To acquaint ourselves with our Almighty Creator and Redeemer is the great secret in holy living—to be an overcomer under the Holy Spirit’s power.

“Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.” Job 22:21–23.

How do we go about seeking such a relationship?

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

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” John 5:39.

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

Enoch understood how to receive such a blessed relationship with his God. He walked with God and talked with Him daily until God took him to Himself. Elijah had a very similar experience, and it is to be ours as well:

“Walk continually in the light of God. Meditate day and night upon His character. Then you will see His beauty and rejoice in His goodness. Your heart will glow with a sense of His love. You will be uplifted as if borne by everlasting arms. With the power and light that God imparts, you can comprehend more and accomplish more than you ever before deemed possible.” The Ministry of Healing, 514.

Thousands of Seventh-day Adventists do not have Enoch's experience today because they have been blinded by Satan to believe a counterfeit gospel—that we can be saved in sinning.

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” 2 Corinthians 4:4.

Peter tells of the victorious experience that will be ours as we embrace the true gospel—the gospel of Christ—and partake of His divine nature:

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

“But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” 2 Peter 1:2–10.

The love of God is an anchor for a troubled soul in this confused world. Listen to our prophet extol His wonderful love and watchcare over His people.

“Our hope is to be constantly strengthened by the knowledge that Christ is our righteousness. Let our faith rest upon this foundation, for it will stand fast forever. Instead of dwelling upon the darkness of Satan and fearing his power, we should open our hearts to receive light from Christ and to let it shine forth to the world, declaring that He is above all the power of Satan, that His sustaining arm will support all who trust in Him. . . .

“All the afflictions and trials that befal us here are permitted, to work out His purposes of love toward us, ‘that we might be partakers of His holiness’ (Hebrews 12:10) and thus become participants in that fullness of joy which is found in His presence.” Testimonies, vol. 5, 742.

God is looking for Enochs and Elijahs in this final hour. The secret to this wonderful opportunity is in the Word of God—the Scriptures and the Spirit of Prophecy. Let us now be diligent in our pursuit to acquaint ourselves with our loving Redeemer is my prayer.
It is the mission of Hope International and the editors of Our Firm Foundation to clearly present Christ and His truth. The days remaining for this world are few, and we must work quickly. We must boldly proclaim the historic truths of Adventism that place us on so firm a foundation in the midst of this troubled world.

Editors

Executive Editor: Ron Spear
Executive Director: Joe Olson
Director of Development: George Gomoll
Managing Editor: Harvey Steck
Layout: KHPtech.com

Our Firm Foundation is published monthly by:

Hope International
P.O. Box 220
Knoxville, IL 61448 USA

Phone: (309) 343-1844
Monday–Thursday: 8:00am–5:00pm
Friday: 8:00am–12:00pm
Fax: (309) 343-3721
Email: office@hopeint.org
Web: http://www.hopeint.org

Subscription Information
We strive to keep our subscription prices as low as possible. We want this material to be available to all. If your finances cannot meet the requested amount, please send whatever you can. Those desiring to assist in providing subscriptions for individuals with limited funds should send a gift marked “Subscription Assistance” to the address above. Your donation is tax deductible.

United States: US $18.75 per year
Canada and Mexico: US $23.75 per year
Foreign (Surface Mail): US $23.75 per year,
(shipped quarterly)
Foreign (Air Mail): US $60.00 per year
Large Print Edition: US $45.00 per year
Audio Edition: US $60.00 per year
Foreign Audio and Large Print Editions:
Please inquire regarding postage.

Shipping Information
For all products advertised in this publication (unless otherwise noted):
• Add 10% shipping plus US $3.00 handling.
• For destinations outside the USA, add 15% shipping plus US $4.00 handling.
• If actual shipping charges are greater, you will be billed the difference.
Sales tax: Illinois residents, please add 6.5%. Washington state residents, please add 7.8%.
All money received must be in US funds, drawn on US banks.

Copyright © 2004 Hope International
Content credited in this publication is the property of its respective owner(s), and is licensed or used with permission. Other items are the property of Hope International.
Cover Photo Elements © PhotoDisc

The Parable of the Two Sons
Joe Crews
Will we carry through with our promise to love and obey God?

Heresy’s Inevitable Consequence
Wallace Boddy
Just what the Devil ordered!

Abiding in Christ
Ellen G. White
To abide in Christ the will must be surrendered.

Born Again and Living Anew
Clarissa Fiedler
Learning to walk with God

Justified by Faith
Ellen G. White
What does it mean to be justified? What kind of faith does it take?

Types and Shadows
Ralph Larson
How many kinds of laws did God give Moses—one, two, three?

The Law of God
Ellen G. White
The statutes and judgments given to ancient Israel are still relevant to His people today.

Editorial

Letters to the Editor

page 2

page 31

Hope International does not solicit tithes, however we are a tithe-worthy organization and accept tithes. We use the tithe only for the gospel ministry. Donations designated “Gospel Ministry” will be considered tithe.
The Pharisees came to Jesus, as they had many times before, attempting to entrap Him in the presence of the people. They asked Him upon whose authority He was come, hoping that He would proclaim Himself sent of God so that they could denounce Him guilty of blasphemy. But they found themselves in a dilemma when Jesus turned to questioning them:

"The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet." Matthew 21:25–26.

Caught in the trap they had laid for Jesus, the Pharisees decided it would be best to say nothing, so they told Jesus, "We cannot tell." Jesus said, "Neither tell I you by what authority I do these things." Verse 27. Then He proceeded to give the parable of the two sons:

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

Matthew 21:28–32.

