A Tale of Two Books, see page 8
THE DEVIL IS the master counterfeiter. For everything that God has done, the devil has a counterfeit. He has counterfeited the righteousness of Christ and has presented to the church in all ages the idea that one can be saved in sin, instead of from sin.1

He has come down to the world and the church roaring like a raving lion because he has but a short time. See Revelation 12:12. Let us beware. He is angry with the church, the faithful, loyal and obedient, because they keep the commandments perfectly and believe and follow the Spirit of Prophecy perfectly. See Revelation 12:17.

"He [Satan] is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan." The Great Controversy, 510

The Laodicean condition is stran-gling the church today. We know not that we are blind and naked. We feel that we are increased in goods and have need of nothing—we believe we are all right when we are all wrong.2

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

The Laodicean is satisfied with himself; he believes he can be saved in sin, that it is impossible to overcome. Again Ellen White speaks to us:

"Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts." The Seventh-day Adventist Bible Commentary, vol. 6, 1118

Let us remember Jesus is our only example: "This example is given us that we may know the possibilities, the heights we may reach in and through Christ. The standard He presents is perfection in Him, and through His merits we may attain to it. We come short because we are content to look at earthly things rather than at heavenly." That I May Know Him, 117

How do we reach this great standard of righteousness? "Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him." Steps to Christ, 473

When we are willing to be made willing to serve God, we are clothed by the garment of Christ's righteousness. "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

Christ draws us to the cross that He may create us anew. "As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require." Ibid., 163

Then let us spend a thoughtful hour each day on the life of Christ, especially the closing scenes. "It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit. If we would be saved at last, we must learn the lesson of penitence and humiliation at the foot of the cross." The Desire of Ages, 83

RON SPEAR — EDITOR

1See Matthew 1:21; The Great Controversy, 489
2See Testimonies, vol. 3, 351-352
3See Testimonies, vol. 5, 513-514
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Hope International is a special ministry intended to assist in the God-given work of the Seventh-day Adventist Church. We believe this Remnant Church of Bible prophecy has been brought into existence by the calling of the Lord, and we look for its final triumph in purity at the second coming of Christ. That the church does not now perfectly reflect the will of our Lord is cause for sorrow, but not for discouragement. The Word of God stands pledged that all within her borders will be sifted and tried, and though the greater portion will fail the test, there will yet remain a remnant to honor the Lord by their obedience to all His commands. Therefore, Hope International urges upon all the duty of supporting the Seventh-day Adventist Church in every way possible, insofar as is consistent with the principles of the government of God and the leading of His Holy Spirit upon the heart.
The History of the Sabbath

As we approach the end of our six-thousand year sojourn upon this wicked planet, an omnipotent hand of providence is opening a door to a lost corridor of Christian history. The historical evidences of the glorious heritage of God’s remnant church, recently discovered in the last few hundred years, are making it possible for Seventh-day Adventists to become the exclusive agents for hastening the coming of Christ and ushering in eternity.

It was in the year 1625; the Jesuits had infiltrated the fabric of the Chinese cultured classes, when a sensational discovery was made. A large monument stone (pictured above) inscribed with nineteen-hundred Chinese characters, and fifty Syrian words, was unearthed just outside the walls of Changan, the ancient capital of the Tang dynasty. The news of this discovery caused a bustle of excitement in the ancient metropolitan city, and thousands were eager to know what information about their cultural heritage was hidden in the writing.

The Jesuits, regarded as the teachers and scholars, were immediately summoned to decipher the inscriptions. To the astonishment of these haughty priests, there before their eyes was a description of the prestigious position and vast extent of the seventh-day Sabbathkeeping Christian church of the East of a millennium before!

The ancient Chinese characters were inscribed in A.D. 781, at the command of Emperor Tae-Tsung to honor the arrival of an Assyrian missionary and his companions to the capital in the year A.D. 635 from Ta Tsin, or Judea. The stone revealed beliefs and practices of the primitive Christian church, which were unrelated to and out of harmony with the Roman Catholic beliefs.

One of the passages reads:

"On the Seventh Day we offer sacrifices after having purified our hearts and received absolution from our sins. This religion, so perfect and so excellent, is difficult to name, but it enlightens darkness by its brilliant precepts."

In a state of shock, the Jesuits, and the Mandarins, a class of scholarly religious Chinese rulers, worked to alter the Chinese characters to reflect the Catholic doctrines, for if the expectant population were to learn what the stone really said, it would greatly damage their beliefs in the Catholic doctrines, and diminish the influence of the Mandarins.

But something very different from the expected resulted.

Today, after carefully comparing the known facts of history with an examination of the historical and doctrinal facts written on the stone, a fraud is obvious.

The Changan Monument, or the "speaking stone," as it is called, is considered to be as important a find as the Rosetta Stone, for it had the inscriptions in more than one language. The truth was preserved because the Jesuits were not able to read the inscription written in Syrian.

From the reading of the stone today, two irrefutable facts of history quickly become obvious:

One: that ancient Sabbathkeeping Christianity had been very prominent and extensive throughout the Orient as late as the eighth and ninth centuries.

Two: wherever the influence of the Roman Catholic Jesuit priests extended, they systematically destroyed and falsified the true records of Christian history.

James Arrabito, free-lance artist and lay evangelist, writes from Angwin, California.
As the night of the Dark Ages began to fade in the light of the nineteenth century, the moving of God’s hand was shown in another discovery. Two renowned British scholars, the Right Reverend Dr. Graves, the bishop of Limerick and a pillar in the Anglo-Irish Church, and Sir Samuel Ferguson, distinguished lawyer and counsel to the Queen of England, presented their discoveries to an astonished British intellectual community.

These gentlemen proved that the ancient Celtic Ogam writings discovered on tombs and ancient temples in Ireland and Scotland were not writings of later centuries, but were in fact related to, and predated, ancient Latin. These and other startling discoveries revealed that the primitive seventh-day Sabbathkeeping Celtic church originated during the Roman occupation of Britain, and that the retreats of the Irish monks had been the last bastion of classical knowledge in the western world, when the rest of the world had collapsed into barbarism, and papal superstition.

A search for more evidence was precipitated, resulting in the uncovering of previously unknown manuscripts from the dusty shelves of Trinity College in Dublin, and other libraries on the continent. Many of these volumes were decorated in a lavish and beautiful Romanesque variant of so-called Gothic lettering, inlaid with jewels, bound in gold; the most beautiful books the world had ever seen, and all composed in either the old Irish or the Latin languages.

Because of the impact of these discoveries upon Britain and Europe, the Irish and Scots, formerly viewed with disdain, were now looked upon with a mystical reverence. Their early Christian heritage, which included the seventh-day Sabbathkeeping church of Patrick, Colomba, and their brethren, has now been heralded by scholars as the savior of western civilization from the hundreds of years of darkness of degenerate pagan and papal illiteracy and superstition.

About fifty years had passed when another discovery opened to view a little more of our precious heritage. In the 1860s the Marquis de Vogüé began archaeological expeditions into the neighborhood of Antioch in northern Syria. And, later, at the turn of the century, a number of American expeditions entered the same areas. Full evidence was uncovered of a lost Christian civilization. Of the estimated seven-hundred Sabbathkeeping Christian communities, about one hundred have been identified. The quality of preservation has been compared to that of Herculaneum and Pompeii in southern Italy, which are the best-preserved ruins of the ancient Roman world.

The original artistic style, intelligent layout, and advanced degree of architectural skill displayed in these “dead cities of Syria,” were far ahead of their time, and revealed that the Sabbathkeepers had attained what is now considered to be one of the highest intellectual cultures on earth, at a time when northern Europeans were living in huts and using animal skins for doors and windows. These magnificent cities, which were populated by a large number of the well-to-do middle class, enriched by the abundant silk-road trade, were abandoned at the time of the Arab conquests. Providence had moved to scatter them among the nations of the East.

This fact is made evident when the mysterious hidden door of providence that has veiled the Sabbathkeeping church through the centuries was opened a little wider.

While the mysteries of northern Syria were being revealed to an excited scientific world, the beginning of the twentieth century also found a number of adventurous Europeans and Americans exploring one of the world’s most inaccessible historical frontiers—the hostile Taklamakan desert of central Asia. Uncovered evidence of another lost civilization was found there.

In 1904, Albert von le Coq (of the Ethnological Museum of West Berlin) was exploring the remains of the deserted ancient city of Karakhoja in the Turfan depression of the Taklamakan. There he discovered an ancient Syrian church with a Byzantine-style mural, depicting a Christian assembly. Following this shocking revelation, he dis-

In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, held the Bible as the only rule of faith, and hallowed the true Sabbath

covered in the lost city of Shui-Pang a number of early Christian manuscripts, including fragments of the Gospel of Matthew.

More amazing discoveries were made in 1907 by Sir Aurel Stein of the British Museum. While exploring the two-hundred-year-old remains of Miram, south of Turfan in the southern part of the Lop-Nor desert, he discovered within what appeared to be a Buddhist temple, a series of magnificent murals, including a beautiful classical depiction of winged angels, created in a Syrian artistic style. Stein later wrote in his memoirs, “During the next few days, I often felt tempted to believe myself to be rather among the ruins of some villa in Syria.”

Also in 1907, professor Paul Pelliot of France, following up Stein’s description of an ancient library in a long-forgotten Buddhist monastery in Tun huang (known as “The Cave of the Thousand Buddhas”), discovered among the collection of sixty-thousand books, banners and scrolls spanning 1200 years, an ancient Nestorian Gospel of St. John.

These, and other evidences of the activities of these evangelistic Sabbath-
keeping Christians of the East, can be traced through Persia, India, Turkestan, Mongolia, China, Japan, the Islands of Asia, and the Middle East, where their genius as theologians, linguists, scientists, physicians, architects, and educators, has now been shown to be largely responsible for the diffusion of many branches of knowledge in the first thousand years of the Christian Era.

These few incidents are only a sample of the mounting documentation that form the pieces of a grand puzzle, which reveals a glorious picture of our Sabbath heritage. They justify and make more evident the pertinent position and purpose of the Seventh-day Adventist faith in the midst of the confusing milieu of the Christian denominations of today.

In light of this increasing evidence about our heritage, the following two statements take on special significance.

“In the days of the apostles the Christian believers were filled with earnestness and enthusiasm. So untriedly did they labor for their Master, that in a comparatively short time, notwithstanding fierce opposition, the gospel of the kingdom was sounded to all the inhabited parts of the earth.” The Acts of the Apostles, 578

“In every age there were witnesses for God—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know.” The Great Controversy, 61

Not only were the Celtic, Waldensian, and Eastern Sabbathkeepers the prime architects and preservers of both western and eastern civilizations, but to their endurance, sacrifice, and examples, the Seventh-day Adventists are deeply indebted. We are the remnant of this grand worldwide movement of God’s providential leading to fully restore the knowledge of apostolic truths to the world.

