Obedience to the Law Necessary

Change in Adventism

Confronting the New Theology

Lessons From the Sanctuary

An Appeal

Just Before
J ust a few days ago I was in Dunedin, New Zealand. I was three fourths through a six-week speaking itinerary which had taken me to Malaysia and 2500 miles of driving and preaching in New Zealand. The Lord richly blessed us. Many came to listen to the plan of salvation from God's Word. While in the beautiful city of Dunedin, Brother Evan Sadler, one of our representatives in New Zealand, took me to a library where there is one of the world's largest collections of old Bibles. I held in my hands an original copy of the 1611 edition of the King James Version. It was a large Bible. As I examined its stained pages, I could visualize the effort put forth by the scholars of that era.

In the year A.D. 405, Jerome completed the Vulgate. This edition was corrupted with the beliefs of the Papacy and biased toward the doctrine of purgatory, child baptism, eternal hell fire, and popery in general.

John Wycliff, in A.D. 1380, made the first translation of the Bible into English. Martin Luther finished his German edition about the year 1522. For his English translation, completed in 1531, printed in Germany and smuggled into England, William Tyndale finally paid with his life. He was burned at the stake in 1536. But his Bible, even though many copies were burned by the Catholics, helped pave the way for the authorized version of 1611.

The Miles Coverdale translation appeared in 1535. By this time the Jesuits were working hard to contruct the English translations, when in 1582 the Rheims-Douay Version made its appearance. This revision of the Catholic Bible promulgates Catholic heresies as do some of the modern versions which have been influenced by the Papacy. But finally in 1604, King James of England authorized a committee of 50 scholars to prepare a translation which most Seventh-day Adventists now use, the authorized or King James.

It was with great reverence that I handed this original 1611 edition back into the librarian's hands. It was well stained from age but readable.

My mind reviewed some very important Bible texts such as John 1:14: "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." And since all are justified by the faith of Jesus, how important is this text: "So then faith cometh by hearing, and hearing by the word of God." Romans 10:17.

That we must be born again each day by the word is verified by 1 Peter 1:22-23: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

Ellen White beautifully sums up the Bible, God's Word, in this passage: "The Scriptures are the great agency in the transformation of character. Christ prayed, 'Sanctify them through Thy truth; Thy word is truth.' John 17:17. If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.

"The truths of the Word of God meet man's great practical necessity—the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to per-

meate all the great things and all the little things of life.

"Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving.

"The Word of God is to have a sanctifying effect on our association with every member of the human family." Christ's Object Lessons, 100-101

Let us not forget these important verses.

"Thy word is a lamp unto my feet, and a light unto my path. I have sworn, and I will perform it, that I will keep thy righteous judgments. . . Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart. I have inclined mine heart to perform thy statutes." Psalm 119:105-106, 111-112

Let us study and memorize the Scriptures that these words might be fulfilled in us.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15

Oh, how few of us really regard the Word of God with reverence! How many are searching its inspired pages for truth and light with all our hearts? For our only hope of enduring to the end is to daily immerse ourselves in the Word of God.

"And ye shall seek me, and find me, when ye shall search for me with all your heart." Jeremiah 29:13

In this same library I also held the Bible of David Livingston, the great missionary to Africa. Bearing his signature, it was dated 1856—the year he returned to England. May we always remember the tremendous sacrifice that men and women have made because of God's sacred truth-filled book. May we never forget that thousands have died in defense of the truth of the Word of God.

May God keep us studying its sacred pages, as we strive to model our characters after its Divine Author.

Ron Spear—Editor
It is the mission of Hope International and the editors of Our Firm Foundation to clearly present Christ and His truth. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.—Errors

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Hope International is a special ministry assisting 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.
SEVENTH-DAY Adventists have a heritage of eschatology. As a people, we trace our beginning to the Millerite movement of the 1830s and 1840s. We preach the everlasting gospel as found in the final three messages of warning to the inhabitants of earth. We look forward to the second coming of Christ as the ultimate answer to the problems of Sunday laws and death decrees. Yes, we have always had a keen interest in coming events.

Nearly a century and a half ago, our spiritual forebears produced the famous 1843 Chart, and we still find time and interest to map out—as accurately as human wisdom can—the details of prophecies as yet unfulfilled.

To the skeptic, all this seems more than a little bizarre. And we must admit that some products of this process have been long on imagination and short on accuracy. But we cannot discard the truth of what is to come upon the world in its closing days.

And yet, for all the interest displayed in coming events, there is one major area which seldom receives attention. We know well the prophecies concerning wars and rumors of wars, the rising of the lamblike nation, and the enforcing of the mark of the beast. We follow the development of the labor unions, recognizing the role they are to play. We have watched with amazement as the predicted threefold union of Catholicism, apostate Protestantism, and Spiritualism has formed before our eyes. But have we noticed the predictions of Inspiration that come closer home? What does God have to say about us in the days just before the close of probation?

Although there are not a great many such prophecies, they are of more than passing interest. We are to know the signs of the times. We are to know when the King is at the door. As we near the end of all things, the counsels and warnings given specifically for that time can only increase in importance.

With a Bedlam of Noise

At the turn of the century a serious outbreak of fanaticism occurred in the state of Indiana. Known as the “Holy Flesh movement,” it swept through the churches of the area confusing laity, pastors, and the majority of the conference officers. We can be thankful that this blot on our denomination’s history was relatively short-lived. Nonetheless, Ellen G. White’s counsel to those involved is full of lessons for us today. We note especially her comments on some of the forms of worship practiced by the advocates of this movement:

“The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. “The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if
On the Borders of Canaan

The events of the Old Testament are recorded for our admonition. One of these which we are told is of special significance to us in the end of time is the woeful experience of Israel at Baal-peor. Sadly, the devil still finds time and opportunity to lead the professed people of God into sins of licentiousness.

"Near the close of this earth's history Satan will work with all his powers in the same manner and with the same temptations wherewith he tempted ancient Israel just before their entering the Land of Promise. He will lay snares for those who claim to keep the commandments of God, and who are almost on the borders of the heavenly Canaan. . . . [Satan] is not aiming especially at the lower and less important marks, but he makes use of his snares through those whom he can enlist as his agents to allure or attract men to take liberties which are condemned in the law of God. And men in responsible positions, teaching the claims of God's law, whose mouths are filled with arguments in vindication of His law, against which Satan has made such a raid—over such he sets his hellish powers and his agencies at work, and overthrows them upon the weak points in their character, knowing that he who offends on one point is guilty of all, thus obtaining complete mastery over the entire man. Mind, soul, body, and conscience are involved in the ruin. If he be a messenger of righteousness and has had great light, or if the Lord has used him as His special worker in the cause of truth, then how great is the triumph of Satan! How he exults! How God is dishonored! . . .

"The very same Satan is now working to the very same end, to weaken and destroy the people who claim to be keeping the commandments of God, as they are just on the borders of the heavenly Canaan. Satan knows it is his time. He has but little time left now in which to work, and he will work with tremendous power to ensnare the people of God upon their weak points of character. . . .

"The point to be marked [in the account of Baal-peor] is that Moses' prayers were not heard, neither his weeping nor the sorrow and prayers of those who had maintained their integrity, until justice was executed upon that demoralized, God-defying prince. God says of Phinehas, He 'hath turned away my wrath from the children of Israel.' It was the greatest mercy that Phinehas could do to Israel, to deal promptly and

Moses' prayers were not heard, neither his weeping nor the sorrow and prayers of those who had maintained their integrity until justice was executed.
they local Seventh-day Adventist churches or are these the churches of apostate Protestantism? And how is the test to be “in connection with the true medical missionary work”? Perhaps this warning given in 1904 will help: “We need not be deceived. Wonderful scenes, with which Satan will be closely connected, will soon take place. God’s Word declares that Satan will work miracles. He will make people sick, and then will suddenly remove from them his satanic power. They will then be regarded as healed. These works of apparent healing will bring Seventh-day Adventists to the test. Many who have had great light will fail to walk in the light, because they have not become one with Christ.”  

It is no secret that there is an increasing overlap between the systems and methodologies of “traditional” medicine and the mystical techniques of “Eastern” or “inner” healing. A few years ago the Western world would have collectively had a good, hearty laugh over the thought that little needles stuck all over the body could do anything about arthritis. But consider the current popularity of acupuncture. Something has happened, and unfortunately it has not been entirely outside of Adventism. 

Such practices as gem therapy, pendulum diagnoses, and the like have made inroads among our people in recent years. Even greater danger stems from the various “mind sciences” such as Eberhard Seminars Training (EST), falsely labeled “Christian Meditation” classes, and Neuro-Linguistic Programming. These have all found their way into the realm of “miracles,” totally apart from any known physical or physiological process. 

Those familiar with the mind-control and manipulation techniques of EST will not be surprised to learn that the leaders of the so-called “Lord Our Righteousness” separatist movement have used these techniques extensively in the process of their “evangelizing.” The results are plainly seen in the extreme personality changes undergone by the hundreds of unwary Adventists who have been caught up in this fanatical movement. 

In any event, Inspiration repeatedly warns us from the ground of using miracles as any sort of test to validate the teachings or beliefs of any one or any group. This problem, too, is just before us: “The day is just before us when Satan will answer the demand of these doubters and present numerous miracles to confirm the faith of all those who are seeking this kind of evidence. How terrible will be the situation of those who close their eyes to the light of truth and ask for miracles to establish them in deception!”

**We Want to Understand**

There has always been a fascination with the future. Human beings seem to have a universal desire to know what is to come. But our frivolous curiosity pales to insignificance beside the concern for understanding presented by Inspiration:

> “The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to His second advent. The same iniquity will exist, Satan manifests the same delusive power upon the minds of men. He is setting his trained agents at work, and moving them to intense activity. . . . He will turn his forces against those who are loyal to God, but though he may cause pain, distress, and human agony, he cannot defile the soul. He may cause affliction to the people of God as he did to Christ, but he cannot cause one of Christ’s little ones to perish. The people of God in these last days must expect to enter into the thick of the conflict; for the prophetic Word says, ‘The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’”

> “If we are to bear a part in this work to its close, we must recognize the fact that there will be resistance from the very ones we expected to engage in such a work.”

> “We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a face we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God’s servants, that they may not be able to discern the precious truth.”

> What is just before us? What were the trials and attitudes of the children of Israel two thousand years ago? Most of us probably have a fairly good idea already. If not, we need to spend some time reading the four gospels and *The Desire of Ages*. Sufﬁce it to say that before the first coming of Christ, the trials and the attitudes of the children of Israel left much to be desired. All in all, it was far from what we might have wished it to be. And what does that mean to us? It means that if we follow in the footsteps of Christ, we may expect to be received and treated in a manner similar to that in which Jesus was received. If we are to bear a part in this work to its close, we must recognize the fact that there will be resistance from the very ones we expected to engage in such a work.”

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the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; 'for the kingdom of heaven is at hand.' Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a definite message to bear—'Prepare to meet thy God.'" 12

Some Final Questions

If these are the circumstances which are to prevail just before the closing up of this world's sorry history, we, as Seventh-day Adventists, have some serious thinking to do. We need to ask ourselves how near we are to fulfilling these predictions. We need to consider what we might do to minimize the loss of souls from the impending snares of the devil. And—perhaps most important—we need to ponder well the preparations we are making to meet these conditions ourselves.

