there is a God in heaven who understands the frailty of human nature and the weakness of human flesh. When we on our part manifest an attitude of humility, repentance, and sorrow, and when we recognize that we have made a mistake and repent in tears, we have a God who is ready and willing to forgive.

The Bible does not tell us all that was said and done in connection with that particular experience, but the twelfth chapter and the thirteenth verse of 2 Samuel closes the incident with these words, "And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." Our hearts should rejoice in words like that.

You see, when we accept the messages of the prophets, the messages that come from God to us, they produce a change; a reformation takes place in the heart and life. We have before us these two outstanding examples—King Jehoiakim, who rejected, tore up, and burned the messages; and King David, who accepted the messages, the reproof, the counsel, and profited by the instructions.

Our prayer should be that somehow we shall not be like Jehoiakim, . . . but that we shall be like David. May we have courage not only to read but also to accept and believe the words of the prophets, and then these messages can work in us and bring about a marvelous transformation.

trusts. But her people perverted the truth, and despaired all entreaties and warnings. They would not respect His counsels. The temple courts were polluted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Everyone sought for gain from his quarter. Christ turned from them, saying: 'O Jerusalem, Jerusalem,' how can I give thee up? '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

"So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God." Testimonies, vol. 8, 67

What does God mean when He speaks through inspiration in Testimonies, vol. 2, 441-442? "Like ancient Israel the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and Him only. They have joined with the selfish and world-loving, pride, the love of pleasure, and sin have been cherished, and Christ has departed. His Spirit has been quenched in the church. Satan works side by side with professed Christians; yet they are so destitute of spiritual discernment that they do not detect him. They have not the burden of the work. The solemn truths they profess to believe are not a reality to them. They have not genuine faith. Men and women will act out all the faith which they in reality possess. By their fruits ye shall know them. Not their profession, but the fruit they bear, shows the character of the tree."

Because of the disregarding of the Spirit of Prophecy, the majority of our laity, leaders, and pastors will be lost. What tragedy! (See Testimonies, vol. 1, 608-609; vol. 5, 10, 150, 136, 165-166, 719-720, 726; vol. 8, 41, 76)

In closing this important subject, let us read together this final warning from the Lord to His remnant people: "The Word of God is not silent in regard to this momentous time, and it will be understood by all who do not resist His Spirit by determining not to hear, not to receive, not to obey. The Lord's messages of light have been before us for years; but there have been influences working indirectly to make of no effect the warnings coming through the Sentinel and the Testimonies, and through other instrumentalities which the Lord sends to His people...

"The rebuke of God is upon us because of our neglect of solemn responsibilities. His blessings have been withdrawn because the testimonies He has given have not been heeded by those who professed to believe them. Oh, for a religious awakening! The angels of God are going from church to church, doing their duty; and Christ is knocking at the door of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution have not been regarded. The voice of the True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way instead of God's way because self was not crucified in them. Thus the light has had but little effect upon minds and hearts.

"Will the people of God now arouse from their carnal lethargy? Will they make the most of present blessings and warnings, and let nothing come between their souls and the light God would have shine upon them?" Testimonies, vol. 5, 719-720

The Seventh-day Adventist Church goes through; there will not be another—but it goes through shaken and purified, made up of holy people, obedient to all God's orders. God grant that we each may be a part of that number.

We are asking our subscribers and supporters to take this special edition to every member of God's church. The hour is late, but the Loud Cry cannot sound until everyone has heard and understood God's special message for this hour.

Extra copies may be purchased from our office for $30 per hundred, plus shipping, or in smaller quantities for .50 each.

Ron Spear—Editor
Food for Thought

Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, "Not this Man, but Barabbas." Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, "I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify." Let the sin of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. "If thou hadst known," said Christ, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." [Luke 19:42]

Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. [See 2 Timothy 2:19] The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, "They are too positive; they talk too strongly." They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.

Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.

The conflict is to wax fiercer and fiercer. Satan will take the field and personate Christ. He will misrepresent, misapply, and pervert everything he possibly can, to deceive, if possible, the very elect. Even in our day there have been and will continue to be entire families who have once rejoiced in the truth, but who will lose faith because of calumnies and falsehoods brought to them in regard to those whom they have loved and with whom they have had sweet counsel. They opened their hearts to the sowing of tares; the tares sprang up among the wheat; they strengthened; the crop of wheat became less and less; and the precious truth lost its power to them. For a time a false zeal accompanied their new theories, which hardened their hearts against the advocates of truth as did the Jews against Christ.

Under the zeal of Satan, some have for a time the appearance of men in a flourishing condition; but it is only for a season. Satan carried them so far that they do despite to the Spirit of God. They spread themselves like a green bay tree. The Lord suffers them for a time. He allows them to manifest their envy and hatred against the people of God, as He has allowed Satan to develop his character, that he might stand before the heavenly universe, before the worlds unfallen, and the fallen world, in his true attributes, as a deceiver, an accuser of the brethren, a murderer at heart.

Many who now claim to believe the truth, but who have no anchor, will be bound up with Satan's party. Those who have not worked on God's side of the question will be left to prove a stumbling block to those who have gained a living experience for themselves. Let every minister, in the place of standing to criticize and question, to doubt and oppose, if there is the semblance of a chance to do so, be now employed in erecting barriers against the wily foes.

Testimonies to Ministers, 409-412
Day Dawned

Clear and hot. Just as it had so many times before. The Sun God rose in his splendor, mercilessly baking the already burnt soil. Vegetation—what was left of it—wilted a little bit more, though no one would have guessed it could. Death alone, of all the world, could smile at a day like this.

To be sure, there were no smiles on Ahab's face. Staring in stupor at the rising sun, he could only follow along as events would lead. Not an enviable position, and not one the king was accustomed to.

He was not alone, mind you. Hundreds of the priests of Baal were there to help him. Precious little good that was. What had they done to clear up this mess? All their enchantments couldn't even find Elijah when he disappeared, let alone make it rain.

Elijah. The impudent troublemaker. It was bad enough to have him in hiding. Now he was back. And the king stood on Mount Carmel watching the sunrise instead of sleeping at home in his palace. If only he was sleeping. Maybe this nightmare would end.

It didn't, of course, and the victory won that day for the Lord God of Israel has shone down through the millennia, bringing its instruction to generation after generation of Eljahs, Ahab's, and, above all, to the confused people of God.

The story's lessons are both many and vital, for unfortunately the challenge there met has been repeated time and again. And how could a people appointed to give the "Elijah message" ever expect to avoid Elijah's test?

In his relentless combat against the government of God, Satan has long used the same winning approach. First, obtain the influence of key participants. Second, produce confusion on key issues. Third, avoid confrontation at all costs until the balance of power is safely on his side, then strike with all the pent-up hatred that only the devil himself could amass.

Yes, it has indeed been a winning approach, up to the halfway mark on step three. He has come close, of course, and yet somehow unplanned and untimely confrontations have always appeared just when sure victory seemed to be in his grasp. It happened in heaven. It happened at Carmel. It happened in Luther's day. Oh, but someday, he reasons, someday the plan will succeed. And so he fights on.

The implications of this classic story of courage and providence are staggering. We see the devil successfully confusing and misleading the people of God to the extent that the acknowledged and duly appointed leaders had not only accepted the worship of false gods, but had also instigated the systematic annihilation of those who opposed their apostasy. And most of the people, it seems, never really knew what was happening.

In our reckoning of the case we often forget that the apostasy of Ahab had roots reaching back through the reigns of seven other monarchs. For nearly a century before his wicked reign the nation had been led step by step further and further from the true God.

The cumulative effect of years of departure from the right produced tremendous confusion in the minds of the common people. Did it occur to them that they were

Dave Fiedler
walking contrary to Jehovah? With an abundance of false prophets and apostate kings urging them on, and with the devil’s efforts to confuse the issues, it may well have been that the common people saw nothing particularly striking in the

we hold of the nature of Christ? That we could with equanimity worship two vitally different Christs in church on Sabbath is a startling thought—but not to those accustomed by careful conditioning to “avoiding controversy.”

Multitudes have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshipers of Baal

continued departure from righteousness. Even after the decisive demonstration on Carmel, in the days of Hosea, the people of God were referring to Him as “Baal,” meaning “my baal.” See Hosea 2:16. The Seventh-day Adventist Bible Dictionary notes that an attempt to blend the worship of Baal with that of the true God had so confused the thinking of Israel that she addressed God as if He had become identified with Baal.1 No wonder the people answered Elijah “not a word” when he challenged them to choose between God and Baal.

“What astonishing deception and fearful blindness had, like a dark cloud, covered Israel! This blindness and apostasy had not closed about them suddenly; it had come upon them gradually as they had not heeded the word of reproof and warning which the Lord had sent to them because of their pride and their sins. And now, in this fearful crisis, in the presence of the idolatrous priests and the apostate king, they remained neutral. If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God.”2

What now are we to conclude when we hear assertions today that they make no difference what view

Many wonder today why some church members feel constrained to “rock the boat” over “fine points” of understanding in regard to sin, the nature of Christ, the character perfection of God’s people, acceptance (shown by obedience) of the instruction given in the Spirit of Prophecy, and church standards. The answer is clearly found in the story of Mount Carmel.

Adventists have long considered their work to include the giving of the “Elijah message,” and rightly so. But what is that message? Many among us consider Malachi’s prediction of turning “the heart of the fathers to the children, and the heart of the children to their fathers” to be this special message. But notice: Malachi gives nothing of the message itself; what he describes are simply its effects. What was Elijah’s message?

“As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.” 1 Kings 17:1. This is the message Elijah bore. And this is the reason loyal Seventh-day Adventists are willing to risk disunity within the church. With the falling of the latter rain more than a century overdue, one mission alone is worth their effort. It is time now to prepare a people to meet their Lord, time—past time—to choose whom we will serve.