On us the most solemn obligation of all the Sabbathkeeping bodies rests; the carrying of the banners of truth triumphantly through the final confrontation between Christ and Satan and on into eternity. Millions of faithful saints living and sleeping await the glorious resurrection day at the second coming of Jesus, which will close the work that the remnant church has had entrusted to it by God.

“And they that shall be of thee shall build up the old waste places: thou shalt raise up the foundations of many generations: and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord honourable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” Isaiah 58:12-14

The Sabbathkeeping Christians of history had a tremendous impact on the cultures of which they were a part, and played a very significant role in history. Because they were a part of virtually every country and race, the presentation of their history arouses an overwhelming response among Christians, Jews, Moslems, and those of eastern religions.

The Sabbath in its role in history, and in the future as well, has served not only as an identifying sign of God’s remnant people, but may also be the precious key for unlocking the prejudiced hearts of millions in every nation. “The Sabbath connected with the message of the third angel and the testimony of Jesus—the whole taken together—cannot be overthrown. They have a power and force which affects and convicts the unbeliever and infidel and brings them out with strength to stand and live and grow and flourish.” Manuscript 3, 1862, 4-5; Manuscript Release 324, 6; see Testimonies vol. 1, 337

We have seen the results of the presentation of these truths on the lives of many, and we long to finish producing the topic in a form which can be scattered around the world. I found en-

 Millions of faithful saints, living and sleeping, await the glorious resurrection day at the second coming of Jesus, which will close the work that the remnant church has had entrusted to it by God.
new, have been placed in our hands; men experienced in video technology, illustration, music, sound, photography, and evangelism, have offered to help with their expertise.

The last of the important photographic evidence yet to be obtained is in Syria, Ethiopia, India, Japan, China, and Russia. At present our plans are laid out to go to the necessary locations in each of these countries in the near future.

Once we finish gathering the footage, then we will begin the editing process, although at present we still lack several pieces of the equipment needed to edit the production. If funds become available, so that the plans can proceed unimpeded, and God sees fit for us to put full time into this project, then the production can be finished in early 1989.

Frankly, our present need is financing. Producing a video program of high enough technical quality to be aired on commercial or satellite stations, and for duplication, is extremely expensive. But God has the means through many hands to finish His work, and the part that this project will fill, and what it has already done, has been a tremendous encouragement and testimony. We would ask you to prayerfully consider being a part of this project through your contributions, helping to finish this great work God has called each one of us to do, to call the attention of the people in the world to the breach in God's law, before it is forever too late.

We long for Jesus to come, for the misery of this world to come to an end, and to see our family and God's family ascending to the sea of glass. Millions are going to Christless graves as new wars begin and flourish, and the suffering of God continues. We feel deeply responsible for this misery, for we all can see where we have not done all that we could to bring it to an end, and the second coming of Jesus closer. We long to reach out to more people with the wonderful truths that we know.

Through this documentary, which is to be translated into different languages, the Sabbath will be brought to millions in the western hemisphere, Europe, Asia, and Australia. Already, several organizations have asked to distribute the finished video.

For more information, or if you would like to help, write or call me. Phone: (707) 965-2786 / 2512. Write: James Arrabito, Box 205, Angwin, CA 94508.

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**Bulletin Board**

**Academy Update**

In last month's magazine we mentioned the possibility of a new secondary-level school program in the Pacific Northwest. There have been some very busy people since then, and plans are now set for the opening of Country Haven Academy, near Pasco, Washington.

The physical plant of the school is simple, but sufficiently developed to provide for a full work/study program including greenhouse and market garden industries. With a newly formed board of experienced educators and workers in the cause of God, we have confidence that this program will prove a blessing to many young people seeking a training for service. Because of the necessary work of bringing together a staff and making final arrangements, the school will begin a little later than normal this year. Registration is scheduled for September 25. Those interested in attending Country Haven should write or call as soon as possible to receive an application form and financial information. The address is Country Haven Academy, 510 Country Haven Loop, Pasco, WA 99301; (509) 266-4422.

**Overseas Literature Fund**

We often receive requests from such countries as Ghana, Fiji, India, Kenya, and a host of others, all asking that—if possible—they be sent reading material to help them understand the plan of salvation. To be honest, we were a bit skeptical at first. In many third-world countries a book or magazine from some foreign country is at least a status symbol and may sometimes be a source of revenue on the black market. Naturally, we were not interested in fostering this sort of thing.

At the same time, who can turn a deaf ear to a sincere request for help? And who has the wisdom to tell the sincere from the insincere? A little checking with persons familiar with the situation in some of these countries has convinced us that there is a need. One quick example is the Conference Ministerial Director who read a reference from Counsel on Diet and Foods in the magazine, and wrote to find out where he might obtain this volume by Ellen White which he had not heard of before.

As a partial response to this need, we have been setting aside our slightly damaged books and magazines to be shipped free of charge to those writing in from foreign countries. We are certain this has been a blessing to the ones who have received these materials, but we feel we should somehow accomplish more along this line. But there are expenses. Shipping alone becomes a serious consideration on a project like this. If you would like to help with the cost of materials and shipping, please send in your donation clearly marked, "Overseas Literature." Someone, somewhere, will appreciate your gift very much.
A Tale of Two Books:
Will This Be the End of an Era?

There they are. Look them over. Do not, by any means, underestimate their significance.

The first, Questions on Doctrine, may already be on your library shelf. The second, Seventh-day Adventists Believe, certainly should be there. If it is not, hurry to your nearest Adventist Book Center and secure a copy. The price (probably subsidized) is fantastic—$4.95. It is the book bargain of the year. It is designed to be used in connection with our Sabbath school quarters during the last two quarters of 1988.

Seventh-day Adventists Answer Questions on Doctrine was published in 1957; Seventh-day Adventists Believe was published in 1988. Both are explanatory descriptions of our doctrines. Both were prepared by chosen writers who worked in collaboration with exceptionally large committees. Both were sponsored by the Ministerial Association of the General Conference. Neither was put through the formal procedure of being submitted to the General Conference for approval that would have made them “official,” but the first has had a very large influence both within and outside the church, and the second will probably have a similarly large influence.

Between these two books lie thirty-one years of Seventh-day Adventist history that could be appropriately described as wandering in the wilderness of confusion.

Let us consider the picture in its context. From the time of the Reformation until the present there have been two major schools of theological opinion among Protestants. The first, rather loosely called Calvinistic, has included the Presbyterian Churches, the Reformed Churches, and most of those churches that now call themselves “Evangelicals.” Its adherents trace their spiritual heritage back to Calvin and Luther, and ultimately to Augustine.

The other school, called Arminian, traces its spiritual heritage back through the Wesleys and Methodism, the theologian Arminius of Holland, the Anabaptists, Erasmus, and others. One of its major representatives in North America has been the Seventh-day Adventist Church.

Tensions between the two schools of theological opinion have revolved around their principal doctrinal positions, as illustrated by the brief and simplified outline in the box.

The particular and specific tension between Seventh-day Adventist (Arminian) theology and Calvinistic theology surfaced briefly during and after the Minneapolis conference of 1888 and reached a climax in the 1950s. At that time a Calvinistic scholar named Walter Martin had been writing a series of carefully researched studies of “cults.” He had published books about

Ralph Larson, retired pastor, last served as dean of the Seventh-day Adventist Theological Seminary, Far East.
the Christian Scientists, the Jehovah’s Witnesses, and the Mormons. He now proposed to prepare a volume about Seventh-day Adventists, and requested co-operation from our world leadership in Washington, D.C. After some hesitation our leaders granted his request. A small committee met with him rather frequently for theological discussions.

There were some positive results from these conferences. Dr. Martin came to recognize that much of the information being circulated by Protestants about our church and its beliefs was not accurate, and he endeavored to bring about corrections.

Other results of the conferences were less positive. Apparently, for whatever reason, our brethren felt that one of the tenets most likely to convince Dr. Martin that we are not a “cult” would be to supply him with a statement that we had always believed, like Martin and his Calvinistic colleagues, that our Lord Jesus Christ had come to this earth in the human nature of the unfallen Adam. Exhaustive research has now established beyond question that our Seventh-day Adventist pioneers, including Ellen White, were during the one-hundred-year period 1852-1952 firmly committed to the position that Christ came to this earth in the human nature of fallen man, because that was the only way that He could accomplish the redemption of fallen man. In our previously published research volume, *The Word Was Made Flesh*, the authors have set forth a total of one-thousand two-hundred statements by Seventh-day Adventist leaders that were published in books and magazines during this one-hundred-year period, affirming with total unanimity that our Lord had come to this earth in the human nature of fallen man. A full one third of these statements were from the inspired pen of Ellen White. Not a single statement was found affirming the opposite view as it had been represented to Dr. Martin. But in spite of this evidence, or perhaps in unawareness of it, our brethren supplied Dr. Martin with a statement strongly affirming that all Seventh-day Adventists except an “uninformed minority” had always held the Calvinistic view that our Lord had come to this earth in the human nature of the unfallen Adam. This statement was then published in the book *Questions on Doctrine*, 650, and in *The Seventh-day Adventist Bible Commentary*, vol. 7-A, 446.

Thus a Calvinistic beachhead was established and a Calvinistic flag was raised within the Seventh-day Adventist Church, right at our world headquarters.

This seemingly innocuous doctrine very quickly began to bear its inevitable fruit. It proved to be a sort of theological Trojan horse. If Christ had come to earth in the human nature of the unfallen Adam, He could not have experienced any hereditary weaknesses comparable to ours, and could not have been tempted as we are tempted. Hence it would be manifestly unfair to expect us, in our fallen natures, to live without sinning as He did. We must therefore, according to this view, reconcile ourselves to the necessity of continuing in sin until Christ returns, at which time He will by some kind of miracle transform our natures so that we will never sin again.

This Calvinistic doctrine, that man cannot live without sinning, supported by the impressive authority of the book *Questions on Doctrine*, spread rapidly from our theological seminary to our colleges and our churches, producing results that have ranged from confusion to chaos, and introducing the thirty-one years of wilderness wanderings that have ensued.

Some of the most apparent characteristics of this wilderness wandering that we see today include the following:

1. Two distinct groups are developing within the Seventh-day Adventist Church, who are manifesting an increasing inability to understand each other: those who eagerly accept the defeatist Calvinistic doctrine of salvation in sin and those who recoil from it in horror, holding firmly to the historic Seventh-day Adventist doctrine of salvation from sin.

2. What Ellen White describes as the devil’s lie—apparently the greatest lie ever told—that man cannot live

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### General Features of Calvinistic Theology:

1. Absolute predestination
2. Original sin defined as inherited guilt *and* weakness
3. Man does not have free will.
4. Christ came in the nature of unfallen Adam.
5. Emphasis on Christ as our substitute
6. Man cannot stop sinning by any means.
7. “Justification only” saves man. Sanctification as fruit of justification is desirable, but not necessary for salvation.
8. Instant sanctification occurs when Christ comes.

