The Titanic — A False Peace
See page 4
I have traveled extensively for about twenty-five years—in the mission field, in evangelism, and as the field secretary for the Review at the General Conference.

The years in Africa bring abundant, wonderful memories. Looking back, we can see the many times that God has spared our lives. We survived two revolutions in Africa in 1960—in the Belgian Congo and in Rwanda.

It has been fourteen years since I resigned my position at the Review, sending a commission from our Lord to put out a magazine that would present to our beloved Adventist people present truth within the framework of the three angels' messages, the cleansing of the sanctuary, and the final atonement.

The Lord has richly blessed Hope International. When I was invited to Hope by Vernon and Beth Jennings and the Board to be the Director-Speaker, there were only three homes, an old school house, and a barn on the campus. Those who have been to Hope and have seen the marvelous display of the way in which God has blessed this institution can say, "Amen and Amen."

My wife, Betty, and I are now approaching our mid-seventies, and next year we will have been married fifty years. I have gone nearly eight years beyond the normal retirement age. I praise the Lord that He has kept us in health for our many years of service!

It is not our plan to retire, for I have always believed that ministers who believe in the soon coming of our Lord Jesus Christ should never retire. But Betty and I have decided that we must slow down.

We have purchased some acreage in the primitive wilderness near Colville, Washington. It has a nice year-round creek, and it is so quiet there you can hear the birds sing. There is plenty of sunshine and, yes, cold winters, bears, wolves, and cougars. Betty says we will retreat to our trailer in Florida where I can continue to write and preach for a few weeks during the winter months.

I will continue to carry on my work, writing editorials, articles, and books, and also traveling to my speaking appointments a couple times a month. You, our supporters, will see me at our camp meetings around the world. Although I will no longer be involved in the day-by-day operation of Hope, I will continue to give my counsel when it is needed as the Director and a Board member of Hope and as the editor of Our Firm Foundation.

God has placed Jeff Pippenger here as our administrator and Jeff Wehr as my associate speaker. We have a dedicated staff, Administrative Committee, and Board that will press forward to see that Hope continues to take the printed page to our beloved church and to the world.

I am still strong physically, and I praise God as I look back over the last twelve years that I can see God's hand directing and preserving this ministry.

The final events of the great controversy between Christ and Satan are now before us. Probation is about to close for our beloved church and also for the world. The shaking is taking a tremendous toll on our leaders, pastors, and laity, and as it now intensifies it is taking a toll on those in the self-supporting work. See The Great Controversy, 612; Testimonies, vol. 6, 70–71, 371; vol. 7, 219; vol. 9, 15–16.

Jesus said, many are called, but few are chosen. See Matthew 22:14. Ellen White, our prophet to the Seventh-day Adventist Church, tells us in Testimonies, vol. 5, 136, "To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test."

We are all being tested now. May God help us as we seek after righteousness with all our hearts. See Jeremiah 29:13. We can—we will—we must—survive the shaking and the little time of trouble, keep the Sabbath fully, be sealed by the seal of the living God—and see Jesus soon! This is my prayer.

In closing, I would like to share with you a quotation that I have been remembering recently: "In the way that leads to the City of God there are no difficulties which those who trust in Him may not overcome. There are no dangers which they may not escape. There is not a sorrow, not a grievance, not a human weakness, for which He has not provided a remedy." The Ministry of Healing, 249.

May each of us have such a personal walk with Jesus that we can trust Him to help us through every difficulty.

We want to thank you, our supporters and subscribers, for your continuing, faithful support and prayers for the ministry of Hope International.

Sincerely, your faithful servant,

Ron Spear, Editor
Table of Contents
Vol. 11, No. 7  July 1996

Articles

The Titanic—A False Peace  Leola Rosenvold  4
Amidst the counterfeits, praise God, there is a true peace!

Saved By Grace  Ellen G. White  6
An encouraging lesson from the book of Zechariah

The Great Escape  Jeff Pippenger  8
The final shaking as it is portrayed in Daniel 11

The Rebellion at Kadesh-Barnea
The Exodus in Type and Antitype, Part 18  Taylor Bunch  12

Lessons From the Sending Out of the Spies  Ellen G. White  16
Have we learned to “trust and obey”—even when doubts assail us?

“Ah, Sinful Nation”  Russell Standish  21
Will we accept Christ’s judgment—and His solution?

Sister Ellen G. White and the  Colin Standish  24
1888 Message of Christ Our Righteousness
Part 2: The Message and Its Importance

Departments

Editorial .................  2  Medical Missionary Corner .... 28
Letters ...................  31

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

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The Titanic, a beautiful new British luxury passenger liner, was the pride of all England. Many were anxious to cross the Atlantic in this, the largest, the most powerful, and the most luxurious ship afloat.

One of her most attractive qualities was that she offered the assurance of a safe journey. She had a double-bottomed hull, which was divided into sixteen watertight compartments. If as many as four of these compartments were flooded, there would be no danger of sinking. It was considered—unsinkable!

It was with rejoicing that 2,224 passengers and crew boarded the liner for her maiden voyage from England to New York City. Luxury vaunted itself on every hand. As the ship ploved through the ocean waters, plenty of delectable food tempted the appetite and satisfied the diners. And there was entertainment, such as music and dancing. All were happy and enjoying themselves immensely. They had perfect "peace" in the assurance that: "This ship is unsinkable!"

The ship's officers had been warned to take the southern route, for there were icebergs in the north. However, the captain, feeling sure that his liner was "unsinkable," chose to take the shorter way—the North Atlantic route.

A Rude Awakening

It was just before midnight. A lively band was playing, and the passengers were dancing to the popular tunes of the day. Suddenly, passengers and crew had a rude awakening! The dancing and laughter were hushed. Even the band changed its tune, and began playing, "Neener My God to Thee." Alas! About 95 miles off the Grand Banks of Newfoundland, the ship had struck an iceberg that ripped a 300-foot gash in her right side, rupturing five of her watertight compartments! Where now was their former peace and assurance? Already the huge ship was taking on water, and she was beginning to list. All their false peace had vanished.

Distress radio calls were frantically sent out from the Titanic, but they went unheeded, even though a large liner—the Californian—was only twenty miles away all through that night. Unfortunately, no one on the Californian heard the frantic calls for help, because no one was manning the radio. The operator was not on duty. Had their distress calls been heard, the entire shipload of human cargo on that stricken vessel could have been saved. But, alas, their calls fell upon "deaf ears."

Not having enough lifeboats for all the people on board, they loaded the women and children into such lifeboats as could be lowered. Tragically, that night, at 2:20 A.M. on April 15, 1912, 1,513 people, including the crew and the captain, sank with the ship into an icy grave.

What happened to the 700 people floating in the lifeboats? Many more lives would undoubtedly have been lost that frigid night had it not been that the liner Carpathia came upon the scene an hour and twenty minutes after the Titanic had sunk. All of the people who were floating in the lifeboats were saved.

The captain and crew would certainly have been more careful in choosing their route had they not been deceived by a false assurance—had they only realized the truth that no ship is unsinkable!

Spiritual False Peace

Is it possible for us to have a spiritual false peace? What effect would a false
assurance of salvation such as, “Once saved, always saved,” have on one’s spirituality? Might it be the same as that experienced by the passengers on the Titanic? Being totally unaware of coming danger, such deceived “Christians” would go about their daily lives and pleasures, saying to their companions, “I am saved.” Do they not feel as secure of their salvation as if they were on an “unsinkable ship”? Sister White writes: “I have experienced a sadness, almost an agony of soul, at the thought of the thousands in the same condition of thoughtless indifference. . . . They feel no anxiety to search for the truth as for hid treasures. They have a peace; but instead of being the peace which Christ imparts to His obedient followers, it is the peace of self-deception and self-satisfaction, which is death.” Review and Herald, January 13, 1885.

Just as a false peace and assurance brought death to 1,513 men on that fatal April night in the cold North Atlantic, so a spiritual false peace will bring death upon thousands in our day.

True Peace

However, praise God, there is a true peace! All who search for the truth can find the “peace which Christ imparts.” Christ’s peace is received through surrender to God, and obedience to His commandments—plus a willingness to persevere to the end. For our Saviour said: “He that endureth to the end shall be saved.” Matthew 10:22.

The Psalmist describes that which brings “great peace” to the soul:

“Great peace have they which love thy law: and nothing shall offend them.”
Psalm 119:165.

Ellen White says that “The heart must learn to submit to God, in order to be at peace.” Signs of the Times, July 20, 1882.
And speaking of the overcomer, she says, “Great becomes his peace, his joy, for it comes from the Lord.” Ellen G. White 1888 Materials, 227. This is “the peace which Christ imparts to His obedient followers.”

Satan’s Peace

On the other hand, Satan brazenly offers “peace” and “assurance” to all men while they are still “in their sins.” While still in their disobedience, he assures them that they are saved. His peace “lays aside” the cross—both the true cross of Christ that represents Christ’s surrender and obedience even unto death and also our own cross. Jesus says, “Take up thy cross and follow me.” Speaking of the Jews in the time of Christ, Ellen White writes: “By their impenitence, self-confidence, and self-righteousness, they were closing the door to their peace. They were closing the door to their only hope, because they were unwilling to accept of God’s way and submit their minds and hearts to the light of truth.

“We want not men to sway the minds of the people as in ancient times to secure peace and anticipated favor and prosperity in laying aside the cross. Such will have a peace, but it is after Satan’s order, a deceiving peace, not that peace which is from above, the peace which Christ has promised to give.” Ellen G. White 1888 Materials, 931.

Multiples are happy to have Christ die on the cross for them—outside of themselves! However, they do not wish to take up their own cross, die to self and sin, and be sanctified within. Laying the true cross aside, they invent that which is designed to save them in their sins, such as the supposition that sanctification is not a part of man’s salvation. “Only believe” is all we need to do, they repeat. In these false doctrines they take refuge and find a so-called “peace.” But is it not a peace comparable to that experienced by the celebrants on the Titanic? Paul describes their plight as follows:

“And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:11–12.