The devil has long sought to iso-

late and belittle certain points of truth, for he knows better than we that the Seventh-day Adventist Church has been entrusted with a chain of truth which builds link upon link. Her doctrines are inextricably entwined, one reinforcing and amplifying another, so that they will stand or fall together. To alter one of these key doctrines will inevitably alter the whole of them. And the end result is the worship of a false god. A false god did I say? Worse yet, but nevertheless true, the end result is the worship of the false god himself.

“The present age is one of idolatry, as verily as was that in which Elijah lived... Multitudes have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshipers of Baal.”3

“Call rebellion by its right name and apostasy by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, ‘These things... are written for our admonition, upon whom the ends of the world are come.’ And if men and women who have the knowledge of the truth are so far separated from their Great Leader that they will take the great leader of apostasy and name him Christ our Righteousness, it is because they have not sunk deep into the mines of the truth. They are not able to distinguish the precious ore from the base material.”4

The simple truth of the matter is that to worship a false christ is not to worship Christ at all. Sincerity in error cannot atone for the lack of
power in the lives of those who seek salvation from a Christ who never lived.

The cries of the priests persisted hour after hour, rising, falling, growing more and more hoarse. Ahab watched, helpless. And the sun marched relentlessly across the cloudless sky. As day faded away, the humiliated king slowly crumoved, reduced at last to a mere wreck of the haughty image of pride and arrogance which he normally maintained.

At last the tumult wore itself away. Faint from exertion and loss of blood, the priests of Baal withdrew from the contest. Quietly Elijah repairs the neglected altar of Jehovah and prepares the sacrifice to his God. Allowing no opportunity for misrepresentation, the prophet calls for water to drench the sacrifice and the wood upon which it rests.

Soon his solitary voice is lifted in the solemn strains of supplication that the Lord might now vindicate His honor before all Israel. He prays that his own past course of action—so often maligned and opposed—might be justified now in the sight of God’s people. And he prays that the backslidden nation might be convicted of their sin and turned to righteousness.

In the quietude of his prayer, the God of Israel answers with fire. Rending the darkening twilight sky with a blaze of indescribable power, the Lord honors His servant’s request. The bullock, the wood, the water, the very stones of the altar—and the hesitancy of the people—all are consumed in an instant.

“The Lord, he is the God; the Lord, he is the God.” The admission of faithless Israel rolls from the mountain peak and across the shadow-draped valleys below. As Ahab sinks, Elijah rises to the moment, calling above the cacophony of startled voices, “Take the prophets of Baal; let not one of them escape.” And by the brook Kishon he fulfilled the painful duty of executing those repentant rebels against the government of God.

“Even in their discomfiture and in the presence of the divine glory, [the priests of Baal] refuse to repent of their evil-doing. They would still remain the prophets of Baal. Thus they showed themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, Elijah is directed by the Lord to destroy these false teachers.”

Here, too, we may learn of our Lord. There are those today who would have us believe that the love of God eclipses His justice. It is braely asserted that God would never take the life of His subjects—indeed could never take their lives—because murder is contrary to His law. Careless “reasoning” of this sort leads easily to such absurdities as supposing that the devil himself invented the sacrificial system which so vividly portrayed the coming Messiah.

In their misguided efforts to clothe God with their own brand of sentimentalism, these expounders of the “character of God” portray Him in a light far from flattering. To show that the Lord never broke the sixth commandment in taking back to Himself the life of His creatures which He bestowed in the first place, they would have

Many like Jehu and the zealots of old, would hesitate not a moment to dispose of those whom they see as opposed to the Lord’s work

his acts on that fateful day. Many like Jehu and the zealots of old, would hesitate not a moment to dispose of those whom they see as opposed to the Lord’s work. Such consider themselves the spiritual
servant descendants of Elijah, but they fall far short of the greatness of that servant of God.

"As he journeyed toward the royal city through the darkness and the blinding rain, Ahab was unable to see his way before him. Elijah, who, as the prophet of God, had that day humiliated Ahab before his subjects and slain his idolatrous priests, still acknowledged him as Israel's king; and now, as an act of homage, and strengthened by the power of God, he ran before the royal chariot, guiding the king to the entrance of the city.

"In this gracious act of God's messenger shown to a wicked king is a lesson for all who claim to be servants of God, but who are exalted in their own estimation." 6

Throughout this day of tension and suspense, Elijah has fulfilled the will of God. The way is prepared for a great reformation and revival among the children of Israel. Then tragedy strikes as Elijah trembles before the godless curses of Jezebel. Even the prophet of God had lessons to learn. Taking the burden of the Lord's work upon his own shoulders, Elijah felt a crushing weight which was impossible for him to bear.

Forty days were expended, and many miles traversed, before the dejected servant of God gained the experience necessary to carry his work further. In despondency and loneliness, he pours forth his lament to the Lord, only to hear the still small voice declare "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."

Elijah was not alone. There was cause for hope that, perhaps, even yet, the nation might be regained for the Lord. His time spent in remorse and self-pity was so much time lost to the cause were it not for the lesson of dependence he learned.

But now there was work to do. There were great forces of change to be put into motion, a successor to train, and a people to labor for. For, after all, it was still a time for choosing.

Today we have before us the example of Elijah, and more. What will we do with it? We have before us Christ and Baal. Whom will we choose?

Who among us have had enough of drought? Who will stand when the going gets tough and the way seems lonely? Who will strive with all his powers, not to be one of the 7000, but to be one of the 144,000?

Who? We ask, But only God knows, and only time will tell, for today, too, is most certainly a time for choosing.

1. "Baal," Seventh-day Adventist Bible Dictionary, 101
2. Testimonies, vol. 3, 280-281
3. Prophets and Kings, 177
4. Notebook Leaflets, 57
5. Prophets and Kings, 153-154
6. Ibid., 158

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Line upon Line

The great outpouring of the Spirit of God which lightens the whole earth with His glory will not come until we have an enlightened people who know by experience what it means to be laborers together with God. Manuscript Release No. 45, 3

Gossippers and news-carriers are a terrible curse to neighborhoods and churches. Two-thirds of all the church trials arise from this source. Testimonies, vol. 2, 466

True Christian character is marked by a singleness of purpose, an indomitable determination, which refuses to yield to worldly influences, which will aim at nothing short of the Bible standard. Signs of the Times, June 30, 1881

You will be given opportunity to say, "Though he slay me, yet will I trust in him." Oh, it is so precious to think that opportunities are afforded us to confess our faith in the face of danger, and amid sorrow, sickness, pain, and death. Notebook Leaflets, 47

Impressions and feelings are no sure evidence that a person is led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not safe guides. Testimonies, vol. 1, 413

Remember that Jesus has borne long with you, and he does not want you to be lost. Historical Sketches, 141

Never must we strive to lift ourselves above the servants whom God has chosen to do His work and to honor His holy name. "All ye are brethren." Let us apply this word to our individual selves, comparing scripture with scripture. Seventh-day Adventist Bible Commentary, vol. 5, 1135
THE SANCTUARY truth has been one of Satan's special objects of attack ever since it was first presented. If he could cause Adventists to doubt the validity of 1844 as the correct date for the beginning of the investigative judgment, he could bring into question the complete sanctuary truth, destroying one of the unique pillars of the church and disturbing at least one other pillar. "An acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment." The Great Controversy, 435

Despite Satan's attempts to sow seeds of doubt concerning our position, we have reason to be confident. "As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval." Evangelism, 224

In fact, God has provided us much evidence in the Scriptures that we may show the world with certainty that the investigative judgment began in 1844.

The Bible tells us clearly of a judgment of men; but when are we to expect this event? Paul looked forward to this judgment. "He hath appointed a day, in the which he will judge the world in righteousness," "the day when God shall judge the secrets of men." Acts 17:31; Romans 2:16. He spoke to Felix of a "judgment to come." Acts 24:25, emphasis supplied. Paul recognized a judgment yet in the future, a judgment after the cross. He understood better than many today the prophecies of Daniel 2, 7, 8, and 9.

Daniel 2 provides the foundation for the following prophecies. We are shown the kings or kingdoms of Babylon (gold), Medo-Persia (silver), Greece (bronze), Rome (iron), Europe or the mixing of church and state (iron/clay), and God's kingdom (stone).

Daniel 7 presents four beasts, the lion, the bear, the leopard, and the terrible beast. Again, the four kingdoms are represented: Babylon, Medo-Persia, Greece, and Rome. Note especially the parallel between the fourth kingdom seen in Daniel 2 and the fourth beast. The fourth kingdom is strong (2:2), is represented by iron, breaks all things in pieces (2:40), and becomes divided (2:41). The fourth beast is "strong exceedingly," strong as iron, devours and breaks in pieces, and is finally divided into 10 horns.

Now, note the order of the following three events which come after the introduction of the fourth beast:

"I considered the horns, and, behold, (1) there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

"I beheld till the thrones were cast down, and the Ancient of days did sit. . . (2) The judgment was set, and the books were opened. . . And (3) there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." Daniel 7:8-10, 14

Four kingdoms arise, the little horn emerges from the fourth kingdom, judgment takes place, and, finally, God sets up His everlasting kingdom. This same sequence of (1) the little horn, (2) a judgment

Harvey Steck
scene, and (3) God's kingdom being established appears two more times in Daniel 7.

“I beheld, and (1) the same horn made war with the saints, and prevailed against them; until (2) the Ancient of days came, and judgment was given to the saints of the most High; and (3) the time came that the saints possessed the kingdom.” Verses 21-22

We are shown a judgment that must take place after the little horn

“And (1) he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But (2) the judgment shall sit, and (3) they shall take away his dominion, to consume and to destroy it unto the end.” Verses 25-26

Since these verses are presenting events in chronological order, we are shown a judgment which must take place after the four kingdoms and the little horn and before God sets up His kingdom.

Whom does this little horn represent, and when does it rule? The answers to these questions will help determine the timing of the judgment, which takes place after the little horn. Daniel gave several identifying marks. Let us compare some of the marks given with what we know of the history of the Catholic Church.

Daniel: The horn came up out of the beast. History: The papal aspect of Rome grew out of pagan Rome and used the power of the state to enforce its decrees.

