Religious Liberty's Greatest Threat

See Page 4
The gospel is the bringing together of the holy law of God and the faith of Jesus, which produces the experience of righteousness by the faith of Jesus.

The apostle Paul declares that Satan has brought to Christ's church another gospel: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Galatians 1:6. This other gospel preaches another Jesus than He who is portrayed in the four Gospels.

God, in our fallen human nature, our flesh and bones, suffering the poverty, the physical, spiritual, and emotional agony of fallen humanity, was tempted in all points such as we are, and even beyond, because He could not use His own divinity in His confrontation with Satan. Why? He must use only the power that is available to every lost sinner, so that He might show the human family the only way back to Eden—through willing obedience to the holy law of God, strengthened by Jesus' faith. This obedience is available to every sinner by the power of the Holy Spirit.

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Hebrews 5:9.

"Christ came to make us 'paritakers of the divine nature,' and His life declares that humanity, combined with Divinity, does not commit sin." Ministry of Healing, 180.

"Jesus became a man because He might mediate between man and God. He clothed His divinity with humanity. He associated with the human race, that with His long human arm He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, that He might restore to man the original mind which he lost in Eden through Satan's alluring temptation; that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden." Seventh-day Adventist Bible Commentary, vol. 7, 926.

"Let this mind be in you, which was also in Christ Jesus." Philippians 2:5.

When we are willing to obey known truth without compromise, and seek after the perfect righteousness of Christ with heart and soul, we will have the mind of Christ. See Jeremiah 29:13. Then the gospel, the holy law of God, begins the work of recreation by the Holy Spirit's power. This brings the perfection of character that the law demands.

Man cannot create righteousness. It is only as we remain willing to obey, that Christ imputes and imparts to man His righteousness. Justification comes to the sinner in a moment, and sanctification begins at that moment.

It is the work of the Holy Spirit to hold the sinner in the relationship of justification, the work of a lifetime, an experience in victory over all temptation. See Selected Messages, book 2, 366-367; Testimonies, vol. 2, 355, 505.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." John 17:14-17.

Christ's great prayer for the fallen race in John 17 is a demonstration of the divine love which He extends to every son and daughter who is willing to be made willing to obey all known truth.

In Matthew 23, we can see again His great love as He rebukes the leaders of His church who are preparing to crucify Him.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel...." O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matthew 23:23-24, 37-38.

"At times, with burning earnestness and words of terrible severity, Christ denounced the abomination that He saw in the church and in the world. He would not allow the people to be deceived by false claims [false gospels] to righteousness and sanctity." Manuscript Releases, vol. 15, 259.

This is another side of the love of Christ which most pastors, leaders, and laity do not want to hear. Christ wept over His beloved church which He had come to redeem, which was even then preparing to murder Him.

The true gospel of Christ develops two parties in the church:

"Divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest." Selected Message, book 2, 114.

Disobedience brought sin and death into a perfect world. True loyalty and obedience to the holy law of God by the Holy Spirit's power and the faith of Jesus will lead the sinner back to His garden home—Eden restored. This is the power of the true gospel, the faith of Jesus. Let us remember that it is not the true gospel alone which divides, but when the real gospel is met by the false gospel, referred to by Paul in Galatians, then division arises. The division which now exists in God's remnant church is possibly the greatest sign of the end.

May God help us now to prepare our hearts and lives, through daily study of His Word and the Spirit of Prophecy, to stand in obedience through the little time of trouble. See Upward Look, 183; Patriarchs and Prophets, 522; Testimonies, vol. 5, 662; vol. 8, 196.

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.—Editors

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Moving?

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WHAT danger threatens our religious freedoms in America more than any other? Will the dismantled former Soviet Union arise and crush us? Never! All the armies of Europe, Asia, the former Soviet Union, and the Middle East combined, with a Hitler at the helm, could not pluck one kernel of wheat from the heartland of America.

History identifies religious institutions that control the power of the state as the greatest enemy to religious freedom. Most of those who are persecuted when the church controls the state are Christians, not secular humanists nor the immoral. There is a heightened intolerance of those who believe, but believe differently. The greatest persecution of Christianity comes from within Christianity, as history shows.

Persecution in America

Anti-Catholicism came to America on the Mayflower in 1620, as well as hatred towards Anabaptists, Mennonites, Quakers, and anyone else whose beliefs did not square with those of the Pilgrims. Tolerance was not one of those things in great supply when the Pilgrims first stepped on Plymouth Rock. In America many were imprisoned, had their tongues cut out, and some were even put to death because of their religious beliefs. However, tolerance was something that Americans would progressively develop.

In 1791, 170 years later, there would be a legal break in this dark side of American history with the ratification of the First Amendment, which reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." However, persecution still continued for some time in the New World. In Philadelphia, the city of brotherly love, two Catholic churches and one seminary were burned down, thirteen people killed, and fifty wounded. Why? Because Catholic children refused to participate in the Protestant service of classroom prayer and reading from the King James Version of the Bible. In fact, riots also raged against Catholics in the 1830s in New York City and Boston.

The Vatican Persecutes

The most tragic and widespread intolerance and persecution was expressed by the Church of Rome. Around the world over one hundred million people were martyred for believing differently.

"That the church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history." W.E.H. Leckey, History of the Rise and Influence of the Spirit of Rationalism in Europe, vol. 2, 32, 1910 edition.

The Injustice of Intolerance

However, the question must be asked, If God judges the morals of men, why do churches seek the civil law to legislate against or to incriminate those who believe differently? Scholar Leonard Levy observed, "The theory of the church was that a society forfeits the protection of heaven by offending the divine powers that protect against disasters. A wrathful God could inflict droughts, famines, plagues, poverty, and military defeat. Rulers, said Augustine, used the sword well as 'ministers of God, avengers unto wrath against those who do evil.' Having established the church by law, rulers recognized it as possessing the only true faith and the sole jurisdiction over the state, thus ensuring the possibility of future rewards." Levy, Blasphemy, 47-48.

Catholic theologian, Thomas Aquinas, taught that heretics must be delivered to "the secular tribunal to be exterminated." Otherwise, they would corrupt the faith of others. "Eternal salvation takes precedence over temporal good, and ... the good of the many is to be preferred to the good of one." Aquinas, Summa Theologica, volume 9, 154-155.

Catholic scholar Desiderius Erasmus declared, "How could anyone infer ... that
I do not approve of killing heretics? . . . To kill blasphemous and seditious heretics is necessary for the maintenance of the state." Sebastian Castellio, Concerning Heretics: Whether They Are To Be Persecuted and How They Are To Be Treated, translation with introduction by Roland H. Bainton, New York, 1935, 38-41.

It is understandable that actions of incivility are punishable, but to punish someone because of his religious beliefs is uncivil. To punish a man because his faith does not agree with yours is to show a lack of faith in what you believe and in the triumph of truth itself.

Perhaps the greatest danger in punishing "heretics," is that the "heretic" might be right. After all, Jesus was considered a "heretic" and consequently they crucified the world's Redeemer. Every word that Jesus spoke was redemptive. Every moment of every day, Jesus was about His Father's business in saving man. Yet, the religious leaders took advantage of the opportunity to destroy Jesus through the arm of the state.

Did the words Jesus spoke make Him worthy of death? When He went about doing good and healing all manner of sickness, was He guilty of some crime worthy of being crucified? When men are persecuted for holding different religious beliefs, the punishment always exceeds the crime.

What punishment should be inflicted upon the man who observes another day for worship? Should he pay a fifty dollar fine? Should he pay a $500 fine? Should he be imprisoned for three days? Should he be imprisoned until he recants and observes the day enforced by the state? Should he be deprived of the right to buy and sell? Is he worthy of death?

Even if the "heretic" was doctrinally incorrect, the greatest heretic is the one that professor of his life. Is not the persecution of others a denial of the Spirit of Christ? Christ taught us to love our enemies, not hate them and slay them.

The satanic remedy of persecuting "heretics" is far worse than the "heresy." Force does not protect truth. Truth makes men good, not evil. Truth makes men loving, not hateful. Truth is not afraid to be placed under the closest scrutiny. Why? Because truth will shine all the brighter.

Did Jesus ever teach His disciples to fine or imprison those who failed to accept the gospel? No! Did Jesus ever carry a sword? No! Did He rebuke Peter for taking up the sword? Yes! Therefore, the true successors of Peter are not the persecutors, but the persecuted. Would God's true church ever possess prisons, guillotines, the rack, or any other form of torture? No! Any church in possession of these things is none of Christ's.

Was there ever any persecutor who had to act out of necessity? No! All persecutors have acted out of choice. All persecutors are without excuse for their diabolical behavior. An account of their actions will thereby give herself up." Cardinal Manning, Essays on Religion and Literature, 403.

"We maintain that the Church of Rome is intolerant, that is, she uses every means in her power to root out heresy; but her intolerance is the result of her infallibility. She alone has the right to be intolerant because she alone has the truth. The Church tolerates heretics where she is obliged to do

Intolerant powers fail to realize that religion is a private matter between the individual and God. We are not saved corporately; we are saved individually.

come before them in the judgment. God will avenge His own.

Intolerant powers fail to realize that religion is a private matter between the individual and God. We are not saved corporately; we are saved individually. The free exercise of religion in the First Amendment of the American Constitution recognizes personal accountability. While religious groups have religious liberty, the individual has religious liberty, first and foremost. If an individual is disfellowshipped from the group, he retains no less of his natural right to worship God according to the dictates of his own conscience.

Inspiration identifies more than one singular power that will trample upon our religious freedoms in these last days. Concerning these powers, the Church of Rome is clearly the most vocal worldwide enemy of religious freedom. The Vatican has ever condemned liberty of conscience.

"The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state." Pope Pius IX, Encyclical Letter of August 15, 1854.

"That neither the Church nor the State, whenssoever they are united on the true basis of divine right, have any cognizance of tolerance. . . . The Church has the right, in virtue of her divine commission, to require of every one to accept her doctrine. Whoever obstinately refuses, or obstinately insists upon the election out of it of what is pleasing to himself is against her. But were the Church to tolerate such an opponent, she must tolerate another. If she tolerate one sect, she must tolerate another sect, and so, but she hates them with a deadly hatred, and uses all her power to annihilate them. If ever Roman Catholics in this land should become a considerable majority—which in time will surely be the case—then would religious freedom in the Republic of the United States come to an end. Our enemies know how the Roman Church treated heretics in the Middle Ages and how she treats them today wherever she has the power. We no more think of denying these historical facts than we do of blaming the Holy God and the princes of the Church for what they have thought is good to do." Bishop Ryan (later Archbishop of Philadelphia), in the "Shepherd of the Valley," Catholic paper of St. Louis—quoted in Church Guardian, Montreal, October 28, 1885.

Pope John Paul II has carried on this dogma of Rome's infallibility and rightful rule over others. He said that the "Church's doctrine of papal infallibility was a 'gift from Christ,'" and that Swiss theologian Hans Kung was correctly penalized for questioning it. . . . The church's 110-year-old doctrine of papal infallibility . . . was indispensable to the church." West Salem, NC, newspaper, May 23, 1980.

"John Paul replies that true freedom must be united with moral truth, truth as reflected in a natural law that is evident to everyone and defined by the Bible and church tradition. Otherwise, he says, each individual conscience becomes supreme—he even uses the word infallible. And in the clash of infallibilities, moral confusion reigns. Only absolute morality, argues the Pope, provides the basis for the democratic equality of all citizens, with common rights and duties and without 'privileges or excep-
tions." In short, only when people hold to the same standards of good and evil can they be free and equal." TIME, October 4, 1993.

In his encyclical, John Paul II declares, "Opposition to the teaching of the Church's Pastors cannot be seen as a legitimate expression either of Christian freedom or of the diversity of the Spirit's gifts." Pope present Constitution without help from the inside. She seeks the hand of Protestants that believe in religious legislation. Do such Protestants exist? Are Protestants reaching across the gulf to clasp hands with the Church of Rome?