"Satan is marshaling his hosts; and are we individually prepared for the fearful conflict that is just before us? Are we preparing our children for the great crisis? Are we preparing ourselves and our households to understand the position of our adversaries and their modes of warfare? Are our children forming habits of decision, that they may be firm and unyielding in every matter of principle and duty? I pray that we all may understand the signs of the times, and that we may so prepare ourselves and our children that in the time of conflict God may be our refuge and defense." 13

Do we believe the end of the world is just before us? Do we really care? It is easy to tell; just look around and ask, "Are we preparing?"

1 Selected Messages, book 2, 36-37
2 Steve Daly, "Church Growth Blowneth Where It Listeth," Spectrum, vol. 19, no. 3, 2
3 Ibid., 3
4 Review and Herald, vol. 2, 137-138
5 Loma Linda Messages, 336 (for more complete context, see Manuscript Release 829, 1)
6 Selected Messages, book 2, 53
7 The reader is strongly encouraged to obtain a copy of The New Age Movement and Seventh-day Adventists, available from the General Conference Biblical Research Institute.
8 Evangelism, 594
9 Selected Messages, book 1, 406
10 The Seventh-day Adventist Bible Commentary, vol. 4, 1153
11 Eileen G. White 1888 Materials, 1024
12 The Seventh-day Adventist Bible Commentary, vol. 4, 1184
13 The Adventist Home, 186

I pray God will come soon and we all will be ready. I like your magazine. I understand things better now. I have been a Seventh-day Adventist for forty-some years, but these magazines make it plainer. Keep them coming. I pass them on to others, too.

—NM, California

I thoroughly enjoy these articles. They lift so many burdens from one's shoulders.

—EH, California

I must tell you what we like about Our Firm Foundation. There isn't an article or hardly even a paragraph without a text from the Bible or a reference from the Spirit of Prophecy. It isn't just someone writing his ideas. There is proof for what is written.

—PK, Tennessee

We were introduced to Hope International and Our Firm Foundation by a brother and wife. We saw it while visiting in their home. They kindly loaned us six of the back issues and we took them home, to very critically read them. We read them from cover to cover and returned to borrow the next six issues. We also subscribed ourselves at that time. We are always alert for "offshoots" but only found a blessing in all we read. Unhappily we've had relatives visit us who were quick to condemn your work. So far all you've written we've been in agreement with. As we see the liberalism in our churches, see our young people either slipping away or being so lax you wouldn't know they were Seventh-day Adventists, we pray for something to wake up our church.

—EV, Washington

Before I came on Our Firm Foundation, I would not say I was a Seventh-day Adventist, but now after reading these magazines, I can say I am now in the church both physically and spiritually. Thank you so much. I noticed that you have opened offices in Canada, Australia, and New Zealand. I wish to know if you are making plans to have offices also in Africa. Especially this part of Africa. We are so much behind here both in spiritual knowledge and not to mention our personal spirituality. Already I can detect inroads of the dreaded New Theology even in my own church here, and many are so destitute of knowledge that they do not see the dangers coming. Please make arrangements to help us also before it is too late and many souls lost. I would like to hear from you on this matter.

—DM, Zambia

I was especially encouraged when I read the article in the December 1986 issue entitled "Persecution by the Saints." It was as if the writer had seen my problems, then thought of encouraging me. It was more than a personal letter from a Christian friend. May the Lord bless for your wonderful work.

I am now serving the church as an elder for health and evangelism. But what do I see in the church in regard to the health message, evangelism and systematic benevolence? How many names do the standard-bearers have? Where is the church going? Is this the chipping compromise I have heard of? Be a standard-bearer and you have no support. Is God concerned? And what about Christian weddings? Are we allowed to dance in Christian weddings? And these African traditions I am seeing coming into Christian marriages? Are we still Catholics or Adventists? The church is really shaking, who shall stand? I am teaching a Sabbath School class of prisoners every Sabbath morning. The only problem is that the prisoners have no Bibles. We need about 60 of them. Prisoners are yearning for Bibles.

—BC, Zambia

We are receiving more and more requests from the impoverished countries of the third world, especially Africa, for magazines, books, and Bibles. They are dependent on the compassion of those whom God has blessed with means. If the Lord so impresses your heart, mark your donation "Overseas."—EDITORS
Conditions for Receiving Eternal Riches

An infinite price has been paid for our redemption, and we should know that we are in the right way, walking in the path of humble obedience. We must bring our work, thought, and emotion to the Word of God, and have God impress upon our hearts His written Word; then may we have confidence toward Him. The Saviour says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:10-11. We can see harmony in the Word of God. We are to be in a condition to keep God's commandments and live, and His law as the apple of the eye. It is true sanctification to love God with all the heart, and with all the mind, and with all the strength, and our neighbors as ourselves. We must be subject to the will of God. We must not make our feelings a standard, but God's will must be our rule of action.

Forty-five years ago, when I began my labors, we met with some of the most erroneous doctrines. One would say, "I have the truth because my feelings tell me so." Another would say, "The Spirit tells me that I have the truth." But how were they to know that they had the right spirit? There are two spirits in the world, the Spirit of Christ and the spirit of antichrist. They declared that they had gone beyond the Bible, and left that for those not so far advanced as themselves; for the Lord talked directly with them. As I stood with my Bible before them, pleading with them, they pushed me away, saying, "No, no, I don't want to hear anything about it. God has told me the way." We must know what saith the Scriptures. Let God be true and every man a liar. Not one of us must lose the eternal treasure that is laid up for the overcomer. A great sacrifice was made for us because God loved us.

Adam and Eve were placed upon probation in the garden of Eden, and they were tested as to whether they would render obedience to God's law. They fell from their allegiance through the temptation of the wily foe, and now a great and infinite sacrifice has been made that man may have another trial. And of all the creatures upon the face of the earth, we should be the most happy because this great sacrifice has been made in our behalf, that a just and holy God may accept our efforts to keep His law. We should come into a position where we will be determined to have salvation even at the cost of every earthly consideration; for a way has been devised whereby every one of us can be saved, and it is by coming back to our allegiance to Christ. And when we realize that the heavenly Father gave His Son to assume humanity, to lift up the fallen race, we will be ready to praise Him.

This earth was the field of battle; here the Son of God had to contend with the wily foe in our behalf. Behold Him on Jordan's bank just before He entered the desert of temptation. He offered up a prayer such as Heaven never heard before, and the heavens opened and the Spirit of God, like a dove of burnished gold, circled the Son of God, and there was heard a voice, saying, "This is my beloved Son, in whom I am well pleased." Do you comprehend all that this scene signifies? It tells...
you that heaven is opened before you, and that your petitions will find access to the Father. After the transgression of Adam, God no longer communicated directly with man; earth was separated, as it were, from the continent of heaven; but Jesus was made our Substitute, our Surety, that He might bring us back to the Father, and His human arm encircles the race, while His infinite arm reaches to the highest heavens, and thus He unites man to the infinite God, and connects earth with heaven. The voice that came from heaven to our Surety, tells us that heaven’s portals are open and God hears our prayers, and that the light that enshrouded the Son of God will be over us if we follow in His way.

Christ passed from this scene of glory to one of the greatest temptation. He went into the wilderness, and there Satan met Him, and tempted Him on the very points where man will be tempted. Our Substitute and Surety passed over the ground where Adam stumbled and fell. And the question was, Will He stumble and fall as Adam did over God’s commandments? He met Satan’s attacks again and again with, “It is written,” and Satan left the field of conflict a conquered foe. Christ has redeemed Adam’s disgraceful fall, and has perfected a character of perfect obedience, and left an example for the human family, that they may imitate the Pattern. Had He failed on one point in reference to the law of God, He would not have been a perfect offering; for it was on one point only that Adam failed.

But He says, “I have kept my Father’s commandments.” He withstood the fiercest temptation upon appetite, which has had such a great influence upon the human family; so that whatever may be the habits and practices of men, they may overcome them in His name and through His merits. 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, 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 conquer perverted appetite. Though the moral image of God was almost obliterated by the sin of Adam, through the merits and power of Jesus it may be renewed. Man may stand with the moral image of God in his character; for Jesus will give it to him. Unless the moral image of God is seen in man, he can never enter the city of God as a conqueror. Satan tempted Christ upon ambition. How many have been ruined by ambition? They have had a knowledge of the truth, but they bring up their business, and say, “I cannot obey the truth on account of my business.” And, again, “What will other people say? I cannot be different from the people around me.” What does the voice of the good Shepherd say? What says the Master? “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” Romans 6:16. We must not study how to serve ourselves, but to do the will of God. Christ left His glory, His majesty, and clothed His divinity with humanity, and came to our world; He was a Man of sorrows, and acquainted with grief. For our sakes He became poor that we through His poverty might become rich. And then after this infinite sacrifice has been made for us, what sacrifices are we willing to make for Jesus?

Satan came to Christ and presented another temptation. He took Him upon an exceeding high mountain, and showed Him all the kingdoms of the world and the glory of them in a moment of time, and promised to give them all to Him if He would only fall down and worship him. Christ resisted Satan with “It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” Matthew 4:10. We see many among us who will be allured by the things of earth. Satan presents these things in a flattering light to them, and they sell their souls for a little worldly gain, when Christ has presented to us eternal riches on condition of obedience. Who can describe the exceeding great reward that is to be given to the Christian? Eternal riches are promised, and who can turn his eyes from this reward? We are subject to failures in this world. A man may be worth his thousands one day, and it may be all swept away the next. Is it not meet to ask what we must do to secure eternal riches?

Jesus withstood all the temptations of Satan, and through Christ we may withstand them. Through Jesus we may overcome the love for earthly treasures. Our Saviour withstood on every point the test of temptation, and in this way He has made it possible for man to overcome. Now, there is enough in this idea, in this thought, to fill our hearts with

It is not for us to bring the Word of God to our feelings and ideas, but to bring these to the Word of God. “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them”

whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?” Romans 6:16. We must not study how to serve ourselves, but to do the will of God. Christ left His glory, His majesty, and clothed His divinity with humanity, and came to our world; He was a Man of sorrows, and acquainted with grief. For our sakes He became poor that we through His poverty might become rich. And then after this infinite sacrifice has been made for us, what sacrifices are we willing to make for Jesus?

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and died. But our Saviour, who was equal with God Himself, came into our world and suffered the death upon the cross, to give man another probation.

If this great and infinite sacrifice has been made in our behalf, let us ask ourselves what we are doing. Do we say, "Believe on Christ, and that is all you have to do?" It is our privilege to ask those who tell us this, what we shall believe. The words of Satan ever lead to disobedience, but the voice of God in His Word leads to a perfect obedience. We must have the faith that works by love and purifies the soul from every stain of sin. What is sin? The only definition that is given to you in the Word of God is, "Sin is the transgression of the law." The apostle says, "Where no law is, there is no transgression." 1 John 3:4; Romans 4:15

The law of God is the one great standard that will measure every man's character in the day of God. The prayer of Christ was, "Sanctify them through thy truth; thy word is truth." John 17:17. Therefore the sanctification of the Spirit of God upon the heart leads men to walk in the way of God's commandments. The very test that God brought upon Adam in Eden will be brought upon every member of the human family. Obedience to God was required of Adam, and we stand in the same position that he did to have a second trial, to see whether we will listen to the voice of Satan and disobey God, or to the Word of God and obey. We must exercise repentance toward God, and faith toward our Lord Jesus Christ. There is no power in the law to save the transgressor of the law from the penalty, but the penalty has been paid by Jesus. It was because the Father loved us that He gave His only begotten Son to die for us. John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." It is no cheap faith that we are to have. "Every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2-3. Every sin will be put away from us, because it is an offense to God, and we will bring ourselves into harmony with God.

