Christ Our Hope
The Path to Pentecost
Thoughts Practical
To Pass the Test
Lest We Forget

Christ's Humiliation, see page 8
WILE PREACHING in New Zealand recently, one of my fellow preachers had a book called Salvation For Sale by a man named Straub. Mr. Straub had been the producer of Pat Robertson’s “700 Club” TV show. He was fired, and in his book, Salvation For Sale, he reveals the inner workings, personality, power drive, and religion of Mr. Robertson. From a tape recording of a devotional at a staff meeting it is revealed clearly that this evangelical, charismatic preacher turned politician believes in genocide. He believes God will authorize the faithful evangelicals to slaughter the wicked and thus clean up the world of sinners who refuse salvation, after which Jesus will come to reign on David’s throne in Jerusalem for a thousand years of peace following the rapture.

Robertson uses scripture: Samuel’s orders to Saul to destroy the wicked king Agag, cattle, men, women, and children.

Paul prophesied about these ministers of darkness in 2 Corinthians 11:14-15. “And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.”

The tragedy is that there are many people today who believe like Robertson, and when the crisis comes as an overwhelming surprise Sunday laws will come in a very few weeks. The faithful and loyal and obedient servants of God will be cast into the furnace of affliction that will either purify them of their earthliness or shake them out of God’s remnant church.

“The time of trouble, such as never was,” is soon to open upon us; and we shall need an experience which we do not now possess and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. Though Noah, Daniel, and Job were in the land, ‘as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.’ Ezekiel 14:20. The Great Controversy, 622-623

“Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. And even if they endure the test they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected they will be forced to learn under a terrible pressure of discouragement.” Ibid., 622

In that day of testing the hundreds and thousands of truehearted leaders, pastors, and laity will learn the real value of the preparation they have made. Many, probably all, will see that their preparation has been defective in some way, but still—if true and loyal in heart—they yet have opportunity to learn these “lessons of faith.” The unpleasant side of this situation is that our worst persecutors will be those of our own church who have apostatized.2 “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” 2 Timothy 3:12 Those that endure to the end will be those who have a daily connection with Christ. These will be ready also to witness to the world with their living testimony of God’s power.

Men like Robertson are ready to do the devil’s bidding in the name of Christ. The New Age movement is committed to genocide of those who refuse to yield to their plan to purify the world of its wickedness.

“‘And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’ Revelation 12:17. Satanic agencies have made the earth a stage for horrors, which no language can describe. War and bloodshed are carried on by nations claiming to be Christian. A disregard for the law of God has brought its sure result.

“The great conflict now being waged is not merely a strife of man against man. On one side stands the Prince of Life, acting as man’s substitute and surety; on the other, the prince of darkness, with the fallen angels under his command. ‘For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and have done all, to stand.’ Ephesians 6:12-13, 10-11.” Seventh-day Adventist Bible Commentary, vol. 7, 974-975

May God help us now to make the preparation, to walk faithfully before Him in every aspect of our lives! 

RON SPEAR—EDITOR

1See Testimonies, vol. 8, 28, 37
2See The Great Controversy, 608; Selected Messages, book 1, 122; Testimonies, vol. 6, 80-81, 463
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. — EDITORS

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DEUTERONOMY is a Greek name given by Alexandrian Jews to the fifth book of Moses when they translated the Old Testament from Hebrew into Greek and thus produced the Septuagint Version—the one used by Christ and the apostles. The name means "repetition" or "repetition of the law," because it is a repetition of all of the instruction given to Israel during their forty years of wandering, as well as a review of their experiences while they were "under the divine rebuke." (See Patriarchs and Prophets, 406.) The book of Deuteronomy was given by Moses in a series of discourses on the banks of the Jordan in the plains of Moab just before the Israelites entered the Promised Land. "Moses gave the whole book of Deuteronomy in discourses to the people." Patriarchs and Prophets, 503

The series of sermons began with the Heaven-sent message given at Mount Sinai that led the Israelites to Kadesh-Barnea, the gateway to the Promised Land. Deuteronomy 1:5-8. Moses then dwells at great length on the Kadesh-Barnea crisis resulting in the divine sentence that sent them back into the wilderness for a forty-year delay. The period of wandering is now over and Moses delivers his message in the eleventh month of the fortieth year. Throughout the entire series of discourses Moses lays special emphasis on the Kadesh-Barnea experiences as the cause of the failure to inherit the Promised Land "at the time of His [God's] appointment." (See Patriarchs and Prophets, 392.) During their wanderings while they were "under the divine rebuke" the Israelites resented being reminded of their mistakes and rebellions, but now as they are repeated near the end of their journey they see them in a new light. As they look back over the forty years from the banks of the Jordan their past history takes on a new significance. At last they are willing to freely acknowledge their mistakes and confess them.

"Remember and forget not" seems to be the keynote of this series of sermons that closed the career of their great leader. It was his farewell message and was delivered with great earnestness and power. He told them to "ask now of the days that are past" and never to forget the divine leadership of the Exodus movement and the purpose and love of God in leading them from Egyptian bondage to the land of promise and freedom. See Deuteronomy 4:32-40. "Moses stood before the people to repeat his last warnings and admonitions. His face was illumined with a holy light. His hair was white with age; but his form was erect, his countenance expressed the unabated vigor of health, and his eye was clear and undimmed. It was an important occasion,
and with deep feeling he portrayed the love and mercy of their Almighty Protector. . . . The people of Israel had been ready to ascribe their troubles to Moses; but now their suspicions that he was controlled by pride, ambition, or selfishness, were removed, and they listened with confidence to his words." Ibid., 463-464

"Moses faithfully set before them their errors, and the transgressions of their fathers. They had often felt impatient and rebellious because of their long wandering in the wilderness; but the Lord had not been chargeable with this delay in possessing Canaan; He was more grievous than they because He could not bring them into immediate possession of the Promised Land, and thus display before all nations His mighty power in the deliverance of His people. With their distrust of God, with their pride and unbelief, they had not been prepared to enter Canaan. They would in no way represent that people whose God is the Lord; for they did not bear His character of purity, goodness, and benevolence. Had their fathers yielded in faith to the direction of God, being governed by His judgments, and walking in His ordinances, they would long before have been settled in Canaan, a prosperous, holy, happy people. Their delay to enter the goodly land dishonored God, and detracted from His glory in the sight of the surrounding nations." Ibid., 464

Not only did Moses repeat the experiences of Israel's past history and urged them to "remember" and "forget not," but they were to talk about them and repeat them to their children. It was of vital importance that they see the past in the proper light and never forget their mistakes and experiences. To help them to remember, Moses commemorated the history of the past in a song which he composed under divine direction and inspiration. Deuteronomy 31:19-22. This song is found in chapter 32 and is called "The Song of Moses" as was the one he composed and Israel sang on the shores of the Red Sea following their deliverance from Egypt. The one hundred fifth, one hundred sixth, and one hundred seventh psalms are other songs composed for the same purpose and these too may have been written by Moses who was the author of some of the psalms. In all of these songs the Israelites were especially reminded of the mistakes that caused the long delay in reaching their goal.

Essential Preparation

It is evident that one of the most essential parts of the preparation of the Israelites to enter the earthy Canaan was a clear view of the history of the past and especially of the errors and mistakes of their fathers. They could not enter into the Promised Land until they recognized these mistakes and confessed them. Therefore their last study was concentrated on their past history in the light of God's love and leadership. On the banks of the Jordan they must look backward before they could go forward. This was the final lesson in the school of experience and training that would prepare them to triumph gloriously. This review would strengthen their faith for the crossing of the Jordan and the conquest of Canaan.

Since "we are as repeating the history of that people," (see Testimonies, vol. 5, 160) we too must get a vision of the past just before our pilgrim journey is ended. Just before the end, the Advent people will review their past history and see it in a new light. We must study and understand the antitypes of the two Kadesh-Barnea experiences of ancient Israel and profit by the mistakes of our fathers especially during the 1888 crisis. We must acknowledge and confess the mistakes of our fathers and see to it that we do not repeat them of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have his people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan." Ibid., 293

In Testimonies, vol. 8, 107, the chapter entitled "Forgetfulness" starts as follows: "All who profess to be children of God I would invite to consider the history of the Israelites, as recorded in the one hundred fifth, one hundred sixth, and one hundred
seventh psalms. By carefully studying these scriptures, we may be able to appreciate more fully the goodness, mercy and love of our God.” After quoting these psalms the servant of the Lord continues: “‘These things ... are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11 ... The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the Advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt.” Ibid., 115

The Chief Lesson

The chief lesson to be learned from the study of the Exodus movement as a type of the Advent movement is the reason for the long delay in the coming of Christ. That too was the chief reason Moses reviewed the past history of the Israelites just before their final triumph. Continuing, the same writer said: “Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen the

for the redemption of His people.” Ibid., 116. “It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But ‘they could not enter in because of unbelief.’ Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God.” The Great Controversy, 458. Nothing explains this long delay like the study of the two movements.

Our only safety as we face the future is to remember that God has been the Leader of the Advent movement from the beginning.

salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel’s message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come

am filled with astonishment, and with confidence in Christ as Leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us.” Testimonies to Ministers, 31. We are told that the same divine leadership that has guided the Advent movement in the past will continue to the end, and nothing proves this statement more conclusively than the study of the two movements. It is therefore high time that God’s remnant people are making a thorough study of this subject.

Moses also called attention in his farewell sermons to the binding claims of the law given at Mount Sinai. The law is referred to in practically every chapter of Deuteronomy, being mentioned no less than than fifty times. The discourses of Moses therefore constituted a call to God’s great standard of righteousness and conduct. It was a lifting up of the standard in preparation for entrance into the Promised Land. “Before relinquishing his position as the visible leader of Israel, Moses was directed to rehearse to them the history of their deliverance from Egypt and their journeyings in the wilderness, and also to recapitulate the law spoken from Sinai. When the law was given, but few of the present congregation were old enough to comprehend the awful solemnity of the occasion. As they were soon to pass over Jordan and take possession of the Promised Land, God would present before them the claims of His law, and enjoin upon them obedience as the condition of prosperity.” Patriarchs and Prophets, 463. Moses gave direction that the law be repeated or reread to all Israel every seven years. Deuteronomy 31:10-13. Joshua repeated the necessity of strict obedience to the law of God as the basis of prosperity. Joshua 1:7-8; see also Deuteronomy 28-30.