The Christian Coalition is perhaps the most influential political group in America. It is principally made up of Evangelicals, Pentecostals, and conservative Catholics. To accomplish their political agenda of passing religious legislation, they recognize the need to form an alliance with the Vatican. Televangelist Pat Robertson said, "I believe frankly that the Evangelicals and the Catholics in America, if they work together, can see many pro-family initiatives in our society, and we can be an effective counterbalance to some of the radical, leftist initiatives." Church & State, March 1989, 17.

Charles Colson said, "It's high time that all of us who are Christians come together regardless of the differences of our confessions and our traditions and make common cause to bring Christian values to bear in our society." Keith Fournier, Evangelical Catholics.

Ralph Reed, executive director of the Christian Coalition, said, "The future of American politics lies in the growing strength of Evangelicals and their Roman Catholic allies. If these two core constituencies—Evangelicals comprising the swing vote in the South, Catholics holding sway in the North—can cooperate on issues and support like-minded candidates, they can determine the outcome of almost any election in the nation." Ralph Reed, Politically Incorrect, 16.

An agreement was signed March 30, 1994, between Evangelicals and Roman Catholics, whereby, they promised to stop proselytizing one another's members. This twenty-five page document, signed by thirty-nine leading Evangelical Protestants and Catholics, urges the country's 13 million Evangelicals and 52 million Catholics to work together toward world evangelism and societal concerns. However, this document represents the merging of two major religious groups that form the countries largest voting bloc. "This is the wave of the future," commented Reed. He described the new unity expressed in the agreement as evidence of a potential political coalition that will significantly influence American politics in the years to come. See Hope Liberty News, Volume No. 8, June 1994.

Evangelical Protestants are not the only ones clapping hands with the Vatican for political gain. Dave Hunt says, "Why do world leaders want to get into bed with the Vatican? The heads of state in today's world all recognize that the Pope wields a power which in many ways is even greater than their own."


When John Paul was visiting Baltimore in 1995 he stated that freedom is not the right to do what you want, but freedom is the right to do what you ought. It is unfortunate that Rome's concept of freedom attempts to superecede personal conscience.

Alan Keyes, devout Catholic and presidential candidate, shouted, "You cannot have the right to do wrong." Rome has not changed. She is still intolerant of liberty of conscience. For her, there is only freedom and equality when one thinks the same as the Church of Rome.

Perhaps the most regrettable remark made by Pope John Paul II was that expressed when he dismissed the "widespread idea that one can obtain forgiveness directly from God," and exhorted Catholics to confess more often to their priests. See Don A. Schanche, "No Forgiveness 'Directly From God,' Pope says," Los Angeles Times, December 12, 1984, 11.

The pope could not be more wrong. Forgiveness of sin does come directly from God, and it comes only from God. It is one thing to mislead people on the issue of religious liberty, but it is still worse to mislead them on the essentials of the gospel.

It is not wrong for the Vatican to express moral views. However, her religious views are not to be imposed on society. When she has had the opportunity to impose those views through religious legislation, she has painted the darkest hues on the pages of human history.

However, the Vatican is not capable of changing, mending, or blotting out our
"Tear Down This Wall!" Law and Justice, Winter 1992, 1.

Leaders in the Christian Coalition believe that victory is at hand and that the "wall" separating church and state will soon come down. Pat Robertson said, "God showed me . . . that He was going to bless the Christian Coalition beyond our wildest expectations. Before the year 2000, the Christian Coalition will be the most powerful organization in America. We'll be back in 1994, we'll be back in 1995. . . . We'll be back until we win it all." Hope Liberty News, Number 4, December 1993.

It is unfortunate that our Supreme Court is also moving toward a communitarian and majoritarian mindset, in which laws will be passed which favor the opinion of the majority at the expense of the rights of the minority. "In what was called a 'radical departure' from previous rulings protecting religion, the Supreme Court Tuesday forcefully declared that it would no longer shield believers whose practices violate general law. . . . "But in a sweeping opinion, Justice Antonin Scalia went far beyond the case and declared that when religious rights clash with the government's need for uniform rules, the court will side with the government.

"As a nation, we cannot afford the luxury of striking down laws simply because they limit someone's religious practices, Scalia said. He advised religious adherents to look to the political system, not the courts, for protection.

"Justice Sandra Day O'Connor, normally on the conservative side, voted with the majority on the peyote case. But she objected strongly to Scalia's opinion, which will be binding on lower courts.

"His opinion 'is incompatible with our nation's fundamental commitment to individual religious liberty,' she wrote. 'In my view, the First Amendment was enacted precisely to protect the rights of those whose religious practices are not shared by the majority and may be viewed with hostility.' " Los Angeles Times, April 18, 1990.

Justice Antonin Scalia believes that general law supersedes individual rights, that general law has to do with uniform rules, and that one's religious practices are a luxury. He could not be more wrong. Religious liberty is not a luxury; it is a necessity and a natural right. It is religious intolerance that is a cancer on the society of men. General law is to protect the life, liberty, and happiness of each individual. Consequently, general law cannot supersede individual rights. The protection of individual rights makes for good general laws. Laws of uniformity make nonconformity a crime.

We do not question the sincerity of the many Christians who are determined to bring in religious legislation. However, it is quite evident that they do not understand where their efforts are tending. All laws are meant to be enforced. If we have religious laws then we will have religious persecution. History attests to that fact.

The founders of this great nation, the framers of the American Constitution, were well aware of the fruits of the union of church and state. After all, the union of church and state had been on trial for over twelve centuries. Therefore, the establishment clause in the First Amendment to the American Constitution reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."
The Dilemma of the “In-Christ” Motif

For many evangelical and reform Christians, the “in Christ” motif is the central theme of the apostle Paul’s theology. Now Seventh-day Adventists are infusing the errors of Evangelical Protestantism into the everlasting gospel that God has entrusted to this church. In much the same way as the early Christian church imbibed step by step the errors of paganism, so efforts are being made to build a neo-Adventism containing some of the evangelical errors.

One example of this is the following: “The central theme of the apostle Paul’s theology regarding the gospel is the ‘in Christ’ motif or idea. It is based on the biblical teaching of solidarity or corporate oneness, a concept that is largely foreign to the Western mind although still common in many parts of the world today.”

Beyond Belief, 33.

It is true that on a significant number of occasions Paul uses the term “in Christ.” Here are some of them:

“And was unknown by face unto the churches of Judaea which were in Christ.” Galatians 1:22.

“For as in Adam all die, even so in Christ shall all be made alive.” 1 Corinthians 15:22.

“Being justified freely by his grace through the redemption that is in Christ Jesus,” Romans 3:24.

“So we, being many, are one body in Christ, and every one members one of another.” Romans 12:5.

The issue of the “in Christ” motif revolves around the belief that Adam’s sin brought guilt to all men, and Jesus is responsible for the salvation of all men. Human consent plays no part in either, according to this theology.

As expressed by many, the concept of “in Christ” asserts that, in what appears to be a mystical way, the whole human race was “in Christ” when He died for the sins of the world on Calvary. It has been taken so far that a book editor of the Pacific Press asserted, “In Jesus we paid the penalty for our sin.” Signs of the Times, November, 1993. This surely is blasphemy. To suggest that we had anything to do with the expiation of our sins would be to deny the substitutionary role of Jesus. The Scripture is clear, the gospel prophet makes it plain that Christ was our full and complete Substitute.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” Isaiah 53:4-6.

Paul also acknowledged this great truth:

“For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.” 1 Corinthians 15:3.

“And if Christ be not raised, your faith is vain; ye are yet in your sins.” 1 Corinthians 15:17.

“Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:4.

That we contribute nothing to our salvation is made plain by Jesus:

“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” John 15:5.

Jesus further proclaimed that the only possibility of salvation was through Christ:
“But Jesus beheld them, and said unto them, With men this is impossible; but with
God all things are possible.” Matthew 19:26.

It is frequently argued that the whole human race was “in Adam” when he sinned, be-cause each of us is a genetic descendant of Adam. From this argument it is claimed, that what appears to be a mysterious way, we were “in Christ” when He died on the cross. But this teaching cannot be sustained from Scripture.

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. . . For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Romans 5:8, 10.

This passage clearly states that Christ died that we might be reconciled to God, so that the love of God might be understood by each one of us, and that Jesus might be our Sin-Bearer. In no way—actually, genetically, or mysterically—did we have anything to do with the price paid for our redemption. To imply that we were “in Christ” when He died, so that in that sense we paid the penalty for sin, is surely an abomination and blasphemy.

Inevitably the term “in Christ” is used to refer to justification. Thus this concept is used to affirm the error of justification-alone salvation. Luther was the one who emphasized justification-alone salvation at the time of the Reformation, and others took up the catch-cry. However, the Bible is very clear that sanctification is also necessary to qualify us for heaven.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” 2 Thessalonians 2:13.

“He that is righteous [justification], let him be righteous [justification] still: and he that is holy [sanctification], let him be holy [sanctification] still.” Revelation 22:11.

But there are two major considerations that we will examine:
1) What did Paul mean by being “in Christ”?
2) How important to his and indeed the Bible’s theology is the “Christ in” motif.

First, let us address Paul’s concept of “in Christ.” Did he, as Elder Sequeira suggests, emphasize that all humanity was “in Christ” on the cross of Calvary? In other words, is it part of the so-called objective gospel that was done apart from and independent from the decision-making processes of man? I believe the evidence is all in the other direction. Let us look at what Paul has to say about it:

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. . . For he

hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” 2 Corinthians 5:17, 21. All emphasis supplied unless otherwise noted.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and right-eousness, and sanctification, and redemption.” I Corinthians 1:30.

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spir-it.” Romans 8:1.

Now let us address the second issue. Does Paul emphasize “Christ in” us as well as us “in Christ”? Of course, he does, for these two aspects of salvation, like justification and sanctification, while being different, are inseparable.

“To whom God would make known what is the riches of the glory of this mys-tery among the Gentiles; which is Christ in you, the hope of glory.” Colossians 1:27.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the

God, in His infinite love, manipulates no human being, but . . . He has given to man a will to decide and to choose. God would not force salvation on any man, nor would He force him to be justified.

Clearly these texts emphatically denote a transformation of character, something that could not have taken place 2000 years ago without our consent. We must recognize that God, in His infinite love, manipulates no human being, but that He has given to man a will to decide and to choose. God would not force salvation on any man, nor would He force him to be justified.

2 Corinthians 5:17 is emphatic that to be “in Christ” brings transformation of the life. But perhaps no text more clearly destroys the concept of the Evangelicals and evangelical Seventh-day Adventists than the message of Paul contained in his salutations at the end of his epistle to the Romans:

“Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.” Romans 16:7.

Let us examine this text closely. In what might seem less than a deep theological dia-logue, Paul nevertheless makes the striking statement that his relatives were “in Christ” before him. Now if, as Elder Sequeira states, all humanity was “in Christ” at the same time, when Christ was crucified on Calvary, than this statement would be erroneous. Paul is simply declaring that his relatives accepted the saving grace of Jesus before he accepted it. There is not the slightest hint that Paul is referring here to some mystical involvement of the human race “in Christ” on the cross of Calvary. This concept is as foreign to the Bible as is the Roman Catholic concept that the wafer that the priest “blesses,” somehow in a mystical way becomes the very body of Jesus Christ.

faith of the Son of God, who loved me, and
gave himself for me.” Galatians 2:20

“Let this mind be in you, which was also in Christ Jesus.” Philippians 2:5.

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” Romans 8:9.

“For it is God which worketh in you both to will and to do of his good pleasure.” Philippians 2:13.

It is wholly inexcusable to diminish the work of Christ (and the other members of the Head) in us, so as to uphold the “in Christ” motif. Both are absolutely essential to our salvation. Clearly one cannot be “in Christ” unless Christ is in him. And, of course, the reverse is equally true. There is no appropriate way in which the concept of “in Christ” and “Christ in” can be separated one from the other. Thus Christ in His discourses frequently placed the two concepts together. In fact, it seems as if He did this uniformly as reported by John:

“He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” John 6:56.

“Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” John 14:17, 20.