An Obedient and a Disobedient Son

Who do the characters in this parable represent? As with many of Jesus’ parables, the father represents God, our Heavenly Father. He instructs His children in what He would have them do. The son who immediately said “I go,” represents the professed people of God. He claimed to obey and follow the commands of God. The son who said “I will not go,” represents those who are on the outside—who have no interest in and make no profession of following Christ.

In this parable, Jesus condenses the lives of these two groups of people into one day. In this day they receive an opportunity for redemption, and at the end of the day they make a final decision for obedience or disobedience upon which they are judged.

At the close of the day, the judgment rendered was based not upon what the sons said, but upon what they did. In fact, we would not learn much from their words, for they both said something that was not true. The first son said, “I will not go,” and later went. The second son said, “I will go,” and in the end did not.

I do not believe that either of these young men intended to tell a lie at the beginning of the day. When the father said, “Go out and work in my vineyard,” I believe the one who said, “I will go,” fully intended to obey. I can imagine many things that happened to him that kept him from carrying out his word. He had other work to do first, friends stopped by or there was a meeting to attend. He was occupied with a lot of good things. Having no intention of disobeying his father, he found himself at the end of the day having neglected to obey his father’s command.

The Bible is full of examples of people who made sincere professions that they would follow God, but did not carry through. Think of Lot and his wife, or of Uzzah who...
walked beside the ark or of Saul as he went up to fight against the Amalekites.

In the story of Saul recorded in 1 Samuel 15, Saul professed to obey God. At the command of God he led the people to fight against their enemies. Before the battle, God explicitly commanded that no spoil was to be taken and that all of the wicked Amalekites were to be killed.

When Saul triumphantly returned, he led a long procession of captives, cattle, sheep and oxen. Samuel went out to meet the returning company and Saul very piously said, “Blessed be thou of the Lord: I have performed the commandment of the Lord.” Verse 13.

Samuel interrupted him with the question, “What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?” Verse 14.

Saul’s reply sounded most impressive. He claimed that “the people” had only brought back the best of the flocks of the Amalekites to offer as a sacrifice to God. Verse 15.

Samuel was not impressed. He told Saul, “Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” Verses 22–23. And the Spirit of God walked away from Saul that day.

His words had sounded wonderful, just like those of the second son. They spoke well and they meant well, but Jesus said, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Matthew 7:21. (All emphasis supplied unless otherwise noted.)

**Doers Not Hearers Only**

At the end of time many of those who are lost will be religious—outwardly good people. They will feel secure and satisfied, just as did the Jews in Jesus’ day. I see this principle in evangelism all the time. When I present the Sabbath message, I often see people who are convicted and convicted of the truth. They will tell me, “You know, I am really thinking about this.” But yet they do not make the decision to follow the truth.

Jesus will never welcome anyone into His kingdom with the words, “Well thought,” or “Well said, thou good and faithful servant.” He is going to say, “Well done, good and faithful servant; . . . enter thou into the joy of thy lord.” Matthew 25:23. Again and again in the teaching of Christ we find that true disciples will be *doers*, not merely those who *say* wonderful things. See Matthew 5:44–48; 7:21–24; Revelation 3:17; 22:14.

If we truly love God our lives will demonstrate it. Love is always tested by actions. I have an idea that the son who said, “I am going,” also said to his father over and over again, “I love you, Dad.” Then and now many have a distorted belief about the nature of true love. Have you ever seen a bumper sticker that says, “Honk if you love Jesus,” or “Smile if you love Jesus”? That is not how Jesus said we should evidence our love. He said, “If you love me, keep my commandments.” John 14:15. That is real love. In fact, a fitting description of the church at large today. “Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness.”

This is the weakness of the remnant church today. We are far from God’s ideal for His people and yet what excuse do we have? God has blessed us with every advantage possible to learn the truth. We are just like the Jews in Jesus’ day...
How tragic that only a small portion of those who have been given such great light will follow it all the way and allow it to sanctify them!

**Love of the World**

Why will so many Seventh-day Adventists be lost? I believe that love of the world will be the primary reason. Notice how it is mentioned in each of these familiar statements about the shaking in the church.

“The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness.” *Prophets and Kings*, 188.

“As the storm approaches, a large class who have professed faith in the third angel’s message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” *The Great Controversy*, 608.

You may be asking yourself, How could the majority of church members reject the Sabbath and become the most ardent enemies of the faithful? It will not happen all at once. But step-by-step as they yield to the inroads of the world and the flesh—to materialism and secularism—they will become blinded so that they are unable to discern the truth when the ultimate test comes.

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

“Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast.” *Testimonies*, vol. 5, 216.

What powerful influence worldliness can have! Yet it has power to draw us only when we lack love for God and no longer delight to do His will. When we neglect to study His Word and to spend time in secret prayer we are easily attracted by the snares of the enemy.

---

**Why will so many Seventh-day Adventists be lost? I believe that love of the world will be the primary reason.**

“...the homosexuals of San Francisco will go into the kingdom before Seventh-day Adventists if you do not believe this message.”

**The Majority of Professors Will Be Lost**

The main lesson in this parable is that the majority of those who profess to be the people of God will be lost while many who are living in sin and denying Christ now will turn to Him and in the judgment be found standing with Christ. Again and again we are warned in the inspired writings that the majority of Seventh-day Adventists will be lost. Prayerfully consider these statements:

“The great proportion of those who now appear to be genuine and true will prove to be base metal.” *Testimonies*, vol. 5, 136.

“I would say that we are living in a most solemn time. In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved.” *Testimonies*, vol. 1, 608.
The Disobedient Son Turns Around

Now let us turn our attention to the first son described by Jesus in the parable. To his father’s request he said, “I will not go,” but late in the day he changed his mind and obeyed the command. Jesus said that this son represented the harlots and the publicans who had never made a profession of belief in God. Through the bold, unreserved preaching of John the Baptist they were called to repentance. Today there are many in Babylon who have no interest in eternal things, but the day is coming when under the mighty influence of the loud cry the message will again be given with boldness and clarity, and multitudes will turn to the truth and join the ranks of the faithful.