Just before the Advent movement reaches its destination “the way of the people” will be prepared by casting or lifting “up the highway” of holiness, gathering “out the stones” or stumbling blocks, and lifting “up a standard for the people.” We are told that those who preach the Laodicean message “upon which the destiny of the church hangs” and which brings the shaking and the latter rain, will “exalt the standard and pour forth the straight truth.” See Early Writings, 270. The Laodicean message, with its complete remedy which embraces the imputed and imparted righteousness of Christ, calls for a high standard. Its standard is perfection as revealed in the character of Christ of which the law is the transcript. The lifting up of the standard of righteousness
by which we will be measured in the judgment will take place just before the latter rain and the entrance of God's remnant people into the heavenly Canaan.

Price of Victory

Reaching the high standard demanded by the Laodicean message is the price of the seal of God, the latter rain, and the triumph with the movement. “Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” Testimonies, vol. 5, 214

“If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. . . . Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. . . . Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for, translation.” Ibid., vol. 1, 187-188

The prophet of the Exodus movement did not live to see the final triumph of the movement. After giving all of the instruction necessary to take Israel into the Promised Land, and after being given a vision of the future home of his people which embraced the new earth, Moses died and was buried in the land of Moab on the east side of the Jordan. The leadership of the movement was placed upon Joshua, who in the strictest sense was not a prophet but one chosen to carry into effect the instructions given through Moses. After his death the instruction given through Moses was appreciated more fully and obeyed more implicitly than during his lifetime. “The Israelites deeply mourned for their departed leader. . . . Never till he was taken from them had they so fully realized the value of his wise counsels, his parental tenderness, and his unswerving faith. With a new and deeper appreciation they recalled the precious lessons he had given while still with them.” Patriarchs and Prophets, 481. No prophet instruction can be read and studied for what it is worth without the interference of personal feelings and prejudices. As the years go by the divine origin of the prophetic gift in the Advent movement becomes more apparent. The permanency and success of the various lines of work established through the Spirit of Prophecy, as well as the fulfillment of the many predictions made, are piling up proof of the

We have had demonstrations enough to prove that the stability and prosperity of the Advent movement depends upon our attitude toward the Spirit of Prophecy

has ever been fully accepted or his work appreciated till after his or her death. Passing time always enhances the value of the writings of a prophet in the estimation of God’s people.

The prophet of the Advent movement did not live to witness the final triumph of the cause she loved and served so long and faithfully. But before she died all of the instruction necessary to the finishing of the work was given in detail so that there is no need of another such instrument. Many have attempted to take her place, but their claims have been so weak and the attempt to imitate her methods and messages so apparent that they have been unable to get a following. It is the duty of the leaders of the Advent movement to carry out the instruction given in such detail through the gift of prophecy. Many visions of the heavenly Canaan cheer the Advent people along their march through the desert of sin toward the Promised Land.

Every passing year since the death of Mrs. E. G. White makes her counsels and instructions to be more greatly appreciated. It has always been hard to accept living prophets because they are human like their fellows and their many rebukes and corrections produce prejudices and even enmity. Now the genuineness of this spiritual gift among God’s remnant people. This gift has been the greatest of all factors in the guiding, controlling, preserving and unifying of the Advent people in their worldwide gospel enterprise. It has held the movement together and made it in many ways the marvel of the religious world in this generation. If time should last long enough, Sister White would be accorded a place among the leading prophets of the church by the religious world. As in the case of the other prophets, centuries would be required to bring about this result. But God’s remnant people do not need centuries or even decades to establish their confidence. We have had experiences and demonstrations enough to prove that the work is of the Lord and that the stability and prosperity of the Advent movement depends upon our attitude toward it. “Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” 2 Chronicles 20:20

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Christ's Humiliation

Christ's humiliation is not understood and not appreciated. Forty days and nights Jesus was subjected to the temptations of the enemy—the one who was once an angel next to Christ in majesty and glory in the heavenly courts. It is stated, Thou wast exalted because of thy beauty, ... [See Ezekiel 28:17] But he wanted to have the place of Christ, and Christ was one with the Infinite God; and because this was not accorded him, he became jealous, and he was the originator of sin.

Satan wished to change the government of God, to fix his own seal to the rules of God's kingdom. Christ would not be brought into this desire, and here the warfare against Christ commenced and waxed strong. Working in secrecy but known to God, Lucifer became a deceiving character. He told falsehood for truth.

He was expelled from heaven, and apparently Christ was alone with him in the wilderness of temptation. Yet He was not alone, for angels were round Him just as angels of God are commissioned to minister unto those who are under the fearful assaults of the enemy. Christ was in the wilderness with the one with whom there was war in heaven, and the one whom He overcame; and Satan was defeated.

Now Satan meets Him under different circumstances, as the glory that was round about Him is no longer visible. He has humbled Himself, taken upon Himself our nature. And He came into the world to stand at the head of humanity whom Satan had deceived, and to fight His battles in behalf of the race whom Satan had deceived through his lying power. This whole effort was to draw Christ away from His allegiance to God, to undermine in a deceptive way His principles and His allegiance to the Lord God.

What mental anguish Christ passed through! What grief! What torture of mind! He was face to face not with a hideous monster, as is represented with bat's wings and cloven feet, but a beautiful angel of light, apparently just from the presence of God. His deceiving power was so great that a third of the heavenly angels were induced to believe him to be right and unite with him against God and His Son Jesus Christ. And now Satan's personal contact in this world with Christ was of a most determined character, for if he succeeded here in his strong and wily efforts he was conqueror and the prince of the world. He knew that all his claims to the kingdoms of the world were false and could not be sustained unless he should overcome Christ.

It is impossible to take in the depth and the force of these temptations unless the Lord shall bring man where He...
He had not taken on Him even the nature of angels, but humanity, ... 

never aimed his darts at so strong a mark.

Our Lord’s trial and test and proving shows that He could yield to these temptations, else the battle was all a farce. But He did not yield to the solicitude of the enemy, thus evidencing that the human nature of man, united with the divine nature by faith, may be strong and withstand Satan’s temptations.

Christ’s perfect humanity is the same that man may have through connection with Christ. As God, Christ could not be tempted any more than He was not tempted from His allegiance in heaven. But as Christ humbled Himself to the nature of man, He could be tempted. He had not taken on Him even the nature of the angels, but humanity, perfectly identical with our own nature, except without the taint of sin. A human body, a human mind, with all the peculiar properties, He was bone, brain, and muscle. A man of our flesh, He was compassed with the weakness of humanity. The circumstances of His life were of that character that He was exposed to all the inconveniences that belong to man, not in wealth, not in ease, but in poverty and want and humiliation. He breathed the very air man must breathe. He trod our earth as man. He had reason, conscience, memory, will, and affections of the human soul which was united with His divine nature.

Our Lord was tempted as man is tempted. He was capable of yielding to temptations, as are human beings. His finite nature was pure and spotless, but the divine nature that led Him to say to Philip, “He that hath seen Me hath seen the Father” also [John 14:9], was not humanized; neither was humanity defiled by the blending or union of the two natures; each retained its essential character and properties.

But here we must not become in our ideas common and earthly, and in our perverted ideas we must not think that the liability of Christ to yield to Satan’s temptations degraded His humanity and that He possessed the same sinful, corrupt propensities as man.

The divine nature, combined with the human, made Him capable of yielding to Satan’s temptations. Here the test to Christ was far greater than that of Adam and Eve, for Christ took our nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God. To suppose He was not capable of yielding to temptation places Him where He cannot be a perfect example for man, and the force and the power of this part of Christ’s humiliation, which is the most eventful, is no instruction or help to human beings.

But the facts of this history are not fable, but a living, acting, experience. [To deny this] would rob Jesus of His greatest glory—allegiance to God— which enshrouded Him as a garment in this world on the field of battle with the relentless foe, and He is not reckoned with the transgressor. He descended in His humiliation to be tempted as man would be tempted, and His nature was that of man, capable of yielding to temptation. His very purity and holiness were assailed by a fallen foe, the very one that became corrupted and then was ejected from heaven. How deeply and keenly must Christ have felt this humiliation!

How do fallen angels look upon this pure and uncontaminated One, the Prince of Life, through the different stages of His humiliation? They look upon the scene, the Son of the living God humiliated to take upon Himself the nature of man and [to] meet the strong man, armed with all his weapons of deception and falsehood to overcome Jesus Christ. And every victory gained, how precious it is in behalf of the human family, exalting, elevating, ennobling the workmanship of God; and Satan has been at work for centuries, degrading, debasing, and prostituting all his powers to do his hellish work.

The humanity of Christ received the fallen foe and engaged in battle with him. He was sustained in the conflict by divine power just as man will be sustained by his being a partaker of the divine nature. He gained victory after victory as our Champion, the Captain of our salvation, and the divine approval of God and all the universe of heaven flowed into His soul. His nature was shocked almost unto death, but the heavenly angels ministered unto the suffering One.

All Heaven rejoiced because humanity, the workmanship of God, was perfectly identical with our own nature, except without the taint of sin.
The year was 1888; the place, Minneapolis. The General Conference was in session; two men with a special message from God stand beside the prophet of God to the remnant church, Ellen G. White. The men were E. J. Waggoner and A. T. Jones. What was happening?

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." Testimonies to Ministers, 91-92

What was this precious message?

"The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ." Ibid., 92

Again she speaks, "The message given us by A. T. Jones and E. J. Waggoner is the message of God to the Laodicean church. "Ellen G. White 1888 Materials, 1052

The precious message then was to awaken the people to their lost condition of wretchedness, blindness, and their need of spiritual eyesalve.

The proclamation of the message of righteousness by faith which began at the General Conference of 1888 was the chosen avenue for God to do something great for His people to bring them into a spiritual revival in which God could trust them with the loud cry. In 1892 Ellen White would proclaim: "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ; the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." Selected Messages, book 1, 363

A century ago God was desperately trying to bring down the latter rain in order that we could give the loud cry to the world. The fourth angel of Revelation 18:1 was ready to sound, but the church was unready, unable to understand. We read:

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Revelation 18:1. "At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out." Early Writings, 86

It was a time of test; the loud cry had already begun in 1892. Tragically we failed the test and have continued to fail it ever since. For 144 years has the church proclaimed the third angel's message of Revelation 14:6-12, and though today we are statistically strong in numbers and financially affluent, with institutions and buildings of architectural grandeur, sadly we are farther from finishing God's work than we were in 1888. The coming of the Lord has long been delayed, and we as a people have been responsible for that delay. These are indisputable facts.
The lesson of this record is for us. The Lord had prepared the way before His people. They were very near the Promised Land. A little while and they would have entered Canaan. They themselves delayed the entering. . . . Had they put their trust in God, they could have gone straight in. God would have gone before them. . . . Brethren and sisters, from the light given me I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan.” 1903 General Conference Bulletin, 9

“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. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice?” Spalding-Magan’s Unpublished Manuscript Testimonies of Ellen G. White, 202

“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.” Selected Messages, book 2, 393

“The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it.” Evangelism, 701

What happened? Again our prophet speaks.