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . If ye abide in me, and my words abide in you, ye shall ask what ye Continued on 31
God's Desire for His People

God is waiting to see revealed in His people a faith that works by love and purifies the soul; for this alone will fit them for the future, immortal life. There is a great work to be accomplished, and little time in which to do it. The cause needs converted, devoted men who will make the Lord their dependence. Through such workers the Lord will reveal the power of His grace.

Christ placed Himself where He could, by word and work, become a Minister of healing and blessing. As the sin-pardoning Saviour, He was a Well-Spring of life wherever He was. In His work to relieve the sick and suffering, He was fulfilling His mission to men. His example is to be prayerfully followed by His servants. Believers are first to be converted to obedience to God's commandments; then as obedient children they will minister of their abundance to the suffering and the needy. There will be an example given of true Christian self-denial and self-sacrifice. The time now devoted to pride of dress and love of the world will be given to the uplifting of humanity. And when God's Word is presented in simple faith, Christ will make the Word effectual.

My brethren and sisters, let the truth of God abide in your heart by a living, holy faith. Bible truth must be comprehended before it can convict the conscience and convert the life. The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have true, eternal faith that this message will go forth with increasing importance to the close of time.

Christ desires to see His likeness reflected in every renewed soul. Those who continue meek and lowly in heart, He will make laborers together with God. Our spiritual conflicts might often be called our spiritual rebellions. It is the heart's lack of submission to the will of God that so often brings us into difficulty. We want our own way, and this often means rebellion against God's way. We need to do as Christ did—wrestle with the Father in prayer for strength and for power to make Him known in our words and actions.

Study the instruction given in the fiftieth chapter of Isaiah. Here are life and light, goodness and truth, for all who will receive the words of warning and encouragement, and will apply the truth to their individual lives. In working to benefit and bless others, a sense of satisfaction is experienced. The Lord creates peace in the soul. This is of more value than gold. Every faithful performance of duty stands registered in the books of heaven, and receives more than an earthly reward. It is a sacred duty that we owe to God to receive His grace that we may give it to others.

All that we have been entrusted to us by God for wise investment. We are to devote our means, and our physical and mental powers, in the service of the Master. We are to seek to increase our talents. With them we are to accomplish results that will be as far-reaching as eternity. Our Lord's entrusted goods are sacred, and are to be kept unmingled with worldly merchandise. Few, even among church members, realize their accountability to God as His servants. The leaven of worldliness permeates the mind, and spiritual discernment is lost. My brethren and sisters, let us cleanse the soul temple from the buyers and the sellers.

To do the Master's bidding, and to promote His work in the earth, should be the one aim and purpose of our lives. Then there would be an upward growth, and the Holy Spirit would work upon the heart to transform the character. A generous spirit would be revealed in kindness and tender regard for others. Self would be hid with Christ in God. Beholding the character of Christ, we would become changed into His likeness.

Let us forsake self, and accept Jesus Christ as the way, the truth, and the life.

Ellen G. White
Faith in Him is the only valuable science. He is the living representative of perfect obedience to the eternal Word. He took human flesh into vital union with Divinity. He passed over the same ground where Adam fell. He bore the test upon which our first parents failed; He was tempted in all points like as we are, yet without sin. Had He failed on one point, Satan would have been victorious.

In the night season my mind often dwells upon the work of infinite sacrifice revealed in the humiliation and death of Christ. The Creator of man, He who upon Mount Sinai proclaimed the eternal law; in His dying agony vindicated His right to pardon transgression and sin. As He hung upon the cross, His murderers and they that passed by reviled Him: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he can not save." Matthew 27:40-42.

O how His mother and His disciples hoped that He would manifest His mighty power, and silence His revilers by coming down from the shameful cross! They were pained by the unfeeling taunts of the ignorant revilers. "Let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God." Verses 42-43.

"And one of the malefactors which were hanged nailed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss: And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Luke 23:39-42.

The faith of the dying thief grasped the truth of a sin-pardoning Saviour. And Jesus showed Himself able to save to the uttermost all who should receive Him. Verily I say unto thee today, he said, thou shalt be with me in paradise. See Luke 23:43. Even in the agonies of death, in His humiliation and apparent defeat, He asserted His right and His power to forgive sin.

For you and for me, our Saviour hung on Calvary's cross. What are we willing to do and to sacrifice for His sake?

For you and for me, our Saviour hung on Calvary's cross. What are we willing to do and to sacrifice for His sake? Let every soul make some sacrifice for Christ. He has given His life for us; He has risen from the dead, and is now at the right hand of God. He is still at work for the salvation of men and women. Who will unite with Him in labor? ☐

Review and Herald, August 26, 1909

Helping Americans Prevent America’s Diseases
Health Emphasis Week at Hope International

RECENTLY, Dr. Phil Collins spent a week at our Eatonville headquarters and shared with us a series of messages on health which are especially important as we enter the closing scenes of this earth’s history. Dr. Collins holds a Ph.D. in Health Science from Loma Linda University and is a health educator employed by Park Ridge (SDA) Hospital in North Carolina. These messages are a rich source of scientific documentation of the validity of our health reform message. Indeed, we have nothing of which to be ashamed in the inspired messages of health as found in the Bible and the Spirit of Prophecy.

You can now obtain these ten presentations, available on VHS video tapes or audio cassettes.

Topics:

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Tune Up Your Diet
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Fat! And You—parts 1, 2, and 3
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The 1888 Message:
An Interview With Ellen White

For more than one hundred years now there has been much discussion and even debate about the Minneapolis Conference of 1888. What was that message? Was it accepted or rejected? These are the great questions that demand answers. A number of books have been written on these vital questions in defense of the leadership's role in that important hour of the Church's history.

Is it possible that at that time the fourth angel of Revelation 18 came down to give the latter rain?

The prophet of the Lord tells us that God was making an attempt to bring the Church into a relationship with the heavenly message of justification by faith, and the sanctifying power of the Holy Spirit. The fourth angel's message of Revelation 18 was ready to swell the third angel's message into the loud cry. Listen to God's messenger:

"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him.

"If you would stand through the time of trial, you must know Christ, and appropriate the gift of His righteousness, which He imputes to the repentant sinner." Selected Messages, book 1, 363.

This inspired statement was written nearly four years after the fateful Minneapolis Conference. God was still attempting to help our leading pastors and laity understand the great messages of Revelation 14:6-12. We are now more than one hundred years past that important date. Even though our prophet Ellen White has been resting in the grave since 1915, let us urgently and earnestly turn to the inspired warnings and counsel God gave to her for His beloved church.

Sister White, what is the precious message of 1888?

"The present message—justification by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness. Some who greatly need the precious truth that was presented before them, we fear did not receive its benefit. They did not open the door of their hearts to welcome Jesus as a heavenly guest, and they have suffered great loss. There is indeed a narrow way in which we must walk; the cross is presented at every step. We must learn to live by faith; then the darkest hours will be brightened by the blessed beams of the Sun of Righteousness." Ibid., 359.

"The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life—a living, active principle. It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ.

"Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by trying to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to

Ron Spear

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help and bless others springs constantly from within—when the sunshine of Heaven fills the heart and is revealed in the countenance.” *Christ’s Object Lessons*, 384.

Is obedience to known truth the key to justification and sanctification?

“When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God.” Ibid., 97-98.

There is now, Sister White, as in the past, a discussion of righteousness by faith and its relationship to justification, sanctification, and our salvation. Can you help us now to clearly understand this important subject?

“Justification by faith is to many a mystery. A sinner is justified by God when he repents of his sins. He sees Jesus upon the cross of Calvary. Why all this suffering? The law of Jehovah has been broken. The law of God’s government in heaven and earth has been transgressed, and the penalty of sin is pronounced to be death. But ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ John 3:16. Oh, what love, what matchless love! Christ, the Son of God, dying for guilty man!

“The sinner views the spirituality of the law of God and its eternal obligations. He sees the love of God in providing a Substitute and Surety for guilty man, and that Substitute is One equal with God. This display of grace in the gift of salvation to the world fills the sinner with amazement. This love of God to man breaks every barrier down. He comes to the cross, which has been placed midway between divinity and humanity, and repents of his sins of transgression, because Christ has been drawing him to Himself. He does not expect the law to cleanse him from sin, for there is no pardoning quality in the law to save the transgressors of the law. He looks to the atoning Sacrifice as his only hope, through repentance toward God—because the laws of His government have been broken—and faith toward our Lord Jesus Christ as the One who can save and cleanse the sinner from every transgression.” *Selected Messages*, book 3, 193-194.

“Repentance is associated with faith, and is urged in the gospel as essential to salvation. Paul preached repentance. He said, ‘I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews and the Gentiles, repentance and sanctification are accomplished in the soul who sincerely repents of his sins?’

“Punishments, mortifications of the flesh, constant confession of sin, without sincere repentance; fasts, festivals, and outward observances, unaccompanied by true devotion—all these are of no value whatever. The sacrifice of Christ is sufficient;

**To be pardoned in the way that Christ pardons, is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, “A new heart also will I give you.”**
who would be saints in heaven must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ.

"When through repentance and faith we accept Christ as our Saviour, the of trust cannot exist without faith. Every sinner brought to a knowledge of the saving power of Christ, will make manifest this trust in greater degree as he advances in experience." Ibid., book 3, 190-192.

"Let us be growing Christians. We are not to stand still. We are to be in advance today of what we were yesterday; every day learning to be more trustful, more fully relying upon Jesus. Thus we are to grow up.

Lord pardons our sins, and remits the penalty prescribed for the transgression of the law. The sinner then stands before God as a just person; he is taken into favor with Heaven, and through the Spirit has fellowship with the Father and the Son.

"Then there is yet another work to be accomplished, and this is of a progressive nature. The soul is to be sanctified through the truth. And this also is accomplished through faith. For it is only by the grace of Christ, which we receive through faith, that the character can be transformed.

"It is important that we understand clearly the nature of faith. There are many who believe that Christ is the Saviour of the world, that the gospel is true and reveals the plan of salvation, yet they do not possess saving faith. They are intellectually convinced of the truth, but this is not enough; in order to be justified, the sinner must have that faith that appropriates the merits of Christ to his own soul. We read that the devils ‘believe, and tremble’ (James 2:19), but their belief does not bring them justification, neither will the belief of those who give a merely intellectual assent to the truths of the Bible bring them the benefits of salvation. This belief fails of reaching the vital point, for the truth does not engage the heart or transform the character.

"In genuine, saving faith, there is trust in God, through the belief in the great atoning sacrifice made by the Son of God on Calvary. In Christ, the justified believer beholds his only hope and deliverer. Belief may exist without trust, but confidence born ful, more fully relying upon Jesus. Thus we are to grow up. You do not at one bound reach perfection; sanctification is the work of a lifetime." Ibid., 193.

"The mediatorial work of Christ commenced with the commence ment of human guilt and suffering and misery, as soon as man became a transgressor. The law was not abolished to save man and bring him into union with God. But Christ assumed the office of his surety and deliverer in becoming sin for man, that man might become the righteousness of God in and through Him who was one with the Father. Sinners can be justified by God only when He pardons their sins, remits the punishment they deserve, and treats them as though they were really just and had not sinned, receiving them into divine favor and treating them as if they were righteous. They are justified alone through the imputed righteousness of Christ. The Father accepts the Son, and through the atoning sacrifice of His Son accepts the sinner." Ibid., 194.

"The faith that justifies always produces first true repentance, and then good works, which are the fruit of that faith. There is no saving faith that does not produce good fruit. God gave Christ to our world to become the sinner’s Substitute. The moment true faith in the merits of the costly atoning Sacrifice is exercised, claiming Christ as a personal Saviour, that moment the sinner is justified before God, because he is pardoned." Ibid., 195.

Is it true, Sister White, that only one in one hundred understood the great requirements of justification and sanctification? Has this important part of our salvation been buried under the rubbish of error?