Many will learn too late that “to believe” includes accepting and believing all of the truths pertaining to salvation. They seem willingly ignorant of Paul’s counsels in 2 Thessalonians 2:13 and Romans 5:10:

“...But we are bound to give thanks always 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.”

“For if, when we were enemies, we were reconciled to God by the death of

Unless men are sanctified through the truth they will be swept away by the unrelenting waves of unbelief, and, as did that mighty British liner, they will go down into eternal doom.

Our Duty

Those who know the truth, and who are aware of Satan’s deadly devices, have a responsibility to warn others. We must not withhold the unadulterated truths of salvation from others, fearing to disturb their “peace.” If we remain silent for the purpose of maintaining the “status quo,” as it were, we are warned that in due time we may lose our knowledge of the truth and ourselves experience a fatal Titanic-like false peace, that will end in the loss of our own souls:

“Whoever tries to secure peace by withholding and not vindicating the

Continued on 30
And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” Zechariah 3:1.

This is the position that Satan now occupies toward the Church of God and the ministers of the gospel. He stands before the angel of the Lord to resist them in their official work, the ministry of the Word, to resist the Lord’s working in behalf of His people. Satanic agencies are moved by a power from beneath to stir up wicked men to unite with the enemy in causing distress to the people who are keeping the commandments of God. The whole world is stirred against them because they will not worship the institution of the Papacy. Satan is as full of bitter hatred and malignity against them as he was against Christ, when he stirred the world to choose a robber and murderer instead of the Son of God. When the question was asked, “Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?” the answer came back, “Release unto us Barabbas.” Matthew 27:17; Luke 23:18. The religious leaders and guides of the people—the men who ought to have led in right paths—persuaded the poor, ignorant multitude to reject the Son of God, and choose a robber and murderer in His place.

Let us remember that we are in the world in which the Son of God was crucified. Those who today allow the spirit of envy, hatred, and unbelief to control them will persecute the people of God even as the Jews persecuted Christ.

In the chapter preceding the one containing the words, “And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him,” we read, “I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord.” Zechariah 2:1–5, 10.

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His affected ones. Satan and his army were greatly discomfited and alarmed by this. Satan stood before the angel, representing to him the imperfections of God’s people, and urging the disregard of His commandments. The work which he saw in prospect stirred him to resist Jesus in His work of mercy. He did not wish the people who had been suffering because of transgression to be favored. He wished to see them remaining in depression and sorrow, weakness and suffering. He saw the work the Lord was about to do for His people through the Messiah. He claimed the Church as his own, declaring that its members had dishonored God by yielding to temptation and disobeying God’s commandments.

Both priest and people were in a position of repentance unto obedience, and in answer to their prayers and in pity for their affliction the Lord had come to their relief.

“And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the
Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” Zechariah 3:2. Unworthy though they might be to do His great work, Christ declared that His people were accepted through the righteousness of One who had resisted every art and device of the enemy.

“Now Joshua was clothed with filthy garments, and stood before the angel.” Verse 3. Satan had represented the chosen people of God as full of defilement and sin. He could well speak of the sins of which the people had been guilty; for had he not led the confederacy of evil in tempting the people to commit these very sins? But Israel had repented. The people had accepted Christ.

Christ looked pityingly and compassionately upon the punished, repenting people; “And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” Verse 4.

The Lord does not deny the charge of Joshua’s unworthiness, but He demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garments of disobedience and transgression, but saying first, “Take away the filthy garments from him.” Then He said to Joshua, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” “Let them set a fair mitre upon his head. So they set a fair mitre upon his head,” (Verse 5) and on this mitre was written, “HOLINESS TO THE LORD.” See Exodus 28:36-37.

This change is made on condition of obedience. “Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” Zechariah 3:7.

When God’s professed people repent of their sin in departing from plain Bible truth, they will bring forth fruit meet for repentance. Jesus will hear their prayers. They will work the works of righteousness. When they are being purified, He watches their every moment, that they may not be consumed.

“Thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee. . . . And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.” Zechariah 2:8, 10-12. | Review and Herald, August 20, 1901

And This Gospel of the Kingdom . . .

by Vernon Sparks

This book leads the reader into a clearer understanding of the nature of sin and of the human nature of Christ, with an explanation of the nature of man and his fall—from the Bible and the Spirit of Prophecy. By harmonizing what some claim are contradictory statements regarding Christ’s nature, the author shows how Christ’s perfect character, while He was living in the “flesh,” is indeed the attainable pattern for all mankind—the achievement of which is essential for the final and full vindication of God’s law and character, and the settling of the great controversy. A book to read, to study, and then to share.

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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

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.” Daniel 11:41.

In Daniel 11:40-42, there is symbolized within each verse a specific area of conquest for the Papacy. In previous articles we have noted that in verse 40 the Soviet Union is symbolized as the king of the south, and in verse 41, the United States is symbolized as the glorious land. In verse 42, the entire world is symbolized as Egypt, which we will discuss in a future article. The word countries is found in each of these verses, but in 41, it is italicized, thus identifying a word which has been supplied by the translators.

In verse 40, the Papacy sweeps away the many countries which made up the former Soviet Union, and in verse 42, the Papacy brings all the countries of the world under its dominion. But in verse 41, when the Papacy enters the glorious land of the United States, many (people) are overthrown—but not many countries. Inadvertently, the translators of the King James Version minimized an important distinction within these verses by their addition of the word countries in verse forty-one. First, the Papacy enters into the countries of the former Soviet Union; then, he enters the United States; then, every country on the globe is brought into subjection.

The Onward March

In Daniel 11:40-45 we see the Papacy marching as it ascends to the throne of the world, and ultimately to its final destruction. These verses portray the king of the north moving through a progression of events. In verse 40 he comes against the king of the south; then he enters the countries; and then, he passes over. In verse 41 he enters the glorious land; then in verse 42 he moves into Egypt, and by verse 43 all the countries are marching with him. In verse 44 he goes forth to destroy, and, eventually, he plants his tent in verse 45, where he is identified as coming to his end. These unfolding events provide a setting which illustrates that the information symbolized within these verses is a progression. The events associated with the approaching Sunday-law test, symbolized in verse 41, are also a progressive series of events.

The Twofold Division

As the Papacy spiritually enters the glorious land at the passage of a national Sunday law, those who “escape out of his hand” are contrasted by those who are “overthrown.” The division between those who are overthrown and those who escape first takes place among God’s people, and then progresses into the world. The Sunday-law test is the ending of the process of separating God’s people, and the beginning of the process of separating the people of the world.

This first separation occurs within God’s church and determines those who will receive the latter rain from those who will give heed to seducing spirits and doctrines of devils:

“The great issue so near at hand [the Sabbath test] will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.” Selected Messages, book 3, 385.

“I saw that none could share the refreshing unless they obtain the vic-
tory over every besetting, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence." Early Writings, 71.

"When the law of God is made void the church will be sifted by fiery trials, and a larger portion than we now anticipate, will give heed to seducing spirits and doctrines of devils." Selected Messages, book 2, 368.

The second separation begins when God’s purified bride begins to call His “other sheep” out of Babylon.

"When those who ‘believed not the truth, but had pleasure in unrighteousness’ (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: ‘Come out of her, my people.’ Revelation 18:4." Maranatha, 173.

The persecution accompanying the Sunday-law test divides God’s people into those who “receive strong delusions,” and those who are “prepared for the latter rain.”

"In the absence of the persecution there have drifted into our ranks men who appear sound and their Christianity unquestionable, but who, if persecution should arise, would go out from us." Evangelism, 360.

"As the storm approaches, a large class who have profess faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition.” The Great Controversy, 608.

A Change for the Worse

As the United States will form an alliance with Catholicism in Daniel 11:40, it will cease to uphold the definition and the principles of Protestantism. This change will be a progressive growth leading to a national Sunday law, symbolized by the joining of hands. Beyond the Sunday law, this alliance continues to develop to the point where the United States will force the whole world to make an image to the beast, and then ultimately be instrumental in issuing the worldwide death decree.

"How the Roman Church can clear herself from the charge of idolatry we cannot see. . . . And this is the religion which Protestants are beginning to look upon with so much favor, and which will eventually be united with Protestantism. This union will not, however, be effected by a change in Catholicism; for Rome never changes. She claims infallibility. It is Protestantism that will change.

The light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: “Come out of her, my people.”

The adoption of liberal ideas on its part will bring it where it can grasp the hand of Catholicism.” Review and Herald, June 1, 1886.

Before the Sunday law is “strictly enforced,” as the United States moves closer to Catholicism and farther from her Protestant heritage, the divine protection, which the principles of Protestantism have secured for this nation, will begin to be withdrawn. This withdrawal of divine favor brings calamities and troubles in proportion to the lessening distance between the United States and Catholicism. These troubles contribute to the initial persecution, which in turn, contributes to the division of God’s people.

"It will be declared that men are offending God by the violation of the Sunday-sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are trouble of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated and upon grounds equally well established.” The Great Controversy, 590.

The people of this land will desire a “restoration to divine favor and temporal prosperity.” Their desire for a return to "prosperity" indicates that economic distress precedes the Sunday law.

“The very means that is now so sparingly invested in the cause of God, and people, thus further dividing God’s people. Our work of warning will then be restricted by persecution, economic trials, increasing calamities, and apostasy from our ranks:

"The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending.” Testimonies, vol. 5, 463.

