Going For the Gold
See page 4
THERE has been a great ongoing discussion in Adventism concerning grace, faith and works, and how God blends these in the plan of salvation. We read in scriptures: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians 2:7-10.

"Even so faith, if it hath not works, is dead, being alone." James 2:17.

"It is not enough to believe about Christ: we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour, which appropriates His merits to ourselves. Many hold faith as an opinion. But saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. Genuine faith is life. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power." Gospel Workers, 261.

Grace is a gift of God. Faith is also a gift. Then works is a spontaneous reaction to a love relationship with Jesus for His great sacrifice to save fallen humanity. To understand God's grace, His gift, we must understand the terribleness of the sin problem. We must look carefully at the tree of the knowledge of good and evil. The tree was there as a test.

God suffered through a terrible revolution in heaven. Lucifer, the archangel, the prime minister of heaven, had revolted and carried one-third of all the angels of heaven with him. Christ led the rest of heaven's angels, and they successfully cast Lucifer and his rebels from heaven. Then Lucifer carried his war against God's law to this earth. Tragically, Adam and Eve lost their trust, their faith in God's word, and believed the words of Satan. They lost the innate faith with which they had been created. The beautiful garment of light—their righteousness, which clothed them—disappeared. They were naked.

God's grace immediately came to rescue them. Jesus promised to restore them in faith and righteousness by His grace. In Genesis 3:15 we find His promise to accept their penalty. He would by His grace become a human being—taking our fallen nature. This is explained so beautifully by Inspiration:

"Christ came to the world to counteract Satan's falsehood that God had made a law which men could not keep. Taking humanity upon Himself, He came to this earth, and by a life of obedience showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law. Those who accept Christ as their Saviour, becoming partakers of His divine nature, are enabled to follow His example, living in obedience to every precept of the law. Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven." The Faith I Live By, 114. See also See Romans 1:3.

Here is a God who can make a world by His word, who can design a beautiful human being with his brain and the other intricate organs created by His breath to be a living soul. See Psalms 33:6-9. This God is willing to risk everything. The whole universe is at stake. God's law, His Word, His character, has been attacked by Lucifer, who is now Satan. His ambition was to be God, in the sides of the North. See Isaiah 14; Ezekiel 28. Satan laid His battle plan to be a god to the universe—to force God to admit him into the Godhead.

The sin problem was caused by disobedience to the righteous law of God. The solution to the sin problem is the gift of God's grace in giving His Son Jesus to the human race. See John 3:16.

The restoration of sinners to the Garden of Eden is through loving obedience to the law. Because of the inherited and cultivated weakness to sin, man cannot yield obedience to the law by himself. But now the gift of Jesus' faith and grace is available to the sinner who is willing to be made willing to obey all truth without compromise. The power of the Holy Spirit is there to give the faith of Jesus and to enable the obedient to be perfect lawkeepers. See 2 Peter 1:3-4; Ephesians 3:17-20.

Then by the gift of God's grace, the faith of Jesus becomes an experience in loving obedience to the law. Man is justified by God's grace, and by faith he is sanctified by the same grace. When the sinner is justified, he is sanctified. You cannot separate these two great doctrines of salvation. Inspiration clearly reveals their importance. "It is plainly stated that the condition of gaining eternal life is obedience to the commandments of God." Review and Herald, October 26, 1897.

"There is only one path to Paradise restored—the path of obedience." The Upward Look, 318.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16.

Jesus' obedience is to be our example: "The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ, He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's holy law, and in this way He is our Example. The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset." Seventh-day Adventist Bible Commentary, vol. 7, 929.

We are saved by grace. It is a gift of God. Let us now accept His great gift by our willing obedience. □

Ron Spear, Editor
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Going for the Gold

The Olympic games for 1996 were held this summer in Atlanta, Georgia. Thousands of the best athletes from around the world competed to determine who is the world’s best. These men and women spent months and even years practicing their chosen sport in order to develop their quality of performance to the maximum. They denied themselves in the area of diet and in social events in order to improve their chance of being the world’s best.

The Olympic athletes of ancient Greece endangered life and limb for their sport, and those who were successful were rewarded with world fame and a laurel wreath to wear. The Olympic athletes of today also risk life and limb in their attempt to reach the ultimate level of success in their chosen sport, but the winners of the modern Olympic games receive not a laurel wreath, but a medal of gold, silver, or bronze. The gold medal is awarded to the best in each area of competition. The silver and bronze medals are awarded to runners-up in each event. Winning a gold medal means that you are the world’s best—the ultimate in human prowess and quality. Winning such a medal brings fame and fortune, and is the ultimate desire of every competing athlete. During their years of sacrifice and training they are said to be “going for the gold.”

Gold has always been considered of great value and a sign of success. In Genesis 2:11-12, Moses mentions that the land of Havilah, which was encompassed by the river Pison from the Garden of Eden, was a source of good gold. Genesis 13:2 states that Abraham “was very rich in cattle, in silver, and in gold.”

Gold also has special significance in heaven, and it will be looked upon as being of great value and as a symbol of success throughout eternity. Revelation 4:4 refers to the twenty-four elders around the throne as wearing crowns of gold. Revelation 21:18-19, 21, says that not only are the streets of the New Jerusalem—the eternal capital of the universe—of gold but that the city itself is “of pure gold.” Christ wears a golden crown as He returns to this earth. See Revelation 14:14. We are told that the redeemed of this earth will wear crowns of gold and that their country homes will have a shelf of gold as a place to store the crowns. See Early Writings, 18, 54. The special group of 144,000 will have their names carved in gold letters in a temple supported by seven pillars of gold. See Ibid., 19.

God lavishly used gold in the earthly tabernacle as a symbol of great worth and value. See Exodus 25. Scripture also refers to gold as a symbol of the most precious, the most valuable, and the most sought after product or commodity of this earth.

In reality, God and Satan are competing for the “gold” of this world. The Godhead have risked their reputation, indeed their eternal throne, on winning the gold of this world. Christ—One with the eternal Father—permanently took human nature with the risk of losing eternal life in order to come to this earth in search of gold. Yes, God Himself is going for the gold. The gold won from this earth will be exhibited eternally as evidence of God’s winning the great controversy.

What is the gold of this earth for which God would risk all heaven? “The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!” Lamentations 4:2. “I will
make a man more precious than fine
gold; even a man than the golden wedge
of Ophir.” Isaiah 13:12.

As we look at ourselves—as we look
at the human race—it is difficult to see
in the majority of us that which warrants
risking the throne of the universe. What
aspect of man has eternal value to God?
Each country has its currency. In
the United States it is the dollar. In the
British realm it is the pound. What is
the currency or coin of the heavenly
realm?

To answer these questions we need to
understand the nature of man. Inspiration
tells us that we consist of two groups of
powers or faculties—the lower powers
and the higher powers. The lower powers
are made up of the physical aspects
of man with our various appetites, ten-
dencies, passions, tastes, propensities, and
so on. “The lower passions have their
seat in the body and work through it.
The words ‘flesh’ or ‘fleshy’ or ‘carnal
lusts’ embrace the lower, corrupt nature;
the flesh of itself cannot act contrary to
the will of God.” Adventist Home, 127.
It is the Creator’s plan that these lower
powers be subject to the rule of the
higher powers.
The higher powers are the functions
of the frontal lobes of the brain. These
are the faculties that distinguish intelli-
gent man from the dumb beasts. They
consist of the will, the conscience, and
the discernment. The will is the deciding
or governing power of choice. See Edu-
cation, 289; Ministry of Healing, 176.
The will is to be under the control of
the conscience and is to be governed by
reason. See Counsels on Health, 113;
Testimonies, vol. 2, 408; Testimonies,
vol. 3, 84.

We sin when we choose with our
higher powers to reject the will of God.
We have the original sin of Adam and
Eve in the Garden of Eden as an ex-
ample of how it is the malfunction of the
higher powers, rather than that of the
lower powers, that causes rebellion
against or transgression of God’s will.
“Your eyes shall be opened,” the
evil had said; “and ye shall be as
gods, knowing good and evil.” Genesis
3:5. Their eyes were indeed opened; but
how sad the opening! The knowledge of
evil, the curse of sin, was all that the
transgressors gained. There was nothing
poisonous in the fruit itself, and the sin
was not merely in yielding to appetite.
It was distrust of God’s goodness, disbelief
of His word, and rejection of His author-
ity, that made our first parents transgres-
sors, and that brought into the world a
knowledge of evil.” Education, 25.

There is a third component to the
nature of man and it is what determines
his value in the eyes of the universe.
This third component of man’s nature is
what Christ came in search of. It is what
and the social and moral atmosphere in
which it is raised. Frequently, the com-
ment is made that the child has the per-
sonality or character of his father, or his
mother, or some other relative.

“Characters are not formed in one
mold. There is every phase of charac-
ter received by children as an inheri-

This third component of man’s nature is what
Christ came in search of. It is what can be
called the “coin of the realm” of Christ’s eternal
kingdom.
actions make up our inherited character, our inherited moral worth. This inherited moral worth can be decreased further or increased through the moral training from birth and by the action of the higher powers.

“The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.” *Steps to Christ*, 57–58.

“...good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits.” *Steps to Christ*, 57.