"We need also much more knowledge; we need to be enlightened in regard to the plan of salvation. There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare. When light begins to shine forth to make clear the plan of redemption to the people, the enemy works with all diligence that the light may be shut away from the hearts of men. If we come to the Word of God with a teachable, humble spirit, the rubbish of error will be swept away, and gems of truth, long hidden from our eyes, will be discovered... .

"There are grand truths, long hidden under the rubbish of error, that are to be revealed to the people. The doctrine of justification by faith has been lost sight of by many who have professed to believe the third angel's message. The holiness people have gone to great extremes on this point. With great zeal they have taught, 'Only believe in Christ, and be saved; but away with the law of God.' This is not the teaching of the Word of God. There is no foundation for such a faith. This is not the precious gem of truth that God has given to His people for this time. This doctrine misleads honest souls. The light from the Word of God reveals the fact that the law must be proclaimed. Christ must be lifted up, because He is a Saviour who forgiveth transgression, iniquity, and sin, but will by no means clear the guilty and unpentent soul." Ibid., book 1, 360-361. See also Testimonies, vol. 5, 10-11, 49-50.

Sister White, what was the very heart of the messages given by you and Brothers Waggoner and Jones?

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the Sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God." Testimonies to Ministers, 91-92.

"Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new
light, but it was old light placed where it should be in the third angel’s message. ... What is the burden of that message? John sees a people. He says, ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ Revelation 14:12. This people John beholds just before he sees the Son of man ‘having on his head a golden crown, and in his hand a sharp sickle.’ Verse 14.

“The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner’s only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel’s message.” Selected Messages, book 3, 168; see also 172, 184; Gospel Workers, 160–162.

Many have stated that the 1888 message was accepted by the leaders and those present at Minneapolis. What actually happened, Sister White?

“An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren {E.J.| Waggoner and |A.T.| Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” Selected Messages, book 1, 234–235. See Testimonies to Ministers, 90–98.

“For nearly two years we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ, and they do not know whether to come and take hold of this precious truth or not. They are bound about with their own ideas. They do not let the Saviour in.” Review and Herald, March 11, 1890.

Is it true, Sister White, that our rejection of the 1888 message has made us responsible for delaying the Second Coming for more than one hundred years?

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, un consecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.” Evangelism, 696. See also Testimonies, vol. 2, 193–194.

Sister White, was the message you and Brothers Waggoner and Jones presented in Minneapolis and at camp meetings afterwards, the Laodicean message to our church?

“The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean Church, and.woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.” Manuscript Releases, vol. 15, 92.

“The counsel of the True Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet buy the gold of faith and love, may yet have the white robe of the righteousness of Christ, that the shame of their nakedness need not appear. Purity of heart, purity of motive, may yet characterize those who are half-hearted and who are striving to serve God and Mammon. They may yet wash their robes of character and make them white in the blood of the Lamb.” Review and Herald, August 28, 1894

If we continue to reject the precious message of 1888, which is righteousness by faith, and full victory over all sin by the power of the Holy Spirit, how will God bring in the latter-rain experience and then the loud cry of the fourth angel of Revelation 18?

“Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water, in order that they may discern God’s work at every point.” Testimonies to Ministers, 300.

We thank God for the wonderful enlightenment through the Spirit of Prophecy which He has given to the remnant church for this final hour of the great controversy. May God now help us to heed the divine counsels contained in this article. Let us now watch unto prayer, that the message of 1888 might by ours by experience.

Adventism’s New View
by Jeff Pippenger

Have you been puzzled or perplexed by the many messages that claim to present the true 1888 message? This book concisely delineates the theological foundations of Jack Sequeira and the 1888 Message Study Committee and asks the questions the Study Committee refuses to answer about their theological positions. It brings to light the original message of 1888, showing how it is still being resisted, and how this resistance is being disguised in the most deceptive form to date.

Adventism’s New View is a must read for all Adventists concerned about the many winds of doctrine now blowing through Adventism.

Order your copy for only $5.00. See page 3 for shipping and sales tax information.
The Southern and Northern Kings

The editors send forth this article with the desire that it will serve to bring out the Berean response of searching the Scriptures daily with all readiness of mind to prove whether these things are so. See Acts 17:11. With our readers, we also look forward to an even clearer understanding of Bible prophecy as the scroll of world events continues to unroll.

—Editors

In this article we will identify the two kings in Daniel 11:40-45. In our last article we briefly reviewed the complete vision of Daniel 11, and we found that prophetically the northern and southern kings were identified in the historical record by locating which earthly power controlled the area of either Egypt or Babylon. The power which controlled Egypt was recognized in the prophecy of Daniel 11 as the king of the south, while the power which ruled Babylon was understood to be the king of the north. This rule will allow us to identify those kings throughout Daniel 11.

In order to apply this rule to Daniel 11:40-45 we will apply two rules of prophecy which impact the identification of these kings from 1798 onward.

Louis F. Were was an Adventist author who focused many of his writings on the understanding of prophecy. Though now deceased, his books are still available. We will consider these two rules as set forth in one of his literary works. The first rule is called “Worldwide Symbolized by the Local.”

“All the prophets employed the principle of the worldwide symbolized by the local.” Some examples of its use are as follows: “His [Zephaniah’s] prophecies of impending judgment upon Judah apply with equal force to the judgments that are to fall upon an impenitent world at the time of the second advent of Christ.” Prophets and Kings, 389. “Christ saw in Jerusalem a symbol of the world... hastening on to meet the retributive judgments of God.” The Saviour’s prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, ... the doom of a world.” The Great Controversy, 22, 36.

“Numerous examples could be cited of the use of the local which is employed as a symbol of worldwide occurrences at the end of time—this principle runs throughout the Bible. As stated by Dr. Angus: “From the typical character of ancient dispensations arises another peculiarity of prophecy. It not only speaks their language, but it often has a double application.” Bible Handbook, 285.” Bible Principles of Interpretation, 25. Italics in original; all bold emphasis added unless otherwise noted.

The second important and closely related prophetic rule which we use in order to identify the kings in Daniel 11 is titled, “The Things of Israel Now Belong to the Church.” This rule draws the dividing line for determining whether we are to understand the names or places of prophecy as literal or symbolic.

“This principle is positively fundamental to the understanding of the prophecies of Daniel and the Revelation—it is the foundational principle of God’s last-day message. The Lord gave Paul the special commission of showing how the church became ‘the Israel of God;’ that the promises to literal Israel were to be fulfilled in the experiences of the church:

“They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.’ Romans 9:8. ‘If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.’ Galatians 3:29...”

“We are numbered with Israel... All the promises of blessing through obedience, are for us.” The Ministry of Healing, 405. “I was shown that those who are trying to obey God... are God’s chosen people, His modern Israel.” Testimonies, vol. 2, 109.

The principle that Israel’s history is typical or prophetic of the experiences of the church is continually employed in the Spirit of Prophecy.” Bible Principles of Interpretation, 11-12.
We will now apply the rule previously cited to identify the kings of Daniel 11. The king of north was the power which controlled Babylon. The king of the south was determined by the power which controlled Egypt. As 1798 was well after the cross, it is spiritual Egypt and spiritual Babylon that we must seek to identify. We must also identify the kingdoms which control them.

We will begin with the king of the south. In the Bible the word south comes from a Hebrew word associated with Egypt. The word means “the south.”

“south—5045: from an unused root meaning to be parched; the south (from its drought); specifically the Negeb or southern district of Judah, occasionally, Egypt (as south to Palestine); south (country, side, -ward).” Strong’s Exhaustive Concordance of the Bible.

Revelation 11:8 figuratively identifies France as “the great city,” and calls it “spiritually,” Sodom and Egypt.

“‘The great city’ in whose streets the witnesses are slain, and where their dead bodies lie, is spiritually Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: ‘Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.’ Exodus 5:2, A.R.V. This is atheism; and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. ‘The great city’ is also compared, ‘spiritually,’ to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God’s two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.

“This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, ‘the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of a Deity.’—Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17. ‘France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Au

I

In Daniel 11:40, the word push signifies a war which starts at the time of the end—1798.

This war would be directed against the king of the north and would be initiated by the king of the south—France.

Sister White identifies which power controls the domain of spiritual Babylon:

“The woman (Babylon) of Revelation 17 is described as ‘arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness…and upon her forehead was a name written, MYS

TERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS.’ Says the prophet ‘I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.’ Babylon is further declared to be ‘that great city, which reigneth over the kings of the earth.’ Revelation 17:4-6, 18. The power that for so many centuries maintained despotic sway over the monarchs of Christendom is Rome.” The Great Controversy, 382.

The harlot of Rome is the power which controls modern or spiritual Babylon. Therefore, the Papacy is the king of the north. When depicting France in Revelation 11:8, John identifies France as “the great city.” Babylon is also set forth as “that great city,” in Revelation 17:18. A city in prophecy represents a kingdom.

“The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called ‘the bride, the Lamb’s wife.’ Said the angel to John: ‘Come hither, I will shew thee the bride, the Lamb’s wife. . . . He carried me away in the spirit,’ says the prophet, ‘and shewed me that great city, the holy Jerusalem, descending out of heaven from God.’ Revelation 21:9-10. . . . He will receive the New Jerusalem, the capital of His kingdom, prepared as a bride adorned for her husband.” Revelation 21:2. See Daniel 7:14. Having received the kingdom, He will come.
in His glory, as King of kings and Lord of lords." *The Great Controversy*, 426-427.

In 1798, France, portrayed in Daniel 11:40 as the king of the south, began a war against the Papacy—portrayed as the king of the north. The Papacy received its deadly wound in 1798 when Napoleon, emperor of France, had the pope taken captive. The Papacy ceased to be a kingdom at this point in time, for it was stripped of its civil and political powers. The Papacy, however, did not cease to be a church. She

The deadly wound will be healed when the world comes into agreement with Malachi Martin’s point of view. Prophecy says it will happen, and the Papacy is simply biding her time.

“And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Catholic Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries.

**A**

Another reason to recognize the king of the north as the Papacy is the Bible rule that later prophecies amplify, expand, and confirm former prophecies. This rule is called, “Repeat and Enlarge.”

simply lost her power and authority as a kingdom. The wound she received in 1798 will finally be healed when she regains her former position as the dominant geopolitical kingdom.

In the book, *The Keys of This Blood*, Malachi Martin sets forth his belief that there is a three-way race between the Papacy, the Soviet Union, and the United States to rule the world. He believes that the Papacy will return to the throne of the world by the end of this century. He states that this race is a battle between these three powers to determine who will control the geopolitical structure which will rule the world. He also defines what the Papacy lost in 1798:

“The term ‘geopolitics’ is a relatively recent invention. It is composed of two Greek words, meaning ‘earth’ and ‘political system,’ which the ancient Greeks never combined.

“At the close of two thousand years since Paul expressed the worldview of a genuine georeligion, the 263rd successor to the obscure Great Fisherman reigns and governs in Rome as the titular head of that georeligion housed in a genuinely geopolitical structure. For John Paul II is not only the spiritual head of a worldwide corpus of believers but also the chief executive of a sovereign state that is a recognized member of our late-twentieth-century society of states. With a political goal and structure? Yes, with a geopolitical goal and structure. For, in the final analysis, John Paul II as the claimant Vicar of Christ does claim to be the ultimate court of judgment on the society of states as a society.” *The Keys of This Blood*, 371, 374-375.

Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let the principle once be established in the United States that the church may employ or control the power of the state; that religious observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.” *The Great Controversy*, 581.

Another reason to recognize the king of the north as the Papacy is the Bible rule that later prophecies amplify, expand, and confirm former prophecies. This rule is called, “Repeat and Enlarge.” Louis F. Were addresses this principle:

“God selected the Hebrew nation to proclaim His truth, and they expressed themselves by repetition—the repetition being an enlargement of that which preceded it.

“The Rev. W. F. Wilkinson, M.A., in his ‘Personal Names in the Bible,’ page 17, says:— ‘According to the genius of Hebrew poetry, when words or phrases of substantially the same import occur in two parallel or antithetical clauses, the variation of the second from the first consists of its being explanatory, or expansive, or augmentative of the notion which the first contains.’