"Believe, believe, believe in Jesus," is the soothing fallacy that is lulling many to sleep in the cradle of carnal security, and we need to be alarmed. When you bring Jesus into your daily life and character, you will not talk of your feelings, but of what God hath said. When Christ is in the soul, then we will work for those around us who are in darkness. There will not be heard from any man, "Give me Christ, but away with the commandments of God; I do not want to hear anything about them." We must know that our feet are upon the eternal Rock. It is not for us to bring the Word of God to our feelings and ideas, but to bring these to the Word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. We are in the perils of the last days, and Christ has said that false teachers shall arise in the world, and deceive many with their pernicious doctrines. Then how shall we know the true from the false? "Ye shall know them by their fruits." Matthew 7:16. Do they teach obedience to the law of God, or do they teach men to break His commandments? We are living in a world of false doctrines, and we must know what is truth. We do not inquire, What is for my convenience? but, What is God's word? If Christ had studied His convenience, He would never have left heaven to come to our world to die, to hang upon the accursed tree for us. Jesus has died for you, and now what will you do for Jesus? He says, "Love one another, as I have loved you." And if you love Jesus, you will have your feet planted in the bloodstained footsteps of the Man of Calvary, and at last those who have gained the victory will enter in through the gates into the city, and have a right to the tree of life. God has given us reasoning faculties, and He wants us to use them. He has given us a chart which marks out for us the only right way to reach eternal life. Study the Scriptures for yourselves. Hear what the voice of the true Shepherd says to you, and then walk in the path of humble obedience, and at last the gift of eternal life will be granted to you. We cannot afford to lose eternal life. May God grant that we may meet this dear people around the great white throne, and with them sing the song of redemption in the kingdom of glory.

Review and Herald, vol. 2, 401 (June 10, 1890)
Food for Thought

Moses was chosen for a special work. Having been adopted by Pharaoh’s daughter, he was greatly honored in the king’s court. Every one was intensely desirous of exalting him. Pharaoh determined to make him his successor on the throne.

Moses was a man of intelligence. In the providence of God he was given opportunity to gain a fitness for a great work. He was thoroughly educated as a general. When he went out to meet the enemy, he was successful; and on his return from battle, his praises were sung by the whole army. Notwithstanding this, he constantly remembered that through him God purposed to deliver the children of Israel.

But although he was “learned in all the wisdom of the Egyptians,” while in the service of Pharaoh the character of Moses received a mold that disqualified him for the wonderful work he was to do, making him weak where he should have been strong. This weakness was manifested when he visited his brethren and “spied an Egyptian smiting an Hebrew.” Taking the case in his own hands, he privately “slew the Egyptian, and hid him in the sand.” He would not have done this had he not, during his training in the Egyptian army, received the impression that the Israelites were to be delivered by the sword.

In order to prepare Moses for his work as the general of Israel, God removed him from Pharaoh’s court, and placed him in another school—the school of self-denial and hardship. The leader of the Egyptian armies went into the mountains, to become a keeper of sheep. What a change in his life and employment! Looking at the experience from a human point of view, men would pronounce it a failure.

Forty years Moses spent in the solitude of the wilderness. Here he had opportunity for study, meditation, and prayer. From the book of nature open before him, he drew many useful lessons. Surrounded by the evidences of God’s power, he was led to humble himself, and to exercise living faith in God, thus obtaining a preparation for the work before him. God designed that Moses should stand alone, leaning only upon the arm of divine power.

Several years ago I saw the results of a tempest that had just passed through a forest, sweeping down everything before it. The trees standing close together had been uprooted and leveled like grass before a scythe. But a few trees standing out alone had not been overturned. I inquired the reason of this, and was told that the tap-roots of the trees unmoved by the hurricane were firmly fastened deep in the earth. These trees had gained strength to withstand the storm, while those that had stood close together were swept down.

The lesson is for us. We should know for ourselves what it means to stand firmly for God, ever learning that which Providence designs to teach us. But too often we think as others think, and do as they do. We are influenced by the habits of our associates. When we depend on finite help to support us, we do not really know our weakness, and when the storm comes, we are overthrown. But when thrust out where we must stand alone, our faith fastens upon the only sure support—the infinite God.

When at last Moses was called to bear God’s message to Pharaoh, Moses had reached the place in his experience where he had a humble estimate of himself. He felt incapable of doing the work, and he pleaded earnestly that he might not be required to bear this responsibility. Not until the Lord had convinced him that he was His chosen instrument to deliver Israel, did he consent to go. He cherished no self-exaltation. While tending his flock among the lonely mountains, he had learned humility—that precious lesson so important for us all.

The more diligently we learn meekness and lowliness in the school of Christ, the greater advancement we shall make in a preparation for God’s service.

We should never feel that we have learned everything worth knowing. Let none think they are ready for graduation. As long as we remain on this earth, there will be new lessons for us to learn. And throughout the ages of eternity we shall have something to learn in regard to the wonderful plan of redemption.

Lack of humility is one great cause of our weakness. Too often we attempt in our own strength to do something great. Christ says, “Without me ye can do nothing.” “Take my yoke upon you, and learn of me.” By wearing His yoke, we can be co-workers with Him. Every morning we should inquire, “Lord what will Thou have me to do?” Thus we shall learn of Christ.

Not he who is pompous, boastful, and unbelieving, but the humble, faithful soul, is in God’s sight accounted a man of power. In order that He may answer the prayers of His people, the Lord desires them to obtain a personal knowledge of Christ. The clearer their view of the Saviour’s loveliness, the more humble will be their opinion of themselves. And the lower their estimate of self, the more distinct will be their view of the glory and majesty of God. When we begin to have a high opinion of ourselves, let us remember that for whatever we are or have in advance of our fellow men we are indebted wholly to the gift of God.

“Estee ming the reproach of Christ greater riches than the treasures in Egypt,” Moses kept his eye fixed on “the recompense of the reward.” Let us likewise keep our eyes fixed on the reward that God has promised, and walk in humility before Him; for He who says, “Them that honor me I will honor,” will crown His faithful children with eternal honor.  

Ellen G. White, The Youth’s Instructor, 559 (January 29, 1903)
Change in Adventism

MOST OF us like to think our maturity increases with the passage of time. This holds true for organizations as well as for individuals. Multiplied experiences and diversified conditions are usually thought to develop greater competence and growth of understanding. Change becomes a synonym for progress, and is often viewed as the ultimate mark of a seasoned and balanced mind. In the words of William Manchester: "Change is a constant theme in the American past. The United States is the only nation in the world to worship it for its own sake, and to regard change and progress as indistinguishable."

Change has now become an increasingly popular theme among Seventh-day Adventists. Everywhere recognition abounds that the church—at least in the Anglo-Saxon countries—is no longer what it used to be. Once our theological perspectives were considered the most unified of any people on earth, causing Time to observe that perhaps we were "the most doctrinally placid and prosperous of faiths." Now divergent views on a number of major topics can be found in our books and periodicals. These differences are broad and far-reaching, involving alien concepts of God, salvation, personal morality, and the essence of the Christian faith. In this way they bear little resemblance to the disputes of former days over such topics as Armageddon or the king of the north. Practices we once avoided are now condoned—some with official sanction, many more without it. We face the erosion of bedrock behavioral principles rooted in Scripture and the writings of Ellen White, such as the growing acceptance of the moderate use of alcohol, increased pressure to accept "monogamous" homosexual relationships, and the swelling popularity of jewelry in all its forms. Numerous other issues could be mentioned. The resulting pluralism of ideas and conduct is felt to be cause for celebration. Some even use the term "rainbow coalition."

Through it all, our educational and medical centers face an increasingly uncertain future. Enrollments are down. Debts are up. Financial dilemmas force administrators to consider drastic measures like the closure of campuses. Worldly sophistication and diversity exact a fearful toll—through a thickening crisis atmosphere and the loss of church members' confidence.

Pious Apathy

Carelessness of any kind is destructive, but when in spiritual matters it assumes a pious face it can be deadly. Many contemporary Adventists have come to believe—through a misguided perception of legalism and a consequent misperception of righteousness by faith—that the beauty and warmth of a personal relationship with Christ make doctrinal purity and the faithful practice of inspired counsel unnecessary. Versions of this approach vary, but all seem to gravitate in the same direction. We are led to believe that the complexities of modern life have made the performance of God's written will obsolete and simplistic. But the believer is assured with smiling confidence that all remains well—that a loving, big-hearted Jesus understands and will save us anyway. "Opinions can be wrong," some declare, "but love never is."

Much has lately been said of how the Bible alone should be the Adventist rule of faith and practice. Too often these words are spoken more to reduce the role of Ellen White than to increase respect for the Bible. The attempt to distinguish one's personal relationship with Christ from doctrinal and moral

Kevin D. Paulson, a frequent contributor to Our Firm Foundation, writes from Loma Linda, California.
clarity finds no support in Scripture. God declared through Hosea, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." Hosea 4:6. Jesus said, "If ye continue in my word, then are ye my disciples indeed." John 8:31. And Paul declared to the Thessalonians, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thessalonians 2:13

Ellen White agrees with Scripture. "It is by receiving the life poured out for us on Calvary's cross that we can live the life of holiness. And this life we receive by receiving His Word, by doing those things which He has commanded. Thus we become one with Him." Notice both doctrinal acceptance (receiving His Word) and sanctified obedience (doing those things which He has commanded) are the substance of man's union with Christ. Elsewhere we read, "All truth is to be received as the life of Jesus. Truth cleanses us from all impurity, and prepares the soul for Christ's presence." And in one of her greatest passages, the modern prophet maintains: "The whole Bible is a manifestation of Christ."

Many will pay eager lip service to these statements while failing to understand their full meaning. If indeed the whole Bible is a manifestation of Christ and all truth should be received as the life of Jesus, then Daniel 8:14 and the four beasts of Daniel 7 are as much a loving portrayal of God as 1 Corinthians 13 and the Beatitudes of Matthew 5. It means that the warnings and reproofs of the Testimonies, Messages to Young People, and Counsels on Diet and Foods are as much a disclosure of God's love as The Desire of Ages and Steps to Christ. Many develop a shapeless, sentimental view of love independent of Inspiration, then set about deciding which passages are more loving, more mature, more essential to salvation than others. Rather than allowing Inspiration to define love and the principles of salvation by its own consensus, these persons endeavor to force Inspiration into congruence with their own ideas. I recall a series of articles in a leading church publication which attempted to show how Ellen White's pre-1888 theology was legalistic and works-centered, while after Minneapolis she espoused a "fully mature" righteousness by faith. This analysis does serious violence to the prophet's own testimony, in particular her observation of 1890: "The point that has been urged upon my mind for years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people." Those who read Ellen White's pre-1888 messages and do not think they see righteousness by faith need their ideas corrected by the inspired consensus. Righteousness by faith in Scripture and Ellen White is not right-

More likely than not, it was a misguided quest for novelty—not an excessive reverence for old truth—which caused the children of Seth to intermarry with the daughters of Cain (Genesis 6:2-4). Surely it wasn't a jealous guarding of his spiritual heritage which lured Lot into pitching his tent toward Sodom (Genesis 13:12). A desire to preserve ancient spiritual landmarks was not responsible for the golden calf at Sinai (Exodus 32), the apostasy at Baal-peor (Numbers 25), nor for the rampant idolatry and social injustice experienced by Israel and Judah before the Exile.