“The third angel’s message must be presented as the only hope for the salvation of a perishing world. The theme of greatest importance is the third angel’s message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost.” Evangelism, 196

“The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers. Christ and His righteousness—let this be our platform, the very life of our faith. Several have written to me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’” Ibid., 190

“The third angel’s message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.” Selected Messages, book 3, 172

“The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner’s only hope has been largely left out, not only of the discourses given but also of the religious experience of very many who claim to believe the third angel’s message.” Ibid., 168

“The soul-saving message, the third angel’s message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. ‘Let this mind be in you, which was also in Christ Jesus’ (Philippians 2:5).” Ibid., 184

“This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. . . . For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel’s message, in clear, distinct lines.” Evangelism, 191

. . . if they had obeyed His Word, they would today be in the heavenly Canaan

These quotations from the servant of the Lord make it clear that the third angel’s message is an experience in Christ through the indwelling of the Holy Spirit, giving a living testimony of God’s power in the life. We have preached law, law. Some have preached a faith apart from the law. But we have not preached the faith of Jesus in the fullness of its power that enables us to keep the law.
How do we get the faith of Jesus? "By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah." *Christ's Object Lessons*, 312

Victory over every sin by the Holy Spirit's power was the message of God in 1888. The last century has brought no change to God's will for His people. May God help us now to yield our wills so completely to Him that the Holy Spirit can do His work in our lives.

"The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren.

"There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God." *The Desire of Ages*, 311

"And only those who live the life of Christ are His co-workers. If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated. The man becomes an instrument of unrighteousness." Ibid., 313

"True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God." *Christ's Object Lessons*, 97-98

In *Early Writings* we receive an inspired picture of the experiences of God's remnant giving the loud cry: "I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.' *Early Writings*, 271

When the church has been purified by the shaking and the majority have rejected the righteousness by faith experience¹ the faithful, loyal, and obedient will be sealed. They have obtained the victory over every inherited and cultivated weakness to sin.² They are clothed with the beautiful garment of Christ's glorious righteousness. God has doubled the guard of holy angels around the righteous; evil angels have no power over them. The saints of God in the churches of Babylon now hear the voice of the fourth angel of Revelation 18 as it joins the third angel's message and it swells to a loud cry. Thousands join the remnant in God's remnant church.³

The loud cry can be given, the church revived, and the world warned. Could 1998 be the year that the church will pass the test? May God help us now; God help us to make it so. ¹⁻³

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Subject: Air in Amber Supports the Deluge

Scientists have been analyzing the air trapped in amber in the hope of finding out what the atmosphere of this planet was like 80 million years ago. Amber is the hardened sap of ancient trees and is usually a yellow-brown, translucent substance with bubbles. The researchers postulate that the amber hardened a very long time ago, trapping the air near it and thus preserving a sample of the planet's atmosphere for us to study.

However, Harmon Craig and Yoshio Horibe of the Scripps Institution of Oceanography in La Jolla, California, now report that their analyses of this gas show that the ratio of nitrogen to argon in the gas is not the same ratio normally found in air. "Rather, this ratio was characteristic of gases dissolved in water." *Science News*, vol. 133, January 2, 1988, 8. Thus it looks as if the amber solidified under water: as would be the case for a worldwide deluge.

Subject: Fish Oil Takes a Dive

*Science News*, vol. 132, November 28, 1987, 342 reports that the use of fish oil to reduce triglyceride levels in the blood, and thereby reduce the probability of heart attack, has been found to have at least one bad side effect. Fish oil also raises the concentration of low-density lipoproteins (LDL). LDL concentrations are linked to heart disease.

I find it curious that science will turn every way it can to solve disease problems in humans except the one way that really works: a proper diet which does not overload the system, together with adequate exercise and sunshine to aid in the proper metabolism of fats.
Hope International Camp Meeting

Mark the dates August 3-7 on your calendar. If you plan to attend, and wish to stay on our ground, you are more than welcome. We ask that you write or call to make a reservation. We do not expect a shortage of room, but we need to have this information in order to make the best use of our facilities. Water and rest-rooms will be available at several locations on the grounds. We plan to provide limited shower facilities, but hookups for water, sewer, and electricity are not available. Please plan on a real camp meeting.

If you do not plan to stay on our ground, you need not make a reservation with us. You should, however, make reservations ahead of time at the motel of your choice. The following may be of some assistance:

Motel Puyallup—25 miles north of Hope International. Rates from $30-$35 per night; kitchen units available for $3 extra. Call (206) 845-8825.


Eagle’s Nest Motel—10 miles south of Hope International. Rates from $35-$40 per night. Call (206) 569-2533.

Tanwax Lake Resort—6 miles north of Hope International. Full RV hookups $10 per night, trailers $7, tents $5. Call (206) 879-5533.

Children’s Meetings

We plan to provide limited weekday meetings for children, in addition to a regular Sabbath school. Any assistance with this work which you may offer would be very much appreciated. If you would be able to help, we ask that you write our office and let us know what you could do. One particular need is for musical accompaniment, since pianos are unavailable for the children’s divisions. You may also be able to help with stories, activities, or song service. We are not planning meetings for infants.

Midwest 1888 Bible Conference

Those in the central states will be interested in the Midwest 1888 Bible Conference. This series, scheduled for July 1-9, will feature training sessions in Paperback Colporteur Evangelism, Medical Missionary Work, and the giving of Bible Studies.

We encourage you to write or call for additional details. The address is “Bible Conference,” Institute of Ministry, 5001 S. Webb, Derby, KS 67037. Information may also be obtained Monday through Friday by calling (316) 788-5559.

Bible Correspondence School

We have good news from our Truth For Today Bible School. Enrollment continues to increase, and interest among those taking the course remains high. We have been very pleased that we have had so few “drop outs.” We have begun printing a second set of lessons especially adapted for those who have had little or no experience with Bible study. This set, called the Word of Truth study guides, will cover the same areas as the Truth For Today course, but should also be useful for many who need a little more help in dealing with unfamiliar topics. We hope to have this set of lessons available within a month.

One of the most exciting developments with the Bible School (ranking just after conversions and baptisms) is a new method of advertising. An Adventist couple in the state of Alabama took the initiative to prepare a very simple advertisement which they placed in a periodical for local Public Utilities customers. From this effort, we have received more than 30 requests from individuals for the Bible Study Course, plus a request from a 21-member Pentecostal Youth study group. Naturally, we’re very pleased.

To assist in this form of outreach, we are producing a simple camera-ready advertisement which can easily be placed in a wide variety of publications. This ad will include the “Christ and the Law” logo from the Truth For Today magazine, a short description of the Bible Course contents, and the address to write to. If you wish to place such an advertisement in a local publication, please write us and request the “camera-ready ad copy.” If you wish instead to sponsor such an advertisement through Hope International, just send your donation marked “Bible Study Advertisement.” We are excited at the prospects this opens up for evangelism, and believe our readers will share our excitement.

Abundant Health Ministries

Allen and Amy Reich have conducted several well-received seminars in their last few months’ travels throughout the Western states. Two facts have become apparent: Hope International’s health outreach is valuable and productive, and a more central “home base” is needed. Accordingly, arrangements have been made for the Reichs to locate semipermanently in Littlefield, Arizona. Their address will be Abundant Health Ministries, Box 195, Littlefield, AZ 86432. When not on the road, they may be reached at (602) 347-5600. If you find no one home, you may leave a message for them at (602) 347-5855.

The Reichs will soon be planning their next itinerary, and those interested in the possibility of a seminar in their area are encouraged to get in touch with them as soon as possible work out scheduling and details.
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The purpose of Copyright Berea has always been to recommend publications of merit and usefulness. With regret for the necessity of doing otherwise, we will this month depart from this precedent. We have been saddened to see a great deal of confusion and division brought into our church by the recent publication of the book Perfect in Christ. Though we were made aware of the difficulties caused by this volume months ago, we refrained from making open comment in the pages of Our Firm Foundation. Despite fears of souls eternally lost, we did not feel called of the Lord to publicize the matter. And so, with some misgivings and many prayers that this situation might be remedied through the appointed channels of the church, we remained silent.

It was with relief and thankfulness that we recently read the following analysis. Prepared by the staff of the Ellen G. White Estate, and released on the twentieth of February of this year, it is a document that deserves the attention of every church member. We commend the staff for the courage of their convictions, and believe such courage and forthrightness in defense of the truth is deserving of the respect and confidence of every loyal member of the remnant church.

Because of the many inquiries we have received for information concerning this book, and in the hope that this material will be used in the defense of truth rather than in attacking individuals who may not clearly understand these truths, we take the liberty to reproduce the release in its entirety. —EDITORS

ANALYSIS OF THE BOOK PERFECT IN CHRIST, WRITTEN BY HELMUT OTT

I. Purpose of the book.
A. To relieve the Christian of the tension of unnecessary concerns about character perfection (overcoming every sin). This is suggested by the subtitle on the book's paper jacket, "Is it your job to be perfect, or is it Someone Else's?" This thought is expanded on the back of the jacket.
B. To make clear that no Christian can stop sinning, even through the power of Christ, until the Second Advent and the supernatural change of body and mind.
C. To show that any good works done by the Christian, even those done through the power of the Holy Spirit, have no bearing on salvation; only the righteousness which is outside the Christian—the objective right-ousness of Christ which is credited to the Christian's account—has any value.
D. To provide the reader with a correct understanding of Ellen White's writings on the subject.

II. The commendable aspects of the book.
A. Emphasizes that salvation comes through Christ alone and His merits. Page 83
B. Christ's heavenly ministry is essential to the salvation process. Pages 22, 28

III. General criticisms of the book.
A. Typography does not make a clear distinction between the author's comments and those of Ellen White.
B. Ellen White is quoted too freely, and her comments are bunched together in no context; numerous single-sentence comments are brought together, possibly leading the reader to think Ellen G. White clustered the ideas this way. Pages 20, 38, 127
C. Author overdraws or caricatures theological positions, then proceeds to discredit them by making them look ridiculous. (Sets up "straw men").
D. Author seriously misinterprets Ellen White's writings. In some cases he may not have understood Mrs. White's writings. In some cases he may not have understood Mrs. White's views; but in many instances he omits portions of her statements that would contradict his thesis.