The Shaking

This separation process is called the "shaking." The shaking finishes its work for God's people soon after the passage of the national Sunday law in the United States, and then it proceeds to the inhabitants of the world. The Sunday law is the finish line for those who profess to be Seventh-day Adventists, but it is also the starting line for the shaking to move from Adventism to the world. The issue of Sabbath/Sunday sacredness will form the final dividing line between the obedient and the disobedient in this world:

"The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test
shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an national act. When Sunday is exalted and sustained by law, then the principle that actuates the people of God will be made manifest, as the principle of the three Hebrews was made manifest when Nebuchadnezzar commanded them to worship the golden image in the plain of Dura. We can see what our duty is when the truth is overborne by falsehood. 


Seventh-day Adventists, more than any other people, will have no excuse for not upholding the Sabbath when the Sunday law is enforced, for we are not simply judged by what we know but also by what we could have known.

The Time of Destructive Judgments

The division of God's people who "escape" the king of the north and those who are "overthrown" by him, reaches its climax when the law of God is made void "in a special sense." This act of national apostasy is followed by national ruin, as God's destructive judgments are poured out:

"A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin." Review and Herald, December 18, 1888.

"Protestants will work upon the rulers of the land to make laws to restore the lost ascendency of the man of sin, who sits in the temple of God, showing himself that he is God. Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of life." Review and Herald, June 15, 1897.

The Closed Door

When the Sunday law is enforced, "national ruin" will follow "speedily" upon its heels. This time of "destructive judgments" will be the time when probation will close for Seventh-day Adventists in the United States.

"Many who have known the truth have corrupted their way before God and have departed from the faith. The broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour. There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days have held the truth for the first time." This Day With God, 163.

Those in Babylon "with whom the Spirit of God is striving," will respond to the loud cry message and replace the Adventists who "corrupted their way before God." For those who have corrupted their way, the time of "national ruin" will be the "time of God's destructive judgments," while for those who have had "no opportunity to learn what is truth," it will be a "time of mercy." The time of mercy and time of judgment are determined by our personal response to the light which has been made available to us.

What They Might Have Done

Seventh-day Adventists, more than any other people, will have no excuse for not upholding the Sabbath when the Sunday law is enforced, for we are not simply judged by what we know but also by what we could have known had we availed ourselves of every opportunity for enlightenment:

"The punishment of those who have had abundant opportunity to know the truth, but who in blindness and unbelief have contended against God and His messengers, will be proportionate to the light they have rejected. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they led others astray. God will judge them for the good they might have done, but did not. He will call them to account for their misused opportunities. They turned from God's way to their own way, and they will be judged according to their works. By

Rising to the O

As persecution increases, those who have only professed the truth, yet not experienced it, will continue to flee the ranks of Adventism. At that time those who have not only professed but also experienced the truth will become more zealous in proportion to the apostasy in the world and in the church:

"When the law of God is being made void, when His name is dishonored, when it is considered disloyal to the laws of the land to keep the seventh day as the Sabbath, when wolves in sheep's clothing, through blindness of mind and hardness of heart, are seeking to compel the conscience, shall we give up our loyalty to God? No, no. The wrongdoer is filled with a Satanic hatred against those who are loyal to the commandments of God, but the value of God's law as a rule of conduct must be made manifest. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. They will say with the Psalmist, 'I love thy commandments above gold; yea, above fine gold.' Psalm 119:127. This is what will be sure to occur when the law of God is made void by a na-

Evidence of Loyalty to the Creator

While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God." The Great Controversy, 605.
walking contrary to the principles of the truth, they greatly dishonored God. They became fools in His sight by turning His truth into a lie. As they have been distinguished by the mercies bestowed on them, so they will be distinguished by the severity of their punishment.” Review and Herald, June 25, 1901.

As the issue moves through Adventism into the world the same testing requirements will be used upon those in the world as was used upon Adventists. The test will be determined on how we respond to truth once we are informed of the issues. The reception of the “mark of the beast” requires an informed choice regarding God’s Sabbath. See The Great Controversy, 449.

None will receive “the mark of the beast,” until “the issue is thus plainly set before them.” This issue had been plainly set before Seventh-day Adventists long before the Sunday law. They have been “enlightened concerning the obligation of the true Sabbath,” and for them to then transgress the command of God, and “obey a precept which has no higher authority than that of Rome,” is to “acknowledge the supremacy” of the Papacy, receive the mark of the beast, and close their probationary time.

The Great Escape

In verse 41, we see those who “escape out of his hand.” In this phrase the word “hand” is a prophetic symbol which portrays the power and authority exercised by a conqueror.

“Thus saith the Lord; Behold, I will give Pharaohhophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.” Jeremiah 44:30. See also Zechariah 11:6.

When the king of the north enters the glorious land there are some who escape his hand and some who are overthrown. The word “hand,” is used to represent the power and authority exercised by the Papacy when it enters the United States and overthrows many. The authority of the Papacy is Sunday observance:

“As the sign of the authority of the Catholic Church, papists write cite the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church’s power to ordain feasts, and to command them under sin.”—Henry Tuberville, An Abridgment of the Christian Doctrine, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church—the mark of the beast?” The Great Controversy, 448.

“The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of Creation. . . . The mark of the beast is the opposite of this—the observance of the first day of the week. This mark distinguishes those who acknowledge the supremacy of the papal authority from those who acknowledge the authority of God.” Testimonies, vol. 8, 117.

When Daniel 11:41 is understood in this context, Daniel’s use of the word “hand,” represents the assumption of spiritual authority in the United States by the Papacy at the passage of the Sunday law. John’s testimony in Revelation 13:16 that “all” should receive a mark in their “right hand” also uses the hand to identify the mark of the Papacy’s authority. The enforcement of the Sunday law is symbolized by the United States coming into the “hand” of the Papacy in Daniel 11:41. It is at the passage of the Sunday law that those who escape will escape his grasp, for until then, it is not a legal issue.

When Protestantism clasps hands with Catholicism it is in reality a subjugation to the spiritual authority of the Papacy. The symbolic use of the word hand and the movement or march of the king of the north are also used by the Spirit of Prophecy when addressing these identical issues and time periods. Notice how the word “hand” is used:

“When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery.” Testimonies, vol. 5, 712.

“By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herit

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July 1996 Our Firm Foundation 11
The Rebellion at Kadesh-Barnea

The long sojourn at Mount Horeb was to enable the Israelites to learn the needed lessons taught by the law, and by the sanctuary and its services by which was revealed to them the whole plan of salvation. During these months they also perfected their organization for the remainder of the journey and for entrance into the Promised Land.

"Nearly a year was spent in the encampment at Sinai. Here their worship had taken more definite form, the laws had been given for the government of the nation, and a more efficient organization had been effected preparatory to their entrance into the land of Canaan. The government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity." Patriarchs and Prophets, 374.

"The Lord our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount: turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them." Deuteronomy 1:6-8.

The Lord never intended that His people should settle down, content on what light and experience they have. They must ever move forward. The time had come for Israel to leave the Mount of the Law and enter the Promised Land. The cheering message that they were to leave their desert camp and go directly into the Promised Land brought great rejoicing to the hosts of Israel. Many had complained because of the long delay and were impatient to be on their way to "the land flowing with milk and honey." The distance from Mount Horeb to Kadesh-Barnea near the borders of Canaan was less than 150 miles, or only an "eleven days' journey." See Deuteronomy 1:2. During this journey they learned many valuable lessons.

This journey took the Israelites through a desolate country, a "no man's land," but the bright prospects ahead cheered them on.

"A distance of only eleven days' journey lay between Sinai and Kadesh, on the borders of Canaan; and it was with the prospect of speedily entering the goodly land, that the hosts of Israel resumed their march, when the cloud at last gave the signal for an onward movement... As they advanced the way became more difficult. Their route lay through stony ravine and barren waste. All around them was the great wilderness—a land of deserts and of pits, 'a land that no man passed through, and where no man dwelt.' The rocky gorges, far and near, were thronged with men, women, and children, with beasts and wagons, and long lines of flocks and herds. Their progress was necessarily slow and toilsome." Patriarchs and Prophets, 376-377.

Open Complaint

Under severe trials and difficulties men and women reveal their true characters. This experience was doubtless necessary to disclose to view and sift out the mixed multitude in order that the movement could soon triumph. "After three days' journey, open complaints were heard. These originated with the mixed multitude, many of whom were not fully united with Israel, and were continually watching for some cause of censure. The complainers were not pleased with the direction of the march, and they were continually finding fault with the way in which Moses was leading them, though they well knew that he, as well as they, were following the guiding cloud. Dissatisfaction is contagious, and it soon spread in the encampment." Ibid., 377.

It was during this experience that the Israelites were given further lessons in health reform, another necessary preparation for the Promised Land. The open complaining, which started with the mixed multitude, included expressed dissatisfaction with the diet the Lord had prescribed for them.

"Again they began to clamor for flesh to eat. Though abundantly supplied with manna, they were not satisfied." Ibid.

The Lord sent them quail and because of their gluttony a plague destroyed thousands of the leaders in the disaffection and "sent leanness" to the souls of all who manifested a rebellious and lustful spirit. This was a very striking and impressive lesson of the danger of lusting for flesh and
complaining of the divinely given diet. See Numbers 11.

Another lesson given to Israel during this journey was in regard to the danger of criticizing God's appointed leaders. Miriam became jealous of the Ethiopian wife of Moses, and Aaron joined in severely criticizing Moses. Their complaints against his marriage led them to also criticize and even question his divine appointment as a prophet and a leader. The terrible judgment visited upon Miriam demonstrated the Lord's displeasure with those who unjustly criticize His appointed and anointed leaders.

"God had chosen Moses, and had put His Spirit upon him; and Miriam and Aaron, by their murmurings, were guilty of disloyalty, not only to their appointed leader, but to God Himself. . . . This manifestation of the Lord's displeasure was designed to be a warning to all Israel, to check the growing spirit of discontent and insubordination." Patriarchs and Prophets, 384-385. See Numbers 12. This experience delayed the progress of the march towards Kadesh for seven days.