The majority of those who will be saved in the end are still in Babylon today. Why is that true? They ought not to be there now. The latter rain should have fallen. The loud cry should have been given. God’s people should have been sealed by now and Christ should have come. Why are we still in this sin-sick world? We have institutions, schools and facilities in abundance. The stage of world events is set for the final drama. Every day we hear about sickness, suffering and death in momentous proportions. Jesus longs to return and put an end to it all, yet His people are not ready. He is waiting for a consecrated people, so that He can send His Spirit without measure and so that multitudes of new believers can join the ranks of the faithful. God is not bringing these people into the church right now because the church is in a backslidden condition.

My heart aches as I hold evangelistic crusades. Our evangelistic teams baptize hundreds of people every year as we hold reaping crusades across the United States. But every time I have a baptism at the end of a crusade my heart is so heavy. I know these people; I have spent hours studying God’s Word with them and answering their questions. They are so thrilled with the perfect message they have learned. They have laid aside the ornaments and habits of the world and come in expecting to find a perfect church. When they look around and see that despite our beautiful standards and exalted doctrines the church members are backslidden and have adopted the practices of the world, they become discouraged. Unless people love them and help them, they will go back into the world. My heart aches, but I pray and put them in God’s hands.

Our leadership fears the world-loving laity too much to take a stand on the Word of God, to uphold our standards. Only a few years ago there was no confusion in our churches about issues like jewelry, movies, dress, diet, etc. But we are afraid to stand for truth. We have allowed the leaven of the world to draw us from the plain truths of the Word of God.

God is waiting for a purified church on which He can pour His Spirit. Jesus could have come long before this. There have been times in the history of our church when the world and political situation was set for the final events to unfold and the church was experiencing revival and reformation, but each time God’s professed people have drawn back and fallen into worldliness. And now, once again, everything is ready. I believe heaven is astir and angels are watching with intense interest and concern at the shaking up of events in this world. As this moment approaches, the big question is, Will we disappoint God again?

The day is coming when God will act. He will use those who are ready and willing, and the others will be left behind. The majority of those who said, “we will go,” — the professed people of God — will be shaken and sifted out. The church will be purified, the latter rain will be poured out, the loud cry will be given, and multitudes will come in at the eleventh hour to join God’s people.

Will you choose to take your stand on God’s side? The door is open right now. You can choose to surrender your will to Him, to accept the power He offers to strengthen you to overcome all sin in your life. It is too late now to even think about anything except making a total surrender of your life and your will to Christ. I appeal to you, start setting aside time for God every day.

We must spend time in prayer, pleading with God to purge, purify and sanctify us. We need it. We must have it. We cannot stand through the terrible test that is just before us unless everything is surrendered and our lives are laid on the altar for Him. Will you make that commitment? God bless you.

The late Joe Crews was the founder of Amazing Facts, a ministry now located in California. This article was adapted with permission from a sermon preached at a Hartland camp meeting. You may order a recording of this and other messages by Joe Crews from Hartland Publications by calling 1–800–774–3566.
Hearsick souls, which describes so many believers in our beloved church, observe heresy after heresy from the old error of Babylon being introduced into our religion by trusted leaders and pastors who have, in one way or another, infiltrated into positions of respectability in our communion.

Satan knows that God, who drove out one-third of all the angels of heaven for the one sin of rebellion, Who perfected and is carrying out His marvelous plan of salvation, Whose law, righteousness and kingdom will at last be vindicated throughout the far reaches of His universe, will never, ever permit the curse of sin to again raise its ugly head.

So, let’s try a little search and study drill. Carefully examine any and every heresy that makes up the ugly mass of error in our church that we call Apostasy. Assuming the obvious steps, one by one, that one would take in accepting the error until the last, final step is reached and almost like the bloodless hand at Belshazzar’s feast in his rebellion against God, the consequence will become crystal clear. *If believed, each heresy allows you to think that you can sin until Jesus comes!* How Satan and his evil angels must exult!

As prime examples, consider two errors that are “new theology” heresies: 1) Christ had an unfallen nature when He came to save us, and 2) the atonement was finished at the cross. Both of these heresies have several variations, each of which, however, arrive at the same dead end. Since we are making a single point, we will follow only one error path in each example.

First, if Christ took an unfallen nature, He had a distinct advantage over us because we inherently possess a sinful nature. The heresy insists that Christ needed a sinless nature in order to overcome which means that Jesus was not our example, only our substitute. Therefore, we need only to try to do the best we can and repeatedly confess until Jesus comes. So, for these “cheap grace” advocates, their belief inevitably scuttles the Sabbath, the Atonement, the Sanctuary, The Plan of salvation and The Spirit of Prophecy, among others. Of these people Christ said, “I never knew you: depart from me, ye that work iniquity.” Matthew 7:23.

If Christ’s Atonement for sin covered, by his death on the cross, all of our past, present and future sins, obviously we can live in sin until Jesus comes, and sin is not as hateful to God as the Scriptures and the Spirit of Prophecy say it is. Then, inevitably, adherents must believe that, for the first time in all of heaven’s history, Jesus will use His power to overrule our wills and make us perfect, fit for heaven. Once again, we have spoiled and gutted Adventism. For shame.

Cheap grace has always been Satan’s most appealing perversion of truth.