IV. Page-by-page overview of the book.
A. Pages 11, 28, 42. Author confuses justification and sanctification, and applies Ellen G. White's comments on justification to sanctification.
B. Page 12. "Historically the Adventist community has paid considerably more attention to Christ's role as judge of the dead than to His role as mediator for the living." This is questionable. Is it based on a survey?
C. Page 12. "In order to establish some aspects of this phase of the judgment, one must build conceptual bridges, establish textual relationships, draw conclusions, and derive implications that are not as scripturally evident as many would desire them to be." For most readers this is mumbo jumbo.
D. Page 13. "Some ideas have found their way into Adventism that instead of stressing Jesus as the only source of saving righteousness for fallen man, actually make the believer's own character development and behavior modification the ultimate criteria for his standing with God." Not true.
E. Pages 24, 27-28, 70-71, 114, 131-132, 168, 181. On these and other pages the author argues that it is impossible to overcome all sin until Christ returns. Example: "At the second coming of Christ, when the eternal replaces the temporal and incorruption the corruptible, all God's children will fully and permanently acquire a
state of sinless perfection. Then, and not before, will God's plan for the redemption of man achieve its completion."—199. See Faith and Works, 118; Selected Messages, book 1, 240. One student of Ellen White's writings has found 548 statements in the books from which Dr. Ott quotes that contradict his thesis, and more than 4,500 statements in her writings as a whole.

F. Pages 30-35, 195. The author's discussion of the parable of the wedding garment contradicts Ellen White's discussion in Christ's Object Lessons, 307-319. Not once does he refer to her statement on page 312: "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness." Moreover, he never touches on Mrs. White's statements that character development is involved in righteousness by faith; for example, "Those who reject the gift of Christ's righteousness are rejecting the attributes of character which would constitute them the sons and daughters of God." Christ's Object Lessons, 316-317. Can "attributes of character" be imputed? Can character be transferred from one person to another?

G. Page 39. The author sets up an artificial contradiction between two Ellen G. White statements, then endeavors to harmonize them. This technique is followed throughout the book, suggesting to readers that Ellen White does write clearly, hence needs a "specialist" to interpret her. Examples: "For the most part she was neither systematic nor definitive enough to prevent misunderstanding." Page 14. (Repeated on page 170.) "It should therefore come as no surprise that when we compare them with one another we sometimes find certain ideological tensions not always easy to resolve." Page 137. "For whatever reason, the wording is not precise enough, and therefore the reader can interpret it in more than one way." Pages 170-171. "If we are to understand Ellen White's complex view on this topic, ... " Page 193. "A casual reading could easily lead to the impression that Ellen White agreed with the idea that before probation ends, ... However, upon closer investigation, we conclude that such an interpretation is unacceptable." Page 200

H. Page 48. The author argues that people actually deserve punishment for doing right. "The second reason the obedient need a Saviour is that their obedience, being partial and imperfect, instead of earning them God's favor, actually deserves His condemnation." This line of thought is followed also on pages 142-143, 145-148, and 159. On page 148 he says that "As a result of taking Christ as their example and endeavoring to follow Christ's example as closely as possible they lose their participation in the benefits of the covenant of grace and fall back into the state of lostness, condemnation, and death that is the predicament of all fallen beings outside of Christ." This seems like casuistry at its worst. See Faith and Works, 94; cf. Galatians 2:20

I. Page 68. Flawed argument on what Ellen G. White means when she says that believers are to be "partakers of the divine nature." He ignores the Holy Spirit; in fact, does not mention this divine Power until page 165.

J. Pages 136, 176. The author mistakenly endeavors to equate victorious living with the "holy flesh" heresy.

K. Pages 139-141. The author argues that the "most distinctive characteristic" of the final deception will be that it proclaims that the believer can have complete victory over sin. By contrast, Ellen G. White has written: "Abundant grace has been provided that the believing soul may be kept free from sin; for all Heaven, with its limitless resources, has been placed at our command." Selected Messages, book 1, 394

L. The author refuses to accept the fact that Ellen White says what she means. He tends to reject the clear meaning of her statements, and then proceeds to interpret them to fit his personal concepts. ("On the basis of a literal reading of such statements, some argue for complete sanctification and flawless perfection ..."; "Before we draw any conclusions either about the precise meaning of the passages just quoted or about Ellen White's true position on the subject, we must consider some factors and concepts essential to a correct understanding of the whole issue: ... "The problem is created when we push the passages beyond their proper limits, when we respect their wording but not their intent, or when we make their literal meaning neutralize the deeper, more significant concepts they contain." Pages 183-184)

V. Summary and conclusion.

This book aims to do three things: (1) to exalt Christ, (2) to relieve Christians of concern about the need for living in full harmony with God's law, and (3) to interpret Ellen White's writings. It fulfills its aim in regard to the first two points, but falls miserably in regard to point 3. Instead of making Ellen White's true positions clear, it distorts and obfuscates them, creating the impression that no one can understand what Ellen White means by simply reading and studying her writings alone.

That this book could have been published by a Seventh-Day Adventist press is simply beyond my comprehension, for it not only is an ill-concealed attack on the life of victory as set forth in the Bible, it also makes "of none effect the testimony of the Spirit of God" as presented in the writings of Ellen White. The arguments used throughout the book are those of the "new theology," and these arguments are supported by the same Ellen White statements that were misused and misinterpreted by Desmond Ford.

WHITE ESTATE STAFF

Released by Robert Olson, Secretary
February 20, 1988

1 On the copy we received the word "staff" was added by hand.
Roman Catholic Roots of the New Theology

The term New Theology was made prominent in the 1970s with the presentation by a number of well-known men in the Seventh-day Adventist Church who taught what to many appeared to be a beautiful, new, Christ-centered emphasis. These messages had an immediate appeal to many who had been trapped in legalism or who were insecure in their relationship with the Lord.

These people saw the Christ-centeredness of the message and felt that they had an assurance now, independent of any works that they could do. Others saw it as an escape from the doctrinal emphasis that they had received in their Adventist upbringing. But the ultimate results have been seen in untold thousands leaving the Seventh-day Adventist Church while many more thousands have accepted a Laodicean contentment in their carnal experience. Others have thought their new liberation allows them to indulge in the moderate use of alcohol, to be free to use jewelry and colorful cosmetics, to use the Sabbath as a day largely for pleasurable activities, and to deny the special ministry of Jesus Christ in the heavenly sanctuary.

The New Theology message is presented as a beautiful extension of reformational theology, especially in stride with the teachings of Martin Luther. Almost none who hear this teaching understand the deceptive Roman Catholic heritage of this doctrine, designed to lull men and women into carnal security and to bind them together for the great day of destruction at the end of the millennium.

In 1978 my brother, Colin, was speaking with Dr. Desmond Ford, maybe the best-known proponent of what is now termed the New Theology. He had been, along with others, inferring that the Adventist message was Catholic and Romanist. Colin said, "It's not honest that you call the Adventist message Romanist and Catholic."

Rather graciously he responded, "Colin, perhaps you are right. I shouldn't infer such things." But Colin responded, "Des, that's not what I'm talking about. You know, and I know, but hardly any of those who hear you know that what you are teaching is unadulterated Augustinian Catholicism." The silence that followed indicated that he was not unaware of this.

By the fourth century after Christ, the Christian church was embroiled in theological turmoil. Almost every wind of doctrine that could be presented was being presented. Church councils were beginning to be held in a desperate and futile effort to determine orthodoxy. The church—rather than the Word of God—was becoming the arbiter of faith. Almost without fail the decrees of
church councils took the church further and further away from the simple gospel of Jesus Christ.

Out of this theological milieu arose a man who was to be a giant in the formulation of theological dogma. Even today his shadow is cast across Christendom, and sadly his errors have been allowed to darken many corners of the Seventh-day Adventist Church.

Augustine was born in 354, in North Africa. His mother was a Christian, but his father was a Manicheist. Manichaeism was founded in the third century after Christ by Mani, as an offshoot of the ancient Persian religion of Zoroastrianism. This religious system was uncompromisingly dualistic. It had a special emphasis upon the dualism of light (good) and darkness (evil). Augustine was brought up in this pagan religion. It wasn’t until well into his twenties that Augustine went to Italy. There he studied in Milan under Ambrose and accepted Christianity.

But Augustine was unable to cast off all the pagan concepts which he had imbibed in his youth. Therefore, his theological understandings of the sacred Word were seriously influenced by this early training. Yet his doctrinal perspectives were to dominate the training of church leaders at least until the time of Thomas Aquinas, in the thirteenth century. Many of the great theological errors of the Roman Catholic Church were either instigated by Augustine, or came as a result of subsequent theologians trying to formulate a consistent theology that would incorporate the Augustinian heresies.

Insightfully, under inspiration, Ellen White understood this kind of situation: "Men fall into error by starting with false premises, and then bring everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error [like almost all pagan religions]; but it leads to no just action; and this is why men are misled. They desire to reign and become a power, and, in the effort to justify their principles, they adopt the message of Satan." Testimonies, vol. 7, 181

In a similar statement she adds: "They exalt themselves as men of secure judgment, and they have stood as representatives of God. These are false gods." Testimonies to Ministers, 364

In fairness, Roman Catholic theologians formed a very consistent and logical theology, but it was built upon wrong premises; premises that were inimical to the Word of God.

With his pagan mind set, Augustine could not understand the issue of free choice. He saw God as absolute and in total control. To see God as allowing dates it. Clearly then the relationship of man to God was incidental to salvation. Such a dogma quickly incorporated the "sin and live" theology. No longer was victory over sin of any consequence to salvation. Vigorously Augustine argued that it would not be possible to gain victory over sin, even in the power of Christ.

He popularized the concept of original sin, declaring that man was guilty not only of his own sin, but more important, he was also guilty of the very sin of Adam. Sin was a state of

Men fall into error by starting with false premises, and then bring everything to bear to prove the error true

man freedom of choice was to Augustine incomprehensible. Yet it was clear in the Bible that some would be saved in the kingdom and some would be lost. Thus the introduction of his doctrine of predestination.

Vigorously challenged in his lifetime, Augustine argued, "It is a miracle of the grace of God that any of us should be saved. Then why should we as erring humans question the justice of God because He has preordained some to eternal salvation and others to eternal damnation?" This reasoning immediately led to the concept of once-saved-always-saved. God, being absolute and unchangeable, those who were preordained to eternal salvation could never be lost. Those who were preordained to eternal destruction could never be saved. Naturally, this presumption gave a deadly security to those who believed that they were saved.

On the other hand, it also led to questions about the proclamation of the gospel. Why spread the message? Why evangelize? Why proselytize? The answer, perhaps satisfying to many, was simply that the Bible man-being not dependent upon but seen in acts of life. Initially, he said that sex was the original sin. He had an illegitimate child of his own to reinforce his long-time battle with sexual desire. Later he broadened the concept of original sin into other areas.