### General Features of Arminian Theology:

1. Conditional predestination
2. Original sin defined as inherited weakness *only*
3. Man does have free will.
5. Emphasis on Christ as our *example and substitute*
6. Man can stop sinning through the power of Christ.
7. “Justification only” does not save man. Sanctification as fruit of justification testifies that it is genuine.
8. Instant sanctification does not occur at any time.
without sinning, is being presented as truth in many Seventh-day Adventist colleges and from many Seventh-day Adventist Church pulpits. 4

3. There is an ever-increasing popularity of those Seventh-day Adventist ministers who have embraced the devil's lie, and who exercise their talents to clothe it in fancy verbiage, thus supplying church members with exquisitely crafted excuses for continuing in sin.

4. In a few instances there has been an actual persecution of those who refuse to accept the devil's lie by those who have embraced it.

5. An increasing number of pastors, teachers, and even administrators discredit the Spirit of Prophecy (in spite of the fact that it was voted at the Dallas General Conference to be authoritative among us), and church members are told that they should use it for devotions, nothing else.

6. Increasing preaching of the doctrine of righteousness by faith as unrighteousness by presumption, (see The Desire of Ages, 126) results in an ever-widening breakdown of principle and lowering of standards in our schools and in our churches.

7. Derisive descriptions of those who wish to remain true to their ordination vows and to the purity of their faith as "graybeards," "legalists," "perfectionists," and of persons whose theology is "right of center," when it is the

than half of our youth are attending non-Seventh-day Adventist colleges and universities (page 12), that Adventist hospitals are being forced into a showdown between their values and survival (page 14), and that the church is losing its young people (page 20). In the letter column there appears a recommendation from a director of chaplains at one of our larger hospitals:

"We need to advance our thinking about Sabbath observance in present society. We are no longer a society of self-sufficient farm-family units. How many people does the typical Adventist cause to 'work on Sabbath' by getting up, turning on lights, drawing a drink of water, tuning in the Adventist radio station, driving to church on public roads, and listening to a sermon?"

This statement from the ordained Seventh-day Adventist minister would seem to approach the ultimate in spiritual confusion. Should anyone be troubled by this challenge that we force other people to work by getting up on Sabbath morning, and so on, it can be easily tested. Just stay in bed all day some Sabbath and observe how many people stop working. This test should answer the question whether they are working because Sabbathkeepers force them to do so.

This issue of the Adventist Review, June 2, 1988, itself constitutes a grim tribute to the accomplishments of Calvinism in the Seventh-day Adventist

the past, before the 1950s, we have held to Bible doctrines that firmly resisted the tide of worldliness. The doctrines of Calvinism, however, provide theological justification for worldliness and sin.

But perhaps there is light at the end of the tunnel. Now, in the year 1988, the General Conference is sponsoring another book, Seventh-day Adventists Believe. It is again prepared by certain chosen writers, but their identity, this time, is not kept secret. They worked in collaboration with a committee of more than one hundred denominational leaders, and their names also are not kept secret.

In chapter four of the new volume, entitled "God the Son," 35-57, the writers courageously set forth a statement regarding the human nature of our Lord that harmonizes with the historic position of our church before the 1950s, but can in no way be harmonized with the statement published in Questions on Doctrine in 1987. The writers did a very brave thing and deserve our grateful commendation.

Those who have never departed from this historic Adventist belief will find the chapter to be most encouraging and a portent of a return to unity in the church.

There is, however, some room for improvement in the book. There appears to be a typographical error on page 46, where a sentence reads: "The avalanche of temptations could sway Him to sin." We suspect that a typist left out the word "not" between the words "could" and "sway." Strange as it may seem, an omission is one of the most common of typographical errors.

There appears to be an inadvertent error on page 114, where it is stated that Christ's robe of righteousness is given "to cover the filthy rags of human attempts to achieve righteousness." This statement is out of harmony with the symbolism presented in the Scriptures and the Spirit of Prophecy. In both it is strongly emphasized that our filthy rags must be removed and are in no case covered by the robe of righteousness. Yet the symbolism is presented correctly in other places in the book (as on page 122), and so

Those who have never departed from this historic Adventist belief will find the chapter, "God the Son," to be most encouraging and a portent of a return to unity in the church.

center, if anything, that has moved. The theology of these accused persons has not changed.

As a grim summation of these results, we read in the Adventist Review dated June 2, 1988, that only half of all baptized Adventists attend church on any given Sabbath (page 5), that more

Church in only thirty-one years. At this rate, another thirty years would be enough time in which to bring the historic Seventh-day Adventist Church to utter extinction.

It may be argued that there have always been worldly influences in the church, and we grant this fact. But in
we conclude that this error was inadvertent.

However, we should not let these items blind us to the overall accuracy and strength of the book. Its total thrust is clearly a turning away from this correction, and return to the purity of our faith? Will the great revival and reformation for which we have long waited and prayed follow? Will the power of the Holy Spirit again attend the preaching of our message? Will the

Those who insist that our position regarding the humanity of Jesus is not important need to take a careful look at those areas of the world in which the book *Questions on Doctrines* has had the greatest influence

the errors of Calvinism toward the purity of our Seventh-day Adventist faith. Our historic belief that righteousness by faith brings man to a position in which he can obey the commandments of God is stated repeatedly.6

One can only wonder how different the experience of the church during the last thirty-one years might have been if the statement regarding the humanity of Jesus appearing in this new volume had been printed in *Questions on Doctrines* in 1957 instead of the historically incorrect statement that was set before the church and the world at that time. Perhaps we would have escaped these three decades of wilderness wanderings. Those who insist that our position regarding the humanity of Jesus is not important need to take a careful look at those areas of the world in which the book *Questions on Doctrines* has had the greatest influence. It is not there that the church is growing, but rather among the ethnic groups where *Questions on Doctrines* has had little or no influence.

What we believe about the nature of Christ does make a difference, a very great difference.

So what will happen now? May we expect this resolution of the dilemma to be the end of an era of confusion and disagreement? May we hope that the church will again bear its testimony to the world with a single, united voice? Will all of our teachers, ministers, and members be able to accept church now close ranks in spiritual unity and harmony, and go forth in the Spirit’s power to finish God’s work on earth?

The answers lie with us. May God help us as we follow His leading.

1See Ellen White’s sermon of Sabbath, October 20, 1888, paragraph six, reported in *Ellen G. White 1888 Materials*, 122. She firmly rebukes some of the ministers and delegates for holding the doctrine that they cannot stop sinning, and for laying the responsibility for their condition upon Adam.

2Review and Herald, February 24, 1974

3See *The Word Was Made Flesh*, by Ralph Larson, The Cherrystone Press, P.O. Box 3180, Cherry Valley, CA 92223

4The Desire of Ages, 24, 29, 117, 309, 761, 762; Christ’s Object Lessons, 314; Patriarchs and Prophets, 77, 88; The Great Controversy, 489; Testimonies, vol. 8, 207-208; Youth’s Instructor, February 20, 1900; Review and Herald, July 31, 1888; February 10, 1891; November 29, 1898; May 28, 1901; September 3, 1901; September 24, 1901; April 29, 1902; March 9, 1905; April 15, 1905; February 7, 1957; Signs of the Times, April 10, 1893; April 17, 1893; June 18, 1894; March 7, 1895; January 16, 1896; April 7, 1898, May 10, 1899; July 10, 1901; May 14, 1902; July 23, 1902; June 10, 1903; January 25, 1905; August 9, 1905

5See Zachariah 3 and Christ’s Object Lessons, 318; Testimonies, vol. 5, 467-476; Youth’s Instructor, August 18, 1886; Review and Herald, August 28, 1894; August 20, 1901; Signs of the Times, February 25, 1897; November 13, 1901

I

N THE FIRST book of Samuel we read a tragic story. Eli was a priest-judge in Israel. Because of the wickedness of his sons who assisted in the work of the temple, the people had been led into idolatry and all kinds of evil—God could no longer tolerate what leaders and laity were doing. The prophet speaks of the Lord's anger to come upon the church because of their disregard for the ways of the Lord.

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house... And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phineas; in one day they shall die both of them. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever." 1 Samuel 2:30-31, 34-35

In the fourth chapter we see the Lord dealing with His people and their leaders for their rebellion against the Most High. The armies of the Philistines and the Israelites are engaged in a fierce battle and the battle goes against the church.

The leaders of the church decide to send for the ark of the covenant. Its presence in battle will assure the victory they need. But alas, the battle again is engaged, is lost, the ark taken. The army is in rout. Hophni and Phineas, the leaders in rebellion, are slain according to the word of the Lord. A retreating soldier tells Eli, who sits at the gate awaiting the news of battle. When he hears that his sons are dead and the ark is taken, he falls off his bench backwards, breaks his neck and dies at 98 years of age. The wife of Phineas dies in childbirth at the tragic news. Her dying words are recorded:

"And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. And she said, The glory is departed from Israel: for the ark of God is taken." 1 Samuel 4:21-22

When the people chosen of God to be His demonstration in righteousness became a demonstration in wickedness, the Lord's longsuffering turned to wrath—leaders of the church and laity paid a high price for their disregard for God's commandments and their insubordination to His orders.

In the fifth chapter we are given a history of the ark in the land of the heathen. "And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod. When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon... But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof... And the men that died not were smitten with the emerods: and the cry of the city went up to heaven." 1 Samuel 5:1-2, 6, 12

And so they sent the ark back to Israel with a trespass offering, on a cart drawn by cows with their calves kept at home. But the angel of the Lord leads them to the field of Joshua, a Beth-shemite. The nation is overjoyed at the return of the ark, but great tragedy fol-

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Ron Spear

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lows for its apostate members, priests, and leaders. Fifty thousand three-score and ten are dead because they mishandled sacred things, because they looked into the ark.

"And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand three-score and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter. And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the Lord; come ye down, and fetch it up to you. And the men of Kirjath-jearim came, and fetched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the Lord. And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; and all the house of Israel lamented after the Lord. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh."

1 Samuel 6:19-7:6

During this brief revival the church asks for a king. The people see the feebleness of Samuel who had judged them. They now want to be like the nations around them, but we remember the reign of Saul, who was anointed to be king, the head of God's church. The tragedy of his life and death is one of the saddest of chapters in sacred history.

But now David is God's anointed. He brings a revival of godliness. The terrible defeats at the hands of the Philistines are buried in their tragic history. The nation flourishes under the leader's willingness to follow the direction of the Lord. But another tragedy develops. David wants the ark returned to the city of God. The story continues.