“The Bible is not only full of enlarging repetitions in individual verses, but it is full of explanatory repetitions in parables, sermons, prophecies, histories, etc.

“Bible themes are written upon the crescendo plan. The earlier books lay the foundations for later developments. The details accumulate until, like an artist dipping his brush in different colours, a complete picture is produced.” *The Certainty of The Angel’s Message*, 110-111.

Because of this principle the vision of Daniel 11 should repeat and enlarge Daniel’s previous visions. In the book of Daniel there are four prophecies. Within these four prophecies we find strong evidence that the king of the north is the Papacy. This evidence rests squarely on the rule of repeat and enlarge.

The first prophecy of Daniel 2, describes five successive kingdoms: Babylon, Medo-Persia, Greece, Rome, and then the final kingdom, which is portrayed as the stone which is cut out of the mountain “without hands,” which destroys all the other kingdoms and fills the whole earth. The final kingdom is the kingdom of God, which is ushered in at the end of the world.

The next prophecy of Daniel is found in chapter seven. The same four successive kingdoms are identified, but this prophecy repeats and enlarges upon the previous information. Then in Daniel 8 the third prophecy covers the same history, once again repeating and enlarging.

In the vision of Daniel 11, Babylon, the first kingdom, is not mentioned, for it had already left the scene of history. The prophecy begins with the Medes and Persians, followed by Greece. Would some say that the final kingdom is not Rome? All three of the previous prophecies of Daniel place Rome at the end of the world when she receives her punishment. Two of them refer to her judgment as a supernatural punishment—“without hands” and “broken without hands.” Likewise the final earthly power in Daniel 11 “comes to his end, and none shall help him.”

It would be inconsistent for us to study these four messages and not to see them as complementing, building, and agreeing with one another.

Babylon is the head of gold and the lion.

Medo-Persia is the shoulders of silver, the bear, and the ram.

Greece is the thighs of brass, the leopard, the he goat, and the mighty king.

Rome is the legs of iron and the feet of iron and clay, the ten-horned beast, and the little horn. And in harmony with the previous prophecies the weight of the evidence is that Rome is also the king of the north of Daniel 11:40-45.

Using the principle of repeat and enlarge, we see papal Rome as the subject of Daniel’s final prophecy.
There is yet another way to identify the king of the north as the Papacy. Sister White directs our attention to the Papacy in connection with "the last features plainly revealed in this earth's history."

"The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history." *Selected Messages*, book 2, 102.

The sequence of events in Daniel 11:40–45 begins in 1798. But the sequence of events set forth in these verses does not end with verse 45. The scenes portrayed continue until Daniel 12:4, where Daniel is told to "shut up the words, and seal the book." Daniel 12:1 is a continuation of the previous verses, for its opening phrase demands that it be included within the previous sequence: "And at that time shall Michael stand up." What time? The time just described in the preceding verses. "At that time," points back to the previous events. That time is the close of probation.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1. When this time of trouble comes, every case is decided; *there is no longer probation*, no longer mercy for the impenitent. The seal of the living God is upon His people. Testimonies, vol. 5, 212–213.

The king of the north "shall come to his end" some time after the close of probation, for "at that time" Michael will stand up, ceasing His mediation in the Most Holy Place.

The king of the north is the man of sin, the pope of Rome, the head of the last earthly kingdom portrayed in all of Daniel's prophecies. The Papacy is the power which controls spiritual Babylon, which France, represented by the king of the south, pushed at in 1798. The war initiated in 1798 between these kings continued until the fall of the Soviet Union within the recent past.

In the previous article we focused on a passage in which Sister White taught that scenes and histories similar to the history which had transpired within the vision of Daniel 11, particularly verses 30–36, would be repeated. We noted also the history of pagan and papal Rome's rise to power. Both had to overcome three kingdoms in advance of their assumed dominion over the world. The little horn of pagan Rome had to conquer the south, the east, and the pleasant land. See Daniel 8:9. Papal Rome had to uproot the three horns—the Vandals, Gotths, and Heruli. Before the wound preventing the Papacy from exercising civil power over the world will be healed, it must also subdue three entities. These three entities are three walls.

As we proceed through our study we will see that when the Soviet Union fell in fulfillment of Daniel 11:40, the symbolic wall of the Iron Curtain was removed. A milestone in its collapse was the destruction of the Berlin Wall. In Daniel 11:41, the next area of conquest is identified as the glorious land. The glorious land is the United States which bows to the Roman power when its legislators form an image to the beast, through the passage of a national Sunday law. When this happens the symbolic *wall of separation between church and state* will have been removed.

Revelation 13:11–12, teaches that immediately after the United States speaks as a dragon, (which the Spirit of Prophecy identifies as the passage of the national Sunday law), then the United States will force the entire world to do the same. The world will follow America in erecting an image to the beast. The definition of the image of the beast involves the enforcement of religious laws through civil power. For the world to create an image to the beast, they must have a world government which can create and enforce law. Without this ability, the definition of an image to the beast cannot be accomplished.

After the king of the north enters the glorious land in verse 41, he then takes control of Egypt, which represents the entire world. Before the entire world can be controlled by a world government, which will enforce religious laws, the governments of the world will be forced to surrender their rights as individual nations. When this happens, the symbolic *wall of national sovereignty* will have been removed. These types of laws are already under development within the United Nations.

Just as pagan Rome conquered three kingdoms as it took the world captive, papal Rome also conquered three kingdoms. Pagan Rome used its own military to accomplish its task, whereas papal Rome will use outside military power in order to ascend to the throne of the earth. Both their wars were literal wars fought by literal armies.

The king of the north will also defeat three powers as it returns to the position of dominance which it lost in 1798. The three obstacles which the Papacy will surmount will be confronted in the battlefield of spiritual warfare as opposed to literal warfare. The fight will rage in the realm of ideologies and doctrines. The first symbolic wall in this battle is now past history, as the battle of the ideology of atheism versus Catholicism, which began with the French Revolution, has been reversed.

The next two walls of conquest are also spiritual battles which revolve around true and false doctrines. As the Papacy symbolically stretches forth its hand to the glorious land and then to Egypt, first the United States, and then the world, will fall prey in the final battle for the throne of the world. When these last two walls are removed, the healing of the wound will be complete, as verse 43 describes the king of the north bringing the economic structure of the world under his control. This represents his full return to the position which he lost in 1798—his position as the dominant geopolitical kingdom.

As we continue to study these final movements we should remember that although all three of these symbolic walls will fall, there is also a separating wall given us by the Creator, which will stand, and whereby we may find safety and refuge.

"And I saw that as God had changed the Sabbath from the seventh to the first day, He would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the Most Holy Place.

Daniel 12:1 is a continuation of the previous verses, for its opening phrase demands that it be included within the previous sequence:

"And at that time shall Michael stand up."
Sanctified Deciding

I feel like I am at a dead-end. I just don't know which way to turn. I want to do what is right. I have prayed and prayed for direction, but no answer seems to come. How can I know what the Lord wants me to do?

How often have you been one making this plea? So many times we find ourselves in such a distressing dilemma, searching for some help to decide in an important life decision.

George Mueller was a very devout Christian pastor in Bristol, England, during the lifetime of Ellen White. Shortly before his death, Mueller shared the basic principles he had found helpful in his efforts to know and follow God's will in making decisions in his life. In Part 1 of this series we began to examine these principles in the light of the Bible and the Spirit of Prophecy. In this part we shall continue the study.

4. Providential Circumstances

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee and to know what was in thine heart, whether thou wouldest keep his commandments, or no." Deuteronomy 8:2.

"I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary; who is so great a God as our God?" Psalm 77:11-13.

Based upon these and similar Bible references, Mueller arrived at his fourth principle which was to take into account providential circumstances and how God has led you in the past. "And remember," he said, "that God never leads us contrary to His revealed word." All emphasis supplied unless otherwise noted.

Ellen White expressed the same principle in words more familiar to us. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." Life Sketches, 196

She emphasized the importance of keeping in focus God's dealings with us in our past. After recounting how ancient Israel was instructed to continually review the Lord's dealings with them, including not only their glorious victories and times of miraculous deliverance, but the consequences of their failures, murmuring, and unbelief, she gives further counsel:

"It is just as essential that the people of God in this day should hear in mind how and when they have been tested, and where their faith has failed; where they have imperiled His cause by their unbelief and also by their self-confidence. God's mercy, His sustaining providence, His never-to-be-forgotten deliverances, are to be recounted, step by step. As God's people thus review the past, they should see that the Lord is ever repeating His dealings. They should understand the warnings given, and should beware not to repeat their mistakes. Renouncing all self-dependence, they are to trust in Him to save them from again dishonoring His name." Testimonies, vol. 7, 210.

Thus, taking into account providential circumstances and God's past leading, means much.

Another reason for the importance of this principle in the process of decision-making is clarified in her observation that, "Many things which have reference to outward forms are not all defined in the Scriptures, but are left unsettled." Ellen G. White 1888 Materials, 1698.

You have ever noticed that? You come upon a problem and say, "All right now, let us see what the Bible says I should do about this dilemma." You look and look, but you are unable to find anything there that tells you precisely what to do. The Lord's messenger goes on to say that these things are left unsettled, and that "personal preferences have often been urged too strongly over these matters. . . . The methods and measures by which we reach certain ends are not always precisely the same. We are required to use reason and judgment as to how we shall move. Experience will show what is the fittest course to pursue under existing circumstances." Ibid.

You mean, that after all we have said about following the Lord's will and turning to Him for direction, I may still have to make my own decision? Yes. We will speak more of that in just a moment.

5. Pray for Guidance

After we have gone through all of these steps we have been talking about and taking into account all of these principles, Mueller stated his principle number five as, "I ask God in prayer, clearly to reveal His will to me."

Again, Ellen White gives us some further insight into this principle. She tells us...

Vernon Shafer is retired and writes from College Place, Washington.
not only that we must pray in Christ’s name but that we must understand what that really means. “But to pray in Christ’s name means much. It means that we are to accept His character, manifest His Spirit, and work His works. The Saviour’s promise is given on condition. ‘If ye love me,’ He says, ‘keep my commandments.’ John 14:15. He saves men, not in sin, but from sin; and those who love Him will show their love by obedience.” The Desire of Ages, 668. That indeed is the essence of the Gospel. This was a matter of great concern to her—a thought that frequently intruded into her writings.

“I see so large a stock of human nature ready to spring into action that sometimes I am disheartened. I fear that the Lord cannot safely work for His people for He will not administer unto sin, or cover these selfish, unconsecrated workers with His robe of righteousness unless there is a deeper consecration, a more earnest faith. How can the Lord work for us? . . . And unless there is decided transformation of character, I dare not expect the Lord to make bare His arm and reveal Himself in our behalf.” Ellen G. White 1888 Materials, 999. Emphasis in original.

Toward the end of her ministry, Ellen White was asked about the method of determining God’s will by praying and then tossing a coin or using some such sign. Sometimes that may be a temptation. Sometimes things just seem to balance out and it is so hard to decide. This was her answer:

“It is a haphazard method which God does not approve. To men who have suggested such tests, I have said, ‘No, no.’ The sacred things which concern the cause of God must not be dealt with by such methods. God does not instruct us that we are to learn His will by such a way.

“Will it furnish us with experiences that will glorify God, for us to decide what is His will by the dropping of a card or coin, and observing how it falls? No, no. Such tests as this will spoil the religious experience of the one who adopts them. Everyone who depends upon such things for guidance needs to be reconverted.” Special Testimonies, Series B, No. 17, 428.

If we grasp God’s intent for us, we can see the reasonableness of this counsel. To use some sign or event of chance as an indication of God’s will, cheapens our respect for His greatness. It makes God into little more than an occult oracle to which we go for magical, quick answers, such as men have resorted to at the shrines of their man-made gods for ages.

Our Creator God is much bigger than that. He has much greater aspirations for His children. It is His plan to always work through the intelligence with which we have been endowed. Dependence upon quick, magical answers that require no effort or struggle on our part bypasses the exercise of the sanctified judgment which God is so interested that we develop.