The sad saga of apostasy that Robert Brinsmead, the Australian evangelist, has left for us is constructive as we look back at the success of the evil one in the arena of error. Brinsmead wrote this excellent analysis before he apostatized:

“Those who teach that Christ took a superior human nature draw the logical conclusion that it is impossible for the rest of mankind to perfectly obey the law of Jehovah in this life. Those who accept this new view of the incarnation logically take the side of Satan in the great controversy over the law, claiming that God has not made provision for us to perfectly obey it.

“If God’s people accept this delusion, then there will be no third angel’s message, no sealing of the saints, no finishing of the mystery of God, no cleansing of the sanctuary, no community of the saints prepared to live without a mediator,

continued on page 11...
Abiding in Christ

C

hrist says: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” John 15:1–5.

It is not enough that we believe a portion of truth, we must grasp truth after truth, and by both precept and example we must teach the truth as it is in Jesus. When sorrow comes, we may see the love of Christ in it all, and the fullness of divine love may keep the soul in perfect peace. If we abide in Christ we must ever be searching after truth as for hidden treasures, in order that our apprehensions of truth may be quick and comprehensive. We shall not then be putting on the garments of resistance, and be prepared to be prejudiced against the very things which we need in our time. Christ is continually unfolding old truths in a new light. The only way in which we will be prepared to have a more perfect apprehension of truth, is by keeping the heart tender and subdued by the Spirit of Christ. We cannot afford to cultivate hardness of heart; for if we are students in the school of Christ, we shall be continually growing in knowledge.

Jesus gives the invitation: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.” Matthew 11:28–30. When we come to Jesus as humble learners, seeking to know the mind of Christ, we shall have no disagreeable surprises. That which we received from Him will be to us light, and life, and salvation. We shall walk in the light of the Sun of Righteousness, advancing from light to a greater light, and at every step our hearts will well up with gratitude for the precious revelations of His love. We shall not walk in darkness, we shall behold Him who is our only help, Him who only has the words of eternal life.

We are never to feel that there is no more truth to be unfolded to us. The history of the past few years has taught us that the words which Jesus spoke to His disciples are appropriate to us. He said: “I have yet many things to say unto you; but
ye cannot bear them now.” John 16: 12. But I trust that we shall not have the experience of those disciples who, when new truth was revealed to them, walked no more with Him, but “because of the word” they were offended. Matthew 13:21. Will the experience of these disciples be repeated that called forth from Christ these words: “There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. . . . From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

When the power of Satan over souls is broken, we see men binding their will to the cross, and crucifying the flesh with the affections and lusts. It is indeed a crucifixion of self; for the will is surrendered to Christ. The will of man is none too strong when it is sanctified and put on the side of Christ. The will is a power, and as many triumphs are to be won in spiritual warfare, and many points of progress to be made in the spiritual journey, and many lessons to be learned from Christ, the great Teacher, it is necessary that the will should be sanctified. In surrendering the will, the root of the matter is reached. When the will is surrendered, the streams that flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of Christian life will bloom and ripen to perfection.

When the will is surrendered, the streams that flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of Christian life will bloom and ripen to perfection.

When the will is surrendered, the streams that flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of Christian life will bloom and ripen to perfection.
others, and react upon themselves with divine power. Many cultivate those things which war against the soul; for their desires and their will are set against God, and employed in the service of Satan.

Let us no longer gratify the enemy by complaining of the strength of our evil will; for in so doing we are feeding and encouraging our wills against God, and pleasing the evil one. Let us remember that we are children of God, pledged to cherish a holy will which cometh to us from God. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John 1:12–13.

When we resist the devil, he will flee from us, and we will rise above the human weakness in a way that will be a mystery even to ourselves. The judgment day is not that which will be a mystery even to ourselves. It is the yielding to in the human weakness in a way that will of the... 

“...continued from page 8

no first-fruits of the harvest and no people ready for translation. Ellen G. White saw that God had three steps down from the platform. The first step is the teaching that Christ took the human nature as it was before the fall. This leads to the second step to the teaching that man cannot find grace to perfectly obey the law of God in this life. This will inevitably lead to the third step—giving up the Sabbath.”

Incredibly, ten years later, Brother Brinsmead himself took all three steps downward, one by one, and is now completely out of the Remnant Church. Such a heart sickening inevitability!

Dear friends, how we need to pray for power and wisdom for our beloved church and all of God’s people everywhere!

“As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error.”

Note:
1 In Early Writings, 258–259, we read, “I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhor...
How can I be like Christ?

Jesus says in Matthew 5:48, “Be ye therefore perfect, even as your Father which is in heaven is perfect,” and in 1 John 3:9, that “Whosoever is born of God doth not commit sin.” I have read that “When the character of Christ is perfectly reproduced in His people, then He will come to claim them as His own” (Christ’s Object Lessons, 69), for nothing impure or unholy will be permitted to enter heaven. But I still sin, and I don’t perfectly reflect the character of Christ by any means. I’ve tried and still try to do what is right, but I often fail and sometimes wonder if I will ever be ready for Jesus to come. Have you ever felt this way? Have you determined to please God and obey His word—and failed? resolved to be patient with your family—and failed? decided once again that you will not snack between meals—and failed? Have circumstances seemed to foul up your best-laid plans to have a successful day and all your good resolutions become as water, and you don’t understand why?

Ellen White ways, “Man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. . . . There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart. A profession of faith and the possession of truth in the soul are two different things. The mere knowledge of truth is not enough. We may possess this, but the tenor of our thoughts may not be changed. The heart must be converted and sanctified.” Christ’s Object Lessons, 96–97.

To begin to follow Jesus by trying to correct our bad habits is not the right way to start. Picking off the evil leaves or fruits does not change the tree or its roots. The work must begin in the heart; it must be converted—completely changed and sanctified—or those leaves and fruits will keep appearing. To try to change our conduct without having our hearts converted and changed is like the leopard trying to change his spots, or the Ethiopian his skin. See Jeremiah 13:23.