"If David, like Saul, had chosen his own way, success would not have attended him. But he did as the Lord had commanded, and he 'smote the host of the Philistines from Gibeon even to way along the hills and valleys toward the Holy City.

"But when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his rashness [margin]; and there he died by the ark of God.' [6:6] A sudden terror fell upon the rejoicing throng. David was astonished and greatly alarmed, and in his heart he questioned the justice of God. He had been seeking to honor the

By the judgment upon Uzzah, He designed to impress upon all Israel the importance of giving strict heed to His requirements

Gazer. And the fame of David went out into all lands; and the Lord brought the fear of him upon all nations.' 1 Chronicles 14:16-17...

"David summoned thirty thousand of the leading men of Israel, for it was his purpose to make the occasion a scene of great rejoicing and imposing display. The people responded gladly to the call. The high priest, with his brethren in sacred office and the princes and leading men of the tribes, assembled at Kirjath-jearim. David was aglow with holy zeal. The ark was brought out from the house of Abinadab and placed upon a new cart drawn by oxen, while two of the sons of Abinadab attended it.

"The men of Israel followed with exultant shouts and songs of rejoicing, a multitude of voices joining in melody with the sound of musical instruments; 'David and all the house of Israel played before the Lord... on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.' [2 Samuel 6:5] It had been long since Israel had witnessed such a scene of triumph. With solemn gladness the vast procession wound its ark as the symbol of the divine presence. Why, then, had that fearful judgment been sent to turn the season of gladness into an occasion of grief and mourning? Feeling that it would be unsafe to have the ark near him, David determined to let it remain where it was. A place was found for it nearby, at the house of Obed-edom the Gittite.

"The fate of Uzzah was a divine judgment upon the violation of a most explicit command. Through Moses the Lord had given special instruction concerning the transportation of the ark. None but the priests, the descendants of Aaron, were to touch it, or even to look upon it uncovered. The divine direction was, 'The sons of Kohath shall bear it; but they shall not touch any holy thing, lest they die.' Numbers 4:15. The priests were to cover the ark, and then the Kohathites must lift it by the staves, which were placed in rings upon each side of the ark and were never removed. To the Gershonites and Merarites, who had in charge the curtains and boards and pillars of the tabernacle, Moses gave carts and oxen for the transportation of that which was committed to them. 'But unto the sons of Kohath he
It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.
Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His Word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us.

"Let each put the question to his own heart: 'How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith?'" Ibid., 217

"I saw that many who profess to believe the truth for these last days think it strange that the children of Israel murmured as they journeyed; that after the wonderful dealings of God with them, they should be so ungrateful as to forget what He had done for them. Said the angel: 'Ye have done worse than they.'" Ibid., vol. 1, 129

What has brought us into this deplorable state? Here is God's answer to this tragic problem:

"In the parable of the vineyard it was the husbandmen whom Christ pronounced guilty. It was they who had refused to return to their lord the fruit of his ground. In the Jewish nation it was the priests and teachers who, by misleading the people, had robbed God of the service which He claimed. It was they who turned the nation away from Christ.

"The law of God unmixed with human tradition was presented by Christ as the great standard of obedience. This aroused the enmity of the rabbis. They had set human teaching above God’s Word, and had turned the people away from His precepts. They would not give up their man-made commandments in order to obey the requirements of the Word of God. They would not, for the truth’s sake, sacrifice the pride of reason and the praise of men. When Christ came, preachers

us and join the ranks of the enemy?

"Soon God’s people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers." Testimonies, vol. 5, 136. Why did Ellen White write that there will be few great men among us when the work finishes? See Testimonies, vol. 5, 76-81.

Let us remember, to disregard the Spirit of Prophecy is to reject it. See Testimonies, vol. 5, 680. Uzzah died because he disregarded sacred instruction. He was practicing known sins. He was presumptuous and lost eternal life. All Seventh-day Adventists who believe they can be saved while committing known sin or neglecting known duties will receive the same stroke of God’s wrath. See Selected Messages, book 1, 366.

May God help us now in this finishing hour that we all, leaders, pastors, and laity, may follow in every detail the command of the Lord. Let us no longer lean on the arm of flesh, but on the hand of God.  

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**When Christ came, presenting to the nation the claims of God, the priests and elders denied His right to interpose between them and the people**

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AND UNTO THE angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Revelation 3:1-3]

The ministers of the gospel of Christ, who are to watch for souls as they that must give account, will diligently study the Scriptures, and will often be found upon their knees asking for heavenly wisdom, in order that they may know how to “strengthen the things which remain, that are ready to die.” Jesus says, “Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.” [Matthew 11:29] Jesus was the greatest Teacher the world ever knew. He presented truth in clear, forcible statements, and the illustrations He used were of the purest and highest order. He never mingled cheap symbols and figures with His divine instruction, or sought to pander to curiosity or to gratify the class that will listen simply to be amused. He did not bring sacred truth down to the level of the common, and the comical illustrations that some ministers of the gospel use were never uttered by His divine lips. Christ did not employ illustrations that would create amusement and excite laughter. Many writers and ministers keep their hold upon the people by dwelling upon science falsely so-called, and by making much of common side-issues; and they forget the fact that the mind, with all its capacities, is to be used as the talent intrusted of God to glorify and exalt sacred things, and to lift up before the world the holy standard of righteousness. At times ministers who have dwelt upon themes of minor importance, who have lived below the gospel standard, through the grace of Christ grasp the sacred, solemn, elevated truths of God’s Word, and use illustrations that to a large degree are of an elevating and instructive character; but the hearers remember their former teachings, the shortcomings of their daily life force themselves upon them, and the spell is broken; and the most solemn appeals lose their point, the edge of the sword of truth is blunted, and the heart remains untouched.

In the instruction of the divine Teacher, there was no illustration used that would leave the least shadow upon the tablets of the soul. His words were of the purest and most elevated

Ellen G. White
character. He never stooped to utter that which was comical, in order that He might attract an audience. Of Him it was written, “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” [Psalm 40:7-8] Christ is our example in all things. “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” [Philippians 2:5-8] He did not humble the truth to meet man in his fallen condition, and lower the standard of righteousness to suit his degradation; but He humbled Himself, and became obedient unto death, even the death of the cross, in order that He might save the race that had been degraded by transgression. It was not His purpose to abolish by His death the law of God, but rather to show the immutability of its sacred claims. It was His purpose to “magnify the law, and make it honorable,” so that every one who should look upon the cross of Calvary with its uplifted Victim, should see the unanswerable argument of the perfect truth of the law.

In His sermon on the mount, Jesus revealed His attitude to the law in unmistakable language. He said: “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [Matthew 5:17-19] There are some who presume to think that they may disregard the plain commandments of God, and yet find an entrance into the kingdom of heaven; but this is not the true interpretation of the Saviour’s words, “They shall be called the least in the kingdom of heaven.” If these who have had light in regard to the immutable nature of the law of Jehovah, and who have heard messages of warning from the servants whom God has sent, like the inhabitants of the Old World, choose their own inventions, and refuse to receive the counsels and warnings of God, they will be called the least by the Lord Jesus Christ and by the intelligences of heaven. They may make high professions and may stand as watchmen on the walls of Zion, and yet they are counted in heaven as transgressors of the law of God; and should God permit a transgressor of His law to enter into the portals of bliss, rebellion would be immortilized, and heaven would be no better than the earth. Jesus added to the statement as to how the transgressor would be regarded, and said, “For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” [Verse 20]

Jesus showed the far-reaching claims of the law of God, and made it evident that though the Jewish nation claimed to be the only nation under heaven that knew the true and living God, and professed to be keeping His law, yet they did not understand its sacred character, and were teaching for doctrines the commandments of men. Truth suffered at their hands; for they had mixed with it spurious maxims, human inventions, and the traditions of men. They had loaded down the plainest precepts of God’s law with the rubbish of tradition, until minds were confused and were fast losing their comprehension of the character of God, and of the nature of His law, which is holy, just, and good.

In His sermon on the mount, Christ gave the true interpretation to the Old Testament Scriptures, expounding the truth that had been perverted by the rulers, the scribes, and the Pharisees. What a vast meaning does He give to the law of God! He Himself had given the law when the morning stars sang together, and all the sons of God shouted for joy. Christ Himself was the foundation of the whole Jewish economy, the end of types, symbols, and sacrifices. Enshrouded in the pillar of cloud, He Himself had given specific directions to Moses for the Jewish nation, and He was the only one who could disperse the multitude of errors that through the maxims and traditions of men had accumulated about the truth. He only could present the high and infallible standard of the law of God in all its original purity; but through Him heaven-born truth was presented to the world, and the misconceptions of men and the false representations of the prince of evil were swept away. He rescued truth, eternal truth, from the base companionship of error, and commanded it to shine forth in all its brightness and heavenly luster. He set the truth on high, in order that like a light it might illuminate the moral darkness of the world. He rescued every gem of truth from the rubbish of men’s maxims and traditions, and exalted the truth to the throne of God from whence it had issued. Jesus restored truth that had been cast out, to its royal order, and invested it with its true importance and dignity. Christ Himself was the truth and the life.
When Christ came into the world, darkness covered the earth and gross darkness the people. The living oracles of God were fast becoming a dead letter. The still, small voice of God was heard only at times by the most devout worshiper; for it had become overpowered and silenced by the dogmas, maxims, and traditions of men. The long, intricate explanations of the priests made that which was the plainest and most simple, mysterious, indistinct,

In the heart of Jesus there was hatred of nothing save sin

and uncertain. The clamors of rival sects confused the understanding, and their doctrines were widely apart from the correct theory of truth.

It was at a crisis of this kind that the Word, the Truth, became flesh, and dwelt among us. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not...He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” [John 1:1-5, 10-14]

Truth looked down from heaven upon the children of men, but found no reflection of itself; for darkness covered the earth, and gross darkness the people. If the darkness of error that hid the glory of God from the view of men was to be dispelled, the light of truth must shine amid the moral darkness of the world. It was decreed in the councils of God that the only-begotten Son of God must leave His high command in heaven, and clothe His divinity with humanity, and come to the world. No outward splendor must attend His steps, save that of virtue, mercy, goodness, and truth; for He was to represent to the world the attributes of God’s character; but the world, unacustomed to gaze upon truth, turned from the light to the darkness of error; for error was more to their perverted taste than truth. The Jews were looking for a Messiah who would establish them in their arrogance and pride, and lead them on to victory over their enemies. Christ possessed every qualification of character that should have induced them to accept of Him; but His very righteousness stood in the way of their acceptance; for His habits, character, and life were all at variance with the habits and practices of the Jews. He condemned evil wherever He found it, and the untainted purity of His life and character put to shame the wrong-doers. His course was in such marked contrast to the course of the scribes and Pharisees and the religious teachers of that day, that they were made manifest as whitened sepulchers, hypocritical pretenders to religion, who sought to exalt themselves by a profession of holiness, while within they were full of raving and all uncleanness. They could not tolerate true holiness, true zeal for God, which was the distinguishing feature of the character of Christ; for true religion cast a reflection upon their spirit and practices. They could not comprehend a character of such matchless loveliness as that of Christ’s. In the heart of Jesus there was hatred of nothing save sin. They could have received Him as the Messiah had He simply manifested His miracle-working power, and refrained from denouncing sin, from condemning their corrupt passions, and from pronouncing the curse of God upon their idolatry; but since He would give no license to evil, though He healed the sick, opened the eyes of the blind, and raised the dead, they had nothing for the divine Teacher but bitter abuse, jealousy, envy, evil-surmising, and hatred. They hunted Him from place to place, in order that they might destroy the Son of God.