It was owing to this concept that he saw the man of Romans 7:14-24 as a fully converted man. Indeed, in extant church literature, he is the first to have declared such a concept. But this belief created a dilemma when one considers the incarnate Christ. If we were sinners just because we were born, then what about Christ? Of course it was intolerable that "that holy thing" which was born of Mary (Luke 1:35) could ever be described as sinful. Therefore, the logical end had to come in declaring Christ to have an altogether different nature from that of man. Since Christ was declared to have the human nature of an unfallen being, the Catholic Church eventually was led to the doctrine of the immaculate conception, which was not fully accepted until the nineteenth century.

But now another dilemma arose. Christ was now far removed from man.
It was difficult to understand how He could be our Mediator when He had not been tempted in the way we were tempted and tested. Neither could there be any expectation that, even in His power, we could gain victory over sin. Surely, we had a nature altogether different from His. It would not be expected that man could have constant victory over sin such as Jesus had while on earth.

Jesus became more remote from man, and so the church had to emphasize mediators other than Jesus. Mary, the mother of Jesus, became a mediator. The multiplying saints of the church became mediators. The priests, who many times showed themselves to be every bit as given to sin as their parishioners, were given the roles of mediators between God and man.

One step at a time, the church regressed from these pagan concepts and was forced by logical deduction to add error to error to substantiate the false premises of Augustine. It soon became obvious that original sin would beget a sin. There was temptation, but not in the way He was tempted. Limbo certainly wasn’t heaven, but neither was it hell. It was some intermediate place. But still the parents were not placated. They would never see their little ones again. So the institution of infant baptism became part and parcel of Catholic dogma. There are many extant examples of priests sprinkling water over the abdomens of agonized mothers dying in childbirth, and then confidently declaring that both mothers and children were going to heaven.

Though some of Augustine’s doctrines had been blunted a little by the theologians of the Middle Ages such as Aquinas and Abelard, most of his theological concepts were still very prevalent in Catholic theology at the time of the Reformation. It is important to recognize that Luther reacted far more to the excesses of Rome, to the selling of the indulgences by Tetzel in an attempt to raise money to complete the building of St. Peter’s Cathedral, than he did to most of the doctrinal positions. However, he did discover the most important issue.

While Luther was able to throw off almost all the post-Augustinian heresies, he retained almost all of the Augustinian errors of the pagans. How could this dilemma be handled? Some of the church fathers had an answer. They said “By baptism.” The question immediately arose, “What happens to those unbaptized?” The answer was a terrifying, eternal, burning hell. It is hard to imagine the impact of such a concept upon parents whose children were frequently dying like flies from infectious diseases unbaptized. It is impossible to imagine the anguish of that generation of sincere Christian parents, at the thought that their children were suffering in eternal torment.

Quickly, the church had to do something about it, and limbo was invented. The beautiful message of the Scripture, that “the just shall live by faith.” Habakkuk 2:4; Romans 1:17

Luther had been trained in the Augustinian monastery at Erfurt. In his own writings he indicates that he had imbibed over and over again the works of Augustine before he had so much as set his eyes upon the Scriptures. Thus, while Luther was able to throw off almost all the post-Augustinian heresies, he retained almost all of the Augustinian errors. For example, Luther believed in predestination. He believed in once-saved-always-saved. He believed in the unfallen nature of Jesus Christ. He did not believe it possible for Christians to constantly obey the law of God. He accepted infant baptism, and so we could go on.

Thus, in the reformed Protestant movement, many of the errors of Catholicism still remained. Indeed many of these doctrines became more pervasive in the Protestant movement than they did in Catholicism itself. Some may ask why the Lutheran Church, generally speaking, does not follow predestination. The answer is simple. After the death of Luther, Melancthon led the Lutheran Church away from predestination. However, John Calvin, the Swiss reformer, influenced the Dutch Reformed Church and, through John Knox, the Presbyterian Church of Scotland to accept predestination.

Today, much of it can be found not only in those churches, but also in many of the fundamental evangelical churches, including the Baptist Church. It is this branch of theology that is knocking so vigorously at the door of the Seventh-day Adventist Church today. Tragically, many thousands of both ministers and laity have opened the door wide and accepted this insidious Catholic invasion.

It becomes quickly obvious that the so-called New Theology is ancient heresy. Today, almost certainly, only a minority of Seventh-day Adventists stand true to the clear principles of truth that God has enshrined in His Word. The majority have either accepted varying degrees of Augustinian Catholicism or are confused by or unaware of this dangerous heresy. Only a daily Spirit-filled investigation of the Word of God will lead God’s people away from the deadly errors of Augustine.

1 All major pagan religions such as Hinduism, Taoism, Buddhism, Shintoism, and Zoroastrianism are predicated upon the balancing of what are called the polar opposites, such as hot and cold; male and female; good and evil; height and depth. The Chinese had over 200 of these opposites. It was this balance that led the pagans to have good and bad gods, male and female gods and male and female priests. It was this concept which allowed for the coexisting of good and evil in the life. It has its deceptive origin in the garden of Eden.
Christ Our Hope  

Ellen G. White

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, "I am rich, and increased with goods, and have need of nothing." But Jesus says to these self-complacent ones, Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Let us individually inquire, Do these words describe my case? If so, the True Witness counsels us, saying, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Revelation 3:17-18]

From the description of the Laodiceans, it is evident that many were deceived in their estimate of their spiritual condition. They regarded themselves as rich, as possessing all the knowledge and grace that were needed; but yet they lacked the gold of faith and love, the white raiment of Christ's righteousness. They were destitute and poverty-stricken, walking in sparks of their own kindling, and preparing to lie down in sorrow. Jesus says to them, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works [when the glow of the love of God was upon you]; or else I..."
will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [Revelation 2:4-5] This warning would not be given if there were no danger of failure on the part of those who profess to be the children of God.

In unmistakable language our position is presented before us. Apart from Christ we have no merit, no righteousness.

### Heaven’s richest gift has been freely offered for your acceptance

Our sinfulness, our weakness, our human imperfections make it impossible that we should appear before God, unless we are clothed in Christ’s spotless righteousness. We are to be found in Him, not having our own righteousness, but the righteousness which is through Christ.

But there is hope for everyone; for “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16] If the love of God is not appreciated, and does not become an abiding principle in the hard heart to soften and subdue the soul, we are utterly lost. The Lord has no reserve power with which to influence man. He can give no greater manifestation of His love than that which He has given. Heaven’s richest gift has been freely offered for your acceptance. If the exhibition of the love of Jesus does not melt and subdue your heart, by what means can you be reached? Has the love of Christ failed to bring forth an earnest response of love and gratitude? Then let it not remain in this condition of hardness another day. Open your heart, and receive Christ, the best gift of Heaven. Let not cruel unbelief lead you to refuse the Heaven-sent gift. Let not Christ say of you, “Ye will not come to me, that ye might have life.” [John 5:40]

The heart of Christ is constantly drawn out in sympathy toward fallen man. While upon earth, His only mission was to save sinners. He had a deep abhorrence of sin, while exercising the tenderest compassion toward the sinner. He was grieved and wounded at heart because men failed to value and accept His love. The Majesty of heaven veiled His divinity in humanity, and passed from place to place through towns and cities, teaching the truth and working miracles, and though multitudes flocked to hear Him, few were in sympathy with the lessons of truth He presented, which alone could save the soul.

How few have any conception of the anguish which rent the heart of the Son of God during His thirty years of life upon earth. The path from the manger to Calvary was shadowed by sorrow and grief. He was the man of sorrows, and endured such heartache as no human language can portray. He could have said in truth, “Behold, and see if there be any sorrow like unto my sorrow.” [Lamentations 1:12] His suffering was the deepest anguish of the soul; and what man could have sympathy with the soul anguish of the Son of the infinite God? Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world, as He trod the path to Calvary, suffering the penalty of the transgressor. Guiltless, He bore the punishment of the guilty; innocent, yet offering Himself to bear the penalty of the transgression of the law of God. The punishment of the sins of every soul was borne by the Son of the infinite God. The guilt of every sin pressed its weight upon the divine soul of the world’s Redeemer. He who knew no sin became sin for us, that we might be made the righteousness of God in Him. In assuming the nature of man, He placed Himself where He was wounded for our transgressions, bruised for our iniquities, that by His stripes we might be healed.

In His humanity Christ was tried with as much greater temptation, with as much more persevering energy than man is tried by the evil one, as His nature was greater than man’s. This is a deep mysterious truth, that Christ is bound to humanity by the most sensitive sympathies. The evil works, the evil thoughts, the evil words of every son and daughter of Adam press upon His divine soul. The sins of men called for retribution upon Himself; for He had become man’s substitute, and took upon Him the sins of the world. He bore the sins of every sinner; for all transgressions were imputed unto Him, though He “did no sin, neither was guile found in His mouth.” [1 Peter 2:22] Though the guilt of sin was not His, His Spirit was torn and bruised by the transgressions of men.

“How shall we escape, if we neglect so great salvation?” [Hebrews 2:3] It is at the peril of our souls that we neglect the prescribed conditions under which we are called to work out our own salvation. It is only through Christ, who was made sin for us, that we can work out our own salvation; for it is God that worketh in us both to will and to do of His own good pleasure. We are to cooperate heartily with God, by faith laying hold of the righteousness of Christ, which alone can save. The only way by which we may be saved is by becoming workers together with God. It is through the cooperation of man with God that the believer may come off victorious. We shall not be found guiltless if we are content to float along in the current of the world, submitting the question of our soul’s salvation to those who teach the traditions of men.

### Open your heart, and receive Christ, the best gift of Heaven

and rely upon supposed evidences. Every soul is to put himself to the task of searching out the truth as it is in Jesus, to know it for himself by the study of the sure Word of God. We are not to ask, What is the popular opinion? What saith brother A or brother B or any other man? What saith the fathers? But what saith the Lord our
God in regard to the saving of the soul? And when we have found what saith the Scriptures, let us act upon the written Word; for it is perilous to sit in judgment on the words of Inspiration. That which has been written is for our instruction, admonition, and comfort.

Christ is the originator of divine truth. He knew the height and depth, length and breadth and fullness of the compassion of divine love, as no mortal man can know it. He knows the blessedness that sinners are refusing when they reject divine light, the horrors that will come upon the soul that refuses the truth of Heaven. A heavenly feast has been spread for the hungry, but they refuse to eat. Christ alone knows what means the exceeding weight of glory which those who rebel against God, refuse to receive. The work of Christ upon earth was to seek and save that which was lost. Ever before Him, He saw the result of His mission, although the baptism of blood must first be received, although the weight of sins of the world was to gather upon His innocent soul, although the shadow of an unspeakable woe was ever over Him; yet for the joy that was set before Him, He endured the cross and despised the shame. He endured all this that sinful man might be saved, that He might be elevated and ennobled, and have a place with Him upon His throne.