What does “being converted” mean? Most people think they are converted when they decide to accept Jesus as their Saviour, and we certainly must make this decision. But there is more to having a converted heart, a new heart: “When Jesus speaks of the new heart, He means the mind, the life, the whole being. To have a change of heart is to withdraw the affections from the world, and fasten them upon Christ. To have a new heart is to have a new mind, new purposes, new motives. What is the sign of a new heart? —A changed life. There is a daily, hourly dying to selfishness and pride.” Messages to Young People, 72.

How can we have this change performed in us—to have our affec-
tions centered on Christ, rather than on the things of the world, and to have new motives and purposes in our lives? “Who can bring a clean thing out of an unclean? not one.” Job 14:4. “The heart is deceitful above all things, and desperately wicked: who can know it?” Jeremiah 17:9. Our hearts’ desires are naturally worldly and downward. We cannot change them and make them clean. How then can they be changed?

“ ‘Faith cometh by hearing, and hearing by the word of God.’ Romans 10:17. The Scriptures are the great agency in the transformation of character. Christ prayed, ‘Sanctify them through thy truth: thy word is truth.’ John 17:17. If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. Then God can use us to do His will.” Christ’s Object Lessons, 100.

We must spend time with the Scriptures, not just read a text or the Morning Watch, but we must take time, quality time. See Testimonies, vol. 5, 161–162. The Scriptures are the power of God unto salvation if we come to their study with a humble spirit, desiring to be led to and by the Lord. “As they feed upon His Word, they find that it is spirit and life. The Word destroys the natural, earthly nature, and imparts a new life in Christ Jesus.” The Desire of Ages, 391. Do you want your natural, earthly nature to die? Feed upon the Word of God.

“The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ.” Christ’s Object Lessons, 98.

“The more you study the character of Christ, the more attractive will He appear to you. He will become as One near you, in close companionship with you; your affections will go out after Him. . . . To think of Jesus, to talk of Him, will enable you to become like Him in Spirit and character.” Review and Herald, August 26, 1890.

How precious to have Jesus as One near you, in close companionship, to have your heart’s affections going out after Him, rather than to the fleeting pleasures or cares of this world! It is heart-work, heart-change, that we must have, and it comes by beholding Jesus and yielding to the love we see displayed in Him.

“The true believer chooses Christ as first and last and best in everything. But this union costs us something. It is a union of utter dependence, to be entered into by a proud being. All who form this union must feel their need of the atoning blood of Christ. They must have a change of heart. They must submit their own will to the will of God. There will be a struggle with outward and internal obstacles. There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is that they try to attach themselves to Christ without first detaching themselves from these cherished idols.” Testimonies, vol. 5, 231.

“God makes no compromise with sin. A genuine conversion changes hereditary and cultivated tendencies to wrong. . . . Christ’s plan is the only safe one. He declares, ‘Behold, I make all things new.’ ‘If any man be in Christ, he is a new creature.’ Christ gives man no encouragement to think that He will accept a patchwork character, made up mostly of self, with a little of Christ. This is the condition of the Laodicean church. At first there seems to be some of self and some of Christ. But soon it is all of self and none of Christ. The root of selfishness is revealed.” The Seventh-day Adventist Bible Commentary, vol. 6, 1101.

We must realize and say with the apostle Paul, “I know that in me...
Jesus would not have exhorted us throughout John 15 to abide in Him, if there were no danger of our ceasing to abide in Him after we have once chosen Him.
this tie—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this.” Steps to Christ, 72; see The Seventh-day Adventist Bible Commentary, vol. 6, 1114–1115.

“None are living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances toward perfection, he experiences a conversion to God every day; and this conversion is not completed until he attains to perfection of Christian character, a full preparation for the finishing touch of immortality.” Testimonies, vol. 2, 505.

How is it that we can have this daily experience with God, practice self-denial and bear the cross? In The Ministry of Healing, 452–453, Ellen White gives the answer to these questions in the life of Paul:

“The life of the apostle Paul was a constant conflict with self. He said, ‘I die daily.’ 1 Corinthians 15:31. His will and his desires every day conflicted with duty and the will of God. Instead of following his inclinations, he did God’s will, however crucifying to his nature. . . . It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with restless energy, and maintained with a resolute fixedness of purpose.”

When our desires conflict with the call of duty and with the will of God, what should we do? We are told that duty is the voice of God. What then should we do when our desires conflict with God’s desires? First of all, remember that “to whom ye yield yourselves servants to obey, his servants ye are.” Romans 6:15. Whom have we chosen to serve? Will we turn away from that choice now? “It is through the will that sin retains its hold upon us.” Thoughts From the Mount of Blessing, 61. “Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His will. Then He will work in us to enable us to fulfill our heart’s desire, and to continue to walk with Him in obedience.”

In the work of heart-keeping we must be instant in prayer, unwearied in petitioning the throne of grace for assistance.” Sons and Daughters of God, 99.

“The means by which we can overcome the wicked one is that by which Christ overcame—the power of the Word. God does not control our minds without our consent; but if we desire to know and to do His will, His promises are ours. . . . Through faith in these promises, every man may be delivered from the snares of error and the control of sin.” The Desire of Ages, 258.

“In order to consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.” Ibid., 668.

Praise God for His promises! When He says, “A new heart also will I give you, and a new spirit will I put within you: . . . and I will put my spirit within you, and cause you to walk in my statutes, . . . and ye shall be my people, and I will be your God” (Ezekiel 36:26–28), He means it, and He means it for you as well as for me. He says that “his divine power hath given unto us all things that pertain unto life and godliness, through the knowl-

“When we know God as it is our privilege to know Him, our life will be a life of continual obedience.”