Internalizing the written counsel of God is the only true way to experience Christ. Any other way leaves us at the mercy of emotion and circumstance

Perhaps the words of God through Jeremiah say it best: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah 6:16

While Jesus often appears more "liberal" than the Pharisees because of His rebukes to their extreme rigidity, the facts are that the Jews by this time had nearly supplanted the ancient Scriptures with more recent traditions and philosophical presuppositions. During the early Hellenistic period large numbers of Jewish young men took studies in Alexandria, learning Greek philosophy, and in time incorporating it into Jewish thought. Hellenistic thought was largely responsible for shaping the religious climate of Judaism in Jesus' time. Many of us think of the rabbis in Jesus' day as doctrinally rigid and fiercely dogmatic, but Ellen White paints a different picture. "While
[Christ's] teaching was simple, He spoke as one having authority. This characteristic set His teaching in contrast with that of all others. The rabbis spoke with doubt and hesitancy, as if the Scriptures might be interpreted to mean one thing or exactly the opposite. The hearers were daily involved in greater uncertainty. Those who demand the tolerance of ambiguity in God's church today may not realize how much they have in common with the Pharisees against whom they so often preach.

A Caring Church?

Much of the implied if not explicit message of contemporary Adventism declares that the doctrinal and moral assertiveness of days gone by has now been replaced by a loosely defined emphasis on "caring." Fundamentally, of course, there is nothing wrong with the Caring Church concept. But not only is caring without clarity hard to distinguish from emotionalism, the experience of other churches with this approach also merits consideration.

In 1972 United Methodist Pastor Dean Kelley published his book Why Conservative Churches Are Growing, detailing the decline of those religious communities in which robust biblical preaching has given way to doubts, higher criticism, and moral vacillation. Thirteen years later the Los Angeles Times documented the continuation of this trend with the article, "Mainline Church Strength Shrivels." More than a year later Newsweek followed with the headline, "Once the religious establishment, liberal Protestants are losing their sheep." Among other things, Newsweek pointed out that there are more Moslems in the United States than Episcopalians, and quoted United Methodist church growth committee chairman Richard Wilke as saying, "We thought we were just drifting, like a sailboat on a dreamy day. Instead, we are wasting away like a leukemia victim when the blood transfusions no longer work."

This conclusion is understandable. Churches floundering from one theological or moral position to the next are not likely to retain credibility. Inhabitants of a confused world will hardly be encouraged to seek fulfillment in a confused church. The lesson of American religious history in the late twentieth century is stubbornly clear: question marks over inspired writings empty pews. No thoughtful man or woman is going to waste three choice weekend hours in pursuit of a religion as unpredictable as the stock market.

Some Seventh-day Adventists do not seem to be paying attention. Dr. Kelley visited the Andrews University Church Growth Seminar in October 1982, warning our people of the danger of concluding that "quaint and peculiar truths are really just trimming on the cake—that all one needs is love or faith." He spoke of the tendency to apologize for one's beliefs, and the reluctance to present and enforce them within the believing community. He observed, "For decades there hasn't been anything you could do that would get you drummed out of the Methodist Church." He maintained with almost brutal clarity: "How can the Seventh-day Adventist Church stop growing? Be like the Methodists?"

Were we listening?

"The Adventist Church is changing," so the chorus resounds. But regardless of American culture, change and progress are not indistinguishable for the Christian. For God's people change is not a reality to accommodate, but a possibility to compare with the eternal divine will. Although a caring spirit is both admirable and necessary, it is hopelessly incompatible with the knowing rejection of God's written counsel. At times humanitarian zeal may be prized as a substitute for doctrinal faithfulness, and for a while it seems to work. But eventually the winds of history and the floods of circumstance rise, and great is the fall of the house built on the sand. Matthew 7:7

It is time we asked a few sober, practical questions. Has the increased diversity of doctrine and behavior reduced the spirit of selfishness among us? Have we seen a decline in the Adventist divorce rate? (Considering all the interest in wearing a public indication of marriage, one would assume faithfulness in this area to be a high priority.) Do those paying less attention to orthodox Adventist requirements spend more money for the relief of human suffering than for personal pleasure? Are Adventist youth who embrace the liberal spirit more excited about helping their neighbors with problems than about material and professional success?

As John Adams once said, "Facts are stubborn things."

In the final analysis, liberal theology repudiates the heart of the Christian message. The burden of Scripture is not to persuade believers to abandon old religious ideas, but to forsake the old man of sin. New hearts, not new ideas, are what the God of the Bible demands.

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written Word of God (Isaiah 8:20). Jesus' statement is fused with the assumptions of theological liberalism, which all but deny the existence of doctrinal and moral absolutes. Nothing could have been further from the mind of our Lord! The same chapter which warns believers against judging declares, "By their fruits ye shall know them." Matthew 7:20. A brutal illustration may suffice here. A man walks down a city street and brutally rapes and murders a woman. Few would object to describing such conduct as evil, despicable, atrocious, wrong. Scripture as well as common decency demand such an assessment. However, were one to say that such a man has a sure place in hell, judgmentalism would clearly have replaced fruit-inspecting. No human being knows another's heart. Many who perform heinous deeds like this are demented, and could be considered irresponsible for their actions. Only God knows the depth of darkness and the multiple predicaments behind every choice. Only He can decide the destiny of any soul. But through the inspired page He has given believers the capability—indeed, the duty—to assess the rightness or wrongness of human words and deeds.

Truly the prophesied shaking is under way. Faithful church members are giving the straight testimony to Laodicea, and carnal hearts are rising up against it. The vast majority of our people will fall away, but those remaining will be like Gideon's three hundred. When self dies in the experience of Seventh-day Adventists, the testimony of their lives through eternal ages will cause the universe to cherish the darkest hour of cosmic crisis as the sweetest note in time's everlasting symphony.


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Ron Spear

____ Preparing for Eternity $3.50
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____ Will the Real Seventh-day Adventist Please Stand Up 4.00
____ El Mensaje a Laodicea-New! 2.50
___ (Spanish Message to Laodicea)
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HOW DOES ONE expose the New Theology for what it really is? There is no easy way, for it is a masterpiece of Satan. It is beautifully masked in loving concern. It is not surprising then that even faithful leadership has been "powerless to stop the rushing torrent of iniquity." Testimonies, vol. 5, 210

Sadly some in leadership responsibilities have supported and encouraged the deadly infiltration of the New Theology into the hearts and lives of God's people. Such leaders have often put loyal pastors, other leaders and laity on the defensive by accusing them of criticism, bitterness and un-Christlikeness. Thus faithful servants have frequently felt that they must lower the voice of their concerns to a whisper to show their loyalty to their colleagues and to the church. Even for laity, it has not been easy to raise the alarm. Some have done so at the expense of their leadership roles and influence in the local church. Some have done so in the face of threat to their church membership.

In places like Australia and New Zealand, those faithful to God's truth have been discredited by the term CBs (concerned brethren). Hardly can an individual and his influence be more quickly discredited than by this classification. It is not uncommon to hear it said that the CBs have done far more damage to the church than the adherents of the New Theology. It is not hard to imagine that it takes more than ordinary courage to stand openly against the New Theology when any level of protest quickly tarnishes the reputation. Yet the command of the Lord is

"No longer consent to listen without protest to the perversion of truth." Selected Messages, book 1, 196

It is inevitable that protesting the New Theology, however lovingly and carefully it is done, will be seen as bringing division. This attitude in turn leads the faithful ones to be seen as disruptive elements in the church. Frequently such are told that it is not their beliefs, but the way they state them. Faithful people must not be intimidated by such false accusations. There is no "right way." God warns:

"If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God." Testimonies, vol. 3, 281

But to honor God will inevitably lead to opposition. Human nature has not changed from the days of Christ.

"The Prince of Peace, He was yet the cause of division. He who came to proclaim glad tidings and to create hope and joy in the hearts of the children of men, opened a controversy that burns deep and arouses intense passion in the human heart." The Acts of the Apostles, 84

The followers of Christ will no less meet the most intense opposition which will come from unfaithful members in the church. Jesus, however, gives us assurance:

"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whosoever ye shall ask the Father in my name, he will give it you." John 16:23

The defection of unfaithful church members as a result of truth being preached with clarity will be threatening, but God has promised:

"But there are men who will receive the truth, and these will take the places made vacant by those who become offended and leave the truth....Men of true Christian principle will take their place, and will become faithful, trustworthy householders, to advocate the Word of God in its true bearings, and in its simplic-

R. R. Standish and C. D. Standish serve as medical director of Penang Adventist Hospital and president of Hartland Institute, respectively.
ity. The Lord will work so that the disaffected ones will be separated from the true and loyal ones. . . . The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize.” Maranatha, 200

In the face of apostasy, it is sin and cowardice to remain silent. The blood of innocent souls, victims of the sin-and-live theology, will be upon the shoulders of those who fail to give the warning.

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God.” Testimonies, vol. 5, 211

Dealing With the New Theology

What makes it so difficult for leaders to deal with the New Theology? Our experience indicates a number of factors.

1. Some leaders themselves are less than clear on the foundational truths of the remnant church. They may perceive vaguely that something is not right, but the enormity of the eternal loss is not remotely realized. Thus when concerns come to the conference, pastors teaching New Theology are often told simply to be careful, often with the assurance that leadership is fully behind them.

2. Most administrators are imprisoned by the number of committees that they must attend. Thus their own searching for truth is spasmodic.

3. The official Seventh-day Adventist statement of beliefs is couched in such a way that pivotal doctrines such as victorious Christian living, the nature of Christ and the atonement are left sufficiently general that all but the most rabid New Theology teachers can give confident assent to them. Thus it is hard to take strong action against them.

4. Many New Theology ministers preach on neutral themes. They avoid present truth, yet do not directly teach error. As the servant of the Lord has said, this course opens the door to Satan.

“There are many precious truths contained in the Word of God, but it is present truth that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

“But such subjects as the sanctuary in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future.” Early Writings, 63

5. The subtle sin-and-live theology has such appeal that it is not uncommon for the errant pastor to obtain major support from his congregation. He is easily able to fill his church and with eager supporters. Others are left out because they are thought to be legalists.

6. New Theology teachers and preachers rarely have deep convictions, and therefore they avoid taking doctrinaire positions which can easily offend. They often appear to be very kind and long-suffering to those who oppose their errors. The faithful are made to appear to be the troublemakers of Israel. Like faithful Elijah of old, we need to proclaim:

“I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” 1 Kings 18:18

7. The message of New Theology pastors is often seen as Christ-centered and loving. Yet the very life, teachings, and ministry of Christ are despised by them.

It is usually because of these situations that pastors and teachers who dare to lead their flocks into their false views are rarely disciplined until the fruitage of their preaching is fully developed. By this time major, maybe irreversible, damage has been done. It is rather like the unobservant, home owner who does not know there are termites in his home until the house suddenly collapses.

There is no way one can preach the sin-and-live theology without eventually falling into deep sin. Thus many of those enamored with the New Theology evidence the emptiness of their ‘love’ theology by their infidelity to their wives and by marital breakup and even drunkenness. The carnage in this area is horrendous. At the point of revelation of these grossly sinful courses, action is taken. Even then it has been our experience that so mesmerized are many of the members that the conference is accused of being unloving and unforgiving. Too often, however, leaders taking such action do not recognize the deeper theological issues that have led, like an irresistible force, to the committing of gross sin.