The book of Deuteronomy was written on the banks of the Jordan, and the marginal dates reveal the time of the writing instead of when the recorded events took place. The marginal date in Numbers for the encampment at Kadesh is 1490 B.C. This was less than two years after the Israelites had left Egypt. They were now on the very borders of the Promised Land with Kadesh-Barnea as the gateway. It is evident that the Lord's purpose was to lead them directly into their promised inheritance.

"They were now in sight of the hills of Canaan. A few days' march would bring them to the borders of the Promised Land. They were but a little distance from Edom, which belonged to the descendants of Esau, and through which lay the appointed route to Canaan." Patriarchs and Prophets, 413-414.

The Twelve Spies

Instead of going directly in to possess the Land of Promise under divine leadership, Israel's faith wavered, and they proposed that a committee be chosen and sent in to see if the land was really what the Lord had said it was, and to see if they were able to conquer and possess it.

"And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-Banea. And I said unto you, Ye are

But after describing the glories of the land, the committee divided in their estimation of the possibility of their being able to conquer and possess it. Ten of the twelve men began to describe the walled cities as impregnable fortresses, and the inhabitants of the land as giants, and declared that it would be impossible for the Israelites to conquer the country. They

Israel's faith wavered, and they proposed that a committee be chosen and sent in to see if the land was really what the Lord had said it was, and to see if they were able to conquer and possess it.

word again by what way we must go up, and into what cities we shall come." Deuteronomy 1:19-22.

The request originated with the people, and not with God. "Eleven days after leaving Mount Hor the Hebrew host encamped at Kadesh, in the wilderness of Paran, which was not far from the borders of the Promised Land. Here it was proposed by the people that spies be sent up to survey the country." Patriarchs and Prophets, 387.

This very proposal was an evidence that the Israelites did not believe God, nor trust His leadership through the gift of prophecy. The Lord gave them their request and a prince was chosen from each of the twelve tribes to make up the investigating committee. See Numbers 13.

The spies were gone forty days and returned with a glowing account of the Promised Land, and they brought back samples of its fruit. The committee was unanimous in their descriptions of the glories of the land, and they declared that it was all that the Lord had promised. It was "an exceeding good land." This report backed by the evidence of the samples of fruit filled the whole camp with joy and rejoicing.

"The people rejoiced that they were to come into possession of so goodly a land, and they listened intently as the report was brought to Moses, that not a word should escape them. 'We came into the land whither thou sentest us,' the spies began, 'and surely it floweth with milk and honey; and this is the fruit of it.' The people were enthusiastic; they would eagerly obey the voice of the Lord, and go up at once to possess the land." Ibid., 387-388.

left God entirely out of their reckoning, as if He was not their Leader. Caleb and Joshua tried to counteract the evil influence of this report and urged the people to go up at once and possess the land, saying, "for we are well able to overcome it." See Numbers 13:28-33.

The effect of the exaggerated report of the ten was to change the rejoicing into weeping:

"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel." Numbers 14:1-5.

"Now the scene changed. Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan. Their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the chosen nation, was forgotten. . . . They left God out of the question, and acted as though they must depend solely on the power of arms. In their unbelief they limited the power of God and distrusted
The appointing of a captain to lead them back to Egypt was paramount to the rejection of God’s leadership. They had rejected the messages of God’s prophet and therefore the Spirit of Prophecy.

shrouded in the cloudy pillar, the Angel of His presence was witnessing their terrible outburst of wrath. ... And they went so far as to appoint a captain to lead them back to the land of their suffering and bondage, from which they had been delivered by the strong arm of Omnipotence.” Ibid., 389.

Caleb and Joshua

Caleb and Joshua made another desperate effort to turn the tide of unbelief and rebellion:

“And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel.” Numbers 14:6-10.

They said: “If the Lord delight in us, then he will bring us into this land, and give it us.” They begged them not to rebel, but their pleas made them so angry that they threatened to stone the two faithful spies.

“And the ten had encouraged them to possess the land in the name of the Lord, they would still have taken the advice of the two in preference to the ten, because of their wicked unbelief. But there were only two advocating the right, while ten were on the side of rebellion. The unfaithful spies were loud in denunciation of Caleb and Joshua, and the cry was raised to stone them.” Ibid., 390.

“Surely they were in the act of stoning Caleb and Joshua.
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.
Lessons from the Sending Out of the Spies

AND the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. . . . And Moses sent them to spy out the land of Canaan. . . . So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron. . . . And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eschol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Is-

rael, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it.” Numbers 13:1–2, 17, 21–27.

Thus far their words had been spoken in faith; but see what followed. After describing the beauty and fertility of the land, all but two of the spies enlarged upon the difficulties and dangers that lay before the Israelites, should they undertake the conquest of Canaan.

“The people be strong that dwell in the land,” they said, “and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.” Verses 28–29.

Their unbelief cast a gloomy shadow over the congregation. A wail of agony arose, and mingled with the confused murmur of voices. Caleb comprehended the situation, and did all in his power to counteract the evil influence of his unfaithful associates. He did not contradict what had been said. The walls were high and the Canaanites strong. But God had promised the land to Israel.

“Let us go up at once, and possess it,” urged Caleb, “for we are well able to overcome it.” Verse 30. But the ten, interrupting him, pictured the obstacles in darker colors than at first. “We be not able to go up against the people,” they declared, “for they are stronger than we. . . . And all the people we saw in it are men of great stature. And there we saw giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.” Verses 31–33.

It is right that human beings should be considered as grasshoppers when compared with the Lord God of Israel. But it showed a lack of faith for the spies to speak of the Israelites thus in comparison with the people they had seen in Canaan. The children of Israel had on their side the mighty powers of Heaven. The One who, enthroned in the pillar of cloud, had led them through the wilderness, was fighting for them. They had seen His power displayed at the Red Sea, when at His word the waters parted, leaving a plain path for them through the
sea. Nevertheless, when the spies saw the walled cities in the Promised Land, they allowed unbelief to enter their hearts, and returned to the congregation with a faithless report. By the words they spoke, they leavened the minds of the people with unbelief. The record tells us what effect their murmuring had.

The Fruit of Unbelief

"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!" Numbers 14:1-2.

This shows us to what desperation unbelief will bring people. My brethren and sisters, when thoughts of unbelief and distrust come to you, remember that silence is eloquence. Speak no word of unbelief; for such words are as seeds that will spring up and bear fruit. There is among us altogether too much talking and too little praying. We think and speak of the difficulties that exist, and forget to trust the Lord. God's Spirit would work mightily in behalf of His people, if they would give Him opportunity. What they need to do is to open the door of the heart and let Jesus enter.

After the children of Israel had begun to murmur, they began to question God's wisdom. "Wherefore hast the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey?" they said. "Were it not better for us to return to Egypt?" Verse 3. So weak was their confidence in God, notwithstanding the miracles He had wrought in their behalf.

As the complaints of the people arose on every side, Caleb and Joshua attempted to quiet the tumult. "The land, which we passed through to search it, is an exceedingly good land," they cried. "If the Lord delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us: fear them not." Verses 7-9.

"But all the congregation bade stone them with stones." Verse 10. They stood with stones in their hands, ready to throw at Caleb and Joshua, as they stood in defense of the truth, declaring that the Lord was with them, and that with His strength they could go up and possess the land. In a few minutes, these faithful men would have been killed, but "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." Verse 10. God was watching their plottings, and He delivered His servants from their hands.

We shall be brought into strait places; but we do not want to wait until then before we learn to trust and obey. Now, just now, is our day of opportunity and privilege.

"And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them. I will smite them with the pestilence, and disinherit them, and make thee a greater nation, and mightier than they." Verses 11-12.

What a temptation this was! But Moses said, "Then the Egyptians shall hear it (for thou bringest up this people in thy might from among them); and they will tell it to the inhabitants of the land; for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of cloud, and in a pillar of fire by night. Now if thou wilt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness." Verses 13-16.

"And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying—and then he repeated the Lord's own words; and this it is our privilege also to do. We can cite His promises. "According as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children to the third and fourth generation. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt until now. And the Lord said, I have pardoned, according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not harkened to my voice; surely, they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it. . . . Tomorrow turn ye you, and get you into the wilderness by the way of the Red sea." Verses 17-25.

The Lord had fulfilled the word that He spoke to Abraham when He declared that after the children of Israel had been in bondage four hundred years, He would deliver them. He visited Egypt with fearful judgments, and brought His people forth. And when the Egyptian host pursued the Israelites, He destroyed Pharaoh and his army in the Red Sea. Yet here, on the border of the Promised Land, they dishonored Him by giving way to unbelief.

Trust and Obey

We shall be brought into strait places; but we do not want to wait until then before we learn to trust and obey. Now, just now, is our day of opportunity and privilege. When the light of truth is shining upon us, we are to learn the lesson. Let us plead with God to give us a true conception of His character and a willingness to obey Him.

We are to stand in the strength and power of Israel's God. Shall we do it, brethren? Or shall we murmur and complain, looking at the obstacles in the way, and making a mountain out of a molehill? Today God gives His people, to confirm their faith, evidences of His power such as He gave to Israel. Will
they make these evidences of no effect? Will they act as if God had not wrought in their behalf? The Lord wants us to acknowledge His power and His grace and His great salvation which He has brought us at an infinite cost—in the death of His only-begotten Son.

We are living in a day of trial, a day of probation, a day of test. God is proving His people, to see whether He can work in their behalf. He cannot work for as I live, saith the Lord, as ye have spoken in mine ears, so will I do unto you: your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old, and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I spake unto you to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.” Verses 27-30.