“We need to have godliness and faith. Any one can be just what he chooses to be. Character is not obtained by receiving an education. Character is not obtained by amassing wealth or gaining worldly honor. Character is not obtained by proxy. We must work for it ourselves, of character to God, heavenly angels would say, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir!” *Bible Training School*, May, 1, 1915.

God works through the means of trials, through a study of His Word, and through the study of the character of Christ to purify the gold of character.

“We have been separated from the world by the great cleaver of truth. Our wrong traits of character are not always visible to ourselves, although they may be very apparent to others. But time and circumstances will surely prove us and bring to light the gold of character or discover the baser metal. Not one of us is known or read of all men, till the crucible of God tests us. Every base thought, every wrong action, reveals some defect in the character. These rugged traits must be brought under the chisel and hammer in God’s great workshop, and the grace of God must smooth and polish us before we can be fitted for a place in the glorious temple.

“God can make these brethren more precious than fine gold, even the golden wedge of Ophir, if they will yield themselves to His transforming power. They should be determined to make the noblest use of every faculty and every opportunity. The Word of God should be their study and their guide in deciding what is the highest and best in all cases. The one faultless character, the perfect pattern set before them in the gospel, should be studied with deepest interest.” *Testimonies*, vol. 4, 540–541.

“But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.” Job 23:10.

“It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver.” Psalms 119:71–72.

As Christ sits to refine the gold of character He watches to see when perfection or purity is achieved.

“The refining pot is for silver, and the furnace for gold: but the LORD tryeth the hearts.” Proverbs 17:3.

“When in trouble, remember that faith tried in the furnace of affliction is more precious than gold tried with fire. Remember that there is One watching every movement to see when the last particle of dross is taken away from your character. It is then that you are counted more precious than the golden wedge of Ophir. By hiding with Christ in God, fallen man

O
t our wrong traits of character are not always visible to ourselves, although they may be very apparent to others. But time and circumstances will surely prove us and bring to light the gold of character or discover the baser metal.

What are some of the specific character traits that we may possess? Inspiration lists the following as among the evil traits of character: selfishness, self-love, self-esteem, self-indulgence, impulsive-
ness, impatience, pride, envy, self-righteousness, thinking evil, harshness, coldness, and being uncharitable, unsympathetic, or easily provoked. See Child Guidance, 162–163; *Fundamentals of Christian Education*, 278.

The good character traits are the fruits of the Spirit, for we may obtain them only through His transforming work in our life:

“Mothers, you are developing character. Your compassionate Redeemer is watching you in love and sympathy, ready to hear your prayers, and render you the assistance which you need in your lifework. Love, joy, peace, long-suffering, gentleness, faith, and charity are the elements of the Christlike character. These precious graces are the fruits of the Spirit. They are the Christian’s crown and shield.” *Reflecting Christ*, 173.

How is the moral worth of our character increased? It is a work of cooperation between the Holy Spirit and our own will.

“While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our
Eighteen-karat gold means that one-fourth of the content is of some other metal. Christ purifies our character until it reflects His image. Only twenty-four karat spiritual gold bears the stamp of the divine image.
Bethlehem, and the evidence of their faith in Him as the promised Messiah.”
Counsels to Parents, Teachers, and Students, 60.

The very honor of God and of Christ depends upon the ability of the Holy Spirit to transform fallen humanity into coin of the realm:

"The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people." The Desire of Ages, 671.

God’s law—His very character—will be lived out by the true followers of Christ—those who follow His example. Such a demonstration will vindicate God’s law and character before the universe:

"The fact that the law is holy, just, and good is to be testified before all nations, tongues, and peoples, to worlds unfallen, to angels, seraphim, and cherubim. The principles of the law of God were wrought out in the character of Jesus Christ, and he who cooperates with Christ, becoming a partaker of the divine nature, will develop the divine character, and become an illustration of the divine law. Christ in the heart will bring the whole man, soul, body, and spirit into captivity to the obedience of righteousness. Christ’s true followers will be in conformity to the mind and will and character of God, and the far-reaching principles of the law will be demonstrated in humanity." Review and Herald, March 9, 1897.

God the Father, God the Son, and God the Holy Ghost are “going for the gold”—the reproduction of their perfect character in fallen humanity. When their battle with Satan for the minds and character of humanity is won, then the great controversy can come to a close and Christ can come:

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own." Christ’s Object Lessons, 69.

May we each one join and cooperate with the eternal heavenly dignitaries in “going for the gold” is our prayer. □

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These convenient 3¼ x 8¼ inch size tracts are excellent for witnessing. They contain six or more pages each and are normally priced at $0.15 each. There is a 30% discount on 100 or more copies, and a 50% discount on 500 or more tracts (any combination).

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  Tract urges that in our day we must stress the use of natural remedies rather than look for miraculous healings.

- **The Work of the Holy Spirit in Conversion** ET17607
  The Holy Spirit is described as an independent agency working in the lives of Christ’s followers to transform them into Christ’s likeness.

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The Third Angel's Message Party Versus The Division Party

There was a time when it was considered that Adventists around the world believed the same way. However, little by little, almost imperceptibly, modifications came in regarding the three angels' messages. Those modifications kept widening—until much of what is taught now is not even close to the third angel's message, even though it is accepted as such.

There are five books on the table before me. They were all published quite recently by our presses. Two of these books present unconditional justification, which means unconditional salvation to many readers, for we are in a saving relationship only when we are truly justified. One presents our salvation as all finished on the cross. Two of the five books present the impossibility of overcoming all sin before Jesus comes. Four of the books do not accept the Bible and Spirit of Prophecy concept of the investigative judgment. Two of these authors are in the General Conference. Two are college professors and one is a pastor.

I will not endeavor to document the circuitous manner in which these authors arrive at their conclusions. Whether or not the reader perceives my evaluation of these books as being correct is not so important. It is extremely important, however, to be aware that these positions on salvation are prevalent throughout our church. Furthermore, it is imperative for us to clearly understand the third angel's message and what God has designed to accomplish through His remnant people. Then we will understand somewhat the magnitude of how far we have drifted from the message God gave us long ago.

One hundred years ago Ellen White clearly predicted the division that is in our church today. She said the third angel's message is to go to all the world and "a new life [the latter rain] is coming from Heaven and taking possession of all of God's people. But divisions will come in the church. Two parties will be developed. . . . And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message [the 1888 message], which is already lightening the earth with its glory." Selected Messages, book 2, 114. All emphasis supplied.

This article was given in 1896, but the third angel's party will never be turned from the message of that date. They will earnestly contend for it. The division party has turned away from the third angel's message. That is the reason for the contention between the division party and the third angel's party, who hold fast to the faith once delivered to the saints, including the 1888 message.

It is clear then that the third angel's party has not moved from their position. It is the division party that has separated themselves by major changes in their positions concerning salvation, such as the position that our justification or salvation is unconditional or that Christ's work for our salvation—the atonement—was finished on the cross.

However, the Almighty One, who hung billions of galaxies in space, told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." John 3:3. How could we ever deny that this is the condition of our salvation? When the lawyer asked Jesus what he must do to inherit eternal life, Jesus asked him, "What is written in the law? how readest thou?" and the lawyer said, "Thou shalt love the Lord thy God with . . . .

Lowell Scarbrough, an author and retired building contractor, writes from Oroville, California.
Ours obedience or disobedience to His law will reveal whether or not we are led by the Holy Spirit—and whether we are fit for heaven. However, it adds nothing to Christ, our Perfect Substitute.

Then to be born of God's love and keeping God's commandments of love are inseparably locked together. "The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart." Patriarchs and Prophets, 372. We know then that the Holy Spirit writes the law of God in our hearts with His love. "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Hebrews 8:10. Notice that when we have His law written in our hearts, we become His people—and not until God is so good to make this wise arrangement that love imparted by the Spirit will fulfill the binding claims of God's law. That makes obedience to His commandments a joy.

The conditions of salvation have been from past ages. "From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator . . . ." Speaking of the Jews it reads: "They did not yield themselves as holy temples for the Divine Spirit." Desire of Ages, 161. In order for us, as fallen beings, to join the unfallen universe we must become a temple for the Divine Spirit.

This great principle of divine love through the Spirit is brought out so beautifully in Desire of Ages, 20-21: "In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God . . . . I seek not mine own glory' (John 8:50), but the glory of Him that sent Me. See also John 6:57; 7:18; 8:28. In these words is set forth the great principle which is the law of life for the universe." As mentioned in the quotation above, this principle has its source in the heart of God. The only way it can come to us is by the indwelling of the Holy Spirit.

Then this principle of self-renouncing love will give us a fitness to join the heavenly universe. This gives us some understanding of how deeply rooted and grounded is the new birth with God's great law of love written in our heart, the condition of our salvation. Those who reject conditional salvation say that if obedience to God's commandments is required, we are being saved by works, and salvation is no longer a gift. But as salvation is a gift, so is Christ's imparted righteousness (the new birth and progressive sanctification) a gift through the Spirit.

God has given His commandments as a standard for all who profess to be Christians. Our obedience or disobedience to His law will reveal whether or not we are led by the Holy Spirit—and whether we are fit for heaven. However, it adds nothing to Christ, our Perfect Substitute, for our past life of disobedience. "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven." Messages to Young People, 35.