There are many precious truths contained in the Word of God, but it is present truth that the flock needs now

Identifying the New Theology

The reader may well ask, What are the telltale signs of a teacher or pastor who has leanings toward the New Theology? These pointers do not suggest that the teacher or pastor is necessarily aware of his allegiance to the New Theology. Many would deny it strenuously.

1) If after listening to three or more sermons you do not know what the pastor believes or where he stands, it is likely that he does not have true convictions concerning truth.

2) If the theme of the sermons is constantly love outside the context of God’s law, he is certainly strongly drawn to the New Theology.

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Obedience to the Law Necessary

WE SHOULD seek most earnestly to have Christ abiding in our hearts by faith, that we may be kept through temptation without sin. We should be constantly looking to the Author and Finisher of our faith, so that we can attain unto righteousness. The closer we draw to Jesus, and the more clearly we see His life and character, the less we shall think of ourselves. There are a class that say that they are sanctified, they are holy, and yet they are living in transgression of God's law. Shall we take their word as truth, or shall we compare their characters and doctrines with the Word of God? “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Isaiah 8:20. But the apostle says, “Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.” 1 John 2:3-5. Every soul must be brought to the test of God's great standard of righteousness; and if the character is not in accordance with God's law, it is not in a right condition before God.

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” 1 John 3:4.

This is the only definition of sin given in the Holy Scriptures, and we should seek to understand what sin is, lest any of us be found in opposition to the God of heaven. We are required to be in a position of obedience to all of God's commandments. Our salvation cost our Lord too much for us to be found going on in uncertainty when eternal interests are involved, therefore we should open our minds and search the Scriptures, so that we may know for ourselves how we can stand under the banner of Prince Immanuel.

God requires at this moment just what he required of Adam in Paradise before he fell—perfect obedience to His law. The requirement that God makes in grace is just the requirement He made in Paradise. We want to understand the claims of God upon us that we may reach the hearts of men, and teach them what God's Word requires of them in order that they may have eternal life. We must live by every word that proceedeth out of the mouth of God. Our Saviour has told us that in these last days there would be false doctrines and false teachers who would lead the people to accept fables and customs and practices of men, instead of the commandments of God, and that our world would be flooded with heresies. Are we bringing in heresies to turn souls from the truth of God's Word? We want the truth of God's Word on every point, and we need to practice it. Those who follow the course of error and live in transgression of the law of God, will not follow that course alone; there will be others who will imitate their example.

We must inquire what captain we are following, under whose banner we are standing. Satan was the first transgressor of the law of Jehovah. We read in the Bible how sin entered into the world. Satan was the first one who ever questioned the holy will of God, and his very first work was to transgress God's law, and then he came to Adam and Eve in Eden, and through his temptations caused them to break the commandments of God. Satan thought to win the human family to his side that they might war against the family in heaven. It was Satan's plan to war against the God of heaven. God has a constitution and laws to govern those whom He has created, and it would be a terrible thing if any of us should be found on the wrong side, warring against the government of Heaven. There are many deceptions to lead us away from the truth. Many think that Adam and Eve were very foolish in listening to the voice of the tempter that caused their fall from the high and holy estate, yet those who criticize do the same thing. Why do not the children of Adam who find fault with him for his sin, cease themselves to transgress?

Ellen G. White
John brings the commandments of God to view away down this side of the crucifixion of Christ, and shows their positive, binding claims upon men. Those who have taken the position that the commandments of God were done away when Christ hung upon the cross, are in harmony with the great deceiver. God has made His constitution and His laws, and He can enucleate in His arms those who are obedient, and shield them from the powerful deceptions of Satan. When the foundations of the earth were laid, then was laid the foundation of the Sabbath, and the morning stars sang together, and all the sons of God shouted for joy.

God repeated His holy law upon Sinai, precept by precept, that His people might not be left to dishonor Him in disobeying His statutes, and He declares that we shall live in them if we obey them. Yet the Christian world claims that Christ died upon Calvary’s cross to abolish the law of God. We have the types and the shadows in the ceremonial laws, and these were to last until they should meet the reality. The sacrificial offerings were continually revealing the fact that Christ was coming to our world, and when type met antitype in the death of Christ, then the sacrificial offerings, typifying Christ, were no more of any value, but the royal law of God could not be changed. Jesus addressed His disciples and the Pharisees in these words: “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.” Matthew 5:17–19

The words of Christ in the day of God’s retributive judgment will be sufficient to condemn the transgressor if there was not another evidence of the perpetuity of the law of Jehovah. There is no shadow in the precepts of the Decalogue. The ten commandments are not a type. God gave His law, and in the fourth precept of the Decalogue is His Sabbath, the very day on which we have turned aside from worldly business in order to observe it as a memorial of the creation of the heaven and the earth; and just as long as heaven and earth shall remain, just so long will this law be binding upon those who are living upon the earth. The instruction which Moses gave to the children of Israel concerning the statutes and the precepts of God, did not originate with Moses, but with the God of heaven. We are told that Christ was in the pillar of the cloud by day, and in the fiery pillar at night. Men are enshrouded in darkness, and when they array Christ in the New Testament against Christ in the Old Testament, surely wisdom has departed from them. The Israelites of old were saved by Christ as verily as we are saved by Christ in this day. We read in the Word of God, esty. It was because the law of God was changeless as His throne, that Christ consented to take humanity, to die in man’s behalf to save him from eternal ruin. But Satan is continually at work with his devices to carry out his plan—opposition against God’s holy law. He commenced his work in heaven in trying to deceive the angels. He blinded the eyes of the Jewish nation so that they could not discern Christ as the Messiah, and the very nation that Christ came to save cried with the murderous throng, “Crucify him, crucify him.” And again the hoarse and terrible cry was raised.

People teach that the law of God is done away, notwithstanding the heavens and the earth which their eyes look upon speak to them every day that this is a fallacy

“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.” Exodus 31:13

We want the sanctification that God Himself gives, and that sanctification comes through doing His law. We hear the heavenly benediction pronounced upon the obedient by Christ Himself: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14

The only remedy that could be found for fallen man was the death of Christ upon the cross. Thus the penalty of transgression could be paid. Did the Father spare His Son one jot of the penalty? Behold Him when He was in the garden praying, “If it be possible, let this cup pass from me,” and the bloody sweat pressed through His pores, and moistened the sod of Gethsemane. Jesus carried out the plan to its very end, and on the cross cried out, “It is finished.” The law finished? No. The plan that had been proposed to rescue man from the degradation of sin, was carried out to the very letter. Could it have been possible for Jehovah to change His law to meet man in his fallen condition, then Christ need not have left His glory, His maj-

that called maledictions upon themselves, “His blood be on us, and on our children,” and they crucified the Lord of glory.

When Satan found that the tomb could not hold the Son of God, but that He had arisen and ascended to the Father, he came to man with another lie, and told him that the law of God that Jesus in such a wonderful manner had magnified and exalted, was done away when He died upon the cross. No greater deception could have come upon the world; but people receive it, and teach that the law of God is done away, notwithstanding the heavens and the earth which their eyes look upon speak to them every day that this is a fallacy. Hear what Christ Himself says: “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.” And again, “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.” Verse 19

Review and Herald, vol. 2, 411 (July 15, 1890)
Lessons From the Sanctuary

Part Three

Basic to the sanctuary service was sacrifice. The kind of offering each brought for his sin depended upon who had committed the wrong and the nature of the wrong. Whether the person was rich or poor also had a bearing on the offering brought. While not limited to lambs, (various other animals were specified, Exodus 29:36-42, and even grain or cereal offerings were often specified), twice each day a lamb was offered, typifying Christ, the great Sacrifice for sin. No matter what offering was brought, it must be without blemish of any kind and was thus a lesson for the worshipper.

"God expressly directed that every offering presented for the service of the sanctuary should be 'without blemish.' Exodus 12:5. The priests were to examine all animals brought as a sacrifice, and were to reject every one in which a defect was discovered. Only an offering 'without blemish' could be a symbol of His perfect purity who was to offer Himself as 'a lamb without blemish and without spot.' 1 Peter 1:19

"The apostle Paul points to these sacrifices as an illustration of what the followers of Christ are to become. He says, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' Romans 12:1. We are to give ourselves to the service of God, and we should seek to make the offering as nearly perfect as possible. God will not be pleased with anything less than the best we can offer. Those who love Him with all the heart, will desire to give Him the best service of the life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do His will." Patriarchs and Prophets, 352-353

Always when an animal sacrifice was offered, the worshiper led the animal to the altar. He placed his hands on the head of the animal, symbolically transferring his own guilt to the innocent victim. The animal then became in symbol a substitute for him. He was then to kill the animal himself, just as his sins required the life of Christ, the Sinless One.

"The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain." Ibid., 354

In every sacrifice there was the idea of substitution: the victim takes the place of the human sinner. Centuries before, the Lord had illustrated the principle of substitution, when Abraham, journeying with his son to offer the lad as a sacrifice to God, was asked by Isaac: "Behold the fire and the wood: but where is the lamb for a burnt offering? and Abraham said, My son, God will provide himself a lamb for a burnt offering." Genesis 22:7-8

When God accepted Abraham's willing spirit and restrained the patriarch from offering Isaac, "Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." Verse 13

Every animal that died gave its life to teach the solemn truth that sin causes death. Sin and death are so irrevocably linked together that God cannot merely overlook them; it costs God something to forgive us. See John 3:16. "The blood of the Son of God was symbolized by the blood of the slain victim, and God would have clear and definite ideas preserved between the sacred and the common. Blood was sacred, inasmuch as

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Day by day, sinners presented their sin offerings at the door of the first apartment, confessing their sins. The confessed sins were transferred in type to the first apartment of the sanctuary, either by the blood sprinkled before the Lord or a portion of the flesh eaten in the first apartment. The priest met the sinner at the first veil and carried within the veil either the blood or the flesh. The sinner could not look past the veil, but by faith he knew that the priest was faithful to present his sin offering before the Lord.

In the antitype of that service we confess our sins, and although we cannot see the work in the heavenly sanctuary, we know that Christ pleads His blood and marred flesh—the prints of the nails—before the Father in our behalf. “Behold, I havegrave thee upon my hands; thy walls are continually before me.” And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.” Isaiah 49:16; Revelation 5:6.

It should be remembered that the sins transferred to the sanctuary were not the sins of the unrepentant sinners; they were the sins of those whose sins had been confessed and pardoned. The guilty person who met the requirements of God went home free from his guilt. His sin, in type, was lodged in the sanctuary.

In the daily service, the priest had made an atonement for the penitent sinner. The worshiper had confessed his sin, and turned from it; a substitute had been accepted in his stead. But the blood had not canceled the sin; it had only provided a method of transferring it to the sanctuary. By his offering the sinner had expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. Neither did this atonement imply that he would never sin again. If after the transaction was completed, he sinned again, he was again guilty. He would then need to come again to the sanctuary with another offering, seeking forgiveness. The provision for pardon by this method was ample and full, but the sinner was not by this one act of atonement for his sin ensured against further wrongdoing. See Hebrews 10:1. He might fall again, and if he did, he must again make a sacrifice for his sin.

It is well to note that salvation is always dependent on confession of sin and persistence in right doing. God's forgiveness is not unconditional, but dependent on the sinner's actions. God always forgives men who repent with a true heart, but men sometimes show by their future course that they have repented of their repentance. “But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.” Ezekiel 18:24. Instead of forgiving absolutely and finally, God marks forgiveness against the individual's name and waits, giving him time to consider his decision.