The professed people of God had separated from God, and had lost their wisdom and perverted their understanding. They could not see afar off; for they had forgotten that they had been purged from their old sins. They moved restlessly and uncertainly under darkness, seeking to oblitera from their minds the memory of the freedom, assurance, and happiness of their former estate. They plunged into all kinds of presumptuous, foolhardy madness, placed themselves in opposition to the providences of God, and deepened the guilt that was already upon them. They listened to the charges of Satan against the divine character, and represented God as devoid of mercy and forgiveness. The prophet writes of them, saying: “Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the

Oh, that every soul would consider the fact that there is but one hope of salvation for him

Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.” [Isaiah 1:4] Yet for the fallen world the Lord Jesus was willing to endure humiliation, reproach, suffering, and death, in order that “whosoever believeth in him should not perish, but have everlasting life.” [John 3:16]

“He is despised and rejected of men; a man of sorrows, and acquainted
Will you walk defiantly from the Lord who loves you, and who has died to save you?

would undertake the ransom of the human race.

Oh, that every soul would consider the fact that there is but one hope of salvation for him, and that is perfect submission and unquestioning obedience to the will of God, who created and who sustains every hour. I would entreat those who have separated from Christ to consider their own eternal welfare. Let them remember the words of Christ, “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” [Mark 8:36] Will you employ the very talents that God has given you, as weapons to war against God? Will you walk defiantly from the Lord who loves you, and who has died to save you? Will you follow human inventions, and trample underfoot the law of Jehovah? The Lord has borne long with you. He has given you a gift which is beyond all human computation, even the gift of His well-beloved Son. When “he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.” [Isaiah 59:16]

Review and Herald, August 6, 1895

Letters to the Editor

What a blessing campmeeting was! You know you are all so dear to us. I can’t tell you how often we have had a problem either at church or personally where we needed counsel and after asking God for wisdom within a day or so Our Firm Foundation would come with just the answer we needed.

God bless you each one, and know that you’re loved and prayed for each and every day. — SS

I had received a complimentary copy of Our Firm Foundation. That is the very best magazine I ever read in my life. Nothing in that magazine is watered down. I very much want to subscribe to this magazine. — VS

Let me share with you the Lord’s doing. Ever since I read about your “camera-ready ad copy” in the May issue of Our Firm Foundation for the Truth for Today Bible Correspondence Lessons, I’ve felt extremely burdened to put this in the local paper here where we have recently moved. When I received the ad from you in the mail, I had an increased burden to get this in the paper. I called the classified department and asked how much an ad like this would cost. They told me roughly $45, which I thought was rather high, especially for one day. Next I asked how much it would be for just the words of the ad and no logo. It was suggested that I come in and talk with someone about reducing the size to fit my $9.50 budget. After I prayed, a friend came and picked me up and we went down to the newspaper office. I prayed just the right person would come up to help me. A gentleman came to the counter and I asked him about the price. He told me $27, which was better, but I still had only $9.50. So I asked about an ad with no logo. Still too much. My friend asked if it made a difference where in the paper it was placed, and I inserted, “I only have $9.50.” He said Yes, in the classified — $5.60, no logo, one day. Figuring this was better than no ad at all, I agreed. However, when the ad appeared the logo was there! I was shocked, for I did not expect to see it.

Also, before I left the newspaper office, he went to a back room and came back telling me they would also print it in the Friday paper in the religious section for free, because it could be considered news. Truly the Lord is able to do exceeding abundantly all that we ask or think. Ephesians 3:20

Also I’m enjoying my subscription to Our Firm Foundation. Thank you for the articles on D. Ford—I’ve heard of him and have asked people in the church what he has taught, but no one seems to know. Keep up the good work; a great outreach needs to be done for our own people. I pray the Lord will help us. — CT

I’m reading your articles in Our Firm Foundation, which is a marvelous series. I read it from cover to cover. I am ashamed to admit that I have been one of the many who was, as they say, “waiting for the other shoe to fall,” that is for an announcement of the “Sunday law” to make my stand for Christ, but thanks to this magazine I have returned to my daily Bible study, and am enjoying a life of churchgoing every Sabbath. Thank you so much, and thank God for sending this monthly to me. — CB

Our Firm Foundation is a penetrating, soul-piercing printed page which I praise the Lord for. Our children, at least some of them, are being grounded more every issue. I myself use portions of the different articles to prepare my sermons with. — BE
The Human Nature of Christ and the New Theology

Together with his academic dean, Dr. Jack Blanco, Colin had been talking with Elder Kenneth Wood and Dr. Herbert Douglass, editor and associate editor respectively of the Review and Herald (now known as the Adventist Review). Both were emphatic. They believed that the human nature of Christ was the real key to the theological controversy in the Seventh-day Adventist Church. The year was 1974. They had been talking about the worrying theological schisms in Australia.

We had been brought up in Australia. We learned both in home and school that Christ had the nature of fallen man, but it didn't seem a significant issue and we had not studied it carefully.

Well we remember the first time that we questioned the nature of Christ. We were about eight years old. As was not uncommon, we were in serious trouble with our mother and she had asked why it was that we could not be like Jesus when He was a boy. Colin retorted, “How was it that Jesus did not sin?” To the best of our recollection, our mother replied, “The Holy Spirit overshadowed Him.” We remember thinking, “I wish the Holy Spirit would overshadow us.” Of course, we had no idea that we were asking a deep theological question that was to engross the attention and the polemics of the Seventh-day Adventist Church later in our lifetime.

In 1966, while traveling with a fellow colleague from Avondale College, the colleague insisted that Christ had an unfallen nature. Although Colin could not agree with him, on the other hand he did not see it as a major issue. After all, the only important issue, he thought, was that Christ's sacrifice was effective for him, and surely that was all that needed to be addressed.

Little did Colin perceive the depth of the issues at stake. Because of the statements of Elder Wood and Dr. Douglass, eight years later he decided he must study the issue. His dean indicated that he too had not deeply studied the issue and that he would do the same. After five weeks of intense study, Colin came to the conviction that indeed Elder Wood and Dr. Douglass were correct.

One Friday at lunch time Colin explained his new-found convictions to his dean. He was thrilled to discover that Dr. Blanco also had been studying the subject of the human nature of Christ and had come to similar convictions. Then and there they knelt to thank God for leading them together to truth. Since then deeper insights into the beautiful truth of the incarnation of our Lord have come to us, and we are convinced that throughout eternity this study will be one of the most fruitful in which God's people will be engaged.

The issue of the human view of Jesus Christ has heightened as we have reached the centenary of the 1888 Minneapolis General Conference. Because there are no transcripts of the messages of Dr. Ellet Waggoner and Elder Alonzo Jones, we cannot be sure of the exact content of the messages that they preached at the conference. However, we can be sure that very shortly afterwards the messages of both, and especially of Jones, were centered upon the fallen human nature of Jesus Christ. In Jones’ book, The Consecrated Way to Christian Perfection, he devotes 11 of the 17 chapters to the subject of Christ as our heavenly High Priest, exploring the scriptural evidence for the fallen human nature of Jesus. Though published in 1905, it

Colin D. Standish and Russel R. Standish

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For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity

in the unfallen (prelapsarian) view of the nature of Christ frequently resort to statements such as “The church has not taken a stand on the nature of Christ.” Based upon this dubious assertion, they draw one of two conclusions:

1) The human nature of Christ should never be explored in preaching because there is no official pronouncement by the church.

2) We can preach and teach either way without violating the principles of church authority.

Both viewpoints can be dangerous. The first view is dangerous because the Seventh-day Adventist Church was predicated upon the primacy, not of the church, but of the Word. As lads growing up we remember frequently hearing such statements as “The Bible and the Bible only is our rule of faith and practice.” “We have no creed but the Bible.” “The Bible is the only arbiter of truth.” The concept that the church possessed final authority on the issue of doctrine was always considered to be a deadly papal error. Furthermore, Inspiration emphasizes how central the study of Christ’s humanity should be to all of us:

“The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study, . . . When we approach this subject we would do well to heed the words spoken by Christ to Moses at the burning bush, ‘Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.’ Exodus 3:5. We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation will cause us to recognize that the Bible is a fruitful field, which will repay the searcher who digs deep for hidden truth.” Selected Messages, book 1, 244

The second view, which asserts that we are free to preach and teach either view on the nature of Christ, assumes that we are free to accept pluralism. It opens the door to the belief that it is a matter of small concern whether we teach truth or error, which well serves Satan’s purposes. God deals only with absolute truth.

Another claim of those propounding the New Theology is to assert that Sister White supports both sides of the issue. This suggestion gives Sister White a “wax nose.” But God never inspires His servants to present contradictory messages. Frequently men

will misuse Sister White’s statements in order to make it appear that she spoke on both sides of the question. This shameful distortion of truth is also applied by skeptics to certain biblical references. Only the bibliically naive are influenced by such unholy techniques.

In his monumental work, The Word Was Made Flesh, Dr. Ralph Larson investigated every written work published by the Seventh-day Adventist Church in the United States, Great Britain, South Africa, and Australia from the year 1852, when the first published reference to the nature of Christ appeared. Elder Larson discovered that from 1852 to 1952 approximately 1200 statements appeared in our publications dealing with the subject of the human nature of Christ. Of these there were approximately 400 written by Sister White and 800 by other writers. Without fail when reference was made to the humanity of Jesus, the authors upheld the doctrine of His fallen nature.

After 1952, in what Dr. Larson calls the “Epoch of Confusion,” insidious new elements have caused confusion and dissension in the Seventh-day Adventist Church. In our own investigation we have discovered that as early as 1947 the Adventist Theological Seminary, which was then located in Washington, D.C., had at least one teacher on its faculty who was teaching the error of the unfallen nature of Christ. When in the middle of the 1950s the book Questions on Doctrines was published, in one fell swoop the authors sought to present as orthodox within the Seventh-day Adventist Church this aberrant view that finds its origin in Augustinian Catholicism. Probably no book has caused more anguish to the Seventh-day Adventist Church than this book.