This article was originally published in the January 1990 issue of Our Firm Foundation. At that time Clarissa Fiedler was serving Hope International as the editorial secretary.
When God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, He receives him into divine favor, and justifies him through the merits of Christ's righteousness. The sinner can be justified only through faith in the atonement made through God's dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.

Many have a nominal faith in Christ, but they know nothing of that vital dependence upon Him which appropriates the merits of a crucified and risen Saviour. Of this nominal faith James says: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:19-20. Many concede that Jesus Christ is the Saviour of the world, but at the same time they hold themselves away from Him, and fail to repent of their sins, fail to accept of Jesus as their personal Saviour. Their faith is simply the assent of the mind and judgment to the truth; but the truth is not brought into the heart, that it might sanctify the soul and transform the character. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Romans 8:29-30. Calling and justification are not one and the same thing. Calling is the drawing of the sinner to Christ, and it is a work wrought by the Holy Spirit upon the heart, convicting of sin, and inviting to repentance. Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent.

The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of.

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he
said, “Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts 5:31. Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification.

The Meaning of Faith

Paul writes: “But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Romans 10:6–10.

The faith that is unto salvation is not a casual faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that He can save unto the uttermost all that come unto God by Him. To believe that He will save others, but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is molded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character.

“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” Deuteronomy 30:11–14.

Christ made satisfaction for the guilt of the whole world, and all who will come to God in faith, will receive the righteousness of Christ

“We believe in Jesus Christ, the Son of God, who was made man; and we confess the Holy Ghost, the Lord and Giver of Life; the only-begotten Son of the Father, Who proceeds from the Father, Who is true God of true God, Light of Light, very God of very God, begotten with the Father before all ages, by whom all things were made; Who for us men and for our salvation came down from heaven, and was born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of the Father; from thence He shall come to judge the living and the dead. He is one in the substance of His Godhead with the Father; and in the unity of the substance, is God with God, light with light, very God of very God, God in God, light in light; Father is Lord of lords, and Jesus Christ His Christ, and righteousness is found in none but Jesus Christ. He commands us to believe in Him, and to confess Him; therefore, we believe, and confess, that He is our Lord, and we call upon His name.” 1 Peter 3:18–22.

“Christ made satisfaction for the guilt of the whole world, and all who will come to God in faith, will receive the righteousness of Christ, before the universe. He transfers his sins to Jesus, the sinner’s representative, substitute, and surety. Upon Christ He lays the iniquity of every soul that believeth. “He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” 2 Corinthians 5:21.

Christ made satisfaction for the guilt of the whole world, and all who will come to God in faith, will receive the righteousness of Christ, “who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” 1 Peter 2:24. Our sin has been expiated, put away, cast into the depths of the sea. Through repentance and faith we are rid of sin, and look unto the Lord our righteousness. Jesus suffered, the just for the unjust.

Although as sinners we are under the condemnation of the law, yet Christ by His obedience...
rendered to the law, claims for the repentant soul the merit of His own righteousness. In order to obtain the righteousness of Christ, it is necessary for the sinner to know what that repentance is which works a radical change of mind and spirit and action. The work of transformation must begin in the heart, and manifest its power through every faculty of the being; but man is not capable of originating such a repentance as this, and can experience it alone through Christ, who ascended up on high, led captivity captive, and gave gifts unto men.

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

He who would become a child of God must receive the truth that repentance and forgiveness are to be obtained through nothing less than the atonement of Christ. Assured of this the sinner must put forth an effort in harmony with the work done for him, and with unwearyed entreaty he must supplicate the throne of grace, that the renovating power of God may come into his soul. Christ pardons none but the penitent, but whom He pardons He first makes penitent. The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul. The costly, spotless robe, woven in the loom of heaven, has been provided for the repenting, believing sinner, and he may say: “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.” Isaiah 61:10.

Abundant grace has been provided that the believing soul may be kept free from sin; for all heaven, with its limitless resources, has been placed at our command. We are to draw from the well of salvation. Christ is the end of law for righteousness to everyone who believeth. In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children. Christ works against the power of sin, and where sin abounded, grace much more abounds. “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Romans 5:1–2.

“Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” Romans 3:24–26. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” Ephesians 2:8.

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace.” John 1:14–16.

The Promise of the Spirit

The Lord would have His people sound in the faith—not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete. The believer is not called upon to make his peace with God; he never has nor ever can do this. He is to accept Christ as his peace, for with Christ is God and peace. Christ made an end of sin, bearing its heavy curse in His own body on the tree, and He hath taken away the curse from all those who believe in Him as a personal Saviour. He makes an end of the controlling power of sin in the heart, and the life and character of the believer testify to the genuine character of the grace of Christ. To those that ask Him, Jesus imparts the Holy Spirit; for it is necessary that every believer should be deliv-
erected from pollution, as well as from the curse and condemnation of the law. Through the work of the Holy Spirit, the sanctification of the truth, the believer becomes fitted for the courts of heaven; for Christ works within us, and His righteousness is upon us. Without this no soul will be entitled to heaven. We would not enjoy heaven unless qualified for its holy atmosphere by the influence of the Spirit and the righteousness of Christ.

In order to be candidates for heaven we must meet the requirement of the law: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.” Luke 10:27. We can do this only as we grasp by faith the righteousness of Christ. By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus. Thus Christ makes an end of the curse of sin, and sets the believing soul free from its action and effect.

Christ alone is able to do this, for “in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the world.”