Men are contaminated with sin, and they cannot have an adequate conception of the heinous character of the evil which they cherish. Because of sin, the Majesty of heaven was stricken, smiten of God and afflicted. Voluntarily our divine substitute bare His soul to the sword of justice, that we might not perish, but have everlasting life. Said Christ: “I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.” [John 10:17-18] No man of earth nor angel of heaven could have paid the penalty of sin. Jesus was the only one who could save rebellious man. In Him divinity and humanity were combined, and this was what gave efficiency to the sacrifice made on Calvary’s cross. Here it was that mercy and truth met together, righteousness and peace kissed each other.

Christ is called “THE LORD OUR RIGHTEOUSNESS,” [Jeremiah 23:6] and through faith, each one should be able to say, “The Lord my righteousness.” When faith lays hold upon this gift of God, the praise of God will be upon our lips, and we shall be able to say, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29] Then we shall be able to tell the lost concerning the plan of salvation, that while the world was lying under the curse of the law, merit the death, the Lord presented terms of mercy to the fallen and hopeless sinner, and brought out the meaning and value of His grace. Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exercised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent us our Saviour to seek us as wanderers and bring us back to His fold.

No works that the sinner can do will be efficacious in saving his soul. Obedience was always due to the Creator; for He endowed man with attributes for His service. God requires good works from man always; but good works cannot avail to earn salvation. It is impossible for man to save himself. He may deceive himself in regard to this matter; but he cannot save himself. Christ’s righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment prepared for you in which you may be a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world.

Review and Herald, December 20, 1892

The strongest argument in favor of the gospel is a loving and lovable Christian. To live such a life, to exert such an influence, costs at every step effort, self-sacrifice, discipline. *The Ministry of Healing*, 470

The urgent necessities that are making themselves felt in this time demand a constant education in the Word of God. This is present truth. Throughout the world there should be a reform in Bible study; for it is needed now as never before. *Testimonies*, vol. 6, 131

Advancement in Christian experience is characterized by increasing humility, as the result of increasing knowledge. *Testimonies*, vol. 5, 49

We are to learn to be loyal to one another, to be true as steel in the defence of our brethren. *Paulson Collection*, 357

The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If they eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. *The Desire of Ages*, 302
The Path to Pentecost

Our Greatest Need

As individuals and as a church, our greatest need is for more of the Holy Spirit. It is this gift that will "bring all other blessings in its train." Testimonies, vol. 8, 21. "For the daily baptism of the Spirit every worker should offer his petition to God." The Acts of the Apostles, 50

"It is the absence of the Spirit that makes the gospel ministry so powerless… Without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ." Testimonies, vol. 8, 21. People may be baptized (Evangelism, 513), but no true conversion takes place without the influence of the Holy Spirit.

Thus Ellen White asks the question: "Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power?… Is not the Spirit of God to come today, in answer to earnest, persevering prayer, and fill men with power for service? Why, then, is the church so weak and spiritless?" Testimonies, vol. 8, 22

Jesus recognized this paramount need. That is why He talked about the Holy Spirit more than any other topic.

"Christ, the Great Teacher, had an infinite variety of subjects from which to choose, but the one upon which He dwelt most largely was the endowment of the Holy Spirit. What great things He predicted for the church because of this endowment! Yet what subject is less dwelt upon now? What promise is less fulfilled? An occasional discourse is given upon the Holy Spirit, and then the subject is left for after consideration." Selected Messages, book 1, 156-157

The blessings of the Holy Spirit should not be confused with mere feeling. Nor should the evidences of the Holy Spirit be confused with good public relations, nor a fair outward appearance. When the Holy Spirit is poured out upon the church it will bring humility, a Pentecostal revival, and a shaking. The result will be the true conversion of many souls. These souls will not be mere encumbrances upon the church books, but true disciples of the Lord.

Let us face the fact that we have not yet received this precious gift. While the Holy Spirit works upon the hearts of all men, the special outpouring of the Spirit has not yet taken place. The reason is that we have not met the conditions necessary. The Father longs to pour out this gift upon us, but we have refused it. Therefore He sorrowfully waits for a receptive people.

Marshall Grosboll

When Jesus taught His disciples to pray, He said, "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. If a son asks for bread from any father among you, will he give him a stone?… If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!" Luke 11:9-13

The most precious thing Jesus could tell the disciples to ask for was the Holy Spirit. And He assured them that the Father was more than anxious to give this gift to them if they would ask for it, seek for it, and keep on knocking for it.
Conditions for the Holy Spirit

There are conditions for the reception of the Holy Spirit. Each of these conditions must be met, both by us individually and as a church. Eventually, all of us are either going to fully meet the conditions, and be filled with the Holy Spirit and sealed in righteousness, or we are going to irrevocably reject the conditions and forfeit God’s protection. Thus we will be left to the deceptive influences of Satan and will become followers of the beast. When Jesus comes, all will be either filled with God’s Spirit and sealed in holiness, or filled with Satan’s darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church . . . is lacking, though offered in its infinite plenitude.” Testimonies, vol. 8, 21

If asked, most of us would readily admit that we want the Holy Spirit. But the question is, How much do we want Him? How much do we talk of Him? How much do we pray for Him? How much do we plan for Him?

On the church board, how much time do we spend talking about and preparing for the Holy Spirit compared to who is going to clean the church and how are we going to fix the lawn mower? Our priorities are measured by what occupies our attention. Ellen White says that “minor matters occupy the attention”; therefore the Holy Spirit is not given.

2. We Must Pray for the Spirit

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.” Zechariah 10:1, KJV. One of the specific conditions for receiving the Holy Spirit is that we ask for Him. This, like all other conditions, applies to us individually, as well as to us corporately as a church. We need daily private prayer for the Spirit, and we need earnest corporate prayer as a church.

“Do not rest satisfied that, in the ordinary course of the season, rain will fall. Ask for it . . . God’s work for us demands the action of our mind, the exercise of our faith. . . . We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, ‘Where two or three are gathered together in my name, there am I in the midst.’ The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for

Jesus showed that He would rather have the Holy Spirit by being where the Holy Spirit put Him, than to have life itself

spirit and sealed in sin. The conditions for receiving the Holy Spirit are as follows:

1. We Must Want the Holy Spirit

After Jesus was baptized, “Immediately the Spirit drove Him into the wilderness. And He was there in the wilderness forty days, tempted by Satan, and was with the wild beasts.” Mark 1:12-13

The Spirit led Him into the wilderness and there left Him, without food or shelter. Day by day He grew hungrier and hungrier. The devil reminded Him that not far away, Mary had a place set for Him at His regular place at the table. She had His bed waiting for Him to return.

He was tempted to think that He had misunderstood the Holy Spirit’s leading. Surely, if the Holy Spirit had led Him there, He would provide for Him.

The test was: Would He remain where the Holy Spirit put Him, or would He choose His own way? What did He want more, to be where the Holy Spirit put Him, or to have food and shelter? Eventually He got so hungry that He was ready to die. Then it was that Jesus showed that He would rather have the Holy Spirit by being where the Holy Spirit put Him, than to have life itself. Jesus had to pass this test before He worked His first miracle.

Anyone who wants the Holy Spirit this much, will have Him.

“If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit.” The Acts of the Apostles, 50

“Christ declared that the divine influence of the Spirit was to be with His followers unto the end. But the promise is not appreciated. . . . [It] is a matter little thought of; and the result is only what might be expected — spiritual drought, spiritual

Why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it?

souls, are God’s appointed opportunities for giving the early and the latter rain.” Testimonies to Ministers, 508

“Why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? . . . Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God’s workers will give the proclamation of truth a power that not all the honor or glory of the world could give.” The Acts of the Apostles, 50

Continued on 31
Abstemiousness

ABSTEMIOUSNESS is one of God's remedies. The dictionary defines this word as the sparing use of something, usually in the area of food or drink. The term temperance has essentially the same meaning, and is more commonly used. The underlying meaning of both words is "to dispense entirely with everything hurtful, and to use judiciously that which is healthful." Patriarchs and Prophets, 562. Certainly the lack of temperance is a serious problem in our world today.

"Intemperance, in the true sense of the word, is at the foundation of the larger share of the ills of life, and it annually destroys its tens of thousands. For intemperance is not limited to the use of intoxicating liquors; it has a broader meaning, and includes the hurtful indulgence of any appetite or passion." Temperance, 137

The abuse of harmful substances is indeed widespread today, and seems to be on the increase. Much of this abuse begins by the desire to belong to some special group—to be like someone else—known as peer pressure. The use of what are considered "hard" drugs usually begins with peer pressure to be part of the crowd by using some milder substance. As the body accustoms itself to the milder effect, it tends to crave a stronger stimulation, and thus the user many times through peer pressure progresses to more harmful substances.

Addiction refers to the fact that the body actually develops a physical dependence upon the active ingredient in the abused substance. This craving is manifested by the fact that increasing amounts are needed in order to obtain the same desired effect, and if the use is stopped, there are definite unpleasant symptoms referred to as withdrawal.

Many, many substances have a true addictive effect upon the human body, and all are harmful to a greater or lesser degree.

For a number of years, marijuana has been a popular recreational drug. It was felt for a long time to be harmless. However, it is now known that marijuana damages cell chromosomes; it decreases the body's immune system; it decreases male fertility, and it is just as harmful to the lungs as tobacco. Certainly it is not a safe substance to use.

The most recent drug to gain wide popularity has been cocaine. It also was thought at first to be harmless, but the opposite has been shown to be true. This fact was dramatically publicized by the sudden deaths of some well-known persons after an apparent use of cocaine. It has been found to cause seizures, brain hemorrhages or strokes and various other neurologic and general health problems. A more recent form of the drug is called "crack." It is cheaper, more potent, and, if anything, more dangerous.

These are just two examples of the so-called hard drugs that society recognizes as being harmful and therefore are illegal. However, greater emotional, physical, social, spiritual and financial harm is suffered by our society due to the use of a number of "socially acceptable" substances.

Alcohol is the most frequent drug of abuse, even among youth. In Genesis 9 we have the record of Noah being drunken from wine and how it created social problems. Canaan was cursed because of the episode; and humanity has suffered under the curse of alcohol ever since. "Drink no longer water, but use a little wine for thy stomach's sake and thinne often infirmities." 1 Timothy 5:23. Many people have interpreted this counsel of Paul to Timothy to indicate that alcohol in moderation is beneficial and recommended by the Scriptures. We need to be guided by the following statement of the Lord's messenger. "The Bible nowhere teaches the use of intoxicating wine, either as a beverage or as a symbol of the blood of Christ." Healthful Living, 113
Science has noted that alcohol in "moderation" lowers blood cholesterol, and it is felt that it may decrease the incidence of heart attacks. Thus, some physicians are recommending the moderate or controlled use of alcohol. Many times they recommend taking some alcoholic beverage at bedtime to assist in sleeping. They do this in disregard of the addictive action of alcohol and of its many harmful effects within the human body.