Daniel: Three of the first 10 horns were uprooted at the appearance of this horn. History: Three nations of Arian belief, the Ostrogoths, the Vandals, and the Heruli, were subdued, the last of which was conquered in A.D. 538.

Daniel: The horn had a mouth speaking great things against the most High. (Compare with 2 Thessalonians 2:4.) History: The Catholic Church assumes infallibility, professes to forgive sins, professes to open and shut heaven and to be higher than all the kings of the earth. It pre-empts God's authority by giving indulgences for sin. It claims that “all the names which are attributed to Christ in Scripture, implying His supremacy over the church, are also attributed to the pope.”

Daniel: The horn sought to “wear out the saints of the most High.” History: The Catholic Church defied the authority of the ten commandments by claiming the power to command the change from Sabbath to Sunday. The following is from a Catholic catechism:

Q. Which is the Sabbath day?
A. Saturday is the Sabbath day.
Q. Why do we observe Sunday instead of Saturday?
A. We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.

Daniel: The saints were given into his hand until a time, times and the dividing of time, or three and a half years (1260 days). History: When we consider these 1260 days as prophetic, a day for a year, we see an exact fulfillment in the 1260-year reign of the Papacy. The greatest resistance to it was overthrown in A.D. 538, and for 1260 years it was thrust against God's people. In 1798 the Papacy received a tremendous blow when the French general Berthier took the pope captive.

Again, as in Daniel 7, we see a horn power portrayed in Daniel's vision recorded in Daniel 8. Here Medo-Persia appears first (8:3-4, 20), then comes Greece (8:5-8, 21-22), the horn emerges (8:9-12, 23-25), and then follows the announcement of the cleansing of the sanctuary (8:13-14, 26).

Some commentators suggest that Antiochus Epiphanes fulfilled the specifications of this horn in Daniel 8. This assertion, however, requires a stretching of the term “fulfillment” for at least three reasons:

First, (in verse 23) the horn was to emerge “in the latter time of their kingdom.” The Seleucid dynasty ruled from 311 B.C. to 65 B.C. Antiochus' reign was from 175 B.C. to about 164 B.C., quite near the middle, about 135 years from the beginning and 100 years from the end—hardly “in the latter time of their kingdom.”

Second, the 2300 days given in Daniel 8:13-14 should indicate the length of time that Antiochus desecrated the temple or persecuted the Jews. “On the fifteenth day of the month Kislev in the year 145, 'the abomination of desolation' was set up on the altar. Pagan altars were built throughout the towns of Judaea; incense was offered at the doors of houses and in the streets. . . . On the twenty-fifth day of the month they offered sacrifice on the pagan altar which was on top of the altar of the Lord.” 1 Maccabees 1:54-55, 59, NEB. Three years later, “early on the twenty-fifth day of the ninth month, the month Kislev, in the year 148, sacrifice was offered as the law commands on the newly made altar of burnt-offering. On the anniversary of the day when the Gentiles had profaned it, on that very day, it was rededicated, with hymns of thanksgiving, to the music of harps and lutes and cymbals.” 1 Maccabees 4:52-54, NEB. Neither 2300 literal days (six years, four months, twenty days) nor 1150 days that are
made by pairing the evenings and mornings to make full days fit this historical period of three years (1080 days) since even the shorter of the two suggested "fulfillments" is two months too long.

Third, the ram was "great" (8:4), the he-goat became "very great" (8:8), the little horn "waxed exceeding great" (8:9), and the little horn waxed greater than the ram and the he-goat. It represents a power stronger than the previous two powers. Antiochus, whose reign was near the middle of some 20 kings of the Seleucid empire, can hardly be considered as being stronger than the two previous kingdoms, Medo-Persia and Greece.

Other commentators have noticed that this horn of Daniel 8 has many similarities to the horn in the vision of Daniel 7. Both are identified with the same symbol (7:8; 8:9). Both are little and become great (7:8; 20; 8:9). Both persecute the saints (7:21, 25; 8:10, 24). Both extend until the time of the end—the iron of the vision in Daniel 2 extends until the time of the end in the mixture of iron and clay (7:25-26; 8:17). And both are supernaturally destroyed (7:11, 26; 8:25).

As can be seen in the Table below, the cleansing of the sanctuary in Daniel 8 directly parallels the heavenly judgment in Daniel 7. This judgment of Daniel 7 and the cleansing of the sanctuary in Daniel 8 are, therefore, the same event, and they must take place after 1798 (when the little horn received its great blow). Such a correlation is meaningful when we realize that, for the Jews, the Day of Atonement, the day the sanctuary was cleansed, was truly a day of judgment, a day of final repentance, a day on which were sealed who shall live and who shall die.

So far, we have seen that the judgment must take place after 1798 and before God sets up His kingdom. But, even though we are told that 2300 days must pass before the sanctuary is cleansed and the judgment takes place, we don't yet know what the starting point is. When do the 2300 days begin?

We find another time prophecy in Daniel 9 for which we have a definite starting point, but that is no help in determining the beginning point for the 2300 days of Daniel 8 unless chapters 8 and 9 can be linked together in some way. There are, in fact, several reasons to connect chapters 8 and 9.

The vision of Daniel 2 receives a complete explanation in Daniel 2. And the vision of Daniel 7 receives a complete explanation in Daniel 7. But in chapter 8 the vision is not fully explained—Daniel is told "shut thou up the vision" before the angel explains the "evenings and mornings," the time element of verse 26.

Now, notice the two different Hebrew words which are translated "vision" in Daniel 8: "In the third year of the reign of King Bel-shazzar a vision (hazon) appeared unto me ... and I saw in vision (hazon)." (8:1-2) But, speaking of the unexplained time element at the close of the chapter, Daniel writes, "And the vision (mareh) of the evening and morning which was told is true ... and I was astonished at the vision (mareh), but none understood it." 8:26-27

Gabriel was commanded to "make this man to understand the vision" (8:16), but, by the end of the chapter, Daniel still did not understand it. Then Gabriel, "whom I had seen in the vision (hazon) at the beginning," (9:21) returned to give a more complete explanation. He said, "therefore understand the matter, and consider the vision (mareh)." (9:23) Gabriel points back to the 2300 days—an unexplained time prophecy—and immediately establishes the beginning point of a prophetic period of seventy weeks. (9:24) It is clear that this seventy-week period of Daniel 9 is related to the 2300 days of Daniel 8, but how?

Why would Daniel use such an obscure word for a common concept?

The historic Adventist position has been that the Hebrew word translated "determined" in Daniel 9:24 should be understood to mean "cut off from." Is this so?

There are three other more common Hebrew words often translated "determined" which Daniel could easily have used. Why would he use such an obscure word for a common concept? We face a difficulty here, since there is no other biblical use of this word to compare it with. In the Jewish writings of the Mishna, however, this same Hebrew word is used 28 times either as a verb referring to cutting off parts of animals for sacrifices or as a noun meaning that which is cut off. The same Hebrew word is used twice in reference to a judge issuing a decree, and it is used once in reference to the decree itself. This evidence strongly indicates the correctness of the several translators who have interpreted Daniel 9:24 to mean "Seventy weeks have been cut off upon thy people."

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<tr>
<th>Daniel 2</th>
<th>Daniel 7</th>
<th>Daniel 8</th>
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<tr>
<td>Babylon (gold)</td>
<td>Babylon (lion)</td>
<td>Medo-Persia (ram)</td>
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<td>Medo-Persia (silver)</td>
<td>Medo-Persia (bear)</td>
<td>Greece (he-goat)</td>
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<td>Greece (bronze)</td>
<td>Greece (leopard)</td>
<td>Rome (little horn)</td>
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<td>Rome (iron)</td>
<td>Rome (terrible beast)</td>
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<td>Second Coming (stone)</td>
<td>Heavenly Judgment</td>
<td>Second Coming</td>
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It is easy to show from the history of Christ’s ministry and the stoning of Stephen that the seventy-weeks prophecy was a day-for-a-year prophecy, beginning at Artaxerxes’ decree to rebuild Jerusalem in 457 B.C. and extending 490 years to A.D. 34. But if the seventy weeks represent 6 years, 4 months, 20 days—far short of 490 years. How can 490 years be cut off from less than six and a half years? Not possible. Thus, as the linking of the eighth and ninth chapters indicates, the 2300 days must be prophetic days representing 2300 literal years. Still the question remains, should the 490 years be cut off from the beginning of the 2300 years or from the end?

If the seventy weeks were cut off from the end of the 2300 days, it would necessarily mean that the 2300 days end in A.D. 34. Their beginning would then be in 2267 B.C., about eighty years after the flood. Not to mention the fact that this would put the cleansing of the sanctuary long before the emergence of the little horn.

The other alternative is to cut off 490 years from the beginning of the 2300 years. It is a simple process to subtract 490 years from 2300 years, leaving 1810 years. Adding 1810 years to A.D. 34, we arrive at 1844.

Now that we have determined that the cleansing of the sanctuary began in 1844, at the end of the 2300 days, where is the sanctuary that needs cleansing? Since the literal earthly sanctuary lost its significance at the death of Christ, it makes sense only to look above to the heavenly sanctuary, which the earthly prefigured, and see Christ beginning His ministry in the Most Holy Place, where as High Priest He makes an atonement for His people.

Thus we see that the Lord has provided the evidence necessary that we may have confidence as we present to the world the sanctuary truth as it is in the Scriptures. By using the same sources that William Miller had at his disposal—nothing more than the Bible and the Bible only, in the light of well-established history—we still arrive at the conclusion that the cleansing of the heavenly sanctuary began in 1844.

1. Bellarmine, On the Authority of Councils, book 2, chapter 17

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**BULLETIN BOARD**

**Literature Distribution**

One of Adventism’s sleeping giants is the work of literature distribution. Much good has been done in the past through this means, but we have yet to see it fill the role that we are told it will.

“In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory.” Testimonies, vol. 7, 140

Though there are several sources of inexpensive paperback editions of such books as The Great Controversy, The Ministry of Healing, and The Desire of Ages, the real work of getting these books out to the public has been slow to materialize. Resolving this difficulty is an idea whose time has come. Several efforts are being made in this direction.