In the prophecy of Daniel it was recorded of Christ that He shall “make reconciliation for iniquity, and . . . bring in everlasting righteousness.” Daniel 9:24. Every soul may say: “By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me. By faith in His merits I am free from the condemnation of the law. He clothes me with His righteousness, which answers all the demands of the law. I am complete in Him who brings in everlasting righteousness.” Romans 10:10. No one can believe with the heart unto righteousness, and obtain justification by faith, while continuing the practice of those things which the Word of God forbids, or while neglecting any known duty.

**Good Works the Fruit of Faith**

Genuine faith will be manifested in good works; for good works are the fruits of faith. As God works in the heart, and man surrenders his will to God, and co-operates with God, he works out in the life what God works in by the Holy Spirit, and there is harmony between the purpose of the heart and the practice of the life. Every sin must be renounced as the hate-

---

**Every soul may say:** “By His perfect obedience He has satisfied the claims of the law, and my only hope is found in looking to Him as my substitute and surety, who obeyed the law perfectly for me.

---

**continued on page 23...**
Selected Publications
available from the
Hope International Bookstore

The following items represent a much larger selection available from Hope International. If you would like a free 2004 catalog, please give us a call or drop us a line, and we will be happy to send you one. You will be pleased to see that prices have been slashed on most items! You may also browse online at www.hopeint.org. Please see page 3 for shipping and sales tax information.

Featured Items

Illinois Convocation, Fall 2003
Our convocation in October 2003 was the first of its kind for two reasons: It was the first at our new location in Illinois, and the speakers were Hope International’s board members.

Everyone who came received a special blessing from the heart-stirring messages, and we would like to share it with you!

Dave Westbrook: Keeping the Conscience Clean
Clark Floyd: A Special People
Ron Spear: Preparing for Eternity
J.C. Perozo: Our God-given Identity
Lee Forbes: How to Study the Bible
Wallace Boddy: Sacrifice and Suffering
Joe Olson: The Question Jesus Asked

Videos are $4.95 each. Audios are $1.95 each. Purchase a complete set and save more!

Set, 7 Video Cassettes per Set, VHS NTSC Format
VEHI-ICF3 Price: $29.95

Set, 7 Audio Cassettes per Set
AEHI-ICF3 Price: $12.95

General Publications

Haskell, Stephen N.

Cross and Its Shadow, The
Drawn entirely from the Bible, discover these insights into the sanctuary message and how the Old Testament captures the entire theme of the gospel and Christ’s work today.

Paperback, Regular price: $13.95
BEHS-CISH $9.49

Story of Daniel the Prophet
Stephen Haskell’s simple narrative on the book of Daniel opens up the precious veins of ore deep within the Bible. Written in a way that both young and old can understand, with margin references that facilitate deeper study.

Paperback, 340 pages, 1999, Regular price: $13.95
BEHS-SODP $10.49

Story of the Seer of Patmos
The book of Revelation pronounces a blessing upon all who read it. The author of the Story of the Seer of Patmos removes the “mystery” and makes it understood!

Paperback, 412 pages, 1995, Regular price: $18.95
BEHS-SOSO $13.99

Haynes, Carlyle B.

From Sabbath to Sunday
This fascinating study on the attempt to change God’s holy day from Sabbath to Sunday uncovers the source, motivation, and truth of these attempts throughout history.

Paperback, 128 pages
BEHC-FSTS $6.49

Gift of Prophecy, The
Was the prophetic gift to end with the apostolic church? If there is to be another prophet at the end of time, how will we know if that prophet is of God? Discover the biblical tests for identifying a true prophet of God.

BEHC-GOPR $7.99

Hohnberger, Jim

Empowered Living
Author and speaker Jim Hohnberger guarantees that if you read and actually
implement the relationship principles in this 12-week plan, you will have a changed life, a changed marriage, and a changed family.


**BEHJ-ELIV $11.49**

**Escape to God**

Takes you through the process of surrender—step-by-step—until you are ready and willing to go all the way with God. And it does not just give principles—it also applies those principles practically, with real-life experiences from the lives of real people. If applied, the principles it contains will change your life!

**Paperback, 191 pages, 2001, Regular price: $43.99**

**BEHJ-ETGO $10.49**

**Hope International**

**Issues: Clarified**

Hope International’s response to the NAD publication entitled *Issues: The Seventh-day Adventist Church and Certain Private Ministries.*

**Paperback, 243 pages, 1993, Regular price: $2.25**

**BEHI-ICLA $1.29**

**Open Letter to the Members of the Washington Conference of Seventh-day Adventists, An**

An Open Letter to the members of the Washington Conference of Seventh-day Adventists, which responds to the accusations set forth by the General Conference regarding our theology. We stand firm by a “Thus saith the Lord.”

**Paperback, 18 pages, 1993, Regular price: $4.05**

**BEHI-AOLT $0.15**

**Hunt, Dave / McMahon, T. A.**

**Seduction of Christianity, The**

Takes a compelling look at Christian faith today and the subtle but sure infiltration of foreign, spiritualistic philosophy. Are you prepared to choose between the counterfeit and the genuine?

**Paperback, 225 pages, 1985, Regular price: $9.95**

**BEHD-SOCH $7.49**

**Jones, A. T.**

**Consecrated Way, The**

Focuses on Christ’s present-day work in the heavenly sanctuary. Christ has walked, is walking, and will continue to walk with us!

**Paperback, 92 pages, 1988, Regular price: $5.05**

**BEJA-CWTC $3.49**

**National Sunday Law, The**

Discusses the relationship of God’s law to issues of church and state. Reinforcing the principles of both God’s Word and the American Constitution, it contrasts the implications of a national Sunday law with the essential freedoms of civil and religious liberty.

**Paperback, Regular price: $14.95**

**BEJA-NSLA $8.99**

**Jones, A. T. / Waggoner, E. J.**

**Lessons on Faith**

Faith is depending upon the Word of God, and these writings reveal the Light of that Word as it breaks the power of Satan in your life.