Brethren and sisters, from the light given me, I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan.

them if they open their hearts to the impulses of the enemy. He cannot cooperate with them if they trust in men in the place of looking to Jesus, and rejoicing in His goodness and His love. He wants to make of us a people through whom He can reveal His grace, and He will do this if we will only give Him opportunity, if we will open the windows of the soul heavenward and close them earthward, against human rabble, against murmuring, complaining, and fault-finding.

But just as surely as we fail to heed the messages that for the last fifty years the Lord has been giving, just as surely as we turn from these messages to human impulses and human science, framing laws that are directly opposed to God’s Word, so surely will we reap the consequence.

“And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmurs against me. I have heard the murmurings of the children of Israel which they murmured against me.” Numbers 14:26-27. Those who today murmur against God’s appointed agencies, weakening the confidence of the people in them, are doing the same work that the children of Israel did. The Lord hears every murmuring word. He hears every word that detracts from the influence of those whom He is using to proclaim the truth that is to prepare a people to stand in the last days.

“How long shall I bear with this evil congregation? . . . Say unto them, As truly will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.” Deuteronomy 1:22.

The request that the spies be sent into Canaan showed a lack of faith: for God had told the people plainly that they were to take possession of the land. Why then did they need to send spies to search it? Had they put their trust in God, they could have gone straight in. God would have gone before them. He knew the best way in which to lead them through their difficulties. But they wanted to know what was before them, and when Moses took their request to the Lord, He told them to let them have their own way.

Brethren and sisters, from the light given me, I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan. Oh, how sad it makes me to see the way hedging up before us, and to know that it is becoming more and more difficult to convey the message to the people! We have not done a hundredth part of the evangelical work that God desires us to do among our neighbors and friends. In every city in this land there are those who know not the truth. There are many new fields in which we must plow the ground and sow the seed. God says to us: “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” Isaiah 58:1. We are to make known to the men and women of the world what God’s test is, that if they will they may refuse to receive the seal of the Papacy.

God told the people that for forty years they were to wander in the wilderness. But they were determined to enter Canaan. “Lo, we be here,” they said, “and will go up unto the place which the Lord hath promised; for we have sinned.” Numbers 14:40.

“And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up to the hilltop, nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and
the Canaanites, which dwelt in that hill, and discomfited them, even unto Hormah." Verses 41-45.

When we see what God can and will do for us, when we know that His church is the supreme object of His regard in this world, why are we not willing to believe His Word? The powers of darkness will assail us, but we have a God who is above all. He can take care of His people. He can make a refuge for His people wherever they are. What He wants us to do is to stand where He can reveal His glory through us, that it may be known that there is a God in Israel, and that in behalf of His people He will manifest His power.

I look at these flowers, and every time I see them I think of Eden. They are an expression of God's love for us. Thus He gives us in this world a little taste of Eden. He wants us to delight in the beautiful things of His creation, and to see in them an expression of what He will do for us. He wants us to live where we can have elbow room. His people are not to crowd into the cities. He wants them to take their families out of the cities, that they may better prepare for eternal life. In a little while they will have to leave the cities. These cities are filled with wickedness of every kind— with strikes and murders and suicides. Satan is in them, controlling men in their work of destruction. Under his influence they kill for the sake of killing, and this they will do more and more. Every mind is controlled either by the power of Satan or the power of God. If God controls our minds, what shall we be?—Christian gentlemen and Christian ladies. God can fill our lives with His peace and gladness and joy. He wants His joy to be in us, that our joy may be full.

If we place ourselves under objectionable influences, can we expect God to work a miracle to undo the results of our wrong course?—No, indeed. Get out of the cities as soon as possible, and purchase a little piece of land, where you can have a garden, where your children can watch the flowers growing, and learn from them lessons of simplicity and purity. "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Matthew 6:28-29.

Parents, point your children to the beautiful things of God's creation, and from these things teach them of His love for them. Point them to the lovely flowers—the roses and the lilies and the pinks—and then point them to the living God.

The Work Before Us

God wants to work for His people and for His institutions—for every sanitarium, every publishing house, and every school. But He wants no more mammoth buildings erected; for they are a snare. For years He has told His people this. He wants plants made in many places. Let the light shine forth. Do not try to show what great things you can do. Let God work through you. Do all in your power to establish a memorial for God in every city where such a memorial has not been established.

God wants the Southern field worked. He wants this work taken up in earnest. All the means in the treasury is not to be sent into foreign lands. In our own land there is a field and a people needing help. The barrenness of this field, the ignorance and destitution of the people, rise as a reproach against us. And yet we profess to be serving the God of heaven. The Lord calls upon every man to do his appointed work. He calls upon us to stand in the place where He can use us as His instruments. He wants us to go to Him for help. We are not to lean upon human beings, but upon the living God. Our question is to be, What can I do to proclaim the third angel's message? Christ came to this world to give this message to His servant to give to the churches. It forth to circulate our publications everywhere.

The Lord needs printing offices. But He has shown us that He is not pleased with the way in which the work has been carried forward. Something is wrong. He wants to bring us into the place where we can understand His will concerning us. He is speaking to us. Let us strive to understand what He wants us to do.

Brethren and sisters, we have no time to dwell on little differences. For Christ's sake, to your knees in prayer! Go to God, and ask Him to give you a clean heart. Ask Him to help you to stand where He wants you to be. Labor in harmony with one another, even though you are not alike. Do you not know that of the leaves on a tree there are no two exactly alike? From this God would teach us that among His servants there is to be unity in diversity.

Bring all the pleasantness that you can into your lives. Do not make your mind a depository for the enemy's rubbish. Do not let trifling differences destroy your fellowship with one another. Do not say that because your brethren differ with you in some particular you cannot stand by their side in service. They do not differ with you any more than you differ with them.

We are commanded to love one another as Christ has loved us. So great was His love for us that He willingly gave His life for us. And our love for one another is to make us willing to

Do not try to show what great things you can do. Let God work through you. Do all in your power to establish a memorial for God in every city where such a memorial has not been established.

is to be proclaimed to every nation and kindred and tongue and people. How are we to give it? If we cannot gain entrance to the churches, we must give the message in our camp meetings. The distribution of our literature is another means by which the message is to be proclaimed. Let the workers scatter broadcast tracts and leaflets and books containing the message for this time. We need men who will stand with unswaying faith in Israel's God. We need colporteurs who will go

sacrifice our feelings and ideas, if by so doing we can help them.

Are we standing on the platform of eternal truth? Are we giving the message that is to prepare a people to stand in the day of trial before us? God is calling upon every one of us to stand in his lot and in his place. He is calling upon us to plant the standard of truth in the places that have not heard the message.

For years the word has been coming to this people telling them what to do. In
every city in America the truth is to be proclaimed. In every country of the world the warning message is to be given. Remember that when churches are raised up in America, there are brought into the truth those who can enter God's service as workers. When the work is done that should be done in America, there will be brought into the truth those who will help with their talents of intellect and with their means to carry forward the work for these last days.

Centralizing in Battle Creek, putting up so many buildings there, has robbed other places of light. Means has been used in this way that should have been used in proclaiming the truth in other cities, thus raising up workers of talent and ability.

Brethren, shall we have faith in God? Shall we make an individual preparation to meet Him in peace, or shall we spend our time looking for defects in our fellow workers? When self is crucified, when the heart is purified from all dross, the words and actions will be as pure gold. During this meeting, instead of going to one and another and talking unbelief, will you not speak when God tells you to speak, and then hold your peace? Will you not ask, as Moses did, for a revelation of God's character. "Show me thy glory," he pleaded. Exodus 33:18. And God granted his request, and made all His goodness pass before him. When you catch a glimpse of the goodness of God, you will have a tongue of wisdom. You will have words to speak in season to those that are weary. You may never have learned the different languages of this earth, but God will teach you the language of Heaven.

My brethren and sisters, humble your hearts before God. You have reason to. His work is hindered. As yet, it has been established in a few places only, and God declares that it is to extend over the whole world.

I ask you to do all that you can for the work in America. In this country workers are to be raised up who will help with their means and their talents to carry forward the work of God. I pray that there will be brought into the truth those who will refuse to be moulded by the spirit of covetousness and pride and self-sufficiency that has been coming in. God's rebuke is upon this spirit.

In the church of God there is to be done a work of cementing heart to heart. It is the divisions among us that stand in the way of our advancement. God calls upon us to come into line. To every man is given his work. But though our work is different, we need the help of one another. No one is to gather around him a party of men who will think as he thinks, and say, Amen, to everything that he says. God uses different minds. What one mind lacks will be made up by what another mind has.

My brethren and sisters, think of these things. Seek the Lord with the whole heart, that you may find Him. Draw nigh to God, and He will draw nigh to you. Humble your hearts before Him, and pray more than you do. Pray for the impartation of the Holy Spirit. When this Spirit fills the heart, the praise of God will be in the congregation, and it will be reflected from your faces. Love for God will be shown by your love for one another, and this will give you power for service. Let your hearts break before God. Repent that you have so poorly glorified Him. Bear witness to the truth. If you had been in the habit of doing this, it would have removed many difficulties. Begin to work in right lines, and God will help you. □

The General Conference Bulletin, March 30, 1903

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Sin Shall Not Have Dominion Over You

by Charles Fitch

Today we are nearing the heavenly Canaan. And as in the days of Israel, there are “giants” that are ahead of us—“giants” of inherited or cultivated character defects that many would have us believe cannot be conquered. However, there are the present-day Caleb and Joshuas who insist that, in the power of God, every foe may be vanquished.

Charles Fitch was a pastor of the Free Presbyterian Church who became a great preacher of the Millerite movement. In 1840 he was requested by church brethren to defend the great truth that Christ saves His people from the power and presence of sin in this life. His reply has recently been reprinted in this book, entitled Sin Shall Not Have Dominion Over You.