"Persons may become just as really intoxicated on wine and cider as on stronger drinks, and the worst kind of inebriation is produced by these so-called milder drinks. The passions are more pervers; the transformation of character is greater, more determined and obstinate. A few quarts of cider or sweet wine may awaken a taste for strong drinks, and many who have become confirmed drunkards have thus laid the foundation of the drinking habit. . . . Moderate drinking is the school in which men are receiving an education for the drunkard's career. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest; and the poor victim, imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed." Healthful Living, 112. "When there has been a departure from the right path, it is difficult to return. Barriers have been removed, safeguards broken down. One step in the wrong direction prepares the way for another. A single glass of wine may open the door of temptation which will lead to habits of drunkenness." Testimonies, vol. 4, 578

In 1985 there were approximately 18 million Americans suffering ill health of some type due to the use of alcohol. This figure does not include the multiplied millions of family members who suffered along with them. Alcohol-related problems cost our society $117 billion dollars in 1983. An estimated 10 percent of all deaths (40-50 percent of all traffic fatalities) and 10 percent of work-related accidents are alcohol related. Alcohol is associated with 35-50 percent of cases of marital violence. And yet alcohol use is so socially acceptable that American youth are using it at an increasingly younger age.

Alcohol causes much of its harm to the human body because of its effect upon the red blood cells which are essential for the transport of oxygen to every body organ. Alcohol makes the red cells sticky so that they make clumps of cells that can no longer pass through the smaller blood vessels. This condition deprives organ cells of oxygen.

“Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.” Proverbs 20:1

Even more tragic are the effects of passive smoking on those forced to breathe the polluted air of the smoker. It has been determined that some harmful ingredients are higher in secondhand or sidestream smoke than in that inhaled by the smoker. A nonsmoker can first experience the effects as a fetus, carried by its mother who smokes or is exposed to secondhand smoke. Such a fetus has a greater chance of being miscarried or born prematurely, and if carried to term, it will be smaller than normal. Such a fetus will also have a greater chance of contracting certain forms of childhood cancer. This harmful exposure can continue after birth through breathing secondhand smoke and also from the nicotine in the mother's milk. Children of parents who smoke have twice the incidence of lung problems such as bronchitis and pneumonia. Nonsmoking women whose husbands smoke have a three times greater risk of suffering a heart attack than nonsmoking women whose spouses don't smoke. They also have a 30 percent greater risk of lung cancer.

How up-to-date these nearly 100-year-old words of God's spokeswoman are! "Wherever we go, we encounter the tobacco devotee, enfeebling both mind and body by his darling indul-
gence. Have men a right to deprive their Maker and the world of the service which is their due? Tobacco is a slow, insidious poison. Its effects are more difficult to cleanse from the system than are those of liquor. It binds the victim in even stronger bonds of slavery than does the intoxicating cup. It is a disgusting habit, defiling to the user, and very annoying to others. We rarely pass through a crowd but men will puff their poisoned breath in our faces. It is unpleasant, if not dangerous, to remain in a railway car or in a room where the atmosphere is impregnated with the fumes of liquor and tobacco. Is it honest thus to contaminate the air which others must breathe?" Christian Temperance and Bible Hygiene, 33-34

We find another sobering statement in the book Temperance. "The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison. While it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually, upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death." Temperance, 58-59

Another widely used but harmful substance is caffeine. It is a stimulant found in regular coffee, tea, several medications, and in over two thirds of the soft drinks consumed in the United States. Caffeine is a nervous-system stimulant acting to temporarily stimulate the nerves to a more rapid function, but without providing any of the energy or other nutrients utilized by that function. As the caffeine wears off, the nerves are then in a depressed state causing the "need" for another dose of caffeine. Caffeine is definitely addictive, and a lowering blood level creates symptoms such as headache, tiredness, depression, and anxiety. After taking another dose of caffeine, such a person will temporarily feel better, and thus he comes to believe that he or she needs the caffeine. The truth is that the undesirable feelings are caused by the caffeine.

"Tea and coffee do not nourish the system. The relief obtained from them is sudden, before the stomach has time to digest them. This shows that what the users of these stimulants call strength is only received by exciting the nerves of the stomach, which convey the irritation to the brain, and this in turn is aroused to impart increased action to the heart and short-lived energy to the entire system. All this is false strength that we are the worse for having. They do not give a particle of natural strength." Testimonies, vol. 2, 65

"Tea is poisonous to the system. Christians should let it alone. The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse. Its influence is exciting, and just in the degree that it elevates above par, it will exhaust and bring prostration below par." Counsels on Diet and Foods, 421

"Coffee is a hurtful indulgence. It temporarily excites the mind to unwonted action, but the aftereffect is exhaustion, prostration, paralysis of the mental, moral, and physical powers. The mind becomes enervated, and unless through determined effort the habit is overcome, the activity of the brain is permanently lessened." Counsels on Diet and Foods, 421. Caffeine has been shown to be related to heart-rhythm disturbances. Caffeine increases the loss of calcium in the urine and is undoubtedly an important factor in osteoporosis where bones can fracture with even minor injuries. Caffeine decreases blood flow to the brain. Caffeine and similar substances also found in diminishing amounts in coffee, tea, cocoa, and chocolate, are suspected of being a factor in cystic disease of the breast.

Heavy drinking of caffeine beverages can lead to a condition referred to as caffeinism. It can be confused with anxiety neurosis, with symptoms consisting of dizziness, agitation, restless-

A 25-year study revealed a two- to threefold increase in coronary heart disease in those who drank five or more cups of coffee per day
that they are the results of some other ingredient(s) than caffeine in the coffee. Decaffeinated coffee is as irritating to the stomach as is regular coffee.

Other dangerous substances used by many persons are the tablets to calm one's nerves, tablets to sleep, tablets to take away sleep, and products such as amphetamines to aid in the reduction of weight. It seems that people cannot do anything in a natural way, but must have a drug to control each aspect of their lives. Some of these products are less dangerous than others, but many of them have a tendency to form addiction. It is best to avoid the use of them and to live as natural a life as possible.

There is an interesting correlation between the use of any stimulating substance and the craving to use other stimulants. This fact has been shown to be true in animal studies, and many humans can testify to the same experience in their own lives.

"Many parents educate the tastes of their children and form their appetites. They indulge in eating flesh meats and in drinking tea and coffee. The highly seasoned flesh meats and causes a craving for still stronger stimulants." Counsels on Diet and Foods, 235

An even more fascinating correlation is that found between poor nutrition and the use of alcohol. Rats fed a typical United States teenage-type diet, marginally adequate in vitamins and minerals, will gradually increase their voluntary consumption of alcohol. This trend is reversed when they receive a good, balanced diet. It has been shown that alcoholics given a good, balanced diet have less craving for alcohol. This effect is even greater if the balanced diet is vegetarian. Thus we can see the importance of good nutrition in helping ourselves and our children to resist the use of these many harmful substances.

"When the message comes to those who have not heard the truth for this time, they see that a great reformation must take place in their diet. They see that they must put away flesh food, because it creates an appetite for liquor, and fills the system with disease." Counsels on Diet and Foods, 268-269

We must guard against the very beginnings of intemperance.

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**When the message comes to those who have not heard the truth for this time, they see that a great reformation must take place in their diet**

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the tea and coffee, which some mothers encourage their children to use, prepare the way for them to crave stronger stimulants, as tobacco. The use of tobacco encourages the appetite for liquor, and the use of tobacco and liquor invariably lessens nerve power." Testimonies, vol. 3, 488-489

Even highly seasoned and rich food is a factor. "The food is often such as to excite a desire for stimulating drinks. Luxurious dishes are placed before the children—spiced foods, rich gravies, cakes, and pastries. This highly seasoned food irritates the stomach, and "Intemperance commences at our tables in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons the nervous system is excited, and, in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid. Because these stimulants pro-

duce for the time being such agreeable results, many conclude that they really need them and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrowed power for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system will be the letting down of the power of the excited organs after the stimulus has lost its force. The appetite is educated to crave something stronger which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habit, and there is a continual craving for stronger stimulants, as tobacco, wines, and liquors. The more the appetite is indulged, the more frequent will be its demands and the more difficult of control. The more debilitated the system becomes and the less able to do without unnatural stimulus, the more the passion for these things increases, until the will is overborne, and there seems to be no power to deny the unnatural craving for these indulgences." Testimonies, vol. 3, 487-488

Abstemiousness will indeed help prevent and alleviate many health problems. But the most important benefit is that of spiritual health. "Through appetite, Satan controls the mind and the whole being." Christian Temperance and Bible Hygiene, 37. "It is impossible for those who give the reins to appetite to attain to Christian perfection." Ibid., 46

Indeed, "the only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks." Testimonies, vol. 3, 488

By a moment-by-moment surrender of our appetites and desires to the Lord, He gives us the power to follow the principles of true temperance in dispensing "entirely with everything hurtful" and in using "judiciously that which is healthful." Patriarchs and Prophets, 562
A CENTURY AGO, “thoughts” were easily divided into two convenient categories. There were “critical thoughts” which had to do only with the theory or philosophy of the subject under discussion, and there were “practical thoughts” which dealt with the actions taken or positions adopted as a result of the discussion. It was all very plain a century ago, and so no one raised an eyebrow when Uriah Smith published Thoughts, Critical and Practical, on the Book of Revelation. Since everyone knew what he meant, and now you do too, we can go ahead with a few practical thoughts in regard to a question we may not have considered recently: What constitutes the unpardonable sin?

When directly involved with evangelistic outreach we may have occasion now and then to assure some troubled soul that the very heart anguish he feels on the matter is conclusive evidence that he has not committed the unpardonable sin. His desire to seek the Lord, to free himself from the compelling power of sin, is the work of the Holy Spirit, not the result of His eternal departure. This comforting assurance we are familiar with.

But among good, baptized members of the Seventh-day Adventist Church there really isn’t much discussion of the unpardonable sin. Perhaps it isn’t needed. Well might we wish it were so. But dare we overlook the “thoughts practical” on this subject from the pen of Ellen White? In recent years they have become far more practical than we might have imagined.

“The most common manifestation of the sin against the Holy Spirit is in persistently slighting Heaven’s invitation to repent. Every step in the rejection of Christ is a step toward the rejection of salvation, and toward the sin against the Holy Spirit.” The Desire of Ages, 324

The proliferation of “reasons” for not repenting isn’t new. The devil has been supplying ready-made excuses for thousands of years. But perhaps a moment’s consideration of one of his more successful ploys is in order. It seems there is widespread confusion on matters of “optional obedience.”