“Christ imputes His perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments.” The Faith I Live By, 115.

As day by day the sin of the people were in figure transferred to the sanctuary, the place became defiled and needed to be purified, or cleansed. Sins forgiven are covered when confessed, and will never be uncovered again if the one who has confessed and forsaken them remains faithful. But if he forsakes the Lord and turns again to the world, that part of his past life covered with Christ's righteousness while he was faithful appears open and uncovered in the books of heaven. He himself has withdrawn from Christ, and must meet the record of his entire life in the judgment.

This truth is plainly taught in the parable of the unmerciful servant (Matthew 18:23–35), who, after he had been forgiven his entire debt, dealt harshly with his debtors, and the Lord then required him to pay all that had once been forgiven him.

The time must come, however, when the atonement for wrong will be completely finished (Hebrews 10:14), and when even the record of the wrongs will be blotted out (Acts 3:19), and there will be no more remembrance of sin preserved. “Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.” Hebrews 10:15–17. In type the sanctuary service prefigured just such an experience.
I saw that none could share the "refreshing," unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action." Early Writings, 71

The conditions of eternal life, under grace, are just what they were in Eden—perfect righteousness, harmony with God, perfect conformity to the principles of His law. The standard of character presented in the Old Testament is the same that is presented in the New Testament. This standard is not one to which we cannot attain. In every command or injunction that God gives there is a promise, the most positive, underlying the command. God has made provision that we may become like unto Him, and He will accomplish this for all who do not interpose a perverse will and thus frustrate His grace.” Thoughts From the Mount of Blessing, 76

What Is Victory?

Much confusion results from a variety of notions as to what the victorious life is. Victory over sin does not mean freedom from temptation. While we are in this world we shall always be tempted, but God has made ample provision that we shall always be victorious.

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

“Now thanks be unto God, which always causeth us to triumph in Christ.” 2 Corinthians 2:14

Victory over sin is not achieved by resolutions, or by struggles, or by any human effort. It cannot be attained by a gradual growth. The "victorious life" is only another expression for "righteousness by faith." When we speak of a man’s having righteousness by faith, we do not think of him as having attained sinless perfection. We do not think of the man at all. We think of the Saviour whose righteousness the man has received. We do not recognize the man’s resolutions or struggles or obedience to law as the ground of his righteousness. It came to him through grace as a gift, wholly in response to the exercise of faith. The law says, “Do, and live;” but grace says, “Believe, and live.” Those who are seeking righteousness, or victory over sin, by doing, are under the law, and what they attain will be their own righteousness, or filthy rags. “For if righteousness come by the law, then Christ is dead in vain.” Galatians 2:21

Victory by faith does not mean a life of ease and inactivity. The consciousness of Christ within, bringing freedom and peace, arouses and intensifies the highest energies of mind and body, and inspires to the most earnest and self-sacrificing service for God.

To have the victorious life does not mean that we can never fall into sin again. Victory is in Christ. There can be no victory apart from the Victor. Christ dwells in the heart by faith. So long as the presence of Christ within is a reality, there is victory. But he who looks away from Christ looks away from victory, and invites defeat.

Many fall because they depend for salvation upon what they believe—the facts of faith—rather than upon Jesus, the Saviour from sin. The victorious life is inseparably associated with the Only One who ever has or ever can overcome sin in human flesh. Only when a child of God loses the sense of Christ’s presence can he voluntarily yield to sin.

The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin.” Christ’s Object Lessons, 419-420

Meade MacGuire (1875-1967), in a career spanning more than 50 years, served at all levels of church administration.
There is a parable about an ugly brier that grew in the ditch. One day the gardener came and dug it up. The brier said, “What can the gardener possibly want of me? Surely he does not know that I am only a worthless brier.” The gardener took the brier and set it among the beautiful roses in his garden. Then the brier said, “What a great mistake he has made! It can only end in disappointment.” But the gardener came and grafted some buds into the brier, and in a few months it was bearing as beautiful roses as any in the garden. Then the gardener said, “It was not something you had in yourself which produced these lovely flowers, but what I put into you.”

When a man, with full realization that he is utterly sinful, utterly helpless and lost, turns his back upon all his own efforts to get right with God, and accepts Christ’s righteousness as his own, he has taken the first step in the victorious life. He maintains that life by resolutely turning from all efforts of his own to be good, and accepts Christ moment by moment as his indwelling goodness.

**Victory Is Possible**

The Scriptures and Testimonies emphatically teach that a life of victory over sin is the privilege and duty of every child of God. God has provided, not only for future salvation from the penalty of sin, but for present salvation from the power and dominion of sin.

God has provided, not only for future salvation from the penalty of sin, but for present salvation from the power and dominion of sin.

His people are saved now: “Thou shalt call his name Jesus: for he shall save his people from their sins.” Matthew 1:21

They are cleansed now: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9

They are made free from sin now: “Whosoever committeth sin is the servant of sin.” “If the Son therefore shall make you free, ye shall be free indeed.” “Sin shall not have dominion over you: for ye are not under the law, but under grace.” “Being then made free from sin, ye became the servants of righteousness.” John 8:34, 36; Romans 6:14, 18

They are kept from sin now: “Now unto him that is able to keep you from falling.” “I pray God your whole spirit and soul and body be preserved blameless.” Jude 24; 1 Thessalonians 5:23

These inspired statements concerning the deliverance and preservation of God’s people from the dominion of sin are so positive that they admit of no other interpretation.

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” 1 John 3:9

“Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him; neither known him.” 1 John 3:6

“We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” 1 John 5:18

This matter of our relation to sin may be stated in another way. We are sinful by nature, and it is impossible for the sinful nature to successfully resist and overcome sin. But if we are willing, God proposes to work a miracle within us whereby we become partakers of the divine nature, and it is impossible for the divine nature to be overcome by sin. This experience comes in response to our faith; that is, we meet the condition and then believe it is done, and God makes it so.

**How to Obtain Victory**

All true Christians know what it is to accept God’s offer of pardon and cleansing from all sin when confession is made. They simply believe that God has kept His word, and that their sins are forgiven. The instant they believe it, God makes it so. They are justified by faith. They are freed from the condemnation and penalty of sin.

In exactly the same manner may they obtain freedom from the power and dominion of sin. As surely as Christ has paid the penalty for our sins and made pardon possible, so surely has He overcome sin and made freedom possible.

Were you ever conscious of your sinful and lost condition? Did you go to God and confess your sins, praying for pardon through the merits and in the name of Christ? Did you then believe that God had forgiven you, and did you rejoice in the sense of His pardoning love? In the same manner and on the same terms you may obtain immediate and complete freedom from the bondage of all your sins. Every gift of God comes to us, not through Christ, but “in Christ.” It is of vast importance to remember this great truth.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ.” Ephesians 1:3; italics supplied

Through sin we lost life, purity, peace, power, fellowship with God, everything that is of value for eternity. In Christ all is restored to us again. A wonderful key-passage is found in 1 John 5:11-12: “This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.”

God has eternal life for every man, but we are the slaves of sin, and should God give us eternal life we would transgress and become immortal sinners. God
has therefore placed eternal life for us in the person of Christ. When we let Christ come and abide in our hearts, He keeps us from sin, and then it is safe for us to have eternal life. The life does not pass into us and become ours, but it remains in Christ, and is ours only when Christ is in us. Neither life nor victory can come to us apart from Christ. We know that we do not possess eternal life by nature, and that no effort or struggle of ours can produce eternal life in us. It is absolutely all in Christ.

What we do not see so clearly is that we do not possess any other attribute of God, nor any power to attain it. We do not have peace nor joy nor faith nor wisdom nor victory any more than we have life. Nor can we produce or obtain them in any other way than the way we obtain life. All come as gifts, and all are embraced in the one great gift of Christ. It is possible, however, to accept Christ for pardon, and not realize in our experience His wisdom or His peace or faith. God has put all these in Christ for us, but we realize only what we see and claim by faith.

This is especially true of victory over sin. Jesus says, You cannot overcome sin, and since it is utterly impossible, it is only foolish and discouraging for you to try and struggle to overcome it. I come to do what is impossible for you. I have been tempted in all points like as you are, and have obtained complete victory for you. Accept Me, surrender to Me, abide in Me, and victory is yours as truly and completely as life and pardon are yours. "Whosoever abideth in him sinneth not." Victory is in Christ. We can never have victory without Christ, nor can we ever have defeat with Christ.

"It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature." Christ's Object Lessons, 388

"That for which Jacob had vainly wrestled in his own strength, was won through self-surrender and steadfast faith. This is the victory that overcometh the world, even our faith." Thoughts From the Mount of Blessing, 144

How to Maintain Victory

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." 1 John 3:6

To the beloved disciple it was inconceivable that one should really know Jesus and go on sinning. He wrote: "My little children, these things write I unto you, that ye sin not." 1 John 2:1. Evidently he wrote this epistle, explaining the secrets of fellowship with the Father and His Son Jesus Christ, for the very purpose of making plain how Christians can live without sinning. He adds: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Having sought and claimed victory by faith, it is to be maintained in the same way that it is received. The words used by the Holy Spirit to describe the relation of the believer to Christ, are submit, commit, yield, abide. "I am the vine, ye are the branches." "Abide in me, and I in you." The branch did not connect itself to the vine, nor does it struggle to keep connected.

"Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears. Say with the apostle Paul, 'I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' Rest in God. He is able to keep that which you have committed to Him. If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you.

"When Christ took human nature upon Him, He bond humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand." Steps to Christ, 72

Finally, let us remember that surrender, though ever so full and complete, is only half the secret of victory. Many have surrendered all and yet have not been victorious. It is as essential to claim victory in Christ as it is to confess defeat without Him.

"By faith you became Christ's, and by faith you are to grow up in Him—by giving and taking. You are to give all—your heart, your will, your service—give yourself to Him to obey all His requirements; and you must take all—Christ, the fulness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper—to give you power to obey. Ibid., 74

We would do well to meditate upon those wonderful words—‘give all!’ and ‘take all!’ Surely here is abundant provision for the victorious life, with no intimation of long years of agonizing struggle and painful uncertainty.

What God has provided with divine fulness and generosity, let us accept with the simplicity of the child who was asked what difference it has made since she had become a Christian. She replied, "Since I let Jesus come into my heart to live, when Satan knocks at the door, I say, 'Jesus, You answer that knock, please,' and when He goes to the door, Satan says, 'Oh, I beg your pardon, I have come to the wrong house.'"

There is abundance of power to run the street car so long as there is contact with the current through the trolley. So there is no lack of power for the victorious life so long as the contact is maintained by unceasing prayer and daily feeding on the Word of God, coupled with continual surrender and faith.

"Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57 [II

Review and Herald, November 11, 1920
MY BEST Friend is in trouble. I come to you for help. Will you listen long enough for me to make the matter clear? There is an enemy that is determined that we shall not understand the situation. I am sure that you will help when you see the need.

January 1907 I was in the earthquake at Kingston, Jamaica. A thousand people were killed in a minute. Many others were hurt. The next morning, I went with a friend to the hospital. The building was in ruins, so the people carried their wounded friends into the yard and laid them on the ground. It was a sight I cannot forget. Hundreds of men, women, and children, with legs and arms broken, backs smashed in, heads cut open.

Doctors and nurses had been busy all night cutting off limbs and binding wounds. But they had not been able to help half of the needy yet. Such terrible need. What could I do to help? A drink of water to one. A prayer for another. A few words of cheer and comfort. This was all I could do.