For the last four decades the prevailing teaching in our colleges and seminaries (with a few notable exceptions) has led in this direction. Therefore a whole generation of ministers, through no fault of their own, have been led away from the beautiful truths of the humanity of Jesus Christ. Yet today there are many ministers who

Continued on 29
Jesus the Good Shepherd

VERILY, VERILY, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them." [John 10:1-6]

Here it was demonstrated that a worse blindness than that of physical blindness closed the understanding of the Jewish people. By His infinite power Jesus could heal those who were physically blind, but those who were spiritually blind could not discern their need of enlightenment; for they thought themselves righteous. The treatment that Jesus received from those of His own nation is symbolic of the treatment He was to receive from the whole world. He lived in the world, and He had a deep, earnest love for the world, and especially for the Jewish nation. The question was brought to an issue that had been the point of controversy since the Fall, concerning the character of God. Satan had charged God with exercising arbitrary power, and of alienating the human race from Himself. Satan sowed seeds of enmity, and kept them well watered, in order that he might be successful in deluding souls, and thus triumph over Christ, making the gulf more deep and impassable between earth and heaven. He presented his falsehoods as truth, and became bold in transgression, seeking to wear out the goodness, mercy, and forbearance of God, to ex-

tinguish from His heart all love for man, and thus so exasperate divine justice that God would leave the world under satanic jurisdiction. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11] Instead of being softened by the long patience of God, they encourage themselves in continual resistance.

Satan took the field in person against Jesus Christ. Evil angels conspired with evil men to resist good, to trample upon righteousness, and all the energies of evil were confederated together to destroy the champion of God and truth. While success seems to attend the masterly activity of Satan, Jesus takes the field to contest his power. Jesus came "unto his own, and his own received him not." [John 1:11] He was charged with an ambassage [mission] of mercy, sent of the Father at a crisis when rebellion had overspread the world, in order that man should not perish, but have everlasting life through faith in the Son of God. Through Christ they were to bruise the serpent's head, and gain eternal life.

Jesus was the truth, yet He was scorned as a deceiver. He was hunted from place to place as a malefactor. His own nation took the most active part in throwing contempt upon Him. His friends, and even His own brethren, denied and forsook Him. Every cruelty that an apostate angel could instigate was set in operation. He was buffeted with temptations, lacerated with stripes, crowned with thorns, mocked and derided as a false king, and at last crucified on the cross.

Satan has kept up his system of cruelty, and still employs his planned agency of crookedness and deception, and accuses and condemns and tortures in order that he may control the conscience. While exercising his power in torturing those whom he controlled through demoniacal possession, he yet laid the blame of it upon the Lord God of heaven. He put his own interpretation on His satanic actions, and charged God with being the author of all evil. In the parable of the shepherd Jesus puts His own interpretation on His work and mission, and represents Himself as
the good shepherd, feeding and taking charge of the sheep. He said, "He that entereth not in by the door [by Himself] into the sheepfold, but climeth up some other way, the same is a thief and a robber." Christ said that all who came before Him claiming to be the Messiah were deceivers. At the time of Christ’s coming there was much agitation concerning the appearance of the world’s Messiah. The Jewish nation expected that a great deliverer would come, and there were men who took advantage of this expectation, turning it to the service of themselves, that they might be thereby profited and glorified. Prophecy had foretold that these deceivers would arise. The deceivers did not come in the way in which it was prophesied that the world’s Redeemer should come; but Christ came, answering every specification. Types and symbols had represented Him, and in Him type met antitype. In the life, mission, and death of Jesus every specification was fulfilled.

Jesus was the good shepherd to whom the porter openeth, who knows the sheep, calleth His own by name, and leadeth them out. He it is who is come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep.” [John 10:7, 9-11] Christ presented Himself as the only one in whom were qualifications for making a good shepherd. He is represented as the “Chief Shepherd.” Peter writes, “When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” [1 Peter 5:4] Again He is called the great Shepherd. “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever.” [Hebrews 13:20-21]

“But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.” [John 10:12-13]

The Pharisees had just cut one off from the fold because he had acknowledged that Jesus had wrought a wonderful miracle, and had opened his eyes. They had called the blind man to them after his healing and had said: “Give God the praise; we know that this man is a sinner.” [John 9:24] He could never have wrought the miracle. As to this man doing the miracle, you are wrong. It is only a deception. But the restored man answered, “Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.” Then they asked again, “What did he do to thee? how opened he thine eyes?” [25-26] How hard they were to convince! How hard they tried to cover up with unbelief the mighty work of Jesus, and sought to persuade the man to disbelieve his own senses! They were false shepherds indeed, and sought to scatter the sheep. But the blind man who had been made to see answered their caviling, asking them if they too would be His disciples. They were indignant that this ignorant man should presume to teach them, and
could scarcely find words to express their contempt. They were men who had been educated in the schools, and claimed to be expositors of the Scriptures. They were not to be thought of as disciples of any pretender, and declared themselves to be the disciples of Moses.

Many have been cast out of the church whose names were registered upon the book of life

But the man upon whom the miracle was wrought was not to be intimidated by their scorn, and said: "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.” [John 9:30-33] The indignation of the scribes and Pharisees knew no bounds. Gathering their robes about them, as though they feared contamination, shaking the dust from their feet against him, and treating him with the utmost contempt and derision, they said, “Thou wast altogether born in sins, and dost thou teach us?” [verse 34] And in no gentle manner they thrust him out of the synagogue. The sheep was cast out of the fold for being a living witness to the power of Christ. Many have been cast out of the church whose names were registered upon the book of life. Wolves in sheep’s clothing were ready to cast out of the fold and devour one who was entitled to the Lord’s pasture; but Jesus, the True Shepherd, sought him, and gave him a place within the fold.

Signs of the Times, December 4, 1893
Can I Overcome?

**How is it that we can overcome sin?** We first need to know that we can do it. But then, somehow we need to know how to do it. What happens too often is that, if we don't know how, we end up saying, “Well, it must not be possible, because I have not done it.”

Is there hope for sinners? Has God given us the power by which we can break the power of Satan in our lives? The habits and sin? The problem is that many people don't want to overcome.

In fact, I am afraid that too many of us want to find excuses why we can continue to sin. “You know, I am not going to be lost for that. I can find forgiveness.” I can find salvation.” We find little excuses one way or the other, and we continue on. We don't want to quit. It is hard to do something when we don't want to do it.

Of course, God has a solution even for that. In *Thoughts From the Mount of Blessing*, 142, God says that when we don't want to do it, we should pray that God will make us want to do it. Ask that He will make us willing to be made willing. If we are not even willing to be made willing, there is no hope. We have to be willing at least to trust God enough that we are willing for Him to make us willing.

There is hope. Matthew 1:21 says: “Thou shalt call his name Jesus: for he shall save his people from their sins.” KJV. We find in John 8:34 “Most assuredly I say to you” — Jesus did not want us to be confused on this — “Most assuredly (verily, verily) I say to you, whoever commits sin is a slave of sin.” He is hopeless. He becomes a slave. His emotions are enslaved. His desires are enslaved. His powers are enslaved. His being is enslaved.

There is a chain and a slavery to sin that no human being can break. And the next verse says, “And a slave does not abide in the house forever.” [8:35] Don't think that you are going to remain in God's house forever as a slave of sin. It won't happen.

We say, “Oh, you know, I'm a Christian. I'm a part of God's family, God’s house. I know I have not broken free from all my sins, but I am sincere and doing the best I can.” Jesus said, “Don't fool yourself. Even if it is a sin that is impossible for you to break, it is going to cause you to be lost.” A slave does not abide in the house forever. He is not a permanent family member. It is only family members that are getting to heaven. “But a son abides forever. Therefore if the Son makes you free, you shall be free indeed.” [35-36] Dear friend, there is power in the blood.

Too many of us, though, while we may have known this truth, have not experienced it, and because we have not experienced it, we have to find some way to make our experience fit our theology. Instead of changing our experience, too often we change our theology.

There is power for each one. Each one can be totally an overcomer from sin. No one in this life will ever overcome having temptations. All will be tempted. Jesus was tempted. But we can all overcome yielding to the temptation — even in our thoughts. We can all overcome sin. 1 John 3:3 says: “Everyone who has this hope in him purifies himself just as He is pure.”

“Oh,” someone says, “I know theoretically God cleanses my sins, I can be purified.” The verse says, “Everyone who has this hope purifies himself just as He is pure.” I have a very simple question to ask and that is, How was Jesus pure? Was He somehow declared pure in heaven, forensically made pure in heaven while in this life He went on falling daily into sin? Is that how Jesus was pure? Oh, blasphemy, you say.

Well, I am just reading the text. The Bible says that we are to become pure as He was pure. Dear friend, Jesus was pure in His actions and in His thinking.

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This article is taken from a sermon by Marshall Grosboll, director of The Institute of Ministry in Wichita, Kansas.
Verse 5 says, “You know that He was manifested to take away our sins; and in Him there is no sin. Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him. Little children, let no one deceive you.” [3:6-7] When the Bible says that, it means that someone is going to try to deceive you.

Now if we believe the Bible we will be saved. If we disbelieve the Bible, we are going to be lost. The Bible gives a warning for a reason. It says, “Don’t let anyone deceive you on this point.” What point is it talking about? “It is he who practices righteousness.” [3:7] Don’t be deceived or confused on this point. It is not he who is declared righteous that is righteous; it is he who practices righteousness that is righteous. The next verse ties it off just to make sure that we understand what He is talking about. It says, “He who sins is not a born-again Christian who is covered with Christ’s righteousness. He who sins is of the devil.”

Maybe John was a legalist, but if he were, so is the Holy Spirit and so is God. But I will take that kind of legalism. How about you? He who sins is of the devil. I was in the seminary some years ago and we had a seminary speaker in one of our chapel programs, one of the foremost leaders in what has become known as the New Theology. He had once been a teacher and a dean there, retired since, but he came back and taught, a very nice person, a great scholar and thinker. But he made a very interesting, rather sarcastic comment. He said, “Listen, I’m 78 years old, I have never been able to overcome sin in all my life. Now, if I have never been able to overcome sin in my 78 years, how do you think you are going to overcome sin? It is impossible!” Thankfully he is not my example.

But I must agree with him. It was impossible for him. In the first place because he did not think it was possible, and God says, “to him who believeth it is possible.” It is impossible to please God without faith, and our faith cannot be based upon feeling. Faith and feeling are two different things. It cannot be based upon what we have already proved because what we have proved is not faith anymore. Faith must be based upon the Word of God. As we study God’s Word, we pray and we find that God is true. We study the prophecies, and we find they are true. We pray, we test God by an experimental religion, and we find out that what God says is true. And because God is true and we know He is study the Word until it becomes a part of us. I find that one of the best ways of doing that is memorizing, meditating, spending time with the Word. I made a decision many years ago that I was going to spend an hour a day at least with His Word, the Bible and the Spirit of Prophecy, and I have tried to keep that commitment. But it is a struggle.