The division party evidently has no standard as a fitness for heaven. The unfallen beings of the universe would really be concerned if we had no standard by which to be judged. Of course, God knows the conditions of all hearts, but during the one thousand years the saints will judge the lost, but with what standard, if the law is not binding on men?

Another statement is essentially the same as the one above only in different terms. It presents clearly how "God's law is fulfilled only as men love Him with heart, mind, soul, and strength, and their neighbor as themselves. It is the manifestation of this love that brings glory to God in the highest, and on earth peace and good will to men. The Lord is glorified when the great end of His law is attained. It is the work of the Holy Spirit from age to age to impart love to human hearts, for love is the living principle of brotherhood." Testimonies, vol. 8, 139.

Notice how the law is fulfilled and brings glory to God when we have the imparted love of the Holy Spirit. "The Spirit glorifies Christ by making Him the object of supreme regard." My Life Today, 49.

It seems that all who take the position of unconditional justification or salvation refer to Paul's writings. We have seen clearly that we have not misunderstood Jesus when He told Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. With this understanding, Paul has written the most
beautiful cluster of texts on the condition of salvation in all the Bible in Romans 8:1–17. Thirteen of the first seventeen verses of Romans 8 are in relation to the conditions of salvation.

Romans 8:2 tells about “the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” When we become a temple for the divine Spirit, we are in unity with the law of life in God’s universe. “The Spirit of God, received into the heart by faith, is the beginning of life eternal.” Desire of Ages, 388. John was repeating what Jesus said about the law of life when he wrote: “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)” John 7:38–39.

Ellen White wrote many times that obedience to God’s commandments was the condition of our salvation, but she did it in the context of God’s love imparted by the Holy Spirit. She wanted all to understand that “The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents the truth in clear lines, showing that obedience is the condition of gaining eternal life. Christ imparts His righteousness to those who consent to let Him take away their sins.” Seventh-day Bible Commentary, vol. 7, 972.

“It [salvation] is obtained by willing obedience.” Christ’s Object Lesson, 117.

“To man, the crowning work of Creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unserving obedience is required.” Patriarchs and Prophets, 52.

“No error accepted by the Christian world strikes more boldly against the authority of Heaven, . . . none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God’s law is no longer binding upon men. . . . By introducing the belief that God’s law is not binding, he as effectively leads men to transgress as if they were wholly ignorant of its precepts.” Great Controversy, 584, 586.

Please read this last statement carefully enough to understand the deadly error in the teaching of unconditional justification or salvation or of a finished work on the cross. Those who hold these positions declare that God does not require obedience to His law for salvation. The statement reads that there is no error more pernicious (deadly) in its results. Why? Because it leads people to transgress the same as if they were wholly ignorant of God’s law.

Notice this sad statement: “But the doctrine is now largely taught that the gospel of Christ has made the law of God of no effect; that by believing we are released from the necessity of being doers of the Word. But this is the doctrine of the Nicolaitans, which Christ so unmercifully condemned. . . . They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner’s credentials, that this imputed righteousness fulfills the law for us, and that we are under no obligation to obey the law of God.” Signs of the Times, February 25, 1897.

How could it be that many are turning from the great third angel’s message of the remnant church, (“Here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12,) to the Nicolaitan deceived church members or false shepherds, they will be met and opposed with decision. The soldiers of Christ must be like sentinels on guard, watching on the walls of Zion. They must defend the faith once delivered to the saints.” Signs of the Times, January 13, 1888. The teachings of error within the division party have taken various forms. Many would not go so far as to openly accept unconditional salvation, yet they reject obedience to God’s law as a condition of our salvation. That is probably the most widespread of all the errors in our church and certainly in all Christendom. As we have seen, it is a most deadly error. See The Great Controversy, 584, 586, quoted above.

Certainly, we have many good men and women in our denominational work around the world who believe, preach, teach, and live the true third angel’s

**Many would not go so far as to openly accept unconditional salvation, yet they reject obedience to God’s law as a condition of our salvation. That is probably the most widespread of all the errors in our church.**
Edom, Moab, and Ammon

This article continues a study of Daniel 11:40-45. If you are not familiar with the previous articles in this series, we encourage you to review them. They may be found in Our Firm Foundation, beginning with the January 1996 issue.

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

H e 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 the previous two articles of this series we identified the glorious land of Daniel 11:41 as being the United States, while also noting that when the Papacy, symbolized as the king of the north, enters into the United States, many people will be overthrown as others escape out of “his hand.” Those who are overthrown clasp hands with the Papacy, symbolizing an agreement with the spiritual authority of the papal power, which occurs when the king of the north “enters” the glorious land by means of the passage of a national Sunday law in the United States.

The Onward March

In the last article we described this verse as illustrating a progression of events which unfold as the Sunday-law issue approaches and is increasingly enforced in the United States. As these events and issues proceed through time, they intensify, while accelerating “the shaking.” The shaking for Adventism culminates with the final purification of the Seventh-day Adventist Church. The purification is brought about by the apostasy of Adventists who never brought “truth” into their own personal experience, and therefore they were unprepared to stand against the increasing persecution brought against God’s people over the Sabbath issue. At this time the influence and authority of the Papacy continues to increase as it carries on its spiritual conquest of the world before ending in perdition.

During this time period God’s people will be purified, thus allowing for the outpouring of the latter rain, which will empower God’s people to stand during the time of trouble, as well as to proclaim the final warning message. The final warning message is the “loud-cry” message, and it also progressively increases as it moves through the world.

“The Word of God in His law is binding upon every intelligent mind. The truth for

Jeff Pippenger

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this time, the third angel's message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test." Ellen G. White 1888 Materials, 1710. All emphasis supplied unless otherwise noted.

Escaping Their Homeland

In recent history many nationalities have become refugees from repressive governments in their homeland. Whether we are thinking of the Vietnamese boat people, or the recent Cuban or Haitian citizens who attempted to flee their respective countries, we see that they not only escaped their homeland, but that they still reflected their particular nationality. The Vietnamese boat people were refugees, but they were still Vietnamese. Likewise, we will see that Edom, Moab, and Ammon represent those "refugees" who leave Babylon during the loud-cry message, thus reflecting the threefold division of modern Babylon.

As we begin the discussion of Edom, Moab, and Ammon we must recognize that their location in the sequence of events is at the very beginning of the loud-cry time period, when the Sunday law has just been enforced in the United States. At that time, the shaking is moving through Adventism and into the world, and we then see Edom, Moab, and Ammon described as those who "escape" the hand of the Papacy.

The word here translated as "escape," means to escape "as if by slipperiness," as well as "to release or rescue." This definition implies that previous to their escape, these three tribes were in the hand of the Papacy. The message which God's people proclaimed at this time period is a call to flee out of Babylon, and Edom, Moab, and Ammon symbolize those people who begin to respond to the final message of Revelation 18:4, to "Come out of her, my people."

"Of Babylon at this time it is declared, 'Her sins have reached unto heaven, and God hath remembered her iniquities.' Revelation 18:5. She has filled up the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be called out, that they 'partake not of her sins, and receive not of her plagues.' Hence the movement symbolized by the angel coming down from Heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, "Come out of her, my people." As these warnings join the third angel's message, it swells to a loud cry." The Spirit of Prophecy, vol. 4, 422.

We see illustrated in these three tribes those members who respond to the loud-cry message. These tribes are those which flee from Babylon.

These three symbolic tribes that respond to the call to come out of Babylon and thus escape the hand of the Papacy, are also represented as the "other sheep" whom Christ promised to call:

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

Christ's illustration of "the day when the Son of man is revealed," contains an inference to these tribes:

"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:29-30.

Sister White adds further light to this passage when describing the loud-cry time period:

"Servants of God, endowed with power from on high with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from Heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction." Early Writings, 278-279.

Christ referred to Sodom and Lot's escape as an illustration of the end of the world, and Sister White further identifies Lot as a symbol of those who leave "the religious bodies" during the loud-cry time period. We see Christ and Sister White using the descendants of Lot as examples of the "other sheep" who respond to the final warning message. In agreement with these passages, Daniel 11:41 uses the same tribes when identifying Moab and Ammon, for these tribes are the descendants of Lot.

Sister White states that she saw "company after company from the Lord's army joined the foe," and then "tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God." These three tribes come from "the doomed churches," as well as from "the ranks of the enemy."

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God." Testimonies, vol. 8, 41.

We see illustrated in these three tribes those members who respond to the loud-cry message. These tribes are those which flee from Babylon. These tribes had formerly been in the symbolic grasp of modern Babylon, but as the issues are clarified they respond to the call to depart. These are the "other sheep," or the other "children of the Lord that remain in Babylon," whom the Lord will call out during the latter-rain time period.

"When those that '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.

A History of Hatred and Opposition

In order to recognize who and what these three tribes symbolize, we must apply the prophetic rule which we have
used previously in this series, which requires that we seek to understand Edom, Moab, and Ammon as spiritual, not literal tribes. In prophecy, to understand a modern spiritual application we must first understand the ancient literal counterpart, and, in so doing, develop the foundation of information which establishes the modern spiritual application.

she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.” Genesis 19:36-38.

We see that the three tribes of Daniel 11:41 are close spiritual relatives of spiritual Israel, and are characterized with fornication or incest, thus identifying their involvement with unlawful relation-brought forth a special distinction by God in regard to their acceptance into the true worship of God. See 1 Kings 11:5, 7; 2 Chronicles 25:14.