**Uchee Pines Institute** (Seale, Alabama) will be co-operating with the churches of the Chattahoochee Valley in the presentation of a Field School of Evangelism. The six-month program will include classes, field work in Bible studies, health seminars, and literature evangelism, and three evenings per week in public meetings. There is no tuition, but students must supply their own room and board. Those interested may write to Field School, 1217 Eberhart Ave., Columbus, GA 31906

Terry Tallos and Jim Dobson have begun a colporteur training program named The Loud Cry. Terry and Jim have learned a variety of ways to successfully distribute large numbers of truth-filled books and make a living in the process. They plan a training program in the near future. Write to The Loud Cry, P.O. Box 486, Mableton, GA 30059

Here at Hope International, as many of our readers already know, we will soon begin construction on the buildings for our Colporteuer/Medical Missionary training center. If all goes well we should be holding classes by next spring. We plan a ninety-day program including instruction in doctrines, simple remedies and health work, Adventist history, and canvassing with inexpensive paperbacks. We believe that these tools will go a very long way toward making our laymen able to co-operate in that final movement when “that other angel” comes with great power and glory.
Two Christs Within The Church

Marshall Grosboll

Many sincere Seventh-day Adventists believe quite differently about who Jesus was.

"Oh, just semantics," someone says—"Unimportant!" But just because sincere people believe differently about a subject does not make it unimportant. As we will see, it is much more than semantics, for what a person believes about the nature of Christ greatly affects his ability to win souls.

For this reason Satan has worked hard through the ages to establish a counterfeit Christ. As with the rapture theory, he has laid his groundwork well. If he can introduce a false Christ into the Seventh-day Adventist Church and establish him there, the power of the three angels' messages and the soul-winning effectiveness of the church will be destroyed; some question whether it has already happened.

Early in my ministry I met a devout Catholic young man who lived outside my district but who was willing to study the Bible with me. He was Polish and had never known anything but the religion of his childhood. Since he was a Catholic, and as I knew of the false teaching about Jesus that Satan had worked hard to introduce into his church in the earliest days of its existence, I decided to try an experiment. I concluded that if Satan made a false teaching about Jesus one of the earliest objects of his endeavors within the Christian church, he must have had a good reason for doing so—that reason being to destroy souls. I wondered if I were to introduce the true Christ to this man's thinking, whether it would have the opposite effect to what Satan was trying to accomplish through his teaching of a counterfeit Christ.

And so on my first visit with Jim Paloskowitz I opened the Bible to the New Testament and began to study with him the good news of who Jesus really was. As the sacred Scriptures began to unfold to his understanding, the tears ran down his cheeks—not too far down, for he was not a teary man—but his heart was won, and that very evening he surrendered himself to his Lord and Saviour. Today, ten years after becoming a Seventh-day Adventist, despite his local church being affected by dissension and desertion, Jim has remained a stalwart and humble leader within his congregation.

Jesus said, "I, if I am lifted up from the earth, will draw all peoples to Myself." John 12:32. (All references are from NKJV unless otherwise indicated.)

The Secret of Soul Winning

To uplift Jesus is the secret of soul-winning. It was the secret of Pentecost. It is uplifting Jesus that will make our public evangelism, as well as our private Bible studies, powerful and effective. With that fact almost all will agree. But which Christ must be uplifted?

In Matthew 7:21-23 Jesus describes those who claim to be His people at His second coming who have been uplifting a false Christ.
He warned: "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"

Notice that these are Christians living at the time of Christ's second coming who claim that Jesus is their Lord. And they claim that they have been uplifting Jesus—for all their works were done in His name. In His name they went to church. In His name they gave their tithes and offerings. But Jesus said He never knew them. Whomever they were worshiping and uplifting, it was not the true Christ.

Thus it must have been a false Christ that they were worshiping. The evidence Jesus presents that it was not He they were worshiping is the fact that the one they were worshiping did not lead them to keep the law of God—they "practiced lawlessness" (the Greek word is anomian). There will be christians many and lords many in the last days (Matthew 24:24; 1 Corinthians 8:5), but only one true Christ.

This evidence of a false Christ versus the true Christ is further confirmed in 1 John 3:4-6, where we are told, "Whoever commits sin also commits lawlessness, and sin is lawlessness. And you know that He [the true Christ] was manifested to take away our sins [or lawlessness], and in Him there is no sin. Whoever abides in Him does not sin. Whoever sins has neither seen Him [the true Christ] nor known Him."

They may have known someone they called Christ, but if whomever they were worshiping did not lead them to overcome sin, he was a false Christ.

"By this we know that we know Him [the true Christ], if we keep His commandments. He who says, 'I know Him,' and does not keep His commandments is a liar, and the truth is not in him." 1 John 2:3-4

Certainly these texts apply to Sundaykeeping Christians—but could they have a special import for His own remnant church as well?

Are there not even now within the church many who claim that you cannot keep the law? or that you don't need to keep the law? or that it is even legalistic to try to keep the law? What an abomination to admit teachers of "lawlessness" within the precincts of God's remnant church! According to the Bible, these teachers are uplifting a false Christ. What a disappointment it will be for a Seventh-day Adventist to stand before the bar of justice to plead his case as follows—(just imagine it were you):

**Before the Bar of Justice**

"Lord, remember me, the one who taught prophecy in Your name, grace. Many of us believed this. In fact, only a few traveled the narrow road of obedience—we called them fanatics and perfectionists. We thought they were unloving because they pointed out our sins and called for us to repent.

"Lord, listen to me! I trusted that it was Your Word that I was being taught in Your church! It was You who I thought was being uplifted. Lord, 'we ate and drank' the Lord's supper 'in Your presence, and You taught' through Your ministers 'in our streets.' " Luke 13:26

Then Jesus will sadly respond, "I'm sorry, dear stranger, that you believed what you were taught rather than the plain Word of God. I was manifested to save you from..."

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**They were taught by their priests to believe in a false christ and a false experience when they could have known the truth from the humble Waldenses who came to their door**

In Your church? I paid my tithe and attended church and believed in Ellen White—all in Your name."

"I'm sorry," comes the answer, "but I can't find your name in the book of life! It is only 'he who overcomes' whose name 'I will not blot out from the book of life!' and who 'shall be clothed in white garments, and 'eat from the tree of life.' Depart from my presence and join the company of Satan and Judas. You did not keep the law, and 'he who sins is of the devil.' " Revelation 3:5; 2:7; 1 John 3:8

"But Lord!" you cry out in terror and despair, "I may not have have kept the whole law, but I kept some of it and I trusted in Your grace to make up the rest! You were my substitute! No one can keep the whole law—can he?—At least the Christ I served did not write the law in my heart. I was taught within the precincts of Your church that trying to keep the law perfectly was legalism and works, and that all I needed to do was trust in Your..."

"...your sins. (See Matthew 1:21) I knocked on your heart's door for an entrance, but I was a stranger to you—you were satisfied in your carnal security. Do you expect me to excuse you, just because you called yourself a Seventh-day Adventist, when millions of people during the Dark Ages who did not have half the light you had, were lost for the same reason you are—they were taught by their priests to believe in a false Christ and a false experience when they could have known the truth from the humble Waldenses who came to their homes? You had the Bible and the Spirit of Prophecy and could read for yourself. You are totally without excuse. In fact, did I not straitly warn you to 'let no one (no priest, pastor, scholar, charismatic teacher—no one) deceive you' on this point. It is 'he who practices righteousness (not he who merely claims to be declared righteous) [who] is righteous, just as He is righteous.' (1 John 3:7) Did not I..."
tell you that 'everyone who has this hope in Him purifies himself, just as He (referring to Myself) is pure'? (1 John 3:3) Now, stranger, how do you suppose that I, the Son of Man, was pure—just forensically in some book, or in character as well? I was your perfect example. You could have followed that example, for I 'revealed no qualities, and exercised no powers,' that you could not have had through faith in Me. My 'perfect humanity' was that which all My followers could have possessed, if they had been 'in subjection to God as I was.' The Desire of Ages, 664

"Stranger, you are doubtfully without excuse. In addition to the plain teaching of the Bible, I sent you special messages through Ellen White. You had The Desire of Ages in your own bookcase to introduce to you the true Christ. There I stated in simple language which you could not possibly misunderstand, that 'In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong.' 429

"You claim, dear stranger, that you know Me, but 'I tell you I do not know you, where you are from. Depart from me, you worker of iniquity.' " Luke 13:27

Weeping and Gnashing

The Bible says, "There will be weeping and gnashing of teeth." Luke 13:28. According to the servant of the Lord, this group will include many Seventh-day Adventists. In fact, the majority of Seventh-day Adventists will be found among that group of whom the Lord will say that He does not know them—they have been following a false Christ: "The great proportion of those who now appear to be genuine and true will prove to be base metal." Testimonies, vol. 5, 136

What a tragedy! But one of the reasons for this delusion is that Satan has laid a plot, deep within the heart of Adventism, to cause as many of God's people as he can possibly deceive to believe in a false Christ.

There are two Christs within the Adventist Church today. One Christ had Adam's unfallen nature while upon earth and came to perfectly justify, but not to perfectly sanctify. The other Christ came in the nature of those He came to save, in our fallen, weakened nature; His mission was to both perfectly justify and to perfectly sanctify. These are two very different Christs—and when you are dealing with the very essence of Christianity and salvation, you are dealing with far more than semantics.

It is no coincidence that in Desmond Ford's early days he emphasized and re-emphasized a particular view of the nature of Christ. Some said, "So what, it's just semantics?" But Des Ford knew it was more than just semantics. With his keen insight into systematic theology, he knew precisely that if he could establish his point on the nature of Christ, he could establish his whole philosophy of religion within the church.