You will find that this is an excellent book to share with others, including non-Adventists, because it was written from a Biblical point of view, before the formation of the Seventh-day Adventist Church.

Paperback, 5½ by 8½-inches. $4.25 each. Order 10 or more copies to share with others, and pay only $3.19 each (25% off). Please see page 3 for shipping and sales tax information.

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20 Our Firm Foundation  July 1996
The Scripture was not written merely as a history concerning God and His people during the first four thousand years of this earth's existence. It was not written so that we could look back on the foolishness of God's people in past years, shake our heads, and marvel at their foolishness and lack of faith in the God of heaven. It was written for us. The Bible and its themes are more relevant to Seventh-day Adventists today than in any other era of God's church. "Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us." Selected Messages, vol. 3, 338.

On one occasion, as I was speaking with an officer of the General Conference, I compared the Seventh-day Adventist Church with the church of God at the time of the first advent. This General Conference officer could not in the least understand how I could make a comparison between the two. "Russell," he said, "how could you compare our church with the church that placed Jesus on the cross of Calvary?" I replied, "I would not dare make such a comparison, for we are a whole lot worse."

To say that the General Conference officer was startled by my reply is to underestimate the situation. Of course, I would not have dared to make such a statement, if this was not the assessment of Inspiration.

I quoted Testimonies, vol. 5, 456, to this leader: "The same disobedience and failure which were seen in the Jewish church have characterized in a greater degree the people who have had this great light from Heaven in the last messages of warning." All emphasis added unless otherwise noted.

As we study the Bible writings of the ancient prophets, it is imperative that we recognize that they are writing to Seventh-day Adventists today, and that the message more emphatically represents our church than it even did the apostate churches which developed within the Jewish nation. "The prophet is addressing Sabbathkeepers, not sinners, not unbelievers, but those who make great pretensions to godliness." Testimonies, vol. 2, 36. Today God's children are in open rebellion against Him. "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." Isaiah 1:2.

Just recently the fifty-sixth General Conference Session held in Utrecht, Neth-erlands, demonstrated just how rebellious we have become—even at the highest levels of God's church.

For the first time at a General Conference Session, we heard music with rock and jazz beats. There were puppetry and drama; there were football and athletics depicted on the screen during the Holy Sabbath day, and there were many other evidences of the tragic decline of God's church. But God pictures our church in a more pitiful situation, for He states that we will be increased in insubordination. "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint." Isaiah 1:5.

Despite our insubordination to our Lord, the large majority of the thirty-five to forty thousand people who attended the General Conference Session appeared to see no rebellion and no peril in that which transpired. Over two decades ago, faithful leadership within the General Conference pointed out many areas of rebellion and concluded, "As the Annual Council has reviewed these and other aspects of the lives of God's people and the institution of the church, it has raised the question as to whether much of this represents insubordination to the authority and will of God so clearly expressed through His Word and the writings of the Spirit of Prophecy." Appeal of the General Conference Annual Council, 1973.

That which was true twenty-two years ago is vastly more applicable today, for we have revolted more and more. Speaking at the Victoria Conference Camp Meeting in Australia in January 1995, the editor of the Adventist Review declared concerning the changes that we have seen in recent years within our church, "we ain't seen nuthin' yet." To the true Seventh-day Adventist, could this not be a declaration of continued rebellion against the plain words of Scripture?

Is it any wonder that God declared, "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corruptors: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward." Isaiah 1:4.

These words very plainly describe the Seventh-day Adventist Church in 1996. Despite the gracious knowledge of God's plan for His people that He has ever revealed to mankind, we continue to follow a path of gross rebellion.

I have treated patients with the most vile lesions. Some have been so offen-
sive that despite all efforts with deodorizers, the odor of their putrefying sores has been detectable far down the corridors of the hospital ward. On occasion the lesions have been so vile that even hardened doctors and nurses could scarcely enter the patient’s private room to attend to them without becoming nauseous.

Yet, as God looks at the one object of His supreme regard, He describes us in these very terms, “From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment.” Isaiah 1:6.

What a tragic state! Yet as we review the lack of solemnity in the services of God’s church we cannot but accept our Lord’s description of our conduct. Is it any wonder that He looked down on the smart, contented, unrepentant Seventh-day Adventist Church and declared “knowest not that thou art [are] wretched, and miserable, and poor, and blind, and naked.” Revelation 3:17.

As God looks upon us He asks us a question: “Who hath required this at your hand?” Isaiah 1:12. He calls such services an abomination. “Hear the word of the L ORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the L ORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or your hands. I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.” Isaiah 1:10-15.

It is only as we perceive God’s evaluation of the Seventh-day Adventist Church that there is the least hope that we will turn in repentance—in sincere repentance—and deep confession for the way in which we, His people, have disgraced Him.

I turn, my dear brothers and sisters, to those of us who are standing strongly for the truth of God. Too often we read such passages of scripture and we apply them to some of the unfaithful administrators within God’s church. We cast the condemnation upon those of them who have no love for the truth, who would liberalize every element of scripture and teach the way to eternal destruction. And surely these passages of scripture do apply to such. But it is high time that we eschewed any sense of Pharisaism.

The attitude, “I thank Thee that I am not as other men,” is far too frequently found among those people standing for truth, those who are supporting faithful, independent ministries, and those of us who are leading out in such work for Jesus. Dare I say that that which has been quoted from the sacred writings of the prophet Isaiah applies in a direct way to us? Are we, too, a stench in the nostrils of our pure and Holy God?

Just as we have seen the devil tempt men and women to adultery, financial infidelity, sexual harassment, and apos-

eral Conference Session, is not excluded from those of us who are self-supporting workers. But God is pleading with His people:

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.” Isaiah 1:16-17.

Shall not the one who writes this article and those who read, yield to God’s call to us? Shall we not stand forth and take the pleading words of Jesus to our hearts? “Come now, and let us reason together, saith the L ORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isaiah 1:18.

Is this not the cleansing that we so desperately need in order to glorify the One who has given His all for us? For He has promised, “If ye be willing and obedient, ye shall eat the good of the land.” Isaiah 1:19. And with that promise He has declared the result of continued rebellion. “But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the L ORD hath spoken it.” Isaiah 1:20.

The glorious news is that our God will have a daughter of Zion who will be His spouse. It is true that many will find themselves ill-treated within God’s church, and perhaps even within apparently faithful self-supporting ministries, as a besieged city. They will be the precious jewels of our Lord. “And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.” Isaiah 1:8.

Within the organized work, persecution of the daughters of Zion is gathering pace. Once it was almost impossible to believe that denominational workers would become the agents of Satan to persecute the purest elements of the church. However, we have seen faithful ministers such as Pastor Tom Turner of Australia, who at the report of church leaders, was arrested, and eventually deported from Fiji, so that he could not preach words of eternal truth.

Reformation does not appeal to some church administrators, and, if we continue to rebel more and more, it is absolutely certain that such malice against God’s people will lead to them being reported to the authorities when the death decree is enacted. And yet, there would be absolutely no Seventh-day Adventist Church today if it were not for the faith-

The attitude, “I thank Thee that I am not as other men,” is far too frequently found among those people standing for truth, those who are supporting faithful, independent ministries, and those of us who are leading out.

of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth

22 Our Firm Foundation  July 1996
ful daughters of Zion. Just as Sodom and Gomorrah were destroyed from the face of the earth, so would have been our church. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Isaiah 1:9.

How we thank God for that very small remnant! The leadership of the North American Division has already declared that "there is great danger that the precious Adventist message will not be passed on to the next generation." *Adventist Review*, March 7, 1991. Those leaders would have been perfectly correct in their assessment had it not been for that very small remnant, the daughter of Zion, for we have, "gone away backward," back to "Egypt."

In Australia and in New Zealand in 1992, six of the eleven conferences lost membership while one made neither gain nor loss. Again in 1993, seven of the eleven conferences lost membership; in 1994, four of the eleven conferences lost membership. Three of the conferences failed to make a gain in any one of those three years, and only one conference made a gain in every year. We are going away backward.

Sister White tells us, "Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat the fruit of her own doing, until she shall abhor herself." *Testimonies*, vol. 8, 250. No wonder God states, "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers." Isaiah 1:21.

Dear readers, as I see to the righteousness that God has promised to bestowed upon us, as I see the grace without which we have no hope of salvation, I pray that each reader will join in these last moments of probationary time in seeking our God like never before.

As I see the grace without which we have no hope of salvation, I pray that each reader will join in these last moments of probationary time in seeking our God like never before. He will have that very small remnant, for He has promised, "Zion shall be redeemed with judgment, and her converts with righteousness." Isaiah 1:27.
Sister Ellen G. White and the 1888 Message of Christ Our Righteousness

Part 2: The Message and Its Importance

In Part 1 of this series we examined the historical setting of the 1888 message. Early Adventists had preached the claims of the law and the Sabbath with conviction, but there was a lack of power to touch men and women’s lives because in their preaching they had neglected the centrality of the indwelling Christ as the only Source of Power available to obey the commandments.

The messages of Dr. E. J. Waggoner and Elder A. T. Jones, presented at the 1888 General Conference Session, addressed this issue, but strangely became the focus of controversy to those who rejected the message.

Many have been unclear in their minds as to just what that message was. The safest course for us to follow is to go directly to the pen of Inspiration to see how clearly the issue has been defined for us.

—EDITORS

What Is the Message?

1) It was a message of justification by faith. Many have interpreted this as being a forensic justification, but search as we may through the writings of Sister White, there is not the slightest evidence of anything but a saving justification by faith. Indeed, the servant of the Lord puts it as plainly as we could ever imagine it to be:

“But while God can be just, and yet justify the sinner through the merits of Christ, no man can cover his soul with the garments of Christ’s righteousness while practicing known sins, or neglecting known duties. God requires the entire surrender of the heart, before justification can take place; and in order for man to retain justification, there must be continual obedience, through active, living faith that works by love and purifies the soul.” Selected Messages, book 1, 366.