Among those whom I cannot forget was a man who was not hurt at all himself. But his wife and three daughters were mangled and dying! He told me it was hard to keep from trying to force the doctors to come and help his family.

But, as he said, "They are doing all they can, and the others are just as needy as mine." I pitied him more than some others, because so many of his dear ones were dying.

If ten of your dearest friends should all die in one day, you would feel the need of friends and sympathy.

My Best Friend is attending 100,000 funerals today. He loves each one of the dead a million times more than you love anybody. But this is only the beginning of His trouble. One hundred thousand more are dead and must be buried tomorrow. He attended a like number of funerals yesterday, and the day before, and the day before that. The same sad story has been true for many years now.

And most of them are lost to all eternity!

"The Lord Jesus . . . could not endure the thought that one soul should perish." Review and Herald, vol. 3, 349. But they are perishing by the millions! "Our world is a vast lazur-house, a scene of misery that we dare not allow even our thoughts to dwell upon. Yet God feels it all." Education, 264.

"Few give thought to the suffering sin has caused our Creator. All Heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God." Ibid., 263.

"[God] has put it in our power, through co-operation with Him, to bring this scene of misery to an end." Ibid., 264.

O friends of Jesus, shall we rally to His help?
The loss of even one soul is a calamity infinitely outweighing the gains and treasures of a world.

"For the conversion of one soul we should tax our resources to their utmost." Testimonies, vol. 6, 22.

Luther Warren (1864-1940), co-founder of one of the first Adventist youth societies, was an evangelist and youth leader.
If everybody in the world were sure of salvation, except one, God would want us to bankrupt the world, if necessary, to save that one. Does that seem too great a price to pay for your dearest friend?

Oh, I am so glad that God loves me and my folks that much. If any of your friends were in danger of dying and I failed to do my best to save them, even at the risk of my own life, could you truly say, “Well done” to me? I met a mother in an eastern city, whose daughter burned to death while the mother was away from home. The child ran out on the street all on fire. The mother thought those neighbors might have done more, and she could never forgive them.

Some day, soon, we will meet the Great Lover face to face. Many will pray to be hid. One might dare to meet an angry bear or dragon, but may God shield us from the “wrath of the Lamb.” Revelation 6:16

Some years ago I read of the self-sacrificing of some poor fishermen on the rocky coast of Wales. The day had been stormy. As night came on, a ship was seen too near the shore for safety. All knew that without a light the sailors could not escape death. How can they make a fire? The driftwood is wet. One of the men went to his little hut and brought a stool and a table for kindling. But this was only a start. Well, it was an all-night story. But as morning came, they had the satisfaction of seeing the ship sail away safely. Then they went back to their wrecked homes: furniture, doors, et cetera, all in ashes! Were they foolish? They knew no one on the ship. Life was only saved for that time. But if any of my folks were on board, I approve the cost.

About 1864 the ship Lady Elgin was wrecked off the coast of Lake Michigan near Chicago. Attending school nearby at Evanston, was young Edward Spencer. He was studying to be a minister. He was a frail lad, but a good swimmer. As the crowds came to see hundreds of doomed men dashed to death on that dangerous shore, young Spencer heard a bugle blast in his soul—“Who knoweth whether thou art come to the kingdom for such a time as this?” His heart responded. At the risk of his life he saved seventeen of the thirty who were rescued. But it cost him his lifework. He had to leave school and give up all his plans. On a little garden ranch in California he lived to old age. The price he paid for one day’s work was the plans and strength of a lifetime. But he saved seventeen lives! And he did not regret the cost. Alone with his brother in his room, after the fierce battle with the waves, he could not forget the hundreds who went to death in sight and hearing of land—not saved! With face ashen pale, he turned eager, hungry eyes on his brother crying out, “Will, tell me the truth, did I do my best?”

In 1907 for the first time he told his story publicly at the Los Angeles YMCA. I heard him say, “By the help of God, I did my best.” The world was we knew and felt the presence of One who could heal with a word or a touch. He loved her much more than we could. Why, oh why, did he let her suffer so?

Well, I know part of it now. It was in love for me. I must learn a little of the meaning of the Cross. I would be somewhat sorry if your mother suffered; but it had to be my precious mother hanging on a cross of pain to help me understand. (“Mother dear, in eternity you will not count the cost too much, if only I have learned my lesson.”)

O friends—Jesus our Best Friend is still on the Cross! Not a cross of wood.

The cross is a revelation to our dull senses of pain that began when sin began, and that cannot end till sin ends.

No. That cross did not kill Him on Calvary. Go with me to Gethsemane. Let us step very softly, and with our shoes off. This, indeed, is sacred ground. Look at the Son of God, prone on the cold earth. Remember He has not been whirled yet. Why then is the blood oozing from every tortured vein? His hair is matted with it. His dear face is so marred that His disciples hardly know Him. What does it mean? Oh, He is bearing my cross! The Father is withdrawing His presence from His own Son. God turns from Him in His death agony, so He can smile on me. O my Master, is my heart indeed of granite rock, that it does not respond to such love?

Some think this picture is overdrawn. But, no, eternity will be too short to tell half of it.

“We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion.” Steps to Christ, 103–104

“It would be well to spend a thoughtful hour each day reviewing the life of Christ from the manger to Calvary. We should take it point by point, and let the imagination grasp each scene, especially the closing ones . . . Thus we may strengthen our faith, quicken our love, and become more deeply imbued with
the spirit which sustained our Saviour. If we would be saved at last, we must all learn the lesson of penitence and faith at the foot of the cross.” Testimonies, vol. 4, 374

You say—"Is this the meaning of life?" Yes, it is. The One who made mothers is on the cross of this world’s sin and shame. Few understand it. Few think about it. But still it is true, terribly true.

The cross is a revelation to our dull senses of pain that began when sin began, and that cannot end till sin ends.

Where do you feel pain? When your foot is hurt, where is the real pain? In the head and heart. And Jesus is the Heart and Head of humanity. And every throb of this sad world’s woe reaches Him. He feels to the quick the agony of every fever patient, the ache of every tired head. The shame of all our sin rests its full weight on His tender soul. All the Bible tells this one story—Christ and Him on the Cross. A dying Lamb. Not a dead lamb.

My mother was four days dying. When Adam killed a lamb, it took only a few minutes for it to die, then the pain was over. God’s Lamb has been dying for 6,000 years.

Go with me to the scene of the first murder. One brother killed the other. Think of the shame and sorrow of Adam and Eve. Jesus suffered with that father and mother then. But what is His grief and suffering now?

In the last world war, millions of brothers killed their brothers. What of the sorrowing mothers and sisters and wives?

Jesus and His Father feel the torture and ache of this sad old world. “We dare not allow our thoughts even to dwell on it.” Education, 264. It is too terrible. But it is true. And He has to feel it all, till we help bring it to an end. So let us gather around the cross, and glory in nothing else. We shall never stop sinning and stay stopped, till we know something of the awful cost of one sin.

The heart of the whole Bible is the sanctuary. The heart of the sanctuary is the law of God in the Most Holy Place. The heart of the law is the Sabbath. And the heart of the Sabbath is Jesus—the Creator—Redeemer—Lamb of God.

And His service in His sanctuary in heaven is not in the past only. It is a present living reality. It is not a “sign” or make-believe “shadow.” He “abideth” a priest continually. Hebrews 7:3. And the pain abides. God’s Lamb is slain and dying.

John saw Him—the slain Lamb—as the center of the heavenly picture. Revelation 5:6. A study of the earthly types is needed so that we can understand our relation to the great anti-typical heavenly plan.

When a man in typical times had broken God’s law, he must bring a lamb or some other innocent victim. With his hands on the head of the lamb he confessed his sin. Now the lamb is guilty and the sinner himself must shed the blood of his substitute.

If he commits the same sin the next day, then he must bring a new lamb. The first one is dead and cannot suffer again. Each individual sin must have its own offering.

The man may well stop sinning to save his flock. But in the heavenly service God provides the lamb, and He has only one. So He must bleed afresh for each of our sins. Yes, for all the world.

You can’t believe it! Well, it is true, anyhow. Go to the ocean. Take the largest pail you can carry. Fill it full. How much is left of the ocean? It is all left.

Try to measure God in our little minds? Why, we can’t even measure a little ocean in this atom of a world. Can you hope to measure the love or wisdom or sorrow of the great Creator-Redeemer?

But the ocean is there even if I cannot carry it in my little pail. And Jesus, the God-Man, is in the temple in heaven, holding up His wounded hands for me. Some things can be caught in a flashlight picture. But others must have a time-exposure. We must “behold the Lamb of God” till we are changed into His image. Till we hate sin as He does. And till we are heart to heart with Him in His love for sinners.

In an accident on the railway, an engineer was caught in the wreck. Boiling water was scalding his feet and legs. Calling to one of the train men, he begged for help. His mate told him, “A man is caught in such a shape that to release you will kill him. Can you wait a little?” “Oh, yes, but hurry, please!” O friends, let us hurry to help Jesus. By His help, let us stop sinning. And let us quickly tell all the world. Few think what our delay and easy movements are costing Him. O friends, what a Friend we have! While He waits and suffers, we eat and drink and sleep and play, as if this were an ordinary time. Life is no picnic-holiday. Let us fill the earth with the glory of His love. Let us rally all His friends to stop this awful tragedy, and let Him cleanse the sanctuary once for all. Then we shall shout His praises through eternal ages. ❏

The Spirit of Prophecy, in Four Volumes

Years ago the Lord gave a special message of encouragement and instruction to His servant, Ellen G. White. We know it as the vision of the Great Controversy. Because of their tremendous importance, Ellen White never left off her efforts to depict the amazing scenes which were brought before her mind. Writing first in Early Writings, she later expanded it to the four-volume Spirit of Prophecy set, published in the years 1870–1884. Later yet, she wrote the much larger, five-volume set known as the “Conflict of the Ages” series.

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June 1989 Our Firm Foundation 27
If My People...

The Church has been longing and waiting for the revival, reformation and the latter rain. We often pray from the pulpit, “Lord, send us a revival.” We often sing, “There shall be showers of blessing; this is the promise of God.”

God’s promises are conditional. “Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions.” The Desire of Ages, 672

When the conditions are met, God will surely fulfill His promise of the latter rain. “Before giving us the baptism of the Holy Spirit, our heavenly Father will try us, to see if we can live without dishonoring Him. . . . Do not think that you can have great spiritual blessings without complying with the conditions God Himself has laid down.” Letter 22, 1892

The Lord has set some conditions for revival. “If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” 2 Chronicles 7:14

The Conditions

1. “If My People . . . Shall Humble Themselves.” The first condition for revival is not prayer; it is humility. God is calling us to humble ourselves before Him.

   The opposite of humility is pride. Pride is one of the major stumbling blocks on the road to revival. Spiritual pride is a problem in the Laodicean church. The church says, “I am rich, and increased with goods, and have need of nothing.” Revelation 3:17. Pride does not feel the need of God. Therefore, “Every one that is proud in heart is an abomination to the Lord.” Proverbs 16:5

   In our spiritual pilgrimage, humility comes first. It is the first step on the road to revival. Humility means going to God with a broken and contrite heart. It means to deny self. “God’s work of refining and purifying must go on until His servants are so humbled, so dead to self, that when called into active service, their eye will be single to His glory. . . . God brings men over the ground again and again, increasing the pressure until perfect humility and a transformation of character bring them into harmony with Christ and the spirit of heaven, and they are victors over themselves.” Testimonies, vol. 4, 86

   Christ humbled himself. Humility was the hallmark of Jesus Christ. The God of majesty humbled Himself and was born in the manger of Bethlehem as a helpless babe. He humbled Himself as a servant and washed the feet of the disciples in the upper room. Christ was a servant-leader.