Ellen White says, "The humanity of the Son of God is everything to us.... This is to be our study.... We should come to this study with the humility of a learner, with a contrite heart. And the study of the
incarnation of Christ is a fruitful-field, which will repay the searcher who digs deep for hidden truth." *Selected Messages,* book 1, 244

Yet there was a certain teaching that preceded even Desmond Ford’s teaching on the nature of Christ, for as central as that is, there is another teaching that must precede even this concept, and that is in the area of sin—what is it? What you believe sin to be will determine whether you believe Jesus to have taken Adam’s fallen nature or his unfallen nature. And what you believe Jesus’ nature to be will determine what you believe about salvation.

The Bible gives a clear definition of sin. It states “Sin is the transgression of the law.” 1 John 3:4, KJV. That is plain and simple. Ellen White says, “What is sin? The only definition that is given to you in the Word of God, is, ‘Sin is the transgression of the law.’” 1 John 3:4. The apostle says, “Where no law is, there is no transgression (Romans 4:15).” *Review and Herald,* June 10, 1890. “Our only definition of sin is that given in the Word of God; it is ‘the transgression of the law.’” *The Great Controversy,* 493

However, many theologians, going as far back as Augustine in the fifth century, have not been satisfied with this simple definition of sin—it is not “theological” enough for them. And so, in conflict with what Ellen White has stated, they have tried to come up with a new definition of sin—and along with that new definition of sin has come a new Christ—a false Christ.

The new definition of sin is this: Sin is not something you do in breaking the law, but it is what you are. In other words, sin is not an action of the will but a state of being—the action is only the result of the sin that is within you. Of course, there is a certain amount of truth within this, for we do sin because of the weakened nature and the deep-seated disposition toward selfishness that we inherited from fallen Adam—but the action is still the sin, and not the weakness of nature that led to the action.

If a father told his son not to let his hair grow too long, but he did so anyway, the sin would not reside in the natural tendency of the body to grow hair, but in the son not having it cut. We all have as natural tendencies toward sin and selfishness as the body has to grow hair, but the sin comes when, and only when, we yield to that tendency because we have not united our will to the will of God. This understanding is crucial.

Thus sin is, in its most basic sense, what you do and not what you are. This fact is both common sense and plain biblical teaching. Some theologians, however, have come up with a new definition that is just the opposite. To support this new and false definition of sin, they must find a pretext in the Bible. Of course, the Bible doesn’t say such a thing—it is consistent in its teaching—but by twisting one or two texts out of context, they are able to fool many people. The main text used is Romans 14:23: “Whatever is not of faith is sin.” KJV

“So you see,” they say, “sin is a state of faithlessness, not an action of the will. Every baby is born without faith, so every baby is a sinner as soon as he is born.” The only problem is that they quote only half the text and half the sentence. The first half of the text explains the last half—and it explains it much differently than the theologians do.

You see, if whatsoever is without faith is sin, then every tree is a sinful tree, every rock is a sinful rock, and even the gates of the New Jerusalem are sinful gates, for all are without faith.

“Oh, no,” they say, “you have to understand that ‘whatsoever’ is referring to people.” But is it? Not according to the text—not at all. The first part of the text makes it plain that it is NOT referring to people. This is the reason that theologians who quote this text never quote the first part.

The whole verse says this: “But he who doubts is condemned IF he eats, because he does not eat from faith; for whatever is not from faith is sin.” Romans 14:23. You will notice that people sin when they are without faith only IF they commit an action. It is whatever one does that is without faith that is sin. This verse accords perfectly with 1 John 3:4, for it is only through faith that the law can be kept. Whatever one does without faith results in the breaking of the law. See 1 John 5:3–4

Another text some have used to try to establish this new, nonbiblical definition of sin is that found in Isaiah 59:2, which states: “Your iniquities have separated you from your God.” Thus, they say, sin is a broken relationship with God. But again they misquote the Scriptures. This scripture plainly states that it is sin that causes the broken relationship. The broken relationship is both a cause and a result of sin, not the sin itself.

It is through these false definitions of sin that many false christs have been brought into the world. Ellen White knew the importance of a proper understanding of sin, and she therefore emphasized that 1 John 3:4 is the only definition of sin that God has given us

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Ellen White knew the importance of a proper understanding of sin, and she therefore emphasized that 1 John 3:4 is the only definition of sin that God has given us.
A New Christ Established Upon a New Concept of Sin

1) Sin is a state of being in which we are born, not an action of the will. Sin is what we are, not what we do. (Thus sin is Adam's fault and not ours.)

2) Since sin is the state of being in which were born, Jesus must have been born in a different state of being from the one we were born in, or He would have been a sinner too. (This is a new teaching in the Adventist Church, completely contrary to our historical teachings. But it is the only "logical" conclusion you can arrive at if you accept the above definition of sin.)

3) Therefore, since Jesus was born in a different state of being from us, we can never hope to be like Him. (Satan has always fought against the idea that we can live a holy life.)

4) Therefore, the gospel is the good news that we are judicially saved from sin. This gospel embodies justification only—sanctification being but an unreachable ideal. (Anyone who teaches victory over all sin through the power of Christ is accused of being "works oriented.")

5) Therefore, Jesus' work for us is substitutionary and not exemplary, and Jesus' work in the heavenly sanctuary must therefore be limited to that of justification only, begun in A.D. 31, with no real change thereafter. (Thus the significance of 1844 is effectively destroyed.)

The Historical Adventist Concept of Christ and Sin

1) Sin is an action of the will in transgressing the law of God, for which we are responsible because Christ has provided us power to keep the law.

2) Jesus was born with our fallen, weakened human nature, "born in the likeness of sinful flesh." Romans 8:3. "In assuming humanity Christ took the part of every human being. He . . . took our nature in its deteriorated condition." Selected Messages, book 1, 252-253. Though taking our "nature in its fallen condition, Christ did not in the least participate in its sin," for He did not yield to its weaknesses. Ibid., 256. He gained victory by uniting our fallen nature with His divine nature, showing that man, in co-operation with God, can be an overcomer.

3) Through the new birth, Jesus offers us a new, spiritual nature. "Genuine faith appropriates the righteousness of Christ, . . . and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined." Ibid., 364

4) Therefore, the gospel is the good news that Jesus came down both to justify us and sanctify us. "His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was." The Desire of Ages, 664

5) Jesus entered a new ministry in 1844 to cleanse the sanctuary. This work involves both an investigative judgment and a cleansing of His people from sin, so that they can go through the time of trouble without a mediator and be ready for translation. (The date 1844 is thus very significant.)

The new theory on the left was Desmond Ford's doctrine precisely. He did not originate it, but he championed it within the Seventh-day Adventist Church, and it has swept throughout its precincts. Although the master teacher has been defrocked, his teaching has remained to leaven and bear fruit.

We have been able only to lay the groundwork and show the importance of one's belief about the nature of Christ. Next month we will fully develop the topic. Remember that every proof requires two ingredients—sound reasoning and sound authority, along with an open mind willing to weigh the evidence fairly.

During Jesus' day those who were trying to turn the "ignorant" populace away from the true Christ did so by prejudicing them against the light of Bible truth so that they would not even weigh the evidence. I urge you to read the conclusion of this article and to weigh the evidence carefully.

Let it be known that God loves all who are living up to the light they have available. He gives each of us time to develop our understanding of salvation. We cannot judge others because of what they sincerely believe—that is true whether a person believes in Sabbath or Sunday, or in Christ's pre-fallen or post-fallen nature. But just because many who are sincere but mistaken in their beliefs are still loved of God does not lessen the importance of the truth, for there are results depending on what one believes. There are gods many and lords many, but only one true Christ who can save from sin. Thanks be to God that—as we will see in the next article—we do not have to guess.

Jesus said, "He who enters by the door is the shepherd of the sheep . . . and the sheep hear his voice. . . . Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers." John 10:2-5

To be concluded next month
Don't talk to us about behavior. Don't lecture us on moral standards and good conduct. Speak only of that personal, warm, loving relationship with Jesus Christ. That is all we need."

Such lines are being heard more and more often among Seventh-day Adventists. Many welcome this approach as a refreshing departure from the superficial sermons and rigid rules of former days. Thousands rejoice that Jesus is finally being placed at the center of our message.

Versions of this approach vary, but perhaps the one most commonly heard is that which attempts to separate sharply those actions which promote a personal relationship with Christ from those intended to remove sin from the life. The Christian is encouraged to pursue this connection with God through prayer, Bible study, and witnessing. Here the struggle of the Christian life is to occur; here the inspired passages speaking of warfare are restrictively applied. Here, we are told, the battle is. It is called the fight of faith.

The struggle against sin, we are further told, is a different story. This is God's department. The battle with temptation and the conquest of evil habits is not to be pursued by the Christian. Christ will do it all, if we will only let Him. Those who believe man has a co-operative role to play in this struggle are called behaviorists, legalists, and other unpleasant names.

Does the Bible teach this rigid dichotomy between man's relationship with God and his behavior? Do the writings of Ellen White?

Separation and Union

Both the Old and the New Testaments consistently define man's union with God in terms of obedience. Separation is defined in terms of disobedience. Throughout the Old Testament prophetic writings God's estrangement from His people is described in connection with materialism, social injustice, and private moral looseness. Even the sin of idolatry—the explicit turning from the true God to false gods—is usually mentioned in relation to the above misdeeds. When northern Israel was taken captive by Assyria, Israel's apostasy is defined in strongly behavioral terms

the inspired writer of II Kings said: "The Lord warned Israel and Judah by every prophet and every seer, saying, 'Turn from your evil ways and keep my commandments and my statutes, in accordance with all the law which I commanded your fathers, and which I sent to you by my servants the prophets.' But they would not listen. . . Therefore the Lord was very angry with Israel, and removed them out of his sight." II Kings 17:13-14, 18. (Unless otherwise noted, all Bible references are from the Revised Standard Version.)