“An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee. Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever. Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land. The children that are begotten of them shall enter into the congregation of the LORD in their third generation.” Deuteronomy 23:3-8.

Sister White informs us that Daniel and Revelation “complement” each other. When viewed as a single symbolic entity, the three tribes reflect the threefold division of modern Babylon, complementing the description of modern Babylon described in the book of Revelation.

Edom means “red,” and is another name for Esau and his descendants:

“And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day: and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.” Genesis 25:30-34.

“Loest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.” Hebrews 12:16-17.

The tribe of Edom was a brother to Israel. Esau was a profane fornicator who had rejected his birthright for the pleasures of this world. Moab means, “from father,” and is the tribe which descended from the incestuous relationship between Lot and his oldest daughter. Ammon means, “paternal uncle,” and is the tribe which descended from the incestuous relationship between Lot and his youngest daughter.

“Thus were both the daughters of Lot with child by their father. And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. And the younger, Babylon and the Threefold Union

“And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” Revelation 17:18. In prophecy “a great city” represents a kingdom. See Revelation 11:8; 21:10. The second angel’s message is a call out of the kingdom of Babylon, for it is there identified as “that great city.”

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8.

Revelation identifies the threefold nature of “the great city” (kingdom of Babylon):

“And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” Revelation 16:19.

“And I saw three unclean spirits like frogs come out of the mouth of the
dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Revelation 16:13.

The threefold makeup of modern Babylon consists of the dragon, the beast, and the false prophet. This threefold confederacy is brought together between spiritualism, symbolized by the dragon; Catholicism, symbolized by the beast; and apostate Protestantism, symbolized by the false prophet. Protestantism does not become apostate Protestantism until it fulfills Revelation 13:11, and speaks as a dragon by legislating a national Sunday law. It is therefore at that point in time that these three unclean spiritual powers are identified as coming together into the threefold union.

"By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near." Testimonies, vol. 5, 451.

As these three spiritual powers unite against God's law and His people, they demonstrate the same hatred and resistance that their ancient counterparts portrayed in the history of Edom, Ammon, and Moab. These three tribes therefore reflect both the threefold division of modern Babylon, as well as representing those people who flee from modern Babylon. The threefold union between the dragon, the beast, and the false prophet, which constitutes the great city of Babylon, is officially consummated at the time of the Sunday law, which is precisely when Edom, Moab, and Ammon are portrayed as escaping the hand of the Papacy.

Confirmation of the Prophets

In agreement with Daniel and Revelation, many prophecies in the Bible which illustrate the end-time scenario portray three enemies opposing God's work and His people.

In Numbers 22, we find a clear parallel to the latter-rain time period as the children of Israel were about to enter into the Promised Land. Then Moab, Midian, and Balaam were raised up to resist God's purposes and His people.

In the story of Nehemiah's time, a history which Sister White identifies as "symbolic" of the work which God's people today must accomplish, we find Sanballat, a Moabite; Tobiah, an Ammonite; and Geshem, the Arabian, raised up to resist God's work and His people.

In the history of Jehoshaphat's triumph, found in 2 Chronicles 20, we find an illustration of the final triumph of God's people as Jehoshaphat goes into battle against Edom, Moab, and Ammon, with his singers leading the march.

In the history of Gideon, found in Judges 6-8, we find a powerful illustration of the final movements of earth's history, as Gideon wars against Midian, a descendant of Abraham; Amalek, a descendant of Esau; and the children of the East.

But one of the most important prophetic passages identifying the three enemies is found in Isaiah 11:10-15. Sister White comments on the first three verses of this passage:

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." Isaiah 56:8.

"Seek ye out of the book of the Lord, and read." Isaiah 34:16. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:10-12.

"These words outline our work. This scripture is to be received by our people as a message for today. The glad tidings of salvation are to be carried to those who have not heard." Review and Herald, June 23, 1904.

This passage in Isaiah is identifying our work in relation to the Sabbath issue, for an ensign is defined as a flag or banner:

"ensign—5251: from 5264; a flag; also a sail; by implication a flagstaff; generally a signal; figuratively a token—banner, pole, sail, (en-)sign, standard.

"5264: to gleam from afar, i.e. to be conspicuous as a signal; to raise a beacon—lift up as an ensign, standard bearer." Strong's.

The standard or ensign which is associated with "the book of the law," and which will be "set up," is the Sabbath:

"It is at this time that the true Sabbath must be brought before the people both by pen and by voice. As the fourth commandment of the Decalogue and those who observe it are ignored and despised, the faithful few know that it is the time not to hide their face but to exalt the law of Jehovah by unfurling the banner on which is inscribed the message of the third angel, 'Here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12." Evangelism, 261; see also Testimonies, vol. 6, 352-353; and Early Writings, 74.

In agreement with Daniel and Revelation, many prophecies in the Bible which illustrate the end-time scenario portray three enemies opposing God's work and His people.

... Sister White also comments on the next verse in Isaiah's prophecy:

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isaiah 11:13.

"The cross of Christ is the pledge of our fellowship and union. The time must come when the watchmen shall see eye..."
FOR God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. This message is for the world, for "whosoever" means that any and all who comply with the condition may share the blessing. All who look unto Jesus, believing in Him as their personal Saviour, shall "not perish, but have everlasting life." Every provision has been made that we may have the everlasting reward. Christ is our Sacrifice, our Substitute, our Saviour, our Divine Intercessor; He is made unto us righteousness, sanctification, and redemption. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us," Hebrews 9:24.

The intercession of Christ in our behalf is that of presenting His divine merits in the offering of Himself to the Father as our Substitute and Saviour; for He ascended up on high to make an atonement for our transgressions. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2:1-2. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Hebrews 7:25.

From these scriptures it is evident that it is not God's will that you should be distrustful, and torture your soul with the fear that God will not accept you because you are sinful and unworthy. "Draw nigh to God, and he will draw nigh to you." James 4:8. Present your case before Him, pleading the merits of the blood shed for you upon Calvary's cross. Satan will accuse you of being a great sinner, and you must admit this, but you can say: "I know I am a sinner, and that is the reason I need a Saviour. Jesus came into the world to save sinners. 'The blood of Jesus Christ his Son cleanseth us from all sin.' If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7, 9. I have no merit or goodness whereby I may claim salvation, but I present before God the all-atoning blood of the spotless Lamb of God, which taketh away the sin of the world. This is my only plea. The name of Jesus gives me access to the Father. His ear, His heart, is open to my faintest pleading, and He supplies my deepest necessities."

It is the righteousness of Christ that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, if he believes in Jesus as his personal Saviour, he stands before God in the spotless robes of Christ's imputed righteousness.

The sinner so recently dead in trespasses and sins is quickened by faith in Christ. He sees by faith that Jesus is his Saviour, and alive forevermore, able to save unto all the uttermost all that come unto God by Him. In the atonement made for him the believer sees such breadth, and length, and height, and depth of efficiency—sees such completeness of salvation, purchased at such infinite cost, that his soul is filled with praise and thanksgiving. He sees as in a glass the glory of the Lord, and is changed into the same image as by the Spirit of the Lord. He sees the robe of Christ's righteousness, woven in the loom of Heaven, wrought by His obedience, and imputed to the repenting soul through faith in His name. When the sinner has a view of the matchless charms of Jesus, sin no longer looks attractive to him; for he beholds the Chiefest among ten thousand, the One altogether lovely. He realizes by a personal experience the power of the gospel, whose vastness of design is equaled only by its preciousness of purpose.

We have a living Saviour. He is not in Joseph's new tomb; He is risen from the dead, and has ascended on high as a Substitute and Saviour for every believing soul. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1. The sinner is justified through the merits of Jesus, and this is God's acknowledgment of the perfection of the ransom paid for man. That Christ was obedient even unto the death of the cross is a pledge of the repenting sinner's acceptance with the Father. Then shall we permit ourselves to have a vacillating experience of doubting and believing, believing and doubting? Jesus is the pledge of our acceptance with God. We stand in favor before God, not because of any merit in our-

Ellen G. White
selves, but because of our faith in "the Lord our Righteousness," Jeremiah 23:6.

Jesus stands in the Holy of Holies, now to appear in the presence of God for us. There He ceases not to present His people moment by moment, complete in Himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon His mercy, and become careless, indifferent, and self-indulgent. Christ is not the minister of sin. We are complete in Him, accepted in the Beloved, only as we abide in Him by faith.

Perfection through our own good works we can never attain. The soul that sees Jesus by faith, repudiates his own righteousness. He sees himself as incomplete, his repentance insufficient, his strongest faith but feebleness, his most costly sacrifice as meager, and he sinks in humility at the foot of the cross. But a voice speaks to him from the oracles of God's word. In amazement he hears the message, "Ye are complete in Him." Colossians 2:10. Now all is at rest in his soul. No longer must he strive to find some worthiness in himself, some meritorious deed by which to gain the favor of God.