“Therefore, He who would become a child of God must receive the truth that repentance and forgiveness are to be obtained through nothing less than the atonement of Christ. Assured of this the sinner must put forth an effort in harmony with the work done for him, and with unwearied entreaty he must supplicate the throne of grace, that the renovating power of God may come into his soul. Christ pardons none but the penitent, but whom He pardons He first makes penitent.” Ibid., 393–394.

2) It incorporates the saving power of both justification and sanctification. This message provides the answer to those who claim that justification alone, without sanctification, provides our qualifications for heaven:

“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.

“Through Christ, restoration as well as reconciliation is provided for man.” Selected Messages, book 1, 363.

“Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.” Ibid., 363–364.

“When through repentance and faith we accept Christ as our Saviour, the 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." Ibid., book 3, 191.

3) The message of righteousness by faith leads to holiness:

"The present message—justification by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness." Ibid., book 1, 359.

4) The message of righteousness by faith transforms our character:

"Christ is the Great Pattern; His character must be our character." Ibid., 362.

5) The message of Christ Our Righteousness applied to the life takes away our relish for sin:

"When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God." Ibid., 360.

6) The message of Christ Our Righteousness sets Jesus up as the only human hope and basis of our salvation:

"There is a great need that Christ should be preached as the only hope and salvation. When the doctrine of justification by faith was presented at the Rome meeting, it came to many as water comes to the thirsty traveler. The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought." Ibid.

7) The message of Christ Our Righteousness establishes faith as the first condition of salvation:

"Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. Faith can present Christ's perfect obedience instead of the sinner's transgression and defection. When the sinner believes that Christ is his personal Saviour, then, according to His unfailling promises, God pardons his sin, and justifies him freely. The repentant soul realizes that his justification comes because Christ, as his Substitute and Surety, has died for him, is his atonement and righteousness." Ibid., 366-367.

"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.

"Let no man present the idea that man has little or nothing to do in the great work of overcoming; for God does nothing for man without His cooperation." Ibid., 381.

13) The message of Christ Our Righteousness demands that the command-

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Through faith the Holy Spirit works in the heart to create holiness therein, but this cannot be done unless the human agent will work with Christ.

8) The message of Christ Our Righteousness leads to faith and works together:

"Faith and works go together, believing and doing are blended." Ibid., 373.

"Let no one say that your works have nothing to do with your rank and position before God. In the judgment the sentence pronounced is according to what has been done or to what has been left undone." Ibid., 381; see also Matthew 25:34-40.

9) The message of Christ Our Righteousness binds law and love together:

"In presenting the binding claims of the law, many have failed to portray the infinite love of Christ." Ibid., 371.

10) The message of Christ Our Righteousness binds the gospel and the law together:

"The gospel does not weaken the claims of the law." Ibid., 373.

11) The message of Christ Our Righteousness presents faith as the power of the indwelling Holy Spirit:

"Through faith the Holy Spirit works in the heart to create holiness therein, but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the Holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man." Ibid., 374.

12) The message of Christ Our Righteousness demands the cooperation of the human agent with God:

ments of God and the faith of Jesus be given with equal force and power:

"The soul saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power." Ibid., book 3, 184.

14) The message of Christ Our Righteousness demands human effort:

"We are not safe if we neglect to search the Scriptures daily for light and knowledge. Earthly blessings cannot be obtained without toil, and can we expect that spiritual and heavenly blessings will come without earnest effort on our part?" Ibid., book 1, 359-360.

15) There is no righteousness by faith without the fruits of righteousness:

"If by an effort of our own we could advance one step toward the ladder, the words of Christ would not be true. But when we accept Christ, good works will appear as fruitful evidence that we are in the way of life, that Christ is our Way, and that we are treading the true path that leads to heaven." Ibid., 368.

16) The message of Christ Our Righteousness calls upon the preacher to reprove sin:

"The reprove is to animate his hearers so that they shall strive for the mastery. He is to encourage them to struggle for deliverance from every sinful practice, to be free from every corrupt habit, even if his denial of self is like taking the right eye, or separating the right arm from the body. No concession or compromise is to be made to evil habits or sinful practices." Ibid., 380.
The Importance for the Last Generation

This message that came to us over a century ago is still the same message that will prepare the final generation for the coming of the Lord. It will be the foundation of the victory and the perfection of character of the 144,000. It will be the message that will prepare a people to receive the latter rain and give the loud cry of the gospel to the whole world:

It must be well understood that the message of Christ Our Righteousness is the only answer to both legalism and antinomianism. It is also the antidote to the Laodicean condition in our church.

“This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” Testimonies to Ministers, 92.

“Thus is a testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole.” Ibid., 94.

At the time of the presentation of this message at Minneapolis, Sister White stated that not one in a hundred understood that message:

“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.” Selected Messages, book 1, 360.

It seems to me that, if that were true at a time when the decadence in the church had not reached the alarming proportions that it has today, maybe God would now have to say that not one in one thousand really understands this message. Many today, like those of our forefathers, do not understand that the obedience to the law of God can come only through the merits of Jesus Christ:

“Righteousness is obedience to the law. The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith. By faith he can bring to God the merits of Christ, and the Lord places the obedience of His Son to the sinner’s account. Christ’s righteousness is accepted in place of man’s failure, and God receives, pardons, justifies, the repentant, believing soul, treats him as though he were righteous, and loves him as He loves His Son. This is how faith is accounted righteousness; and the pardoned soul goes on from grace to grace, from light to a greater light.” Ibid., 367.

It must be well understood that the message of Christ Our Righteousness is the only answer to both legalism and antinomianism. It is also the antidote to the Laodicean condition in our church.

“The True Witness says of a cold, lifeless, Christless church, ‘I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.’ Revelation 3:15-16.” Ibid., 357.

There are some today, like those in the last century, who are afraid of this message. It is especially unnerving to those who have held rigidly to a legal religion, but indeed the message of Christ Our Righteousness is the only message that will enable men and women to keep the law of God:

“Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures.” Ibid., 372.

This message does not downgrade the law:

“Holding up Christ as our only Source of Strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour.” Ibid., book 3, 176.

We must remember that in this age when so many seem to be looking for new, titillating and exciting concepts, the Lord has not given us new concepts, but He has placed the old truths in the light of the third angel’s message:

“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.” Ibid., 168.

Yet this message is so deep and so complete that even Sister White could not express it in all its fullness, and perhaps neither will we until we reach the kingdom of heaven:

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

But God has given us a definition of righteousness by faith. It is broad, for it includes both the principles of justification and the principles of sanctification:

“Thus is the faith of Jesus.” It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel’s message? Jesus becoming our Sin-Bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.” Ibid.

“Who is desirous of becoming truly repentant? What must he do?—He must come to Jesus, just as he is, without delay. He must believe that the Word of Christ is true, and, believing the promise, ask that he may receive. When sincere desire prompts men to pray, they will not pray in vain. The Lord will fulfill His word, and will give the Holy Spirit to lead to repentance toward God and faith toward our Lord Jesus Christ. He will pray and watch, and put away his sins, making manifest his sincerity by the vigor of his endeavor to obey the commandments of God. With prayer he
will mingle faith, and not only believe in but obey the precepts of the law. He will announce himself as on Christ's side of the question. He will renounce all habits and associations that tend to draw the heart from God." Ibid., book 1, 393.

This is a message that each one of us must study, must contemplate, must commit to the Lord, invoking His power, and must share with men and women around the world. Until God's faithful people understand and believe this message and allow the Holy Spirit to envelop their lives with it, we will never share it with the world and we will never receive the latter rain.

In conclusion, let me again remind each reader to study Testimonies to Ministers 89–98, Selected Messages, book 1, 355–405 and Selected Messages, book 3, 156–204. I pray that every reader will accept this authentic message, live it, and in turn be ready to share it with the world. ☐

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The True Remedies—VII
Water

"In health and in sickness, pure water is one of Heaven's choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunkest freely, it helps to supply the necessities of the system, and assists nature to resist disease." Counsels on Diet and Foods, 419.

"Pure water to drink and fresh air to breathe invigorate the vital organs, purify the blood, and help nature in her task of overcoming the bad conditions of the system." Healthful Living, 187.

"Hot drinks are not required, except as a medicine. The stomach is greatly injured by a large quantity of hot food and hot drink. Thus the throat and digestive organs, and through them the other organs of the body, are enfeebled." Counsels on Diet and Foods, 419.

"Water can be used in many ways to relieve suffering. Drafts of clear, hot water taken before eating (half quart, more or less), will never do any harm, but will rather be productive of good." Ibid., 419.

"Fast for one or two meals, and drink only pure, soft water. The loss of a meal or two will enable the overburdened system to overcome slight indispositions; and even graver difficulties may sometimes be overcome by this simple process." Healthful Living, 226.

"If they would become enlightened, . . . and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy, instead of dragging out a miserable existence." Ibid.

"A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system, which effort produces fever, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there." Selected Messages, book 2, 460.

"It is important also that the clothing be kept clean. The garments worn absorb the waste matter that passes off through the pores; if they are not frequently changed and washed, the impurities will be reabsorbed." The Ministry of Healing, 276.

"Most persons would receive benefit from a cool or tepid bath every day; morning or evening. Instead of increasing the liability to take cold, a bath, properly taken, fortifies against cold, because it improves the circulation; the blood is brought to the surface, and a more easy and regular flow is obtained. The mind and the body are alike invigorated. The muscles become more flexible, the intellect is made brighter. The bath is a soother of the nerves. Bathing helps the bowels, the stomach, and the liver, giving health and energy to each, and it promotes digestion." Ibid.