   In the same manner, God wants us to go to Him in humility with a humble and contrite heart. We should approach the throne of grace, realizing our nothingness and our unworthiness. Christ is all in all.

   “We are to pray for the impartation of the Spirit as the remedy for sin-sick souls. The church needs to be converted, and why should we not prostrate ourselves at the throne of grace, as representatives of the church, and from a broken heart and contrite spirit make earnest supplication that the Holy Spirit shall be poured out upon us from on high? Let us pray that when it shall be graciously bestowed, our cold hearts may be revived, and we may have discernment to understand that it is from God, and receive it with joy. Some have treated the Spirit as an unwelcome guest, refusing to receive the rich gift, refusing to acknowledge it, turning from it, and condemning it as fanaticism.” Testimonies to Ministers, 64

   If we do not humble ourselves, God will humble us as He did the children of Israel. God brought the children of Israel to a place of total humiliation. “He humbled thee, and suffered thee to hunger, and fed thee with manna . . . that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.” Deuteronomy 8:3

   Because God wanted to teach the children of Israel lessons of humility, He let them go hungry. It was not the work of Satan. It was God who brought that crisis upon them. Forty years later, A. Malkiah Perus of Dayton, Tennessee, teaches in the advanced training program at the Laurelbrook Educational Center.

A. Malkiah Perus
Moses reminds them of this important lesson. "Thou shalt remember all the way which the Lord thy God led thee these forty years." Deuteronomy 8:2

What was the reason for humbling the children of Israel? What was the purpose behind it? It was a test to reveal what was in their hearts—"to humble thee and prove thee, to know what was in thine heart." Deuteronomy 8:2

God knows our heart. But since He also wants us to know what is in our hearts He takes us on the road of humility. Often it is a humiliating experience. "The Lord in His providence brings men where He can test their moral powers and reveal their motives of action, that they may improve what is right in themselves and put away that which is wrong." Testimonies, vol. 4, 85

What is the sign of true humility? True humility always results in confession of sins and mistakes, and in making things right with one another. This is the evidence of true humility.

2. "If My People . . . Shall Pray." God's second condition is prayer. Prayer is the soul's sincere desire to know God better.

We are to seek God, and pray earnestly for the preparation needed for the latter rain. "Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it?" The Acts of the Apostles, 50

"For the baptism of the Holy Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom." Testimonies, vol. 8, 22

"When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the Day of Pentecost will fall on us." Ibid., 246

"Teach your children that it is their privilege to receive every day, the baptism of the Holy Spirit." Sons and Daughters of God, 29

3. "If My People . . . Shall Seek My Face." The third condition is not another prayer, but to seek His face. "The Lord Jesus has placed Himself under obligation never to disappoint the true seeker for the Holy Spirit's guidance." Letter 68, 1900

To seek His face means to practice the presence of God in our daily walk of life. To seek His face means to do every-thing for God's glory. To seek His face means to seek His righteousness. The promise of God is "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." Matthew 6:33

When we seek after the pleasures of this world instead of seeking His face, He chastens us and brings us back to the narrow way that leads to heaven. "God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory ac-

God rebukes His people for their sins, that He may humble them, and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests.

A sick person will not seek the help of a doctor unless he realizes the condition of his sickness. Likewise, a sin-sick soul will not seek God unless he knows the true condition of his soul. We are admonished to "seek" His face, because only God knows the true condition of our soul. He is our Great Physician. He is our sympathizing friend. He is our balm in Gilead.

Sin is deceitful. The Word of God declares, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." Proverbs 16:2. We should learn to look at sin through God's eyes. Then we see the misery of our spiritual condition.

Revival in the Apostolic Church

When the apostolic church met the conditions of 2 Chronicles 7:14, the promise of God was fulfilled.

1. They Humbled Themselves.

"They humbled their hearts in true repentance and confessed their unbelief." The Acts of the Apostles, 36. Note the order of their response to the divine directives. They humbled their hearts. They repented. They confessed their unbelief. True humility calls for repentance and confession of sins.

"Under the Holy Spirit's working even the weakest, by exercising faith in
One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom.

3. They Sought His Face Diligently. "They did not wait in idleness. The record says that they were 'continually in the temple, praising and blessing God.' Luke 24:53." Ibid., 35. "They drew nearer and nearer to God." Ibid., 37

4. They Turned From Their Wicked Ways. "Putting away all differences, all desire for supremacy, they came close together in Christian fellowship." Ibid., 37

"Those who at Pentecost were endued with power from on high, were not thereby freed from further temptation and trial. . . They were compelled to strive with all their God-given powers to reach the measure of the stature of men and women in Christ Jesus. Daily they prayed for fresh supplies of grace that they might reach higher and still higher toward perfection." Ibid., 49

5. They Were United. "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1

"The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom." Ibid., 48

The Mission Accomplished

"What was the result of the outpouring of the Spirit on the day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. . . Some who had been the bitterest opponents of the gospel became its champions. . . Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom." Ibid., 48

What a glorious testimony!

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Acts 2:41

"In Jerusalem, the stronghold of Judaism, thousands openly declared their faith in Jesus of Nazareth as the Messiah." The Acts of the Apostles, 44

"What followed? The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day." Ibid., 38

"The Holy Spirit . . . enabled them to speak with fluency languages with which they had heretofore been unacquainted." Ibid., 39

"The appearance of fire signified the fervent zeal with which the apostles would labor and the power that would attend their work." Ibid., 39

"Their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying to the power of Christ." Ibid., 46

The Final Victory

"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children." The Great Controversy, 464

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. . . Hundreds and thousands were seen visiting families and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. . . I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844." Testimonies, vol. 9, 126

Praise God! Hallelujah! AMEN!
Confronting the New Theology
continued from 17

3) If the pastor emphasizes justification, the cross of Calvary, the mercy of God, but ignores or minimizes sanctification, the high-priestly ministry of Christ and the justice of God, beware.
4) If the pastor shares no burden to call for revival, repentance and reformation, your church is in trouble.
5) If you do not hear messages on the great pillars of the Advent faith, and truth and doctrine are ignored, your pastor is not faithful to his charge.
6) If you could hear the same set of sermons in the Baptist Church, there is little doubt of the pastor’s disloyalty to the Advent faith.
7) If the pastor is strongly interested in ecumenical issues, in exchange of pulpits with those not of our faith, in the ministerial fraternity in the town, but does little to initiate and inspire to outreach, witnessing, and evangelizing, there is a serious problem.
8) If the pastor ignores, belittles, or rationalizes the Spirit of Prophecy, you can be assured he has no right to be a minister of God’s church.

If we cannot or will not preach the clear truths of the Scriptures, we are unfit to be teachers or pastors of God’s end-time church. Indeed we are not worthy to be members of God’s church.

Facing Ourselves

Today we face the reality that almost half of our members worldwide and 60 percent of our members in North America are not at church on a given Sabbath. We face the reality that over 70 percent of our youth in North America are leaving the church. We know not what percentage of the rest are truly converted. Tithes and offerings do not keep up with membership increase and inflation. Too frequently our answer is lowered standards, greater worldly entertainment, ignoring of church discipline, and ecletic beliefs. There are few sacrifices to be a church member.

The only answer to the eternally destructive New Theology is to uphold the authentic Christ—the Christ of love, the Christ of truth, the Christ of purity, the Christ of whom the law is the transcript of His character, the all-powerful Christ. Satan and his agents must be unmasked for what they are—wolves in sheep’s clothing. We must expose Satan’s masterpiece of deception and see the “love” as unconcern, the “care” as indulgence, the “forgiveness” as condoning of sin, the “kindness” as self-exaltation and the “nonjudgmental” approaches as weakness. True love cares enough to be concerned for the precious souls for whom Christ died.

Now is the time to cry aloud and spare not; to call sin by its right name; to be as true to principle as the needle is to the pole; to stand though the heavens fall; to yield not to flattery, bribery nor threatening; to lift up the banner of Prince Emmanuel; to be keepers of the faith; to die rather than knowingly commit one sin; to be watchmen on the walls of Zion. Now is the time to call God’s people to truth and righteousness through the blood of the Lamb. Now is the time to prepare the way of the Lord, to make straight His pathway. Surely now is the time to hasten the return of Jesus and to proclaim the love, mercy, longsuffering, purity, justice and the soon coming of our blessed Lord and Saviour.

Some ministers are afraid that many will withdraw from church fellowship if they preach the clear messages of the Seventh-day Adventist Church. But to the contrary, the great loss of effective, practicing membership in the church is the result of presentations that do nothing to attract the vision of the members nor to galvanize their energies to the mighty challenge of preparing the way of the Lord. Only a distinctive message will hold and attract men and women to the kingdom of heaven and to the Seventh-day Adventist Church.

We are encouraged by the increasing number of both denominational workers and laity who are ready to stand; to break free from their timidity and indifference. While apostasy will increase until the close of probation, nevertheless the place of the unfaithful will be taken by new converts to the truth of Christ. Though our loyalty be severely tested, we do have the wonderful promise: “And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved.” Mark 13:13

Bulletin Board

Hope International Camp Meeting

Now is the time to lay solid plans for attending camp meeting this summer. As always, there will be no charge for those staying on our grounds, but we do ask that you write or call us to register so that we know you are coming. We aren’t concerned about running out of space, but we do need this information to help us plan as wisely as possible. Also, we must ask that you provide for your own food and shelter.

Water and restrooms will be available at several locations around the camping area. Limited shower facilities will be provided, but hookups for water, sewer, and electricity are not available. Tents, campers, and motor homes are all welcome.

If you have special needs we may well be able to help, but please let us know in advance. We will do all we can to make it possible for you to attend, but there are limitations to what can be accomplished amid the hustle and bustle of camp meeting.

If you prefer to stay elsewhere, you need not register with us, but we encourage you to make reservations soon at the hotel or motel of your choice. The following information may be of assistance to you:

Motel Puyallup—(206) 845-8825.
Northwest Motor Inn—(206) 841-2600.
Eagle’s Nest Motel—(206) 569-2533.
Tanwax Lake Resort—(206) 879-5533.
La Grande Hotel and RV Park—(206) 832-6643.

For information concerning other camp meetings across the United States conducted by Hope International—or with which we will be co-operating—please see the recent newsletter mailed to Our Firm Foundation subscribers. If you have misplaced this newsletter, call or write for a replacement.
Camp Meeting Is Coming

Plan now so that you can come too

1989 Hope International Camp Meeting
July 26–30
Our fourth annual camp meeting is just a few weeks away now, and we believe the Lord has blessings in store. We live in a time like no other that has gone before, and it is our desire that this camp meeting will be a strong positive influence on all who attend.

Those who will be speaking have given solid evidence of their love for God, His truth, and the Seventh-day Adventist Church, and these are the influences we trust will prevail among all who attend. Our guest speakers will include Colin Standish, John and Marshall Grosboll, Ty Gibson, James Rafferty, and others.

Of course, there will be reports as well of the progress of the Lord's work here at Hope International and Life Abundant Missionary Institute. And we are pleased to offer once again a three-day home schooling seminar by Gwen Hawkins, July 24–26.

So plan ahead, and be here with us. We'll be looking for you.

For more information, see page 31

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