Recently there has come to Adventism the concept of the “inside and outside circles” of denominational standards and doctrines. The heart of the matter is simple: certain points of doctrine and standards are to be recognized as inflexible tests of fellowship, but there are others which are not. The seventh-day Sabbath and stealing, for example, are nonnegotiable. You cannot violate these points and remain a member of the Seventh-day Adventist Church in good and regular standing. On the other hand, strict vegetarianism and country living are in a different category.

And rightly so, for the Spirit of Prophecy makes some allowance for flexibility in these areas. In third-world countries, poverty-stricken areas, or in times of emergency and disaster, it may prove impossible to obtain a strict vegetarian diet sufficient to maintain health and strength. And, of course, Ellen White herself suggests the possibility that a certain small percentage of our people will benefit from living in the city.

“There is not one family in a hundred who will be improved physically, mentally, or spiritually by residing in the city. Faith, hope, love, happiness, can far better be gained in retired places, where there are fields and hills and trees.” Country Living, 13

Do you see? For every 101 Adventist families, there may be one that would be benefited by living in the city. So we can’t make country living a nonnegotiable. It wouldn’t be fair to those who were called upon to make the sacrifice of living in the city.
But here's the problem. Since country living is not an absolute requirement for church membership, does that mean that it is an optional matter? May I assume that I can take my choice in this regard without endangering my salvation?

"When Lot entered Sodom he fully intended to keep himself free from iniquity and to command his household after him. But he signally failed. The corrupting influences about him had an effect upon his own faith, and his children's connection with the inhabitants of Sodom bound up his interest in a measure with theirs. The result is before us. Many are still making a similar mistake." Patriarchs and Prophets, 168

How many Adventists are slowly but surely losing their opportunity to respond to the Lord's bidding for them to take a step forward in one of these "flexible" areas? Dare we leave our people with the idea that "flexible" means "optional"? When the Lord calls, and we repeatedly ignore His call, is that not a "step in the rejection of Christ," a step "toward the sin against the Holy Spirit"?

Ellen White spoke clearly of the unpardonable sin. Perhaps these words are familiar. In any case, they warrant repeating. "What constitutes the sin against the Holy Ghost? It is willfully attributing to Satan the work of the Holy Spirit. For example, suppose that one is a witness of the special work of the Spirit of God. He has convincing evidence that the work is in harmony with the Scriptures, and the Spirit witnesses with his spirit that it is of God. Afterward, however, he falls under temptation; pride, self-sufficiency, or some other evil trait, controls him; and rejecting all the evidence of its divine character, he declares that that which he had before acknowledged to be the power of the Holy Spirit was the power of Satan. It is through the medium of His Spirit that God works upon the human heart; and when men willfully reject the Spirit, and declare it to be from Satan, they cut off the channel by which God can communicate with them. By denying the evidence which God has been pleased to give them, they shut out the light which had been shining in their hearts, and as the result they are left in darkness." Testimonies, vol. 5, 634

A serious matter indeed, this grieving of the Spirit. How sad to see example after example of this, as men who once rejoiced in the third angel's message renounce their confidence in God's leading! Especially have the Bible and the Spirit of Prophecy been the responsibility for the physical death of those who had committed the unpardonable sin. Is this not attributing to Satan the work of the Holy Spirit?

"Korah and his companions rejected light until they became so blinded that the most striking manifestations of His power were not sufficient to convince them; they attributed

When pride of opinion unites with false doctrine, one may be certain that eventually there will come a tendency to find fault with God's Word

the objects of such ill-advised attacks. How fearful to take up weapons against the testimony of the Spirit of God!

When pride of opinion unites with false doctrine, one may be certain that eventually there will come a tendency to find fault with God's Word. No other course is available. When inspiration too clearly contradicts the cherished notions of men, the devil's ready answer is to discredit God's instruction. In whatever form it may appear, by whomever it may be practiced, we may see clearly the grieving of the Spirit, the closing of the door of salvation.

Consider the "messengers," now receiving instruction from the thought-voices which speak to them that Isaiah 8:20 (To the law and to the testimony) is no longer an applicable rule, no longer a safe guide to follow. No longer are they to test the "messages" by the Scripture, but rather to accept unquestioningly what they are told. Dare anyone follow such a course? Are not such in imminent danger of shutting out the light which had been shining in their hearts?

Consider the proponents of the "God does not kill" teaching who claim that Satan instigated the system of animal sacrifices. Consider their assertion that God led when He took them all to human or satanic agency. The same thing was done by the people, who the day after the destruction of Korah and his company came to Moses and Aaron, saying. 'Ye have killed the people of the Lord.' Notwithstanding they had had the most convincing evidence of God's displeasure at their course, in the destruction of the men who had deceived them, they dared to attribute His judgments to Satan, declaring that through the power of the evil one, Moses and Aaron had caused the death of good and holy men. It was this act that sealed their doom." Patriarchs and Prophets, 405

Consider, too, the claim now being made that Ellen White was senile for the last several years of her life, thus casting doubt on her writings. What could prompt anyone to make such an assertion? What evidence have they to offer in defense of their words? Are they prepared to prove that W.C. White, C.C. Crisler, Sarah McEnterfer, A.G. Daniels, G.B. Starr, and untold others entered into an agreement to prevent the truth of Sister White's condition from reaching the members of the church? Are they prepared to contradict the words of Sister White herself when she wrote "I, Ellen G. White, (widow) a resident of Sanitarium, Napa County, California, of the
age of eighty-four (84) years, and being at the date hereof of sound and disposing mind and memory . . . do make, publish, and declare this my last will and testament,” and signed it on the twelfth of February, 1912?

It is a continual source of amaze-ment that men will try to overturn the counsels of God in an attempt to justify themselves in the course of their choosing. Perhaps it is even more amazing that so many of us will tolerate such attacks, contemplating the groundless accusations, wondering whether—all we may not have been misguided all these years. It would almost seem that no point of belief or doctrine is certain any more.

Christ is a minimum of six years and four months away? That such a belief is to be equated with the unpardonable sin at this point is questionable. Time may yet last long enough to demonstrate the error of such teaching; there may yet be time for repentance and confession. But one day there won’t be.

“The more frequently a definite time is set for the Second Advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great Advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the purpose . . . . Those who endeavor to do this will fulfill Christ’s words, ‘No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.’ Matthew 6:24 Those who begin their Christian life by being half and half, will at last be found enlisted on the enemy’s side, whatever may have been their first intentions. And to be an apostate, a traitor to the cause of God, is more serious than death; for it means the loss of eternal life.

“Double-minded men and women are Satan’s best allies. Whatever favorable opinion they may have of themselves, they are dissimblers. All who are loyal to God and the truth must stand firm for the right because it is right. To yoke up with those who are unconsecrated, and yet be loyal to the truth, is simply impossible. We cannot unite with those who are serving themselves, who are working on worldly plans, and not lose our connection with the heavenly Counselor.” Review and Herald, April 19, 1898

“Christ’s followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral.” Ibid., February 25, 1902

The sobering truth which must come home to every one of us is that there is no safety in any position other than working in harmony with Christ. To work actively, at cross purposes to Him, will cost us our souls. To sit passively, ignoring His call to come into line, will cost us our souls. To rise up in opposition to His work as it goes forward, to lash out in anger at His workmen, will cost us our souls.

Is the road too narrow? Is the gate too strait? Does the thought of it all seem frightening? It needn’t. The promises of God are all-sufficient. His guidance is infallible. His thoughts towards you are “thoughts of peace, and not of evil, to give you an expected end.” Jeremiah 29:11

We have no time for fearful thoughts. No time for doubting thoughts. It is time, my friends, for practical thoughts.
The Path to Pentecost
Continued from 23

1. We Must Overcome Sin

Again, like all other conditions, this too applies to us both as individuals and as a church body. Before we can individually be filled with the Spirit, we must overcome sin. And before our church can be filled with the Spirit, we must have a pure church. This condition is emphasized over and over in the Bible and the Spirit of Prophecy. Scholars and men of eloquence may argue against this until the day they are lost, but the condition still stands, and the Holy Spirit will never be poured out upon us until this condition is met.

"The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." Testimonies to Ministers, 507, emphasis supplied

"Today you are to have your vessel purified, that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit." Evangelism, 702

The Holy Spirit will not dwell in a divided heart or a divided church. We must put away sin and selfishness so that the Holy Spirit can reign within.

David fully recognized his need of the Holy Spirit in order to win souls, and that in order to have this Spirit, he must put away sin

"There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit." The Ministry of Healing, 159

David fully recognized his need of the Holy Spirit in order to win souls, and that in order to have this Spirit, he must put away sin. Thus he prayed, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God. . . . Do not take Your Holy Spirit from me. . . . Then I will teach transgressors Your ways, and sinners shall be converted to You." Psalm 51:7-13

4. We Must Be Interested in Souls

If we want the Holy Spirit, we must ask ourselves why we want Him. The Jews in Jesus' day wanted the Messiah to come, but why? They did not want Him to come so that souls
could be saved, but so that they could be exalted. Thus the Messiah was not manifested to them.

"God will today endow men and women with power from above, as He endowed those who on the Day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word.

"Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. . . . They did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day."

"So it may be now. Let Christians put away all dissension and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was 'the former rain,' and glorious was the result. But the latter rain will be more abundant." Testimonies, vol. 8, 20-21

Now Is the Time

"The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it." Evangelism, 701

What glorious promises are ours! Many are waiting for some time in the future for these promises to be fulfilled. But we are not waiting for God, He is waiting for us. The promises are for today, as soon as we meet the conditions. 1

1Unless noted otherwise, Scripture texts are from the New King James Version.
## Food for Mind and Heart

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<td>Dr. Vernon Shafer and Dr. Wynn Knowling</td>
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<tr>
<td><em>The Media and Mind Control</em></td>
<td>12.00</td>
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<td><em>(6 tapes)</em></td>
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<tr>
<td>Satan's Methods of Mind Seduction</td>
<td>8.00</td>
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<td><em>(4 tapes — 1986 update)</em></td>
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<tr>
<td>As a Man Thinketh</td>
<td>-New-</td>
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<td><em>(4 tapes)</em></td>
<td>8.00</td>
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<tr>
<td>Ellen G. White — Narrated by Jim Ayars</td>
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<td><em>(12 tapes in a protective case)</em></td>
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<tr>
<td>The Great Controversy, 1884 Edition</td>
<td>29.95</td>
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<tr>
<td>Triumphant Living</td>
<td>-New-</td>
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<tr>
<td><em>(Steps to Christ, Thoughts From the Mount of Blessing, and The Sanctified Life)</em></td>
<td>29.95</td>
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