It is His will that we know Him, that we become so well acquainted with Him that we of the people.” Selected Messages, book 3, 371.

Sometimes it takes courage to make a decision, but we finally come to the point where we have to decide. Then having decided, right or wrong, it is time to get on with it. I do not know how many committees and boards I have sat on when it seemed that nobody wanted to make a decision. They

Long delays tire the angels. It is even more excusable to make a wrong decision sometimes than to be continually in a wavering position, to be hesitating, sometimes inclined in one direction, then in the other.

6. Decide

Mueller stated his principle number six in these words, “Through prayer, the study of God’s Word, and reflections, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.”

What he is saying is that after all this prayerful consideration, we finally come to a point where it is time to decide. And we say, “All right, Lord, I have done all of these things. I have sought Your guidance. I have studied Your Word and the counsel of the Spirit of Prophecy, and now I am trusting You to sanctify my judgment because I am putting aside my own will and I only want Your will to be done. So I am going to exercise my judgment based upon all of the evidence that I have and by the help of Your Spirit, this is what I will decide.” You must decide. God wants you to exercise the brains, the ability, the judgment and the capacity that He has given you. But He wants these talents to be sanctified. His goal is that you learn how to exercise sanctified judgment.

I am so thankful that the Lord has promised that the “Holy Spirit works in a manner that commends itself to the good judgment talked about this and that. They skirted all around the issue, but, when it came time to make a decision, they backed off and talked in circles again; nobody wanted to take the risk of deciding. Sometimes as individuals we find ourselves engaging in these back and forth tugs of war. Ellen White had some helpful counsel about this matter also, commenting that,

“Long delays tire the angels. It is even more excusable to make a wrong decision sometimes than to be continually in a wavering position, to be hesitating, sometimes inclined in one direction, then in the other.

Those are the principles that George Mueller used. Commenting about them he said, “I never remember in all my Christian course, a period of sixty-nine years and four months” (from the time he was converted and began this process, until he wrote about it shortly before his death), “that I ever sincerely and patiently sought to know the will of God by teaching of the Holy Ghost through the instrumentality of the Word of
God, but I have always been directed rightly. But,” he said, “if honesty of heart and
uprightness before God were lacking, or if I
did not patiently wait upon God for instruc-
tion, or if I preferred the counsel of my
fellow men to the declarations of the Word
of the living God, I made great mistakes.”

God’s Purpose for Us

We must keep in mind that God’s pur-
pose for us is that we be sanctified and that
absolute sovereignty and that He is the only
Source of sustaining power in our lives.

One brother confided to me with rare
insight, “If I were to ask the Lord, ‘What
shall I do?’ and the Lord were to tell me that
I am now learning enough about myself to
make my own independent decision, that my
natural response would be, ‘Thank you Lord,
I’ll do it.’ Then I would be tempted to
pridefully depend on my own wisdom and
strength. The temptation would be to forget
my dependence on Him and I would fall flat
on my face. Now I am learning to be more
careful to focus on confirmation that I am
abiding continually in Him so He can direct
and sustain me step by step.

“I have discovered,” he said, “that when
we feel the most inadequate and anxious it is
when we are depending on the arm of flesh.”

As always, Ellen White has said it better
and with the authority of the Lord. “There is
great danger in self-confidence, in trusting
in human wisdom and in not leaning heavily
and thoroughly upon God.” Ellen G. White
1888 Materials, 930. Again she warns:

“Unless your daily experience is of a
character which gives evidence that you are
constantly deriving strength from Jesus
Christ, you are not safe one moment.” Ibid.,
932.

But there is also great hope. “When you
see to a man the necessity of putting self out
of sight, of having an eye single to the glory
of God, not thinking or consulting as to what
the world will say, what the world will think,
what motives they will attribute to our work,
but following your Leader, keeping step
with the Captain of your salvation, keeping
your senses wide awake to catch His orders
and to obey them to the letter, then, although
you have not had experience, your faith will
lay hold on Jesus’ power. With Him there is
no danger of failure.” Ibid.

Praise God! If you commit yourself to
making the Lord sovereign in your life, there
is no need for anxiety.

How long will it take us to absorb the
truth about the sovereignty of God as voiced
by Solomon so long ago, “There are many
devices in a man’s heart; nevertheless the
counsel of the Lord, that shall stand.” Pro-
verbs 19:21.

Therefore, “Commit thy works unto
the Lord, and thy thoughts shall be established.”
Proverbs 16:3. His father David, put it this
way. “Commit thy way unto the Lord; trust
also in him; and he shall bring it to pass.
And he shall bring forth thy righteousness as
the light, and thy judgment as the noonday.”
Psalms 37:5–6. Pride prompts me to want to
take over and usurp that sovereignty and
seek credit and recognition for myself. How-
ever, if He is sovereign in my life, I will
remember that:

1. everything belongs to Him;
2. the task before me is His task;
3. He provides the power for whatever is
accomplished and it is His accomplishment;
therefore,
4. for whatever I achieve, He must get
the glory.

This is necessary, for in this intimate
partnership He knows how prone I am to
want to insist that I can do it by myself.
Remember, God’s purpose is that we be
sanctified—that we learn to exercise the
faculties of judgment He has given us to use
to glorify His name and His character.

If He were to tell us just what to do every
time we asked, He would be defeating His
purpose. For His purpose is to teach us how
to develop the sanctified good judgment that
comes from the continuing cooperation of
the human and the Divine. The Holy Spirit
inspired the apostle Paul to help us keep this
long range perspective in view when he
asked, “Know ye not that we shall judge
angels?” 1 Corinthians 6:3.

To be continued.
Enclosed find a check to help send Our Firm Foundation to those who haven't had one before. We really enjoy the Firm Foundation and are so happy someone took it upon themselves to "feed" our souls. Thank you and may the Lord bless you all.

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I just received your subscription renewal card, but due to financial problems, I don't even know what to do. Please, I want to appeal to you, if you can help me to get copies of the Firm Foundation magazine.

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We are thankful that, because of gifts that we have received marked "Subscription Assistance," we have been able to continue sending subscriptions to people who appreciate but cannot presently afford the magazine.

Editors

My daughter-in-law shares her Firm Foundation with me, and I am thankful for the food in that blessed paper. I am sending this check for you to use where most needed.

CN, Pennsylvania

We are living in very serious times; surely the Lord is coming soon. "Oh yes," I hear some say, "that's what they have said for a long time," and it's true, I have heard it for more than 80 years. But never have so many prophecies been fulfilling right before our eyes, as are today! We just must be ready to meet Him.

NW, California

Thank you for the January 1996 complimentary issue of Our Firm Foundation. The articles were great! I had difficulty laying this issue down to take time to write to you.

I especially enjoyed the article by Jeff Wehr on clarifying Daniel 11. Finally someone is willing to correctly interpret this chapter in its modern-day application. Right on! It is very difficult to find someone willing to study or even discuss the areas you covered well, and I believe, also, correctly.

Please accept the enclosed donation so as to send these critical issues to as many as possible. Use some to start a subscription for myself. Most of us are unwilling to investigate Scripture for present-day truth! I admire your courage to take clear, definite stands on many important issues over the last several years, even when the apparent cost was high. Now let's have an open dialogue on Daniel 12 as it relates to a modern-day setting.

JS, Arkansas

I would like to express to you my deep appreciation for sending me Our Firm Foundation magazine regularly. The magazine has many inspiring articles. I believe it profits whoever reads it thoroughly and digestively. I have gotten answers to some of the questions that have been lingering in my mind for many years. I hope it will also help me to understand more about our fundamental beliefs. So, please, continue to send it to me. I also kindly request from you other publications that you produce.

NH, Ethiopia

Response From Outreach Literature

Would you please rush me my first lesson from the Truth For Today Bible School. If you need any more information, I shall be happy to provide it.

CM, New Guinea

(c/o Methodist Church)

Your donations marked "Literature Assistance" help us provide Bible studies for those who request them and also help us send literature to those in the USA and foreign countries who are not able to afford literature that many of us take for granted. We urge you to prayerfully consider giving an extra donation toward this worthy need.

Editors

Thank you for the books I just received. I was very happy when I saw that my request was fulfilled, and I thank God for the work you are doing. . . . I would also request you in Christ Jesus to be not weary when I come to you the next time to beseech you to send me Spirit of Prophecy books. (2 Thessalonians 3:13.) I request you also to send me other books, including Ron Spear's books. I am thirsting for the present truth.

PC, Kenya

I have read articles from Our Firm Foundation with admiration. It is true and proper that the church needs the "present truth messages" now more than before. These articles have come up at the right time. The church has drifted very far—such that most of the issues that are followed are traditions in my church (SDA). This church was raised up to preach and prepare people for the heavenly home. Through the passage of time the church wants to go back into bondage. This will not happen if some few people stand for the truth and the truth only. Our Firm Foundation articles have brought inspiration to me and have opened up my eyes to see where the church has moved to. It has greatly helped me and my family.

VM, Zambia

April 1996 Our Firm Foundation 23
Parental Neglect

If religion is to influence society, it must first influence the home circle. If children were trained to love and fear God at home, when they go forth into the world they would be prepared to train their own families for God, and thus the principles of truth would become implanted in society, and would exert a telling influence in the world. Religion should not be divorced from home education. May God pity the parents who do not teach their children by precept and example the way of the Lord; for they will have a fearful account to give to the Judge of all the earth for their wicked neglect of duty to their children and to society. They should present to their children the divine warnings against sin, and teach them the importance of implicit obedience. They should show them the danger of joining hands with the world if they ever expect to become children of God.

Many Christian parents fail to command their children after them, and then wonder that their children are perverse, disobedient, unthankful, and unholy. Such parents are under the rebuke of God. They have neglected to bring their children up in the nurture and admonition of the Lord. They have failed to teach them the first lesson in Christianity: “The fear of the Lord is the beginning of wisdom.” Psalm 111:10. “Foolishness,” says the wise man, “is bound in the heart of a child.” Proverbs 22:15. The love of folly, the desire to do evil, the hatred of holy things, are some of the difficulties that parents must meet in the home mission field.

There are many, even among those who profess to be Christians, who do not take up their home duties in the fear of the Lord. There is many a prayerless home, and that, too, among those who profess to believe the special truths for this time. The Bible is not brought into the family as the Guide of life. The parents, not being men and women of prayer, do not train and command their households in the way of God’s commandments. That holy standard is set aside because finite man thinks he sees a better way.

Atheism and infidelity prevail in every land. Bold blasphemers stand forth in the earth, the house of God’s own building, and deny the existence of the Creator, and challenge the God of heaven to strike them dead on the spot if their position is wrong. Behold the societies of infidels everywhere forming to devise means to spread their hellish poisons! See the papists plotting how to suppress the Word of God, and to cover up the truth with the rubbish of error!

In view of all these influences which are at work in the world to instill infidel sentiments into the minds of the rising generation, shall these parents who have the light of truth aid in this work? Shall they, by their example, their influence, give the impression to their own children and to the world that it makes little difference whether they obey God in every particular? We all need both sound Bible doctrine and pure heart religion in order that we may represent the truth as it is in Jesus. We need continually to breathe the vitalizing atmosphere of Heaven that we may have spiritual
health and strength. The law of God must be an abiding, active principle in the heart, if we would exert a correct influence over others. It must have a controlling influence upon the conscience and the understanding, and upon the thoughts, and words, and deeds.

The influence that a person exerts in his own family is that which testifies of the genuineness of his religious experience. Neglectful and unfaithful there, he will be unfaithful everywhere.

In the strength of God, parents must arise and command their households after them. They must learn to repress wrong with a firm hand, yet without impatience or passion. They should not leave the children to guess at what is right; but should point out the way in unmistakable terms, and teach them to walk therein. Parents should pray much, and should lead the minds of the children up to God and heaven. A religion of simple faith in the all-atoning, sacrifice of Christ, and of implicit obedience to God's moral rule of right, will make the household such a one as Heaven can smile upon. It will be productive of purity and peace; for they are obeying that Guide who came from heaven to earth to lead erring man to the mansions above.