We see that Israel's apostasy is defined in strongly behavioral terms. Isaiah, the great gospel prophet of the Old Testament, says exactly the same thing. "Your iniquities have made a separation between you and your God, and your sins have hid his face from you." Isaiah 59:2. The repentant believer's return to God is described behaviorally: "Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord." Isaiah 55:7

In the New Testament we read, "For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified." Romans 2:13. "You see that a man is justified by faith alone." James 2:24. "Work out your own salvation with fear and trembling, for God is at work in you, both to will and to work for his good pleasure." Philippians 2:12-13

Kevin D. Paulson
Ellen White clearly equates separation from God with specific sinful acts. Speaking of Israel's apostasy at Baal-peon, she writes, "Their iniquitous practices did that for Israel which all the enchantments of Balaam could not do—they separated them from God." Patriarchs and Prophets, 455. Moreover, Satan seems to have no doubt that

Loyalty to God is irrevocably bound to the daily decisions of life

wrong behavior disconnects believers from Christ. In a conference with his angels shown to Ellen White, he speaks of how best to destroy the Seventh-day Adventist Church: "We will thus lead them to conclude that the requirements of Christ are less strict than they once believed, and that by conformity to the world they will exert a greater influence with worldlings. Thus they will separate from Christ." Testimonies to Ministers, 474

The notion that separation from God is somehow distinct from behavioral choices has no inspired foundation. (This discussion presupposes, of course, that behavior includes the very intentions of the heart.) Loyalty or disloyalty to God is irrevocably bound to the daily decisions of life. Few people follow in the defiant steps of Friedrich Nietzsche, who in his "joyful wisdom" gloated that God no longer intruded in his affairs. Countless souls will burn in hell who have never even thought such thoughts, but who by their sinful choices despised a loving God. Sin is the only thing wrong with any of us. It alone bars the gate of Paradise.

Man's Part in Salvation

The inspired pen gives no credence to the distinction between the "fight of faith" and the "fight of sin." Ellen White declares, "The Christian life is a warfare. The apostle Paul speaks of wrestling against principalities and powers as he fought the good fight of faith." Testimonies, vol. 5, 222, emphasis supplied. Here the fight of faith means to fight the devil—precisely the "relationship" activists claim is to be left to God. Elsewhere we read, "We have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues to the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts." Patriarchs and Prophets, 460. "Our part is to put away sin, seek with determination for perfection of character. As we thus work, God co-operates with us." Review and Herald, June 11, 1901. No evidence exists that man's part merely rests with the so-called "three tangibles"—prayer, Bible study, and witnessing. The statements quoted above embrace far, far more than that. The Christian is not only expected but also commanded to participate in the cosmic war against transgression. No wonder the Bible declares: "Ye have not yet resisted unto blood, striving against sin." Hebrews 12:4, KJV

Many misunderstand the statement Ellen White makes that the robe of Christ's righteousness contains "not one thread of human devising." Christ's Object Lessons, 311. It is thus assumed that man is to relinquish to God all performance of the salvation process. But the passage doesn't say, "not one thread of human striving," the word used is devising. Every human faculty, every ounce of self-discipline and backbone, was devised and brought into existence by the Creator. The power with which man is born is no less a gift of grace than the power granted at conversion. Thus David could say, "All things come of thee, and of thine own have we given thee." 1 Chronicles 29:14. The salvation process is like the payment of tithes and offerings—returning to God what was His in the first place.

This is the reason that no creature merit is possible. See Faith and Works, 20-21. It would be possible only if man had something of his own to contribute. But since nothing he possesses or exerts is his own, no amount of effort included in the redemptive process makes him a legalist. Legalism enters the picture only if one accepts the absurd notion that he can exchange something of his for something of God's.

Ellen White plainly states what God gives to man, and what man must return to God. We read, "God gives the talents, the powers of the mind; we form the character... Conflict after conflict must be waged against hereditary tendencies." Christ's Object Lessons, 331. No wonder she writes elsewhere, "If we gain eternal life, we must work, and work earnestly." Review and Herald, June 11, 1901

Cowardly Christians

Distinguishing man's relationship with Christ from his behavior has borne predictable fruit among Seventh-day Adventists. This result does not necessarily ensue because promoters of this theory intend it, but because it is the logical extension and practical application of their views. If God Himself is to do the "dirty work" of the Christian's life, what use is there in riling the emotions of believers with sermons on correct behavior and the need to

The work of gaining salvation is one of copartnership

uphold church standards? The issue of perfecting character is likewise disregarded. Such persons merely assume that if God wants to extinguish sin in their lives, that is His work and is none of their concern. Could this be the reason that so many pastors decline to address behavioral problems in the church?

Another disastrous consequence is the popular, though absurd,
Keep up the good work. I have been handing out Truth for Today, and I rejoice for the number of people who receive it. I've been a Seventh-day Adventist two years now. I'm growing and changing. I've come to understand many hard things. But I've purposed in my heart to go all the way with Jesus. Thank you for your ministry.

Richard Figuerdo
Cedar Ridge, California

For a number of months now I have been reading your magazine. It is with joy that I read your articles related to Bible doctrine—about music, the wearing of rings, etc. We Adventists need to have these issues brought to the forefront. We need to be reminded of what God requires of us. The end is at hand and we need to come closer to our Lord. Thank you for not hiding behind sweet platitudes, but telling us the truth as it is.

Dorothy Brown
Williamson, New York

I do not know who paid for my subscription, but I appreciate it and thank you very much. I have been reading your magazine off and on since its inception and am thoroughly pleased by what I find.

My spiritual life has been floundering and I have disgraced my Lord and Saviour time and again. I want to experience victory in my life more than anything. I want to be able to "go... and report to them what great things the Lord has done for you." Your article on temptation and the power to overcome arrived at an opportune time, and I am reminded, as I write this letter, that I cannot achieve victory without working for it. (Do not think that I am talking salvation by works.)

Name Withheld
Marysville, Washington

I am writing to thank you for the wonderful monthly paper Our Firm Foundation. Several years ago I was drifting along in the Adventist church as a nominal Christian. A friend gave me your tape, "Are You Really a Seventh-day Adventist?" and suddenly I realized I was merely a name on the church roll. Now I have committed my life fully to our Lord.

God bless you and your devoted staff—I surely appreciate the dedicated young people as well as the older members.

Sarah Ross
Hot Springs, Arkansas

The article "I Alone" [July 1987] stunned me in its simplicity. I've been collecting articles on Romans 7 for some time now, and it has always been in defense of view "A" or "B." The view presented here has to be correct for it finally all makes sense. I am sure there are many Seventh-day Adventists who are in the predicament that many of the Jewish faith have found themselves to be in—believing in God and His law, yet trying to live the life without Christ. I appreciate the straightforward Bible/Spirit of Prophecy approach taken in your publication—we need a firm foundation in a shaky world.

Kevin Straub
Lacombe, Alberta

As presented in the article "I Alone" view "A" is that the man of Romans 7 is the unregenerate, unconverted man, whose heart is naturally in rebellion against God and His holy law; view "B" is that the man of Romans 7 is Paul himself in his regenerate, converted experience, after he has come to know Christ. The alternative presented in the article is that the man of Romans 7 is the man "under law," the Jew who wants to do God's will but does not accept Christ. —EDITORS
The Central Pillar

The one truth that has more than any other made Seventh-day Adventists what they are is Christ's ministry in the Most Holy Place, which started in 1844. It is the only doctrine uniquely Adventist, but that in itself is only a part of its significance, for one truth leads to another. Several other Adventist teachings were adopted as the natural consequence of the conclusions to which an understanding of Christ's ministry led. Of course, these conclusions did not come all at once, but, given the foundation of the movement, they were inevitable.

"The scripture which above all others had been both the foundation and the central pillar of the Advent faith, was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Daniel 8:14." The Great Controversy, 409. This scripture remains the foundation and the central pillar of the Advent faith, for upon it rests far more than the simple prediction of events to take place in 1844. It is the foundation stone upon which rest the true understanding of Christ's ministration in the heavenly sanctuary, the eternal character of God's holy law, and the present obligation of the Sabbath commandment.

It is no wonder that Satan has repeatedly inspired men either to openly attack or subtly erode our confidence in the time and the events brought to view in Daniel 8:14. "Says the great deceiver: 'We must watch those who are calling the attention of the people to the Sabbath of Jehovah; they will lead many to see the claims of the law of God; and the same light which reveals the Sabbath, reveals also the ministration of Christ in the heavenly sanctuary, and shows that the last work for man's salvation is now going forward. Hold the minds of the people in darkness till that work is ended and we shall secure the world and the church also.'" Spirit of Prophecy, vol. 4, 337; Testimonies to Ministers, 472; emphasis supplied.

The First Angel

The Millerite Adventists understood that the cleansing of the sanctuary was an act of judgment. Since the prophecy of the 2300 days pointed to the near future, 1844, they felt an urgency to proclaim the judgment at hand and to prepare their fellow men to stand in that great day. This burden for souls led to the warning cry of the first angel. "Fear God, and give glory to him; for the hour of his judgment is come." Revelation 14:7

The power of God was with the movement. "The simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. . . . Sinners inquired with weeping: 'What must I do to be saved?'" The Great Controversy, 369. The work of revival and reformation thus brought about are cited time and again as evidence that the movement was of God and was not based on faulty suppositions.

The Advent believers were,
however, bound for disappointment. The spring of 1844, when they first expected the appearing of their Lord, passed and He had not yet come. In the period of doubt and uncertainty that followed, only those who by personal study had a rock-solid foundation stood firm in their commitment. They could not deny the evidence of the Spirit’s work among them, and the “Bible testimony in support of their position seemed clear and conclusive.” *Ibid.*, 391. Unable to explain their disappointment, they studied the light that had already opened to them in the prophecies in order to gain a fuller understanding.

**The Midnight Cry**

The churches that had rejected the warning of the first angel and had barred believers in the Advent from their doors, had fallen into a state of spiritual declension. Many still in the churches, however, had not yet had the light of the first angel shed upon them. In mercy God led His people to proclaim the second angel’s message that the eyes of these people might be opened to the fallen state of the churches and that they might come forth in acceptance of the Advent faith. See *Spirit of Prophecy*, vol. 4, 230-240; *The Great Controversy*, 375-390

Following the time of disappointment, as the Advent believers searched the Word for an answer to their perplexities, God led His people to the message which, united with the second angel’s message, was to sweep over the land. “That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days [see Daniel 9:25; Ezra 7], went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. From the autumn of 457, the 2300 years reach to the autumn of 1844.

“Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the ‘cleansing of the sanctuary’ must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. . . .

“These types were fulfilled, not only as to the event, but also as to the time. . . .

“In like manner, the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service. . . . The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord’s coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.” *The Great Controversy*, 398-400

They could see no error in their reckoning of the prophetic periods

To understand why they had been disappointed, the believers studied the prophecies which had led them to expect the Advent. The prophecy of Daniel 8:14 pointed them to history and to the sanctuary. As they pursued the unfolding light their understanding and experience deepened.

The movement bearing this new light swept over the land like a tidal wave. The day of judgment was approaching; people must be warned to prepare themselves. This movement “bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world.” *Ibid.*, 400-401

**The Third Angel’s Message**

But once more their expectations were turned to disappointment. This was a time of great trial. The event of which they had been so certain had not come to pass. Yet, “they dared not deny that the power of the Holy Spirit had witnessed to the preaching of the Second Advent, and they could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened by the Spirit of God and hearts burning with its living power; positions which had withstood the most searching criticisms and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base.” *Ibid.*, 405-406

“They believed that they had adopted sound principles of interpretation in their study of the prophecies, and that it was their duty to hold fast the truths already gained, and to continue the same course of biblical research. . . . As they could see no error in their reckoning of the prophetic periods, they were led to examine more closely the subject of the sanctuary.” *Ibid.*, 411

What was the cleansing indicated in Daniel 8:14? It was clearly a reference to the Day of Atonement, but no earthly sanctuary

What then was the sanctuary to be cleansed?

had existed for centuries, nor had Jesus come to cleanse the earth by fire as expected; what then was the sanctuary to be cleansed? As they studied to understand the prophecy
they discovered the heavenly sanctuary, of which the earthly had been an exact copy. There they saw Christ, their great High Priest, ministering for them.

"Thus those who followed in the light of the prophetic word saw that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the Most Holy Place of the heavenly sanctuary to perform the closing work of atonement preparatory to His coming." Ibid., 422

The light unfolded and they saw more clearly the truth God had for them

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great Advent movement and revealing present duty as it brought to light the position and work of His people. . . .

"Both the prophecy of Daniel 8:14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' and the first angel's message, 'Fear God, and give glory to him; for the hour of his judgment is come,' pointed to Christ's ministration in the Most Holy Place, to the investigative judgment." Ibid., 423-424

As the prophecies led them to understand the work of Christ in the Most Holy Place, they discovered the ark of the covenant in the heavenly sanctuary. In that ark they found God's law enshrined, just as the ark in the earthly sanctuary held a copy of God's law. The law inscribed in stone by the finger of God and recorded by Moses in the Pentateuch is an unerring transcript of the heavenly law. "Those who arrived at an understanding of this important point were thus led to see the sacred, unchanging character of the divine law. . . . and in the very heart of that law they found the Sabbath commandment.

The scripture which was foremost in directing their thoughts to these truths and which above all others is both the foundation and central pillar of the Advent faith, is the declaration, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14

One hundred and forty-three years have passed since Christ entered the Most Holy Place. The soon coming of our Lord has been expected for four generations. Disappointment and discouragement threaten to lead many astray, looking for new interpretations because the old ones appear to have failed. When confronted by disappointment in the past, those led of the Lord did not abandon positions established by the testimony of Scripture and verified by the powerful working of the Holy Spirit; rather they searched for a deeper understanding of the same truths they had been teaching. As they studied, the light unfolded and they saw more clearly the truth God had for them. New light was but the natural consequence of a fuller understanding of the old light.

The sanctuary in heaven is the very center of Christ's work for men

The light of Daniel's prophecy shines on the sanctuary and the law. These must be the object of study. "The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. . . . The sanctuary in heaven is the very center of Christ's work in behalf of men." Ibid., 488; emphasis supplied

The Advent faith built on Daniel 8:14 is a matter of life and death. In the great work of cleansing, each soul must come before God. Each one will either allow Christ to release him from sin and wash away every trace of chaos, creating in him a character which reflects perfectly God's eternal law, or he will be blotted out of the book of life. This work of cleansing will reveal its Author, for revival and reformation, a searching after God, is the hallmark of God's work in every age.

The Enemy Works

Satan hates the truths that reveal an atoning sacrifice and an all-powerful Mediator. He knows that all who realize the solemnity of the work now in progress and by faith follow Christ into the Most Holy Place are being prepared to stand in the judgment. They will permit nothing to interfere with their duty to perfect holiness. The concern uppermost in their minds will be the same concern which characterized the faith of those who accepted the first and the second angels' messages and the midnight cry—What must I do to be saved? Therefore he invents unnumbered schemes to occupy their minds, that they may not dwell upon the very work with which they ought to be best acquainted. See The Great Controversy, 488

Many Seventh-day Adventists today have come to know almost nothing of this work. The faith in the 2300 days which points to the work of our great High Priest and the demands of God's law for many is not a personal faith, but a tradition handed down from the fathers. "Many have accepted the truth without digging down deep to understand its foundation principles, and when it is opposed, they forget the arguments and evidences that sustain it." This Day with God, 18. Thus they are vulnerable when a
new interpretation “more relevant for our time” comes along. Unless they understand the reasons for their faith and the marvelous interconnecting links which bind truth with truth into a beautiful harmonious system, they will fail to foresee the dire consequences when someone comes along and removes one link. They have no shield against death.

“Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth.” The Great Controversy, 528

“The position that it is of no consequence what men believe, is one of Satan’s most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking to substitute false theories, fables, another gospel.” Ibid., 520

The Sabbath truth presents the Creator as one who justifies (creates a creature capable of obedience), sanctifies (creates good works in that creature), and who will glorify all who put their trust in Him. The perpetual law is the standard by which all are to be judged, providing the answer to the question, “What must I do to be saved?” Jesus’ work in the sanctuary brings to view His work in behalf of weak and erring humanity, empowering man, creating him anew; it also reveals how essential it is that man let Jesus perform that creative work in him now that he may stand in the judgment. All of these precious truths are built one upon the other. If anyone disturbs the foundation, that which is built on it falls down upon him. Is the foundation of Daniel 8:14, upon which the Seventh-day Adventist faith has been built, trustworthy? Rock-solid assurance is possible only to him who really wants to know.

1. The history of the Advent movement and its development is found in The Great Controversy, chapters 18-26; this article also makes reference to the chapters “The Investigative Judgment,” chapter 28; “Snares of Satan,” chapter 32; see also Spirit of Prophecy, vol. 4, chapter 23, or Testimonies to Ministers, 472ff.

2. Deuteronomy 5:15, compare Exodus 6:6; Isaiah 43:1. God’s act in bringing Israel out of Egypt was a redemptive act. God’s redemptive act created an Israel which was no longer enslaved by the Egyptian taskmasters, but was now free to serve Him.

3. Exodus 31:13, 17. These verses are in parallel construction on either side of the Sabbath commandment. Verse thirteen calls the Sabbath a sign of God’s power to sanctify; verse seventeen calls the Sabbath a sign of God’s power to create. The parallel construction shows that when God sanctifies a person it is a work of creation.

4. Matthew 19:16-17

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October 1987 Our Firm Foundation 27
God's Holy Sabbath

Ellen G. White

In this world the controversy between the Prince of Life and the prince of darkness is being carried on. Ever since Satan fell, the conflict between right and wrong has been waging. After Christ was crucified, and had ascended to heaven, those who believed in Him took up the work, and carried forward the warfare in His name. This conflict is still going on, and is becoming more and more earnest and positive. Satan is marshaling his forces for the last great battle; and the great question at issue is the Sabbath of the fourth commandment.

Satan has been blessed with great advantages. There can be no one greater or more talented, none more wise and good, than was Satan before he apostatized. But he allowed a spirit of selfishness to take possession of him, and he fell through self-exaltation. Angels fell with him because they placed themselves on the side of the great rebel instead of on the side of Christ. We read in Jude: “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.” [Verse 6]

Satan has a great mind, but it is prostituted to evil; it is wise only to plan and to do evil. Ever since his fall, he has worked against God. He has striven to tear down God’s appointed institutions. He led the Jewish leaders to pervert the true meaning of the Sabbath. Their teaching in regard to it was altogether wrong. They piled their own traditions and maxims upon it, burying it out of sight.

Satan is the sharpest critic that the world has ever known, and he works to hinder and pervert truth. He has induced men to strive to change the Sabbath of the fourth commandment. Under his dictation the first day of the week has been adopted by the Christian world as the Sabbath. He has used his masterly mind to influence other men to adopt the same views that he himself entertains. But if we turn aside from the fourth commandment, so positively given by God, to adopt the inventions of Satan, voiced and acted by men under his control, we cannot be saved. We cannot with safety receive his traditions and subtleties as truth.

The man of sin has exalted Sunday; but whatever has been done in the change of the fourth commandment, has been done without God’s sanction, and is in direct opposition to His express commands. What we all need is truth—plain, simple, unvarnished truth—that will sanctify the soul. Many will advance theories in regard to the change of the Sabbath from the seventh to the first day of the week; but God has made positive declarations in regard to the sacredness of the Sabbath instituted at Eden and proclaimed from Mount Sinai, and a penalty is attached to the disregard and dishonor of the seventh day of the week.

It becomes every one blessed with reasoning power to beware from what source he receives light and knowledge. We should not be dazzled by men who boast of their education and talent, but who use their power to bewilder souls. Thoughts flash from their minds which charm, but are soon forgotten. When these supposed grand thoughts, which perplex and mystify while they please, are presented, let those who have souls to save or to lose, inquire, Is there scripture to prove the truth of these utterances?

Where eternal interests are involved, it becomes every soul to require ministers of the gospel to give scriptural evidence for everything they say. The traditions of the Fathers, the customs and sayings of professedly good men, the opinions
of the most learned divines or of the highest critics—all are worthless unless they harmonize with the Word of God. We must go back from the so-called “Fathers” to the great heavenly Father, the Creator of the universe. The Sabbath of the Lord must rest on its own basis—the Word of the living God.