There can be no concord between Christ and Belial, and it is not only important that we read the Word of God, it is also important that we quit reading the words of Satan

every day the devil tries to keep me too busy to study the Word, and I have to struggle to find the time. But I want to tell you, there is no other way.

It was by the Word of God that Jesus rebuked Satan there in the wilderness, “It is written….” And if any of us are seeking to be victorious Christians and we are not finding time every day with the Word, we are fooling ourselves. It won’t happen. Now Satan may let us go on in a state where we are not doing anything bad, but we are still his slave. He can let us go on in a tranquil way as a church member, as an elder and a Sabbath school teacher or deacon. He can let us fulfill those offices. In fact, he would rather we would fulfill those offices, but we are his slave. At the critical moment he can make us fall, and before the Lord comes we will fall so badly that we will completely give up.

Dear friend, study the Word of God and make it a part of you. Don’t read any faster than you can assimilate and comprehend. Don’t go beyond something you are doing. If you read something you should be doing, stop right there until you are doing it and then go on.

I should mention in that respect though, that while it is important that we spend time with the Word, there is one way the Word can become totally useless to us, and that is if we are
s spending an equal amount of time watching television or reading novels or short stories. There can be no concord between Christ and Belial, and dear friends, it is not only important that we read the Word of God, it is also important that we quit reading the words of Satan. It is written of John the Baptist, "It was a lonely region where he found his home. . . . Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, of Providence. . . . He distrusted his own power to withstand temptation, and shrank from constant contact with sin, lest he should lose the sense of its exceeding sinfulness." The Desire of Ages, 101-102. If that is true of John the Baptist, how much truer it should be of us!

3. We must pray. All Christians—not only Seventh-day Adventists—know the importance of prayer. Have you ever met a Christian that did not know that it was important to pray? I have never known one. The sad thing is that for most of us this is theoretical knowledge. Most of us do not pray. We have a ritual before every meal, we have a ritual when we get up and before going to bed. But as for really seriously praying, we do not do it.

Linda, in the army, and then I began my internship in Redding, Pennsylvania. All of a sudden there was nothing more to my reading, nothing more to my study of the Word of God; something had happened. It was not there as it used to be. What in the world had happened? I thought and thought. Finally it occurred to me. The Lord revealed it to me. I am studying, but I am not praying except for the ritual. I always prayed before opening the Word of God, but as far as really praying, it wasn't there. What God did was to say that it was time for me to have another experience. And the Lord helped me to have that experience. He just took the meaning of the Word away.

If God is not helping you read the Word, there is not much there. I said, "Lord, I am going to learn to pray." I began to set an hour aside in the morning for prayer. I thought, What will I do for an hour? You don't know how long an hour is in prayer until you try it. I went out into the woods and began to spend an hour every morning in prayer. I said I would do it if it killed me. It did not kill me. An hour a day, an hour every morning, "Lord, teach me to pray." I did not know much what to do in prayer, but I began to pray, I time when just you and He are together on your knees—if you can kneel. If you can't, just kneel in your heart. But you need some time when just you and the Lord are together alone.

4. We must learn to love other people if we want to overcome sin. God is interested in more than our not stealing. He is interested in our giving to the poor. He is interested in more than just that we don't swear. He is interested that we are praising God. We have to go beyond not sinning to doing what is right if we want to quit sinning. You cannot live in a vacuum. You cannot just not sin.

In Luke 11:24, Jesus said: "When an unclean spirit goes out of a man." Here Jesus is talking about someone who has been freed from sin. He has been an alcoholic, he has been a tobacco user, he has been an adulterer, he has been a liar, he has been a glutton, he has been whatever else that is evil. But now he has been freed from sin. That is a wonderful accomplishment. Oh, praise God! The unclean spirit is gone and his house is left clean. And Jesus said when he goes, "He goes through dry places, seeking rest; and finding none, he says, 'I will return to my house from whence I came.' And when he comes, he finds it swept and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first." 24-26

I want to tell you that God is not in the business of taking sinless people to heaven. He is that, but they have to be more than sinless; they have to be righteous. This pulpit is a perfectly good pulpit. It never sins, I never see it sin, but God is not taking it to heaven. We could go out and be a hermit someplace, and I suppose we might overcome as far as outward deeds are concerned. But God is not interested in merely sinless people. He is interested in righteous people and the only way we can overcome sin is to begin to develop a character of love such as Jesus had.

5. After doing everything else, receiving power from the Lord in our Bible study and our prayer and after believing God, we must then choose to

Man is an intelligent, accountable being; he is not to be carried about as a passive burden by the Lord, but is to work in harmony with Christ

I would like to challenge you. When you go to bed, when you have your goodnight prayer, look at your watch when you kneel down and when you get up. I venture to say that most of us will be very much surprised at how far the second hand has traveled. When I began to spend an hour or two a day with the Word of God, the Lord worked marvelously. I found a new experience in reading the Word every day for almost ten years—through college, through four years at Loma began to learn. I did that for about a year. Since then I have tried to spend a half hour a day every morning in prayer. Prayer needs to become as natural as the breath of the soul. We need to spend time, not time while we are driving or doing something else.

I talk to people who say, "I talk to God all day long, while I am driving, while I am rolling my hair, while I am eating, when I am sleeping, I talk to Him all day long." You may talk to Him all day long, but you need some
do what is right and refuse to do what is wrong. We must exercise the will.

"The pleasing fable that all there is to do is to believe has destroyed thousands. ... Man is an intelligent, accountable being; he is not to be carried about as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up his appointed work in striving for glory, honor, and immortality. God calls upon men for the use of every talent He has lent them, the exercise of every power He has given; for man can never be saved in disobedience and indolence." Review and Herald, April 1, 1890. Listen, there is a striving that must be done. You are not going to fall into heaven. You may fall into hell; but you are not going to fall into heaven. There is a striving that must take place. If you are lazy, you need to find victory over that.

The next week, she wrote, "As they [Christians] see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. ... Divine power will be combined with their human effort, and Satan cannot overcome them. ... God will work for His children, but not without their cooperation. They have not indomitable energy." And again, on June 10, 1890: "God saw that it was impossible for man to overcome in his own strength, with his own feeble moral power; yet man is required to exercise all the capabilities and powers that God has given him in order to overcome."

Now some people say, Oh, yes, we have to exercise our power to read and pray, but after that God does it all. No, that is not right. This statement says that we have to exercise all our powers to overcome. There is something man must do. We have to refuse to sin—by God's help. "And then he needs a higher power, and help has been laid upon One who is mighty to save. Divine power may combine with human effort, that through Jesus man may stand free, a conqueror. ... Man may stand with the moral image of God in his character; for Jesus will give it to him." Ibid. Aren't those beautiful promises?

6. We must practice health reform. Look with me at Romans 12:1-2: "I be-

seech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world."

Look with me at Psalm 106:13-15, the experience of the Children of Israel: "They soon forgot His works; ways God has of getting us ready for heaven is allowing us to go through some tests and trials. But the only way these tests and trials do us any good is if we accept them cheerfully.

Let's look up 1 Thessalonians 5:16-18: "Rejoice always, pray without ceasing, in everything give thanks for this is the will of God in Christ Jesus con-

God saw that it was impossible for man to overcome in his own strength, with his own feeble moral power; yet man is required to exercise all the capabilities and powers that God has given him in order to overcome.

...
Spirit

good, too. Maybe You will take it away tomorrow. Maybe it will never be taken away, but whatever it is, I trust You completely and I praise Your name for being the Lord of my life.

Well, dear friends, let's review these seven things very briefly: We must believe. We must read the Bible and Spirit of Prophecy. We must pray. We must love one another. We must exercise our will. We must practice health reform. We must rejoice in the Lord.

We need to know these things because some people think, If I just do this one thing, I will have victory. Then they do not have it and they wonder why because maybe they are not doing something else. You see the health of our soul is like the health of our body. Someone says, If I just eat the right kind of food, I will be healthy. But he finds out he is not healthy because he is worrying all the time, or he is not getting enough sleep, or he is not getting enough exercise. You know it takes more than just good food to be healthy. Well, if I drink enough water, I will be healthy. Listen, you can drink two gallons of water a day but you are not going to be healthy if you are not eating the right food, getting exercise and all the other things, are you? So to be healthy, you need to obey all the laws of health.

Somebody says, Well, I don't want to be a health reformer; I will just read the Bible twice as long and that will make up for it. Somebody says, Well, I don't want to be cheerful under trial so I will just do more praying and that will make up for it. No, friends, it takes every aspect to be healthy physically or spiritually. So what we have done is to look over the whole thing so that you can see that maybe there is one thing you are not doing in your life. You may be doing everything else, but there is something you are not doing.

This is my question to you. Is there one of these seven things that is lacking in your life? Is there one thing? I would like you right now to make this practical. Look down and see for yourself, has the Holy Spirit impressed you that there is one thing that you are not doing? I would like you to put your finger on that one, and I would like you to commit yourself to the Lord, and ask the Lord to help you change that area of your life so that you can be a victor. God will help you. 

1 All Scripture texts are taken from the New King James Version unless otherwise noted.
Nature of Christ
continued from 2)

have recognized the error of this doc-
trine and have joined the ranks of
those who are again preaching the bib-
lical message of the fallen nature of our
Lord and Saviour. Through this beaut-
iful truth Jesus shines forth with new
luster to the minds of men and women.

Some of the reasons we under-
stand that Christ took man’s fallen
nature are as follows:

1) The least important is the fact
that historically the Seventh-day Ad-
ventist Church has preached the fallen
nature.