Beholding the Lamb of God, which taketh away the sin of the world, he finds the peace of Christ; for pardon is written against his name, and he accepts the word of God, "Ye are complete in Him." How hard is it for humanity, long accustomed to cherish doubt, to grasp this great truth! But what peace it brings to the soul, what vital life! In looking to ourselves for righteousness, by which to find acceptance with God, we look to the wrong place, "for all have sinned, and come short of the glory of God." Romans 3:23. We are to look to Jesus; for "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 Corinthians 3:18. You are to find your completeness by beholding the Lamb of God, which taketh away the sin of the world.

Standing before the broken law of God, the sinner cannot cleanse himself; but, believing in Christ, he is the object of His infinite love and clothed in His spotless righteousness. For those who believe in Christ, Jesus prayed: "Sanctify them through thy truth: thy word is truth. . . . That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:17, 21-22. "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." Verses 25-26.

Who can comprehend the nature of that righteousness which makes the believing sinner whole, presenting him to God without spot or wrinkle or any such thing? We have the pledged Word of God that Christ is made unto us righteousness, sanctification, and redemption. God grant that we may rely upon His Word with implicit trust, and enjoy His richest blessing. "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." John 16:27. □

Signs of the Times, July 4, 1892

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"The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life." Testimonies, vol. 2, 347.

"The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil, it is the motive power of good. The regenerating Spirit of God, taking possession of the mind, transforms the soul; wicked thoughts are put away, evil deeds are renounced, love, peace, and humility take the place of anger, envy, and strife. That power which no human eye can see, has created a new being in the image of God." Spirit of Prophecy, vol. 2, 129.

Trust in Your Sustainer

"In the creation of the earth, God was not indebted to pre-existing matter. 'He spake, and it was; ... he commanded, and it stood fast.' Psalm 33:9. All things, material or spiritual, stood up before the Lord Jehovah at His voice, and were created for His own purpose. The heavens and all the host of them, the earth and all things therein, came into existence by the breath of His mouth.

"In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. Man became a living soul. Through Christ the Word, a personal God created man, and endowed him with intelligence and power. ..."

"Above all lower orders of being, God designed that man, the crowning work of His Creation, should express His thought and reveal His glory." The Ministry of Healing, 415.

"After the earth with its teeming animal and vegetable life had been called into existence, man, the crowning work of the Creator, and the one for whom the beautiful earth had been fitted up, was brought upon the stage of action. To him was given dominion over all that his eye could behold; for 'God said, Let us make man in our image, after our likeness: and let them have dominion over all the earth. ... So God created man in his own image; ... male and female created he them.' Genesis 1:26-27. Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in His own image. Here is no mystery. There is no ground for the supposition that man was evolved by slow degrees of development from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man and defraud him of the dignity of his origin. He who set the starry worlds on high and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by Inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.'" Patriarchs and Prophets, 44-45.

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The atom control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From Him all life proceeds. Only in harmony with Him can be found its true sphere of action. For all the objects of His Creation the condition is the same—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress His law, physical, mental, or moral, is to place oneself out of harmony with the universe, to introduce discord, anarchy, ruin." Medical Ministry, 11-12.

"God is constantly employed in upholding and using as His servants the things that He has made. He works through the laws of nature, using them as His instruments. They are not self-acting. Nature in her own work testifies of the intelligent presence and active agency of a Being who moves in all things according to His will." The Ministry of Healing, 416.

Trust in Your Healer

"God's healing power runs all through nature. If a human being cuts his flesh or breaks a bone, nature at once begins to heal the injury, and thus preserve the man's life. But man can place himself in a position where nature is tampered with so that she cannot do her work.... If tobacco is used, ... the healing power of nature is weakened to a greater or less extent. ... When intoxicating liquor is used, the system is not able to resist disease in its original God-given power as a healer. It is God who has made the provision that nature shall work to restore the exhausted powers. The power is of God. He is the Great Healer." Medical Ministry, 11-12.

"The Saviour in His miracles revealed the power that is continually at work in man's behalf, to sustain and to heal him. Through the agencies of nature, God is working, day by day, hour by hour, moment by moment, to keep us alive, to build up and restore us. When any part of the body sustains injury, a healing process is at once begun; nature's agencies are set at work to restore soundness. But the power working through these agencies is the power of God. All life-giving power is from Him. When one recovers from disease, it is God who restores him. "Sickness, suffering, and death are work of an antagonistic power. Satan is the destroyer; God is the Restorer." The Ministry of Healing, 112-113.

"Many who are threatened with consumption will be healed through faith. Many others will be healed through proper eating and drinking and through living largely in the open air." Manuscript Releases, vol. 9, 287.

"God's miracles do not always bear the outward semblance of miracles. Often they are brought about in a way which looks like the natural course of events. When we pray for the sick, we also work for them. We answer our own prayers by using the remedies within our reach. Water, wisely applied, is a most powerful remedy. As it is used intelligently, favorable results are seen. God has given us intelligence, and He desires us to make the most of His health-giving blessings. We are to use every blessing God has placed within our reach for the deliverance of those in danger.

"Natural means, used in accordance with God's will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy." The Seventh-day Adventist Bible Commentary, vol. 7, 938.

"I thank the Lord that it is our privilege to cooperate with Him in the work of restoration, availing ourselves of all possible advantages in the recovery of health. It is no denial of our faith to place ourselves in the condition most favorable to recovery." Spalding and Mogan, 7.
Kadesh-Barnea in Antitype

NOW all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Corinthians 10:11.

The apostle Paul plainly states that the experience of the Israelites in their travels has been recorded for the benefit of those living in this age of the world, those upon whom the ends of the world are come. We do not consider that our dangers are any less than those of the Hebrews, but greater. There will be temptations to jealousies and murmuring, and there will be outspoken rebellion, as are recorded of ancient Israel. Testimonies, vol. 3, 358.

"You are following the same path as did ancient Israel." "Modern Israel are fast following in their footsteps." "We are repeating the history of that people." Testimonies, vol. 5, 75-76, 94, 160.

"Call rebellion by its right name and apostasy by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, "These things . . . are [were] written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11. Selected Messages, book 2, 393.

"We need ever to keep in mind the experiences of the children of Israel, and learn the lesson that the record of their failures is intended to teach us." Loma Linda Messages, 278.

The greatest mistake of ancient Israel was their failure to go in and possess the Promised Land from Kadesh-Barnea as God had purposed for them. Their refusing to follow His leadership is divinely called a rebellion and resulted in the "altering" of God's purpose and the decree that they should wander in the wilderness for forty years before they could inherit Canaan.

The Laodicean Wilderness

We are definitely told that it was the Lord's will and plan to lead the Advent Movement into the heavenly Canaan soon after the 1844 disappointment when they had learned the lessons of the law and the sanctuary. See The Great Controversy, 457-458.

It was a number of years before the movement got under much headway toward the completion of their world task and their journey towards the heavenly Canaan. There was a tendency to remain camped around the Mount of the Law. What is known as the message of 1888 brought the Advent Movement to the very borders of the heavenly kingdom where were enacted the scenes which constitute the antitype of the Kadesh-Barnea experience of ancient Israel.

Between the Mount of the Law and Kadesh-Barnea ancient Israel passed through a dreadful wilderness. Also between 1844 and 1888 the Advent Movement passed through a dreadful spiritual wilderness. It was the Laodicean wilderness. During this time however they learned many valuable lessons in obedience to Divine Leadership. They also greatly strengthened their organization and received the instruction in the principles of health reform.

In the early fifties the Lord, through the prophet of the Advent Movement, began to bear testimony that the church was in the deplorable Laodicean condition and that there must be a revival and reformation before His people could receive the latter rain and finish their task. Through the Spirit of Prophecy these messages continued to come with greater frequency and increasing urgency. However, they received but little attention until the Minneapolis General Conference in 1888. At that notable meeting the Laodicean message was more fully given with special emphasis upon the remedy found in the imputed and imparted righteousness of Christ.

That modern Israel was in a barren spiritual wilderness previous to 1888 is evident from the following statements which are but a few of those which might be quoted. In the latter sixties the following was written:

"Many have for years made no advancement in knowledge and true holiness. They are spiritual dwarfs. Instead of going forward to perfection, they are going back to the darkness and bondage of Egypt." Testimonies, vol. 2, 124.
In 1882 appeared the following testimonies: "As a people we are not advancing in spirituality as we near the end." "My heart aches day after day and night after night for our churches. Many are progressing, but in the back track." Ibid., vol. 5, 11, 93. "A formal round of religious services is kept up; but where is the love of Jesus? Spirituality is dying. ... Shall we meet the mind of the Spirit of God? Shall we dwell more upon practical godliness, and far less upon mechanical arrangements?" Ibid., 538-539.

The following statement shows that great emphasis had been placed on the law to the neglect of the preaching of Christ, and that this was one reason for their spiritual barrenness:

"... As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God." Review and Herald, March 11, 1890.

The condition that demanded a reformation is further emphasized in the following which was published in the Review and Herald, March 22, 1887: "What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for supremacy! ... We must no longer remain upon the enchanted ground. ... We have not the first reason for self-congratulation."

"... I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing and that peace and spiritual prosperity are in all her borders. The church has turned back from following Christ her Leader and is steadily retracting toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the Testimonies of the Spirit of God, is weakening our churches everywhere." Testimonies, vol. 5, 217.