"Whether a person is sick or well, respiration is more free and easy if bathing is practiced. By it the muscles become more flexible, the body and mind are alike invigorated, the intellect is made brighter, and every faculty becomes livelier. The bath is a soother of the nerves. It promotes general perspiration, quickens the circulation, overcomes obstructions in the system, and acts beneficially on the kidneys and the urinary organs. Bathing helps the bowel, stomach, and liver, giving energy and new life to each. It also promotes digestion, and instead of the system being weakened, it is strengthened. Instead of increasing the liability to cold, a bath, properly taken, fortifies against cold, because the circulation is improved, and the uterine organs, which are more or less congested, are relieved; for the blood is brought to the surface, and more easy and regular flow of the blood through all the blood vessels is obtained." Healthful Living, 228.

"Bathing frees the skin from the accumulation of impurities which are constantly collecting, and keeps the skin moist and supple, thereby increasing and equalizing the circulation." Ibid., 187.

"The use of water can accomplish but little if the patient does not feel the necessity of also strictly attending to his diet." Ibid., 226.

"Persons in health should . . . by all means bathe as often as twice a week. Those who are not in health have impurities of the blood . . . . The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities; therefore feeble persons who are diseased surely need the advantages and blessings of bathing as often as twice a week, and frequently even more than this is positively necessary." Ibid., 227.
"Twice a week she should take a general bath, as cool as will be agreeable, a little cooler every time, until the skin is toned up.

"Upon rising in the morning, most persons would be benefited by taking a sponge bath, or, if more agreeable, a hand bath, with merely a washbowl of water; this will remove impurities from the skin.

"Frequent bathing is very beneficial, especially at night just before retiring, or upon rising in the morning. It will take but a few moments to give the children a bath, and to rub them until their bodies are in a glow. This brings the blood to the surface, relieving the brain. Bathe frequently in pure soft water, followed by gentle rubbing." Ibid., 192.

"Reduce the feverish state of the system by a careful and intelligent application of water.

"If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared.

"The fire of fever seems consuming him. He longs for pure water to moisten the parched lips, to quench the raging thirst, and to cool the fevered brow. . . . The blessed, heaven-sent water, skillfully applied, would quench the devouring flame." Ibid., 227.

"Many have never experienced the beneficial effects of water, and are afraid to use one of heaven's greatest blessings." Ibid., 226.

"The external application of water is one of the easiest and most satisfactory ways of regulating the circulation of the blood. A cold or cool bath is an excellent tonic. Warm baths open the pores and thus aid in the elimination of impurities. Both warm and neutral baths soothe the nerves and equalize the circulation. But many have never learned by experience the beneficial effects of the proper use of water, and they are afraid of it. Water treatments are not appreciated as they should be, and to apply them skillfully requires work that many are unwilling to perform. But none should feel excused for ignorance or indifference on this subject. There are many ways in which water can be applied to relieve pain and check disease. All should become intelligent in its use in simple home treatments. Mothers, especially, should know how to care for their families in both health and sickness." The Ministry of Healing, 237.

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<th>Author(s)</th>
<th>Price</th>
<th>Catalog No.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
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July 1996 Our Firm Foundation 29
The Titanic: A False Peace

Continued from 3

truth—present truth, appropriate for this
time—will get a peace which will pass
into the slumber of death.” Ellen G.
White 1888 Materials, 930.

Bearing in mind that “There is comfort
and peace in the truth, but no real peace or
comfort can be found in falsehood” (The
Word of the Lord; they will lift up their
voice like a trumpet. The truth will not
be diminished or lose its power in their
hands. They will show the people their
transgressions, and the house of Jacob
their sins.” Ellen G. White 1888 Materi-
als, 1647.

Still another precious promise assures
us that, “Just as long as God has a church,

things, the servants of God must cry aloud,
and spare not, and leave the result with

May we be among that group of fear-
less men and women who will lift up
their voice like a trumpet, crying, “Awake,
awake, repent ye! Watch and pray! Dis-
aster looms just ahead!”

Choose the Safe Route

We dare not rest in a false security
aboard a “spiritual Titanic”—even though it
may be guaranteed by men to be “unsink-
able” and capable of traversing the most
dangerous waters. When disaster strikes
and these self-deceived souls find them-
selves face to face with death, then they will
realize that they are not ready to meet Jesus.
Alas! They are doomed to go down with the
ship and be lost.

Is our “spiritual Titanic” already list-
ing? If we awake now, we need not be
taken unawares as were the passengers
on the frigid ocean that fateful night. Let
us hold fast to the truth and to the peace
that Christ imparts to His obedient ones.
And with Christ as our Captain and our
Guide, we shall all sail triumphantly into
the heavenly harbor. Saved at last!

Let us hold fast to the truth and to the peace
that Christ imparts to His obedient ones.
And with Christ as our Captain and our Guide,
we shall all sail triumphantly into the heavenly
harbor. Saved at last!

Desire of Ages, 671), let us proclaim the
present truth, withholding nothing that is
essential for their salvation.

God Will Have Faithful Servants

In the end-time God will have faith-
ful servants to finish His work on earth:
“When God puts His spirit upon men,
they will work. They will proclaim the
He will have those who will cry aloud and
spare not. . . . I saw that individuals . . .
would choose to have smooth things spoken
unto them, and have peace cried in their
ears. . . . Preachers should have no scruples
to preach the truth as it is found in God’s
Word. Let the truth cut. . . . The truth must
be made pointed, and the necessity of a
decision urged. And as false shepherds are
crying, Peace, and are preaching smooth

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50 Our Firm Foundation July 1996
Letters to the Editor

It was like a dream when I received a parcel from the post office bearing your name, Hope International. I thank you first for your promptness in responding to my request. You may not estimate the spiritual value of the books you sent me. I joined the SDA Church in May 1991 when the books of the Spirit of Prophecy became so scarce that they were sold at such exorbitant prices that individuals made unscrupulous profits. What a relief and hope you have been to me and my family!

Please bear with me! In your magazine you announced the availability of The Spirit of Prophecy Study Bible. Please, could you spare one for me? Could you also send me any other books of the Spirit of Prophecy which will nurture me spiritually, knowing that I am still new in the faith?

May God bless you in whatever you are doing for the spiritual welfare of the needy. MN, Tanzania

Thank you for your commitment to keeping truth before us! We are truly fed by your ministry. JS, Wisconsin

Responses From Outreach Literature

I wish to enroll myself as one of the students in the study of the Holy Scriptures. My request is that you send me lessons and any other materials that will assist me in my studies. As a young man, please remember me in your prayers that through His grace I may ever live to do the will of God.

VS, Zambia

I am not an Adventist, but I would like to receive your Bible study lessons advertised in Earth's Final Warning. Please pray for me, that I will come to learn more of God's Word. Thank you.

JP, New York

Through the help of Evangelist and Mrs. —— in your church, the truth with regard to the Word of God has been revealed to me. I, who have been in the Catholic ministry from the year 1977, and entered the Junior Seminary up to date, now know that the authorities in the Catholic Church failed to follow the Bible according to God's divine will.

Now brethren in Christ, having heard and read all these things, should I, because I am a Catholic priest and belong to other Societies in the Church, like the Claretian Perpetual Mass League in Chicago, USA, continue to lead God's people in darkness? No! Please, a reverse has to be made as soon as possible in order to recover what has been lost in past years. It was after I studied through some books and writings like The Great Controversy, The Desire of Ages, . . . and the Special Sabbath Issue of Last Generation, that I came to realize some truths which have been hidden from us (Catholics) since the ages.

Please, brethren, I am highly in need of your prayers, because the devil is tempting me much. But I believe that He who saved and delivered me will not allow me to backslide, and I pray that I will be strong and stronger in His Word. My last sermon in my parish was about the Sabbath of God, His character (which is the Ten Commandments), and the Three Angels' Messages. That day was great, and it seemed like when a farmer went to his farm and cut grasses and hewed them together and put it ablaze! Everywhere was too noisy while so many of them were rushing outside, shouting that I had preached heresy!

That sermon was on the Sabbath belief. They were abusing me about the sermon I made, and only a few remained until I finished. At the end, I was anathematized and forced out from the parish. I left the parish empty-handed, but I know and believe that our Lord Jesus will not leave me alone. I even told them that we have only one Mediator (Jesus), not Mary; Jesus is the only Way, the Truth, and the Life. No one cometh unto God, except by Jesus alone. Mary is not the way, the truth, and the life. The whole church continued making a lot of noise, but I don't care, because the Spirit of God was in control. After they put me out of the parish, they went straight and reported me to my bishop, who called for me, but I still stood firm and defended the Word of God before the bishop. Brethren, what can you say to that? Glory be to God! I really defended the Word of God by letting him know that we Catholics were in the wrong way. The bishop really burnt, because he loved me and they sponsored me throughout my Seminary career. For that they were highly annoyed, but I didn't want to hear it. I continued letting him know the message in the Great Controversy, Sabbath Lessons, and Three Angels' Message. In fact, he was paralyzed. He later said that the people have "charmed" me, and that I don't know what I'm saying, I laughed.

I told Pope John Paul II boldly that he is the "man of sin" and "the beast," written in 2 Thessalonians 2:3; Revelation 13; and so on. The bishop decided to excommunicate me. My reply to him is (Glory be to God) that I am a new creature, in the Lord Jesus, and I am in the right way. I am certified with my Redeemer Jesus Christ, no matter now that I am as poor as a church rat. My parents forsake me, but God will not forsake me, and in Jesus I am rich.

Please, beloved brethren, I am in great need of Holy Bibles, inspirational books, and tracts. I need the above materials in larger shipments so that it will enable me to evangelize here, and fetch out a huge number of souls from the Papacy and from my "cc-Reverend" fathers and sisters. Please help me to thank the Lord for delivering me. Thanks be to God for saving me through His Word! Waiting to see how best you will translate my desire into action.

EA, Nigeria

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