Every one is tested and tried in probationary time in regard to his obedience to the Word of God. But what is the matter with the professed Christian world?—That which was the matter with Adam and Eve in Eden—they are listening to another voice than that of God. God’s voice, which is speaking plainly and distinctly to them through the fourth commandment, is disregarded; and a false voice, which advocates a false Sabbath, is listened to. They turn from a plain, “Thus saith the Lord,” to a Sabbath based upon inference and supposition, without a particle of scriptural evidence to support it. Satan has succeeded in throwing the Christian world off the track, as he threw Adam and Eve off. People are walking in by- and forbidden paths. Oh, why are men, when tempted, so easily overcome? Why are they so deceived in regard to the Sabbath? Why, without any foundation for their faith, do they accept and exalt a spurious Sabbath?

It is much easier to accept sophistry and fables than the truth. But it is a very serious matter for us to endanger our souls and forfeit immortality by worshiping a spurious institution. We cannot rely upon man’s assertions any more safely than could the Jews upon their false theories in the time of Christ. Men’s statements do not make truth falsehood or falsehood truth. We cannot with safety build our faith upon a false foundation, and give heed to fables because they have been passed down to us as tradition, even though they are hoary with age. Christ said of the Jews, who were loading down the law of God with the sayings and maxims of the ancient rabbis, “In vain they do worship me, teaching for doctrines the commandments of men.” [Matthew 15:9] These words are addressed to every soul who is doing likewise.

At the creation, God sanctified and blessed the Sabbath. He gave it to His people “to be a sign between me and them,” He declared, “that they might know that I am the Lord that sanctify them.” [See Exodus 31:13] If these people had walked in the commandments of God, if they had kept His Sabbath, He would have greatly blessed them. But He declares: “The house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them. . . . Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for their heart went after their idols.” [Ezekiel 20:13, 16] This was why, after God had established His people in the goodly land of Canaan, they did not go forward from strength to strength, a praise in the earth as God’s peculiar people. When the Sabbath interfered with their business, they found it inconvenient to observe it. They did not give up the Sabbath in theory, but they did not keep it according to the fourth commandment.

“I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish my anger against them in the wilderness.” [Ezekiel 20:19-21]

Why did the Lord not cut off this rebellious people, that had been blessed with so much light? They provoked Him to deal with them in wrath. But the Lord declared: “Nevertheless I withdrew mine hand, and wrought for my name’s sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.” [Ezekiel 19:22] Every nation upon the earth was watching the people for whom God had done so much. If they had followed Him, He would have exalted them, and made them a praise in the earth. They would have been regarded as a nation that did righteousness, and forsook not the ordinances of their God.

Every nation upon the earth was watching God’s people

God did not then punish the children of Israel as they deserved: but, “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” [Ecclesiastes 8:11] Israel did not repent, and God says: “I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countries; because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after their fathers’ idols.” [Ezekiel 20:23–24]

Those who reverence the commandments of Jehovah will, after the light has been given them in reference to the fourth precept of the decalogue, obey it without questioning the feasibility or convenience of such obedience. God made man in His own image, and then gave him an example of observing the seventh day, which He sanctified and made holy. He designed that man should worship Him upon that day, and engage in no secular pursuits. No one who disregards the fourth commandment, after becoming enlightened in regard to the claims of the Sabbath, can be held guiltless in the sight of God.

Review and Herald, July 6, 1897
Can Man Cease From Sin?

Colin D. Standish and Russell R. Standish

Commonly in defense of its proposition that man cannot cease from sin, the New Adventism cites the following verse of Scripture: “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary to the one to the other: so that ye cannot do the things that ye would.” Galatians 5:17

The use of this verse as a proof text that man cannot cease from sin is a wrestling of Scripture. For Paul was teaching the very opposite of this claim. This can be readily appreciated when this verse is not isolated from its context. “This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary to the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.” Galatians 5:16-18

So that the reader is not left with any doubt, Paul then lists the works of the flesh and unequivocally states: “They which do such things shall not inherit the kingdom of God.” 5:21

Then Paul lists the fruit of the Spirit and declares, “against such there is no law.” 5:23

Apparently this verse refers to Galatians 5:18. Finally Paul declares: “They that are Christ’s have crucified the flesh.” 5:24

Thus the New Adventism answers the question posed by the title to this article in the negative, while God declares the answer to be yes.

Peter had no doubts whatsoever that man, when filled with the Holy Spirit, could cease to sin. “Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.” 1 Peter 4:1-2

Peter sets out very specifically the characteristics of the type of person who cannot cease from sin. The contrast between those that cease from sin and those who continue to sin is so sharp it cannot be mistaken. “Having eyes full of adultery, and that cannot cease from sin;beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” 2 Peter 2:14-15

Jude and James were both inspired to record promises indicative that man can and must cease from sin. “Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.” Jude 24

Note how Jude directs his readers to the one Source of power. To assert that man cannot cease from sin is to deny the power of God. One must not be confused by the reality that our sinful nature is retained until this mortal shall put on immortality. But Christ offers His power for man to live a life free from the bondage of sinning.

James' exhortation to his readers certainly demonstrates his inspired belief that man can cease from all sin. “Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.” James 1:21

A man who continues to sin is a slave to sin and is under the condemnation of the law. The Bible does not state that those who sin are not under the law. This promise is alone given to the overcomer. Yet so often it is those who continue in sin who mistakenly claim that they are not under law. How deceptive such a view is! When we die to self we are then free from sin. Let us look at a text previously quoted and note the condition inserted before the promise. “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.” Romans 6:6-7

Paul also asserted that “ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” Philippians 1:10-11
Many proclaiming the New Adventist, ignoring these irrefutable words of Scripture, seek to deny their clearest message by finding examples of godly men, near the end of their lives, who still acknowledge themselves to be sinners. Let it be clearly understood that a man’s self-assessment of his own state of righteousness may be vastly different from God’s. No man who has ceased to sin will ever appreciate the fact that he has reached this state, much less boast of it. The nearer we come to Christ, the more unworthy we feel, until we so abnegate self that we see no good in ourselves whatsoever.

The experience of Job illustrates this fact. Here was a man whom God declared to be perfect on the basis that he did not sin. Even Satan could not debate this assessment, seeking rather to minimize it by stating that Job obeyed only because of the affluence God gave him. Listen to God’s words to Satan and the basis of Job’s perfection as cited by God: “And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?” Job 1:8

So here is a man who had ceased to sin. The testimony of God is too strong to deny. But what of Job’s own self-assessment? Did he claim perfection? The answer and the basis of the answer is given to us. Read it carefully. “If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life.” Job 9:20-21

Thus to discuss a man’s self-assessment of his own perfection is a pointless exercise. The paradox is that every man claiming perfection is certain to be falling short of his claim, while every man who has reached perfection, is totally oblivious to this fact. Paul’s self-assessment, so often quoted, must be viewed in this same light. “Not as though I had already attained, either were already perfect.” Philippians 3:12

Commenting upon this verse, Sister White shows that the heavenly assessment was very different. She further emphasizes the attitude of all perfect Christians in their march to the kingdom. “Let the angels of heaven write of Paul’s victories in fighting the good fight of faith. Let heaven rejoice in his steadfast tread heavenward, and that, keeping the prize in view, he counts every other consideration dross. Angels rejoice to tell his triumphs, but Paul makes no boast of his attainments. The attitude of Paul is the attitude that every follower of Christ should take as he urges his way onward in the strife for the immortal crown.” Acts of the Apostles, 562.

How many times in recent years men have been asked the question, “Well, do you think you’re perfect?” Such a question is used to seek to deny the assertion of Scripture that a man, filled with God’s Spirit, can cease from sin. But in the light of inspiration, how improper such a question is. To pose such a question is to reveal a total lack of understanding of what Holy Writ states concerning the self-assessment of perfection.

A related question, heard all too frequently in God’s church is, “Well, whom do you know who is perfect?” Often this question is used to confuse the differences between man’s limitations and man’s moral failings. No man has perfect physical, intellectual, or spiritual powers but all may, through the power of the indwelling Christ, attain to moral perfection. The conclusion that no man has ceased from sin has been drawn by lost men seeking to excuse their own sinfulness. Thus when King Solomon revealed his conclusions of what he had “seen in the days of my vanity,” (Ecclesiastes 7:15) he came to the very same conclusion that some men in our church are arriving at today. He concluded, along with other erroneous views, that we should “be not overly wicked” (Ecclesiastes 7:17) and that “there is not a just man upon earth, that doeth good, and sinneth not.” Ecclesiastes 7:20

It is little wonder that Solomon had to admit: “All this have I proved by wisdom: I said, I will be wise; but it was far from me. . . . I applied mine heart to know, and to search, and to seek out wis-

dom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness.” Ecclesiastes 7:23, 25

One can only wonder what the servant of the Lord would say today to those suggesting that no man ever has ceased, or ever will cease, from sin before the Lord’s return. Certainly Sister White heartily condemned such unscriptural error when proclaimed by a pastor of another faith. How saddened she would feel to hear the very same error preached with fervor from Seventh-day Adventist pulpits!

“I was astonished at the position taken by Elder Brown on the question of the law. It seemed incredible that one who professed to be a Bible student, and teacher, should affirm that no man ever kept the law of God, or could keep it.” Signs of the Times, July 18, 1878, quoted in Review and Herald, July 13, 1978.

Paul certainly sees the role of the will as central to obedience and righteousness. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Romans 6:16

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I was astonished at the position taken by Elder Brown on the law question

If we are not fully yielded to the power of the indwelling Christ, we automatically have surrendered our will to Satan.

From Adventism Vindicated

1. An example of this misleading use of Galatians 5:17 is “Yet because the flesh always hinders them from doing what they would (Romans 7:14-25; Galatians 5:17) they perfectly fulfill the law only by the forgiveness of sins. Even their good is contaminated with human imperfections.” Verdict, September 1978
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