No person can read Testimonies, vol. 5, without knowing that God's people were in a deplorable spiritual condition previous to 1888. The same message applies to us again now, and this volume should be carefully and prayerfully read by all our people. They should also read and study the book Christ Our Righteousness, which explains the significance of the 1888 crisis.

Previous to the 1888 General Conference the Lord, through the Spirit of eternal world," "We are standing upon the very verge of the eternal world." "Eternity stretches before us. The curtain is about to be lifted." Testimonies, vol. 5, 382, 460, 464.

In the Review and Herald of June 18, 1889, was another statement to the same effect: "What place have we for josting

Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for supremacy! ... We must no longer remain upon the enchanted ground.

Prophecy, sent message after message calling for a revival of true and primitive godliness that His people might be prepared to enter the heavenly kingdom. This call was equivalent to that given to Israel at Mount Sinai: "Ye have dwelt long enough in this mount. ... Go in and possess the land which the Lord sware unto your fathers." Deuteronomy 1:6, 8.

The most outstanding and urgent of these heaven-sent messages appeared in the Review and Herald of March 22, 1887:

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. ... A revival need be expected only in answer to prayer. ... There is nothing that Satan fears so much as the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impetuous congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time."

That the Advent Movement was on the very borders of the heavenly Canaan in those momentous days is evident from the following: In 1879 came the cheering message: "We are now on the very borders of the eternal world." Testimonies, vol. 4, 306.

In 1881 the prophet of the movement said: "The end of all things is at hand," and "I have been shown that we are standing upon the threshold of the eternal world." Testimonies, vol. 5, 16, 18.

During the next few years appeared the following statements: "We are standing, as it were, on the borders of the and levity right here on the borders of the eternal world?"

God's remnant people were told that the end was nearer than any of them realized. There is only one explanation for these and many other statements and that is that the end was then at hand and the Lord planned to quickly finish His work. His purpose for the Advent Movement was just as clear and definite as for the Exodus movement when He led them to Kadesh-Barnea.

Minneapolis Conference

This General Conference began October 17, 1888, and before the conference proper started there was a week's ministerial institute. During this historic gathering the message of righteousness by faith was preached with power. Sister White placed her approval upon it at the conference and ever afterwards. She recognized it as the answer to the many calls for a revival and reformation. It was indeed a heaven-sent message to lead this movement out of the barren Laodicean wilderness into the heavenly Canaan. The message as given at this conference is clearly set forth in Christ Our Righteousness, 56-71. One cannot read these quotations without recognizing their tremendous import and that a new day had dawned.

Over and over, again and again we are assured that this message was from Heaven and bore the divine credentials. "The present message—justification by faith— is a message from God; it bears the divine credentials, for its fruit is unto August 1996 Our Firm Foundation 21
holiness.” Review and Herald, September 3, 1889.

"Messages bearing the divine credentials have been sent to God’s people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God of Nazareth, to work where God works. Now is the day of gracious opportunity and privilege.” Ibid.

In an article in the Review and Herald of March 5, 1889, Sister White described a meeting in South Lancaster as follows: "I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement. There was no urging or inviting. The people were not called forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of Heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. . . . There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart. They had substituted other gods in the place of their Heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confessing our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self.” Christ Our Righteousness, 59-60.

"We thank the Lord with all the heart that we have precious light to present before the people, and we rejoice that we have a message for this time which is present truth. The tidings that Christ is our righteousness has brought relief to many, many souls, and God says to His people, ‘Go forward.’ The message to the Laodicean church is applicable to our condition. How plainly is pictured the position of those who think they have all the truth, who take pride in their knowledge of the Word of God, while its sanctifying power has not been felt in their lives. The fervor of the love of God is wanting in their hearts, but it is this very fervor of love that makes God’s people the light of the world.” Review and Herald, July 23, 1889.

"In every meeting since the General Conference, souls have eagerly accepted the precious message of the righteousness of Christ. We thank God that there are souls who realize that they are in need of something which they do not possess—gold of faith and love, white raiment of Christ’s righteousness, eyesalve of spiritual discernment. If you possess these precious gifts, the temple of the human soul will not be like a desecrated shrine. Brethren and sisters, I call upon you in the name of Jesus Christ forward, but there was a solemn realization that Christ came not to call the righteous, but sinners, to repentance. The honest in heart were ready to confess their sins, and to bring forth fruit to God by repentance and restoration, as far as it lay in their power. We seemed to breathe in the very atmosphere of Heaven. Angels were indeed hovering around. Friday evening the social service began at five, and it was not closed until nine. . . . There were many who testified that as the searching truths had been presented, they had been convicted in the light of the law as transgressors. They had been trusting in their own righteousness. Now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God. While they had not been open transgressors, they saw themselves depraved and degraded in heart. They had substituted other gods in the place of their Heavenly Father. They had struggled to refrain from sin, but had trusted in their own strength. We should go to Jesus just as we are, confessing our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self.” Christ Our Righteousness, 62.

In the Review and Herald of February 12, 1889, God’s servant described a revival in Battle Creek as follows: “The principal topic dwelt upon was justification by faith, and this truth came as meat in due season to the people of God. The living oracles of God were presented in a new and precious light. . . . As one after another of these students of Battle Creek College, hitherto ignorant of the truth and of the saving grace of God, espoused the cause of Christ, what joy was there in the heavenly courts! . . . It made my heart glad to see those who had been connected with the publishing work for a period of thirty years, rejoice as young converts rejoice in their first love. They expressed their gladness and gratitude of heart for the sermons that had been preached by Brother A. T. Jones; they saw the truth, goodness, mercy, and love of God as they never before had seen it. They humbled their hearts, confessed their sins, and removed everything that had separated their souls from God, and the Lord had put a new song into their mouth, even praises unto His name. It was manifest that a renovation had taken place; for they expressed their determination of soul to work earnestly to counteract the evil influence they had exerted in the past. . . . Will any of these who have tasted of the Bread of Life ever loathe the manna that has been so sweet to their souls at these meetings?”

“I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken.” Review and Herald, March 18, 1889.

“When we went to Potterville, Michigan, Brother Van Horn said, ‘I am so glad this meeting is not like the meetings we have had in the past. There seems to be so much more weight to the truth. There is not so much levity and jesting. The people seem to have a realization of the solemn importance of the truth.’ Why should we not have a solemn realization of the truth at this time? What place have we for jesting and levity right here on the borders of the eternal world?” Review and Herald, June 18, 1889.

**Purpose of Message**

The purpose of the Heaven-sent message that came to this people in 1888 and onward was described by the servant of the Lord in the Review, November 24, 1904, as follows:

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

“The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe in Christ. The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. . . . For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines.” Ibid., 92-93.

“Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'” Review and Herald, April 1, 1890.

Therefore those who do not preach the third angel's message in the setting of righteousness by faith are not preaching it at all, that is, in its fullness. At best theirs is only a partial message with the salvation part left out.

The Expectations

For a decade or more this message went forward with power, and wherever it was preached the Lord was present by His Spirit to witness that it was a message from Heaven. The text was often quoted, "Ye have dwelt long enough in this mount." God's remnant people recognized it as a definite call to leave the wilderness of sin and enter the goodly land of the heavenly Canaan. They believed that it would bring the latter rain and a quickly finished work. Those who accepted the message and entered into the experience it demanded were jubilant because they believed their earthly pilgrimage was about ended. Like the Israelites they did not know that their hopes were to be blasted at the very borders of their goal because of the unbelief of a few of the leaders who gave a false report of the message given by God's servants.

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A Letter to Ponder
"To be forewarned is to be forearmed."

"Elmshaven," Sanitarium, Calif.
October 30, 1905.

To Brethren Daniels and Prescott and Their Associates [in Battle Creek]:

I

HAVE light from the Lord that at this time we must act with great caution; for the enemy is watching our every movement. At times I have been ready to take steps that would be called aggressive. I would commence to write the history of the experience that we had in Europe. I would read over the letters containing warning and caution that I have had from the Lord for several in Battle Creek. At times, I have felt that I must print all the warnings given me for Dr. Kellogg, especially some that were given me while in Europe. But I have not yet done this because I have been impressed to wait. If I should make a strong move in this direc-
tion, the battle would be on. Those who are opposing the light God has given would feel that they had been attacked, and would claim that they were compelled to make moves that otherwise they would not have made. And it would take much of our time to meet the issue.

Let us hold on patiently for a little while, and let the elements break forth that are struggling into life. Let not too many articles be published in the Review and Herald that are of a character to stir up strife.

The words that Christ spoke just before His crucifixion are clear and plain: "Though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." John 12:37-40.

"Though he had done so many miracles before them, yet they believed not on him."

So it will be in the experience of those who are united with Christ in the accomplishment of the work He has given us to do. We have seen the great power of God. The Lord has wrought in behalf of His people. But Satan is not dead or palsied, and he prepares minds by degrees to become imbued with his spirit, and to work after the same manner as he works against those who bear responsibilities in the work of God for these last days. In the future Satan's last exploits will be carried out with more power than ever before. He has learned much, and he is full of scientific scheming to make of no effect the work that is under the supervision of the One who came to the Isle of Patmos to educate John, and to give him instruction to be given to the churches.

The miracles that Christ wrought gave to the world evidence of the divinity of His mission. This powerful evidence the Jews would not receive, because Christ's teaching did not harmonize with their preconceived ideas, or exalt the human agencies who continually exalted themselves.