Oh, the sin of parental neglect! How many children are lost to God and become a source of sorrow and distress to their parents, because they are not trained according to God's express directions! What a history the Judgment will reveal of affliction and misery produced by the children of parents who professed to be Christians, but who did not make the Word of God their standard, their rule of life! What a record of crimes of every magnitude will then be opened to the view of parents, and traced to their lax discipline! Their children, like Eli's, did wickedly from childhood; but instead of firmly restraining them, they caressed and indulged them. The inborn evil of the natural heart was permitted to grow and strengthen. Even the house of God was not revered.

Eli was a believer in God and in His Word; but he did not, like Abraham, "command" his children and his household after him. Let us hear what God says about Eli's neglect: "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." 1 Samuel 3:11. The Lord had borne long with Eli. He had been warned and instruct-themselves vile, and he restrained them not." 1 Samuel 3:12-13.

Here the neglect of Eli is brought plainly before every father and mother in the land. As the result of his unsanctified affection or his unwillingness to do a disagreeable duty, he reaped a harvest of iniquity in his perverse sons. Both the parent who permitted the wickedness and the children who practiced it were guilty before God, and he would accept no sacrifice or offering for their transgression.

There are many lessons in the Bible calculated to impress fathers and mothers with the sin of neglecting their duty to their children; and yet how silent are the voices of the teachers in Israel on these important subjects. Parents allow the defects in their children to pass uncorrected until the curse of God rests upon both their children and themselves. Like Eli, they do not show decision in repressing the first appearance of evil.

In what striking contrast do the cases of Eli and Abraham stand! The example of one is given that parents may shun a similar course; the example of the other is given for parents to imitate. The characteristics of each stand out sharp and distinct. Each was doing a work the result of which would not only be seen in his own life, but would reach down to future generations, to his children, and to his children's children. The influence that a person exerts in his own family is that which testifies of the genuineness of his religious experience. Neglectful and unfaithful there, he will be unfaithful everywhere. Home religion, home training, is what is now most needed. The future of society is indexed by the youth of today.

Review and Herald, May 4, 1886
The True Remedies—VI
Proper Diet, Continued

“If more food is eaten than can be digested and appropriated, a decaying mass accumulates in the stomach, causing an offensive breath, and a bad taste in the mouth. The vital powers are exhausted in an effort to throw off the excess, and the brain is robbed of nerve force.” Healthful Living, 87.

“One family in particular have needed all the benefits they could receive from the reform in diet, yet these very ones have been completely backslidden. Meat and butter have been used by them quite freely, and spices have not been entirely discarded. This family could have received great benefit from a nourishing, well-regulated diet. The head of the family needed plain, nutritious food. His habits were sedentary, and his blood moved sluggish through the system. He could not, like others, have the benefit of healthful exercise; therefore his food should have been of the right quality and quantity. There has not been in this family the right management in regard to diet; there has been irregularity. There should have been a specified time for each meal, and the food should have been prepared in a simple form and free from grease; but pains should have been taken to have it nutritious, healthful, and inviting. In this family, as also in many others, a special parade has been made for visitors, many dishes prepared and frequently made too rich, so that those seated at the table would be tempted to eat to excess. Then in the absence of company there was a great reaction, a falling off in the preparations brought on the table. The diet was spare and lacked nourishment. It was considered not so much matter ‘just for ourselves.’ The meals were frequently picked up, and the regular time for eating not regarded. Every member of the family was injured by such management. It is a sin for any of our sisters to make such great preparations for visitors, and wrong their own families by a spare diet which will fail to nourish the system.” Testimonies, vol. 2, 485.

“My brother, you are far from God; you are in a state of backsliding. You do not possess noble moral courage. You yield to your own desires instead of denying self. In seeking after happiness, you have attended places of amusement which God does not approve, and in so doing have weakened your own soul. My brother, you have much to learn. You indulge your appetite by eating more food than your system can convert into good blood. It is sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable. Many feel that, if they do not eat meat and the grosser articles of food, they may eat of simple food until they cannot well eat more. This is a mistake. Many professed health reformers are nothing less than gluttons. They lay upon the digestive organs so great a burden that the vitality of the system is exhausted in the effort to dispose of it. It also has a depressing influence upon the intellect, for the brain nerve power is called upon to assist the stomach in its work. Overeating, even of the simplest food, benumbs the sensitive nerves of the brain and weakens its vitality. Overeating has a worse effect upon the system than overworking; the energies of the soul are more effectually prostrated by intemperate eating than by intemperate working.” Ibid., 412.

“Some grow corpulent because the system is clogged; others become thin and feeble because their vital powers are exhausted in disposing of an excess of food.” The Ministry of Healing, 240.

“The digestive organs should never be burdened with a quantity or quality of food which it will tax the system to appropriate. All that is taken into the stomach above what the system can use to convert into good blood, clogs the machinery; for it cannot be made into either flesh or blood, and its presence burdens the liver and produces a morbid condition of the system. The stomach is overworked in its efforts to dispose of it, and then there is a sense of languor, which is interpreted to mean hunger; and without allowing the digestive organs time to rest from their severe labor, to recruit their energies, another immoderate amount is taken into the stomach, to set the weary machinery again in motion. The system receives less nourishment from too great a quantity of food, even of the right quality, than from a moderate quantity taken at regular periods.” Testimonies, vol. 2, 412-413.

“Ministers, teachers, and students do not become as intelligent as they should in regard to the necessity of physical exercise in the open air. They neglect this duty, which is most essential for the preservation of health. They closely apply their minds to books and eat the allowance of a laboring man. Under such habits some grow corpulent, because the system is clogged. Others become lean, feeble, and weak because their vital powers are exhausted in throwing off the excess of food; the liver becomes burdened and unable to throw off the impurities in the blood, and sickness is the result. If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body.” Ibid., vol. 3, 489-490.

“Very hot food ought not to be taken into the stomach. Soups, puddings, and other articles of the kind, are often eaten too hot, and as a consequence the stomach is debilitated. Let them become partly cooled before they are eaten.” Healthful Living, 91.

“Good, ripe, undecayed fruit is a thing for which we should thank the Lord, for it is beneficial to health.” Ibid., 79.

“Hot raised bread of any kind is difficult of digestion.” Ibid., 80.

“Bread should never have the slightest taint of sourness. It should be cooked until it is most thoroughly done. Thus all softness and stickiness will be avoided. . . . Milk should not be used in place of
water in bread making. All this is extra expense, and is not wholesome. If the bread thus made is allowed to stand over in warm weather, and is then broken open, there will frequently be seen long strings like cobwebs. Such bread soon causes fermentation to take place in the stomach. . . . Every housekeeper should feel it her duty to educate herself to make good sweet bread in the most inexpensive manner, and the family should refuse to have upon the table bread that is heavy and sour, for it is injurious." Ibid., 80-81.

"Hot biscuit raised with soda or baking powder should never appear upon our tables. Such compounds are unfit to enter the stomach." Ibid., 81.

"Hot soda biscuits are often spread with butter, and eaten as a choice diet; but the feeble digestive organs cannot but feel the abuse placed upon them." Ibid., 95.

"It is not well to take a great variety of food at one meal. When a variety of foods that do not agree are crowded into the stomach at one meal, what can we expect but that a disturbance will be created?" Ibid., 82.

"I advise the people to give up sweet puddings or custards made with eggs and milk and sugar, and to eat the best homemade bread, both graham and white, with dried or green fruits, and let that be the only course for one meal; then let the next meal be of nicely prepared vegetables." Ibid.

"If we would preserve the best health, we should avoid eating vegetables and fruit at the same meal. If the stomach is feeble, there will be distress, and the brain will be confused, and unable to put forth mental effort. Have fruit at one meal and vegetables at the next." Ibid., 83.

"It is impossible for those who give the reins to appetite to attain to Christian perfection. The moral sensibilities of your children cannot be easily aroused, unless you are careful in the selection of their food. Many a mother sets a table that is a snare to her family. Flesh meats, butter, cheese, rich pastry, spiced foods, and condiments are freely partaken of by both old and young. These things do their work in deranging the stomach, exciting the nerves, and enfeebling the intellect. The blood-making organs cannot convert such things into good blood. The grease cooked in the food renders it difficult of digestion. The effect of cheese is deleterious. Fine-flour bread does not impart to the system the nourishment that is to be found in unbolted wheat bread. Its common use will not keep the system in the best condition. Spices at first irritate the tender coating of the stomach, but finally destroy the natural sensitiveness of this delicate membrane. The blood becomes fevered, the animal propensities are aroused, while the moral and intellectual powers are weakened, and become servants to the baser passions. The mother should study to set a simple yet nutritious diet before her family." Christian Temperance and Bible Hygiene, 46.

"Condiments and spices, used in the preparation of food for the table, aid digestion in the same way that tea, coffee, and liquor are supposed to help the laboring man to perform his task. After the immediate effects are gone, those who use them drop as far below par as they were elevated above par by these stimulating substances. The system is weakened, the blood contaminated, and inflammation is the sure result. The less frequently condiments and desserts are placed on our tables, the better it will be for all who partake of the food." Healthful Living, 92.

"Flesh meats will deprecitate the blood. Cook meat with spices, and eat it with rich cakes and pies, and you have a bad quality of blood. The system is too heavily taxed in disposing of this kind of food. The mince pies and the pickles, which should never find a place in any human stomach, will give a miserable quality of blood. And a poor quality of food, cooked in an improper manner, and insufficient in quantity, cannot make good blood. Flesh meats and rich food, and an impoverished diet, will produce the same results." Testimonies, vol. 2, 368.

"Now in regard to milk and sugar: I know of persons who have become frightened at the health reform, and said they would have nothing to do with it, because it has spoken against a free use of these things. Changes should be made with great care, and we should move cautiously and wisely. We want to take that course which will recommend itself to the intelligent men and women of the land. Large quantities of milk and sugar eaten together are injurious. They impart impurities to the system. Animals from which milk is obtained are not always healthy. They may be diseased. A cow may be apparently well in the morning, and die before night. Then she was diseased in the morning, and her milk was diseased; but you did not know it. The animal creation is diseased. Flesh meats are diseased. Could we know that animals were in perfect health, I would recommend that people eat flesh meats sooner than large quantities of milk and sugar. It would not do the injury that milk and sugar do. Sugar clogs the system. It hinders the working of the living machine." Ibid., 368-369.

"Since the first surrender to appetite, mankind have been growing more and more self-indulgent, until health has been sacrificed on the altar of appetite. The inhabitants of the antediluvian world were temperate in eating and drinking. They would have flesh meats, although God had at that time given man no permission to eat animal food. They ate and drank till the indulgence of their depraved appetite knew no bounds, and they became so corrupt that God could bear with them no longer. Their cup of iniquity was full, and He cleansed the earth of its moral pollution by a flood." Christian Temperance and Bible Hygiene, 43.

"Esau had a strong desire for a particular article of food, and he had so long gratified himself that he did not feel the necessity of turning from the tempting, coveted dish. He allowed his imagination to dwell upon it until the power of appetite bore down every other consideration, and controlled him. He thought he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he reflected upon it, the more his desire strengthened, until his birthright lost its value and sacredness in his sight, and he bartered it away. He flattered himself that he could dispose of his birthright at will, and buy it back at pleasure; but when he sought to regain it, even at a great sacrifice, he was not able to do so. He then bitterly repented of his rashness, his folly, his madness; but it was all in vain. He had despised the blessing, and the Lord had removed it from him forever." Ibid., 43-44.

"Crime and disease have increased with every succeeding generation. Intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties of man. Reason, instead of being the ruler, has come to be the slave of appetite to an alarming extent. An increasing desire for rich food has been indulged, until it has become the fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are served, consisting of highly seasoned meats, with rich sauces, cakes, pies, ices, tea, coffee, etc. No wonder that, with such a diet, people have sallow complexions, and suffer untold agonies from dyspepsia." Ibid., 44.
The Journey From Egypt

NOW the sojourn of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” Exodus 12:40-41. The marginal date for the Exodus from Egypt is 1491 B.C.