2) We have to accept the fallen
nature because the Bible supports it:
“For we have not an high priest
which cannot be touched with the feel-
ing of our infirmities; but was in all
points tempted like as we are, yet
without sin.” Hebrews 4:15

“Forasmuch then as the children
are partakers of flesh and blood, he
also himself likewise took part of the
same; that through death he might de-
sstroy him that had the power of death,
that is, the devil; and deliver them who
through fear of death were all their
of David according to the flesh.” Ro-
mans 1:3

“For what the law could not do, in
that it was weak through the flesh, God
sending his own Son in the likeness of
sinful flesh, and for sin, condemned sin
in the flesh: that the righteousness of
the law might be fulfilled in us, who
walk not after the flesh, but after the
Spirit.” Romans 8:3-4

“But when the fulness of the time
was come, God sent forth his Son,
made of a woman, made under the law,
to redeem them that we were under
the law, that we might receive the
adoption of sons.” Galatians 4:4-5

3) There are over 400 statements
in which the issue of the human nature
of Christ is specifically addressed by Si-
ter White. Always she refers to the
human nature of Christ as “fallen” or
“sinful,” thus confirming the words of
Scripture. Never once does she use the
term “unfallen,” or “sinless” in relation
to Christ’s human nature. These state-
ments include the following:

“Letters have been coming in to
me, affirming that Christ could not
have had the same nature as man, for if
He had, He would have fallen under
taking upon Himself our fallen nature,
the voice from heaven declared Him to
be the Son of the Eternal.” The Desire
of Ages, 112

“Jesus told them [the angels]... that
He should take man’s fallen na-
ture, and His strength would not be
even equal with theirs.” Early Writings,
150

“It was in the order of God that
Christ should take upon Himself the
form and nature of fallen man.” Spi-
ritual Gifts, vol. 4, 115

“But when Adam was assailed by
the tempter, none of the effects of sin
were upon him. He stood in the
strength of perfect manhood, possess-
ing the full vigor of mind and body. He
was surrounded with the glories of
Eden, and was in daily communion with
heavenly things. It was not thus with
Jesus when He entered the wilderness
to cope with Satan. For four thousand
years the race had been decreasing in
physical strength, in mental power, and
in moral worth; and Christ took upon
Him the infirmities of degenerate
humanity. Only thus could He rescue
man from the lowest depths of his de-
gradation.” The Desire of Ages, 117

Perhaps the most poignant expres-
sion of Sister White upon this matter
states that Christ took our sinful na-
ture.

“He took upon His sinless nature
our sinful nature, that He might know
how to succor those that are tempted.”
Medical Ministry, 181

Some have attempted to support
the view that Jesus simply took the
physical form alone, but that belief
cannot be sustained by the evidence in
Sister White’s writings. (Reread Spi-
ritual Gifts, vol. 4, 115.) To separate
Christ’s physical nature from His men-
tal and moral nature would take us
back to the Greek pagan concept of
the distinction between an evil body
and a good soul. No right-thinking
Seventh-day Adventist dare accept
that dualistic view of man. It is a
satanic deception. If Christ had a fall-
en physical nature, and He did, then
His entire nature was fallen.

Some have emphasized the fact
that Romans 8:3 uses the term “like-
ness of sinful flesh.” When we realize

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He took upon His sinless nature our sinful
nature, that He might know how to succor
those that are tempted

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lifetime subject to bondage. For verily
he took not on him the nature of an-
gels; but he took on him the seed of
Abraham. Wherefore in all things it
behoved him to be made like unto his
brethren, that he might be a merciful
and faithful high priest in things per-
taining to God, to make reconciliation
for the sins of the people. For in that he
himself hath suffered being tempted,
he is able to succor them that are
tempted.” Hebrews 2:14-18

“Concerning his Son Jesus Christ
our Lord, which was made of the seed
similar temptations. If He did not have
man’s nature, He could not be our ex-
ample. If He was not a partaker of our
nature, He could not have been
tempted as man has been.” Selected
Messages, book 1, 408

“The great work of redemption
could be carried out only by the Re-
deemer taking the place of fallen
Adam.” Review and Herald, February
24, 1874

“Notwithstanding that the sins of a
guilty world were laid upon Christ,
notwithstanding the humiliation of

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that the word here translated "likeness," is the same Greek word (homoioma) from which we derive the word homogeneity (of the same order), we do not need to stumble over the meaning. Paul's use of this Greek word is illustrated in Philippians 2:7: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

No one would use this text to prove that Christ was unlike men. Yet such poor logic is frequently applied to Romans 8:3. Consistency and good logic preclude "likeness" there being interpreted "unlikeness."

Where some of us have made mistakes in the past is that we have not addressed the genuine concerns of those who honestly hold to the pre-Fall view of Christ's nature. Such are also quoting passages of the Bible and the Spirit of Prophecy. The two most common texts used in support of this error are Luke 1:35 and Hebrews 7:26:

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

post-Fall natures. It may be significant that every Jewish eldest male child was called "holy unto the Lord."

"As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord." Luke 2:23

Some have been concerned that those who believe in the post-Fall nature of Christ (postlapsarian) are making Christ a sinner. This view has been exacerbated by the fact that so many of those who espouse these concerns believe in a modified form of Augustinian original sin. Their argument states that if Christ was born with a sinful nature, He was automatically a sinner. This is the argument S. N. Haskell had to meet at the turn of the century when he had been detailed to help those who were affected by the holy-flesh movement in Indiana. In writing to Sister White on the topic, he said, "When we stated that we believe that Christ was born in fallen humanity, they [the holy-flesh people] would represent us as believing that Christ sinned, notwithstanding the fact that we would state our position so clearly that it would seem as if no one could misunderstand us. Their point of theology in this particular respect seemed to be this: They believe that Christ took Adam's nature pressed there that have been misunderstood include:

"Do not set Him [Christ] before the people as a man with the propensities of sin." The Seventh-day Adventist Bible Commentary, vol. 5, 1128

In this message we are warned against asserting that Christ had "propensities of sin." At the same time Sister White expresses the fact that we are born with inherent propensities of disobedience. Also she warns against making Christ exactly like us. However, here she is talking again about His character, not His nature.

Perhaps the most explicit expression of this fact is as follows:

"Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, with a sanctified human will. He was tempted in all points like as we are, and yet because He kept His will surrendered and sanctified, He never bent in the slightest degree towards the doing of evil, or towards manifesting rebellion against God." Signs of the Times, October 29, 1894

Here surely is the key. The whole difference between Christ and man was not nature, but character. That one understanding of the human nature of Christ enhances our understanding of the gift of Heaven. It helps us to understand what it really meant for God to give His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life (John 3:16). It helps us to understand how Jesus is able to succor them that are tempted (Hebrews 2:17) and why He is not willing that any should perish, but that all should come to repentance (2 Peter 3:9). We begin to understand how He is able to save to the uttermost all that come unto God by Him (Hebrews 7:25).

In using the Baker letter in defense of the error that Jesus took an unfallen human nature, men are simply wresting inspiration. It will be noted that the passage quoted does not plainly state that Jesus possessed an unfallen human nature. It rather addresses the fact that He possessed no propensities to sin. This is a markedly difficult matter. Yet proponents of the New Theology would

He was tempted in all points like as we are, and yet because He kept His will surrendered and sanctified, He never bent in the slightest degree towards the doing of evil, or towards manifesting rebellion against God.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

It is important here to realize that these Scriptures are not talking about nature, that which we inherited, but character. A clear distinction between nature and character avoids the anomalous view of some suggesting that Christ had both the pre-Fall and before he fell." S. N. Haskell, letter to Ellen White, September 25, 1900

A number of statements made by Sister White, taken almost exclusively from a letter she wrote to Pastor W. L. H. Baker in 1895, have been used to support the pre-Fall view of the nature of Christ. This letter is set out in some detail in the fifth volume of the Bible Commentary, and in full in Dr. Ralph Larson's book. The concepts ex-
have us equate the absence of propensities to sin with the possession of a unfallen nature. It is no such thing. That this is so is proved by the fact that “We need not retain one sinful propensity.” The Seventh-day Adventist Bible Commentary, vol. 7, 943. Since we manifestly do possess fallen natures, it is undeniable that the absence of sinful propensities may be a characteristic of persons possessing such a nature. Thus to use the Baker letter as proof that Christ possessed an unfallen nature demonstrates a failure to fully investigate the matter.

Many equate sinful propensities with the temptations they experience. Yet Jesus was tempted in all points like as we are. Thus this conclusion is false. Sister White cites examples of sinful propensities. These prove to be evil attributes of character, thus verifying that the statement in the Baker letter testifies to the fact that Christ possessed a sinless character, despite possessing the disadvantage of our fallen natures. Only thus could He truly be our Example. The relevant passage states: “Self-indulgence, self-pleasing, pride and extravagance must be renounced. We cannot be Christians and gratify these propensities.” Review and Herald, May 16, 1893.

No one addresses the humanity of Christ more fully than does the apostle John. No doubt because he was exposing the Gnostic errors of his day, he affirmed both the divinity and the humanity of Jesus Christ:

“In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God.” John 1:1-2

that eternal life, which was with the Father, and was manifested unto us.)” 1 John 1:1-2

“And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” John 1:14

“...the Word was manifested, and we have seen it, and bear witness, and shew unto you...” John 1:14

It is thus evident that the human nature of Christ is central to the identification of the antichrist. As Seventh-day Adventists, in line with Wycliffe, Luther, and the other Reformers, we have no question of the modern-day application of the antichrist to the Papacy. The Catholic Church upholds the doctrine that Christ had an unfallen nature, denying that Christ came to earth with the nature of sinful flesh. This insight of John soberly focuses the issue within the context of the great controversy.

John further emphasized this matter: “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.” 2 John 7

The key doctrinal error of the Papacy (antichrist) is here cited to be the belief that Jesus did not come in the flesh. This scripture manifestly cannot refer to a belief that Jesus was not human, for the Papacy has never denied that fact. But with its doctrine of the immaculate conception the Papacy has denied the truth that Jesus came with our fallen nature. Here is the core of the spirit of antichrist, and here too is the core of the New Theology. They are dangerous bedfellows.

Paul gives strong support to this interpretation in his identification of the mystery of godliness (1 Timothy 3:16) and the mystery of iniquity (2 Thessalonians 2:7). An understanding of the mystery of godliness is essential to our understanding of the mystery of iniquity. Paul declares the human nature of Christ to be central to the mystery of godliness:

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3:16

If Christ’s coming in fallen human flesh is the key to our understandings of the mystery of godliness, then surely the key to our understanding of the mystery of iniquity is the denial that Jesus came in the flesh. Thus John refers to this error as the spirit of antichrist.

The insights of Paul into the mystery of godliness and the mystery of iniquity unlock the central relationship of the human nature of Christ to character perfection. Those who believe Christ was manifest in the flesh—in fallen human nature—understand the godliness that Christ provides for all who in faith accept Him. 1Dr. Ralph Larson, The Word Was Made Flesh, (Cherrystone Press, Cherry Valley, CA 92223) 1986

If Christ’s coming in fallen human flesh is the key to our understandings of the mystery of godliness, then surely the key to our understanding of the mystery of iniquity is the denial that Jesus came in the flesh
The Mount Rainier Missionary Institute is soon to become a reality. The building permits are in hand and by the time you read the September Our Firm Foundation construction will be under way.

We plan to start the first class October 3. Though our full facilities will not yet be available, the staff is now ready to present a three-month curriculum, training medical missionary colporteurs. Those who want to be trained as lay pastors and Bible workers can continue with another 90 day program, followed by a three month practicum in soulwinning, conducting Revelation Seminars, cooking schools, Five-day Stop Smoking programs, and more. All those who are interested in this class session for October should call or write to Ken McGaughey, Hope International, Box 940, Eatonville, WA 98328

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