The Lord has been giving me instruction that we are meeting the same unbelief today, and that we shall continue to meet it as we bear the last message of mercy to the world. Every ingenious device will be used, every possible method taken advantage of, to lead men to live a lie, that the truth shall not stand as God designed it to stand, to prepare a

Ellen G. White

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people through the sanctification of the Holy Spirit, to stand firm as a rock to principle.

All who believe and practice the Word of God will answer the prayer of Christ as given in the seventeenth chapter of John. Read this chapter from the first verse to the last. In it you have the plan of redemption. God’s angels are preserving the world from destruction because there are some who have never yet heard the message of truth.

The course of false science led the Jews to strong unbelief. We are filled with grief when we meet the same unbelief in the world today. Christ came to this world, and received at the hands of the unbelieving Jews that which prophecy declared He would receive. The Jews who were fulfilling the prophecies in the Old Testament Scriptures, did not realize what they were doing. They professed to believe these prophecies, and they did not know that they were working out the plan foretold.

"Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

It is presented to me that in our experience we have been and are meeting this very condition of things. Men

When these spiritualistic deceptions are revealed to be what they really are—the secret workings of evil spirits—those who have acted a part in them will become as men who have lost their minds.

Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?"

His warnings and reproofs, and are positively on Satan’s side, giving heed to seducing spirits. They make of no effect the counsel of God and set aside His warnings and reproofs, and are positively on Satan’s side, giving heed to seducing spirits and doctrines of devils.

Spiritual drunkenness is now upon men who ought not to be staggering as men under the influence of strong drink. Crimes and irregularities, fraud, deceit, and unfair dealing fill the world, in accordance with the teaching of the leader who rebelled in the heavenly courts.

History is to be repeated. I could specify what will be in the near future, but the time is not yet. The forms of the dead will appear, through the cunning device of Satan, and many will link up with the one who loveth and maketh a lie. I warn our people that right among us some will turn away from the faith, and give heed to seducing spirits and doctrines of devils, and by them the truth will be evil spoken of.
A marvelous work shall take place. Ministers, lawyers, doctors, who have permitted those falsehoods to overmaster their spirit of discernment will be themselves deceivers, united with the deceived. A spiritual drunkenness will take possession of them. To the unfaithful stewards the Lord says, Take you pleasure and walk in blindness as drunken men; for after having many opportunities, and refusing to improve them, you will act at last as the drunkard acts, throwing away your hope of eternal life. Seeking deep to hide their counsel from the Lord, and making lies their refuge, they will misinterpret the warnings and messages God has sent, placing on these warnings their false statements, to make God's Word of no effect. Reports and suggestions are gathered up and kept in the memory, to be used when it is thought they can be used with the best effect. This has been going on for some time. Those who do this work seek deep to hide their counsel from those whom they would injure. But the Lord is acquainted with every movement, every performance. All the secret workings of men are open to the One who knows the heart.

Some who have been deceived by men in responsible places will repent, and be converted. And in all our dealings with them, we must remember that none of those who are in the depth of Satan's snares know that they are there.

Now, just now, we are to proclaim present truth, with assurance and with power. Do not strike one dolorous note; do not sing funeral hymns. The message to be proclaimed for this time is, "Strengthen ye the weak hands, and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you."

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habituation of dragons, where each lay, shall be grass with reeds and rushes.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, not any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

History is to be repeated. I could specify what will be in the near future, but the time is not yet. The forms of the dead will appear, through the cunning device of Satan, and many will link up with the one who loveth and maketh a lie.
sharp, to take advantage of and cheat their neighbors, are cheating their own soul, and unless they change, they can never enter the Holy City. No crooked dealing, no deceptive science, will find a place in the heavenly courts.

We are God’s little children, and we are to learn of Him; His spirit is too pure to dwell in the mind and heart of one that is lifted up unto vanity. In His prayer Christ said, “I have glorified thee on the earth.” This is the science of Heaven. “I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.” John 17:4-5.

These are the words of Him who was One in mind, in heart, and purpose, with God in the work of saving a fallen world. God and Christ had oneness of purpose, oneness of aim, and they made one eternal never-ending effort to work for the salvation of the fallen race. The prayer of Christ lays open before the intelligent, understanding mind that not one taint of the science of Satan’s practice can enter the Holy City.

Satan worked in every possible way to come out victorious in standing in the highest place in the heavenly courts. How artful were his contrivances to win the game! He employed every artful intrigue and device to carry his science against God and His Son Jesus Christ.

As I am shown special things of Satan’s science, and how he deceived the holy angels, I am afraid of the men who accept the bait, it seems impossible to break the spell that Satan casts over them, because the enemy works out the science of deception as he worked it out in the heavenly courts. He has worked so diligently with men in our day that he has won the game again and again.

What, I ask, can be the end? Again and again have I asked this, and I have always received the same instruction, Never leave a soul unwarned.

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In Defense of God’s Law—Part 2

TRAGICALLY, men in the pulpit actually oppose the law of God. Some of them teach that the law was only for the Jews. If that were true, then the rest of humanity, both the just and the unjust Gentile, are free from the binding claims of the law. Could you imagine living in a neighborhood where there were no restraints against murder, theft, adultery, false witness, idolatry, and swearing? Would you like to raise your family there?

Actually, what these ministers mean is that you need to obey only nine of the Ten Commandments. They contend that Christians do not need to keep the fourth commandment, the seventh-day Sabbath, holy. Only the Jews need to keep it.

They claim that Jesus gave a new law to Christians. It is the same as nine-tenths of the old law, but somehow the one-tenth omitted in the new law makes it Christian, not Jewish!

The following questions must be asked: When did Jesus give His church this new law? Where did He announce it? To whom did He announce it? How many precepts does this new law contain? And what is the penalty for transgressing it?

Can we find this new law in the gospels or the epistles of Paul? Did Jesus tell it to His disciples in secret or to a vast multitude in public? Did He announce it before or after the cross? Are there nine commandments or twelve commandments? Does this law pertain only to Christians? If there is indeed a new law, these should be very easy questions to answer.

The truth of the matter is that there is no new law and the New Testament is completely silent upon such questions.

Some teach that the Sabbath is not to be found in the New Testament, whereas the other nine commandments are clearly repeated and reaffirmed as part of God’s law. However, this is not true. Neither the first, second, third, fourth, nor tenth commandment are anywhere repeated word for word in the New Testament as they are in the Ten Commandments as found in Exodus 20:3-17.

The other five commandments are quoted word for word in the New Testament in the following passages: Matthew 5:21-27; 15:4; 19:18-19; Mark 7:10; 10:19; Luke 18:20; Romans 7:7; 13:9; Ephesians 6:2-3; James 2:11.

In Matthew 19:18-19, Jesus quoted the fifth, sixth, seventh, eighth, and ninth commandments when answering the rich young ruler. Was Jesus reinstating these commandments as if they had been abolished by His death on the cross? It is quite obvious that Jesus was not reinstating abolished commandments, because He had not yet been crucified. Jesus was simply quoting from the law itself, which had not changed.

If, of course, the Sabbath is no longer binding because it is not quoted word for word in the New Testament, then in order to be consistent we would have to say that the first three commandments are abolished also.

It is most interesting that the Sabbath commandment is actually mentioned more often than any of the other commandments in the New Testament. It is referred to no less than fifty-nine times, but never is the Sabbath said to be abolished or changed to Sunday.

If men teach that Christ gave the church a different day for worship, then where in the Bible is it mentioned? Where does it say that the seventh-day Sabbath is part of the old law, and Sunday is part of a new law?

The fact of the matter is that there is no new law. The Ten Commandments are the same as when God first wrote them with His own finger.

Even the words of the gospel writers when recording the events surrounding Christ’s crucifixion, refer to the seventh-day as the Sabbath. In fact, the Sabbath is said to be part of the commandments at the time of Christ’s death on the cross. The gospel writers record the following, “This man [Joseph of Arimathea] went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And
that day [Friday] was the preparation, and the sabbath [Friday night to Saturday night] drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment. Luke 23:52-56. "In the end of the sabbath [sunset Saturday], as it began to dawn toward the first day of the week [Sunday], came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28:1. All emphasis supplied unless otherwise noted.

We Are No Longer "Under the Law"

Others argue against the law of God by saying that we are "not under the law, but under grace." Therefore, we are under no obligation to obey it. Can it be that Christians are free to break the commandments concerning adultery, theft, murder, and idolatry? When Paul speaks about being "under the law," is he referring to an old law versus a new law?

There are several occasions when the apostle Paul declares that we are "not under the law." Romans 6:14-15; Galatians 3:23-25; 4:21; 5:18. Let us consider the passage found in the book of Romans:

Paul begins chapter six of Romans with three main questions concerning the temptation to sin. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Romans 6:1-3.

Paul is speaking to converted men who have been "buried with him [Christ] by baptism." Verse 4. He encourages the converts with these words, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. . . For sin shall not have dominion over you: for ye are not under the law, but under grace." Verse 6, 11-12, 14.

Are Christians no longer "under the law" because it has been abolished? No. They are no longer "under the law" because by God's grace they are experiencing victory over sin. "Sin is the transgression of the law." 1 John 3:4. Because they are no longer transgressing God's law they are no longer "under the law." Because they are "under grace," they have found the power of God to overcome sin.