According to Exodus 13:4 it was the month of Abib, the first month of the ecclesiastical year of the Hebrews; afterwards called Nisan, and corresponding to our March, or part of April. The Passover lamb was killed the evening of the 14th, or rather, “between the two evenings.” Exodus 12:6, margin.

On the 15th at midnight the Israelites were delivered and left Rameses in Egypt for the Promised Land. “And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand in the sight of all the Egyptians.” Numbers 33:3. Archeological discoveries have confirmed the biblical chronology regarding the date of the Exodus. See New Bible Evidence, By Sir Charles Marston, 151.

Short Journey, Long Delay

“And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt; But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.” Exodus 13:17-18.

It was only a short journey from Egypt to Canaan by the most direct route. A splendid highway ran up the coast through the country of the Philistines and the distance was not over 250 miles, or about a month’s journey. A few years ago two men in an airship traveled from the land of Goshen in Egypt to the banks of the Jordan near Jericho in less than two hours. Because of their lack of faith the children of Israel were not prepared to make the journey by the shortest route. “Had they attempted to pass through Philistia, their progress would have been opposed; for the Philistines, regarding them as slaves escaping from their masters, would not have hesitated to make war on them. The Israelites were poorly prepared for an encounter with that powerful and warlike people. They had little knowledge of God and little faith in Him, and they would have become terrified and disheartened.” Patriarchs and Prophets, 282.

The shortest and easiest way is not always the best way. Sometimes the longest and most difficult journey is the safest, surest, and best in the end. But the Lord never intended that there would be such a long delay and that the short journey should require more than forty years.

“It was not His good pleasure that they should wander so long in the wilderness; He would have brought them immediately to the Promised Land, had they submitted and loved to be led by Him; but because they so often grieved Him in the desert, He swore in His wrath that they should not enter into His rest, save two who wholly followed Him.” Testimonies, vol. 1, 281.

This is speaking of the Lord’s plan to lead Israel into the Promised Land by way of Kadesh-Bernea which would have required but a few months time from Egypt to Canaan. There were at least four different routes and they traveled the longest one.

The Lord never intended that Israel should fight their way into the Promised Land or conquer it by warfare. The victory was to be theirs by faith. He promised to fight their battles for them and to drive out the inhabitants of the Promised Land with horns, hailstones and plagues.

“I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send horns before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.” Exodus 23:27-28.

“It was not God’s will to deliver His people by warfare, as Moses thought, but by His own mighty power, that the glory might be ascribed to Him alone. . . . The Lord had never commanded them ‘to go up and fight.’ It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands.” Patriarchs and Prophets, 247, 392.

A School

The Israelites must learn the needed lessons in the school of affliction and expe-
If ancient Israel had maintained the same faith by which they crossed the Red Sea, the Lord would have quickly led them into the Promised Land, and He intended to do so.

The Advent Movement

The test of faith at the Red Sea at the beginning of the Exodus movement has an antitype in the 1844 experience at the beginning of the Advent movement. “The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the Advent movement, even as He led the children of Israel from Egypt. In the Great Disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.” The Great Controversy, 457-458.

It is evident from this statement that the Lord intended that the journey of the Advent movement should also be a short one. The Lord never intended that there should be such a long delay in the coming of Christ.

“It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But ‘they could not enter in because of unbelief.’ Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God.” Ibid., 458.

If ancient Israel had maintained the same faith by which they crossed the Red Sea, the Lord would have quickly led them into the Promised Land, and He intended to do so. There was a highway running in a north-easterly direction near where they crossed the Red Sea that would have saved them scores of miles. Instead, they were led south through the great Wilderness of Sin and of Sinai where they must learn more lessons which were necessary before they could enter Canaan. Likewise, if the Advent people had manifested the same faith after the Disappointment as they did before, the Lord would have given them the latter rain, and the work would soon have been finished, and they would have entered the heavenly Canaan. This was God’s plan, but He was unable to carry it out because of their lack of faith.

That there was a long delay in the triumph of the Exodus movement because of the unbelief of the people is certain. That there has also been a long delay in the triumph of the Advent movement for the same cause is just as evident.

“But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom spake he that they should not enter into his rest, but to them that believed not? . . . Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.” Hebrew 3:17-18, 4:1.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their
The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel’s message will go forth, not in whispered tones, but with a loud voice.

Exhibitions of Faith

"By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days." Hebrews 11:29-30.

In the great chapter, Inspiration recognized but two exhibitions of faith in the Exodus movement that were worthy of record; they came at the beginning and the end of the journey. How different would have been the history of Israel if they had kept the faith that delivered them at the Red Sea!

Likewise, the two greatest exhibitions of faith in the Advent movement come at the beginning and end of the journey, or during the movement’s early and latter rains. The 1844 message and experience was a great demonstration of faith. Those pioneer Adventists staked all on the Word of God. Because of their confidence in the 2300-year prophecy they braved a scoffing world with an unpopular message. Many demonstrated their faith by leaving their crops in the fields unharvested because they expected Jesus to come at the end of the prophetic period. Showers of spiritual blessings attended the preaching of the message. It was the early rain of the Advent movement, and it is evident that the Lord intended that it should swell into the loud cry under the latter rain which will close Christ’s work in the heavenly sanctuary and His work on earth.

"Of all the great religious movements since the days of the apostles, none have been more free from human imperfections and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God." The Great Controversy, 401.

Another exhibition of great faith will bring the latter rain at the close of the movement. "The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel." The Great Controversy, 611.

"The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel’s message will go forth, not in whispered tones, but with a loud voice." Testimonies, vol. 5, 252.

These two spiritual baptisms are doubtless symbolized by the crossing of the Red Sea and the crossing of the Jordan at the beginning and end of the Exodus movement. “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.” 1 Corinthians 10:1-2.

Red Sea to Sinai

"Insofar as the journey of the Hebrews from the Red Sea to Sinai is concerned, little remains to be done with reference to the geographical details. The admirable work of the Ordinance Survey, has forever settled all questions respecting the Mount of the Law and the way thither. It has done more than this; for the accurate labors of the scientific surveyors, while they have dissipated multitudes of theories formed by unscientific travelers, have vindicated in the most remarkable manner the truthfulness of the narratives in Exodus and Numbers.

“Every scientific man who reads the reports of the survey and studies its maps, must agree with the late Professor Palmer that they ‘afford satisfactory evidence of the contemporary character of the narrative.’ They prove, in short, that the narrator must have personally traversed the country and must have been a witness of the events he narrates. More than this they show that the narrative must have been a sort of daily journal, written from time to time as the events proceeded.” Sir William Dawson, in Popular and Critical Bible Encyclopedia.

George Stanley Faber, in his Horae Mosicae, vol. 1, 186-195, 247-253, gives historical evidence that the Exodus movement was a fact, and not a fiction as many of the critics have contended. Manetho, the high priest of Heliopolis during the reign of Ptolemy Philadelphus who flourished about twelve centuries after the Exodus, at the request of the king wrote three volumes in which he told the story of the foreign shepherds who came into Egypt and had a terri-
history assigned to them on the east side of the River Nile. They increased very rapidly from a small beginning. They neither adored the gods of the country nor abstained from the animals which were accounted sacred. Under the authority of Osariph, a priest of Osiris, the name of the leader of these foreign shepherds was changed to Moses. Proving dangerous to the Egyptian government because he planned a revolution, these foreigners were all expelled from the country by Amonophis, who pursued them with his army to the borders of Syria.

The story of the nation of the Jews in Egypt and the Exodus movement was also recorded by Lysimachus, the general of Alexander. He told how Moses, as the leader of the Israelites, led them through the wilderness, and after much suffering and many hardships they finally emerged from the desert and seized the land of Judea. Diodorus Siculus, a Roman historian of the first century, also recorded the story of the Exodus. Tacitus, another Roman historian, declared that “most authors agree, that a cutaneous disorder [affecting the skin] spreading through Egypt, king Bocchoris consulted the oracle of Hammon how to obtain relief; and the answer was, that he should purge his kingdom by expelling the Jews, who were a race of men hateful to the gods.” Tacitus, Hist. Liv. v. c. 3. Justin, another Roman writer, tells how the Jews fled from Egypt under the leadership of Moses and carried with them the sacred utensils of the Egyptians who followed in pursuit and were compelled to return home because of a violent storm. See Just. Hist. Phil. lib. xxxvi. c. 2.

According to Artapanus, the Heliopolitanists gave the following account: “The king of Egypt, as soon as the Jews had departed from his country, pursued them with an immense army, bearing along with him the consecrated animals. But Moses having by the divine command struck the waters with his rod, they parted asunder, and afforded a passage free to the Israelites. The Egyptians attempted to follow them, when fire suddenly flashed in their faces; and the sea, returning to its channel, brought an universal destruction upon their army.” Eusebius, Praep. Evang. lib. ix. c. 27.

The recent discoveries of archeologists have completely confirmed almost every detail of the sojourn of the Israelites in Egypt and their exodus to the land of Canaan. The evidence of the archeological records is so complete that a denial of the historicity of the events would be a demonstration of the ignorance of the most flagrant type. Melvin G. Kile summed up the result of these discoveries in the statement: “The substantiation of the credibility of the biblical narrative is complete.” The Deciding Voice of the Monuments in Biblical Criticism.

The Dilemma of the “In-Christ” Motif

Continued from 9

will, and it shall be done unto you.” John 15:4, 7.

“I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” John 17:23.

Not only does John record these significant statements of Jesus, but he himself emphasized them in his first epistle:

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” 1 John 3:24.

“Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.” 1 John 4:13-16.

Frequently the argument of Paul in the book of Hebrews is used. Paul states that Levi, yet unborn, was in the loins of Abraham when Abraham returned thither to Melchizedek. Paul uses this fact as a basis for demonstrating that the High Priestly ministry of Melchizedek was a higher ministry than the Levitical priesthood. It is an interesting argument and it does reflect upon the thinking of the Israelites and their relation of forbearer to descendent. But it is a text which cannot be used to claim that all humanity was “in Christ” when Jesus died, nor is it possible to use this text to teach the error that each one bore the penalty for sin “in Christ” on Calvary. Every evidence of the Scripture declares that Christ was alone when He bore that penalty. No one else shared the unbelievable anguish of that moment.

“I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” Isaiah 63:3.

If we would say that we were all “in Christ” and we paid the penalty, then Jesus did not pay the penalty alone. Instead, it took the perfect Son of God to die for each one of us—the Righteous for the unrighteous, the Guiltless for the guilty, the Sinless for the sinner, the Just for the unjust, the Holy for the unholy. Tragically, the belief that we were “in Christ” when He died, leads to the concept that every human being was justified and saved on Calvary. While there are those who claim that we can lose that salvation by rejecting it, there is no evidence in such a gospel that we have to actively accept the salvation of God that God has offered to us. Yet the words of Scripture are clear that we need not reject salvation to lose it, we need only to neglect it:

“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.” Hebrews 2:3.

In the illustration of the vine and the branches of John 15, we have a special picture of the situation. Those who are in a saving relationship with Jesus are both “in Christ,” as well as possessing “Christ in” them, through the indwelling of the Holy Spirit. The vine and the branch are both in each other, and when they are separated, the branch is destined to die. And so it is with salvation. An undue emphasis upon the “in Christ” motif, disassociating the concept from “Christ in” us is an imbalance and a denial of the fullness of the role of Christ in the plan of salvation. Such a limitation of the provisions of Christ’s sacrifice can lead only to many souls being lost from the kingdom of heaven. Eternity is at stake. This is not a trivial matter nor a nicety of theological debate; it is a matter of eternal life and eternal damnation.

May God preserve us from following such satanic delusions that we might stand steadfast in the faith delivered to God’s remnant church.

This article was modified from a chapter entitled “The Dilemma of the in-Christ Motif” in the book The Evangelical Dilemma, by Colin D. Standish and Russell R. Standish. You may order this book today from Hope International for $10.95. Please see page 3 for shipping and sales tax information.
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