In the book of Galatians, Paul says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." Galatians 5:16-18.

Those who do not fulfill the "lusts of the flesh" are not transgressing God's law. Therefore, they are not under the condemnation of God's law.

In this passage, who is "under the law"? Those who live according to the "lusts of the flesh." Who is not "under the law"? Those who are led by the Spirit, and those only.

Those who do not fulfill the "lusts of the flesh" are not transgressing God's law. Therefore, they are not under the condemnation of God's law.

There is absolutely nothing in this passage that intimates that the law is abolished. If the law were abolished, then nobody would be "under the law," whether they were in the flesh or in the Spirit. However, Paul makes it very clear that those who are not "under the law" are led by the Spirit. Therefore, those who are not led by the Spirit are "under the law."

In general, most Christians believe that we ought to keep nine out of the original Ten Commandments. Seventh-day Adventists believe that we ought to keep the fourth commandment as we would keep the other nine. Now, if we are "under the law" for keeping all Ten Commandments, then the rest of Christianity is nine-tenths "under the law" for keeping nine of them. However, the Bible says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

Christ Is the End of the Law

The apostle Paul makes the statement in Romans 10:4 that "Christ is the end of the law for righteousness to every one that believeth." Some argue that Christ put an "end" to the law when He died on the cross.

James wrote, "Ye have heard of the patience of Job, and have seen the end of the Lord." James 5:11. What does James mean? Did the patience of Job terminate the Lord Jesus? Of course not; such an interpretation is not even intelligible. What we see in the patience of Job is the working out of the
her Mrs. Dunn. Second, there is the husband. He is obviously Mr. Dunn. Third, there is the law which condemns adultery.

Here is the question: What dies in this illustration? Does the law die? No. Mrs. Dunn’s husband dies. The law now permits Mrs. Dunn to remarry if her husband has died. But if her husband has not died, then she is not, according to the law, free to marry another man.

Is Mrs. Dunn permitted to marry another man because the law has died?

Obviously not. She is permitted to remarry if her husband dies.

Now, what is truly represented by the two husbands in Paul’s account is our unconverted state and the Lord Jesus. The passage actually encourages us to be married to another, namely, Christ. “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” Verse 4.

We are to die to the old self and be married to Christ. However, we cannot be married to the new husband, Christ, unless the old man, the carnal mind, the body of sin, the unconverted man, and the lusts of the flesh, die.

As long as we choose to live in sin, we are married to the old sinful nature. However, when we choose to accept Christ as both Saviour and Lord, then we receive a new heart and are married to Christ. To be continued.

Edom, Moab, and Ammon

Continued from 15 to eye; when the trumpet shall give a certain sound; when ‘Ephraim shall not envy Judah, and Judah shall not vex Ephraim’ any more.” Review and Herald, January 3, 1889.

We therefore understand that this passage is identifying our work in connection with the Sabbath issue. It also is identifying the time period when God’s people come into unity and bring “the glad tidings of salvation” to those who have not heard them.

The next verse in Isaiah’s prophecy identifies the three tribes which escape the hand of the king of the north in Daniel’s prophecy:

“But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

“And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod.

“And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.” Isaiah 11:14–16.

The issue confronting the world at this time is God’s law, and we see God’s unified people “lay their hand upon Edom, Moab; and the children of Ammon.” Those three tribes which have escaped the hand of the Papacy in Daniel’s prophecy, come under the hand or dominion of God’s people and “obey them,” symbolizing their agreement to the power and authority which actuate the people of God. Thus these three tribes are not only spoiled but possessed in fulfillment of the prophecy of Zephaniah 2:8-10, which we quoted earlier.

“Yes, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.” Zechariah 8:22–23.

This passage finishes with the illustration of the final deliverance as the remnant follow the “highway” which has been prepared for them “as it was to Israel in the day that he came up out of the land of Egypt.”

We see Edom, Moab, and Ammon here portrayed at the very end of the latter rain, for the final deliverance is the next scene in the passage of Isaiah. Isaiah is using Edom, Moab, and Ammon in describing the closing up of the loud-cry message, whereas these three tribes in Daniel 11:41 are describing the beginning of the loud-cry message. There is only one difference between these three tribes in Isaiah and Daniel. That difference is that in Daniel we see the “chief of the children of Ammon,” while in Isaiah, it is simply the “children of Ammon.”

The word chief in Daniel 11:41 means firstfruits, and it comes from the root word which means shaking. Edom, Moab, and Ammon in Daniel are the firstfruits of the loud-cry message which begin to join God’s people at the time of the passage of the Sunday law in the United States, which is also when the shaking moves through Adventism into the world. When the latter rain is illustrated coming to an end by Isaiah, the three tribes are no longer the firstfruits, and therefore, they are no longer the “chief” of the children of Ammon.

When we understand these three tribes as a reflection in Daniel of the threefold division of Babylon which is identified in Revelation, we recognize a powerful connection between these two prophetic books. This agreement is what we have been told we should expect when we come to understand these prophetic books “as we should.”

Daniel 11:41 provides information concerning events which are progressively moving ahead. Events such as the shaking, persecution, the purification of God’s people, the Sunday law, and the latter rain. If this understanding of events is accurate, does it not demand that our own personal experience must progress in proportion to the times in which we are presently living? One great strength to this understanding of Daniel 11:40–45 is the events which are taking place in our world today. Certainly we can see the signs of the times unfolding which testify that the issues described in these last three articles concerning Daniel 11:41 are increasingly imminent with every passing day.

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30 Our Firm Foundation August 1996
I received some copies of Our Firm Foundation a few days ago. Thank you very much. I appreciate your care a lot. As much as I would like to send a donation to you, I have my hands tied because the Zimbabwe dollar has dropped so much that it is becoming more and more difficult to send for things! LS, Zimbabwe

I have read some of the books you sent to my friend. May you kindly send me the following inspirational books: The Great Controversy, The Desire of Ages, Patriarchs and Prophets, Prophets and Kings, The Acts of the Apostles, Steps to Christ, Selected Messages, book 1, spiritual magazines, a Bible, and other spiritual literature.

I want to know more about Jesus, God, and the Holy Spirit. May God bless you for the great work you are doing. VS, Zambia

I am writing as one of those who is trying to find rest of mind in things pertaining to God and His infinite dealing with His redemptive plan for humanity. I am a believer in the death and resurrection of Jesus Christ. I have pastored the Grace Bible Church for twenty years, but now I am much disturbed in my spirit that I am not leading the people in the right and proper way according to the Bible standard. My conflict lies in the correct day of worship. For two years I was in that conflict until I read from one of your publications—Truth For Today. Inside the page there is a title "The Impending Conflict." This headline attracted my attention, though I did not initially know what it was all about. In my spirit I knew I had a conflict which was pending in my mind. I came to the statement, "By introducing the belief that God's law is not binding, he as effectually leads men to transgress as if they were wholly ignorant of its precepts." This is exactly the war or conflict in my heart, especially as a preacher of GRACE. I started judging myself.

I am a pastor as any other of the majority of pastors in Nigeria. Most of us have not had the basic knowledge of church history, as we have never passed through universities or seminaries. Very many of us were Sunday School teachers or lay pastors. Few of us learned to preach through the hard ways. We force ourselves to preach the Bible, and we preach a half-baked gospel to the people. Only a few of us spend much time to make research in the Bible by buying books and reading extensively to add to the knowledge of laymen. Thanks to God that through much reading I have come to see my nakedness!

I am fond of reading, and that is how I came to find myself in conflict when I read a book Bible Readings for the Home. The reference Daniel 7:25 says "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws." This statement or vision of Daniel seems to agree with your publication and other books about the times and the involvement of the Roman Catholic Church in effecting the changes in the days and the law of God. Being troubled in mind I wrote to a friend in the United States of America, a Baptist pastor. He sent me a pamphlet entitled The Sabbath. This pamphlet, instead of defending the Sunday worship, seems to confirm the Sabbath as the proper day of worship by citing many scriptures to confirm it, though he himself was opposing the Sabbath. Some of the citations are (though he referred to the Jews): Genesis 2:3; Exodus 12:14-17; 35:2-3; Deuteronomy 5:15; Ezekiel 20:10-12; and Nehemiah 9:14. None of his statements [to support Sunday worship] were able to keep my spirit at rest—not until I read your publication.

Dear brother, having told you my problem, I come with my plea: (1) That you register me as one of your students in your Bible correspondence course; and (2) that you direct me to any of the Seventh-day Missions that would love to sponsor my church and change it to a Seventh-day ministry and help in evangelizing the country with the truth. This part of the country is filled with Roman Catholic and Pentecostal churches. The Seventh-Day Mission is not easily spotted in this area. There are possibilities to win souls for Christ if effective evangelism is launched. I need your spiritual advice urgently, as the time of the Lord is fast approaching. Let us therefore redeem the time by coming back to God and His laws, since Jesus Himself did not break the laws. See Matthew 5:17.

I once again pray that the Lord of the Harvest will repay you for all your endeavors to retain the principles of God as you fight to retain God's holy Sabbath and the other laws that pertain to the things of God.

May God mightily bless the print shop and its ministry. In Jesus' name,
GA, Nigeria
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April 15, 1915

A Message for Our Young People

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