**Paperback, 144 pages, 1999, Regular price: $6.00**

**BEJA-LOFA $4.99**

**Kang, David**

**Behold the Lamb**

God’s plan of redemption for this world and the preservation of the universe is revealed in the sanctuary and its services. Discover how God can cleanse and sanctify your life, and lead you to truth.


**BEKD-BLAM $6.49**

**Kendall, Jack**

**Such an High Priest**

A study of the three-fold ministry of Christ: While on Earth our Saviour served as a Prophet. Since His ascension into heaven, Christ has been performing the office of Priest. After the Second Coming He will be our King.

**Paperback, 44 pages, 1991, Regular price: $4.60**

**BEKJ-SHPR $0.69**

**Knight, G. Earl**

**Power of the Holy Spirit, The**

This book is an outgrowth of the author’s experiencing the Holy Spirit’s power in his life and wanting to share this knowledge of the Spirit’s power with others.


**BEKG-POHS $7.49**

**Koranteng-Pipim, Samuel**

**Must We Be Silent?**

Designed to defend sound biblical teaching bycountering the false teachings so prevalent in
the church today. “Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God.” Testimonies, vol. 3, 281.

**Loughborough, J. N.**

*Great Second Advent Movement, The*
Learn about the spiritual roots of the Seventh-day Adventist Church, its prophetic origin, and destiny.

Paperback, 572 pages, 1992, Regular price: $11.95

BELJ-GSAM

$9.99

**Maxwell, Stanley**

*Man Who Couldn’t Be Killed, The*

*The Man Who Couldn’t Be Killed* is an unforgettable story of faith and miraculous deliverance in Communist China at the height of the Cultural Revolution. Unflinching courage for the Saviour, and the miracles that saved one man’s life, will inspire you to believe in a God who is greater than any problem or circumstance.

Paperback, Regular price: $16.99

BEMS-MWCB

$9.99

**Man Who Lived Twice, The**

From a reeducation camp in Communist Vietnam, where torture often challenges faith, comes a compelling story of one man’s conviction and miraculous deliverance. It is a story of witness through trial that will inspire you to treasure your freedoms and to stand up for your faith.

Paperback, Regular price: $16.99

BEMS-MWLT

$9.99

**Paulson, Kevin**

*Beyond Belief Reviewed*

This book examines Jack Sequeira’s book *Beyond Belief* in the light of the Bible and the Spirit of Prophecy. Updated with an even more thorough discussion of the issues involved — exposure of error and the presentation of truth is more fully documented from the Bible and the Spirit of Prophecy.


BEPK-BBRE

$2.49

**Those Who Do Not Remember the Past**

As falsehoods and errors are multiplying around us, and even being advanced within our own church, we are called to look once again at what God has shown us in the past through Ellen White and the Bible, both by inspired writers. In this book, false New Theology teachings of Jack Sequiera are met with both of these sources.

Paperback, 158 pages, 1995, Regular price: $6.95

BEPK-TWDN

$2.49
Personnel Needs

We are looking for a couple! We need a maintenance man to take care of our buildings, grounds, vehicles, and equipment, and we would like his wife to be knowledgeable in computers, have a good command of the English language, and be able to help with other editorial or desktop publishing work. There are no doubt many couples with just such capabilities and we would like to have just one of them.

We are looking for solid Christians, people who love the Lord and those for whom He died, and believe in the work that Hope International is doing.

If you feel you qualify, please give us a call at 309-343-1844, write us at P.O. Box 220, Knoxville, IL 61448, or e-mail Joe Olson at executivedirector@hopeint.org.

Grace is unmerited favor, and the believer is justified without any merit of his own, without any claim to offer to God. He is justified through the redemption that is in Christ Jesus, who stands in the courts of heaven as the sinner’s substitute and surety. But while he is justified because of the merit of Christ, he is not free to work unrighteousness. Faith works by love and purifies the soul. Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear. The sick are visited, the poor are cared for, the fatherless and the widows are not neglected, the naked are clothed, the destitute are fed. Christ went about doing good, and when men are united with Him, they love the children of God, and meekness and truth guide their footsteps. The expression of the countenance reveals their experience, and men take knowledge of them that they have been with Jesus and learned of Him. Christ and the believer become one, and His beauty of character is revealed in those who are vitally connected with the Source of power and love.

Christ is the great depository of justifying righteousness and sanctifying grace.

All may come to Him, and receive of His fullness. He says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Matthew 11:28. Then why not cast aside all unbelief and heed the words of Jesus? You want rest; you long for peace. Then say from the heart, “Lord Jesus, I come, because Thou hast given me this invitation.” Believe in Him with steadfast faith, and He will save you. Have you been looking unto Jesus, who is the author and finisher of your faith? Have you been beholding Him who is full of truth and grace? Have you accepted the peace which Christ alone can give? If you have not, then yield to Him, and through His grace seek for a character that will be noble and elevated. Seek for a constant, resolute, cheerful spirit. Feed on Christ, who is the bread of life, and you will manifest His loveliness of character and spirit.

On May 6, 1875, Ellen White published in the *Review and Herald* an article entitled “The Law of God.” It immediately follows this article, beginning on page 28. In this article she gave attention to all of the rules and regulations that God (or Christ) gave to Israel through Moses. She divided these rules and regulations into three classes or categories rather than two as we might have expected. She emphasized that although some are commonly called the Law of Moses, in fact “Moses himself framed no law,” and that they were all actually given by God (or Christ). She uses the terms “God” and “Christ” interchangeably, but emphasizes that Christ was deeply involved in the law-giving experience at Sinai:

“Christ was the Angel appointed of God to go before Moses in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses His special directions to be given to Israel.”

She quotes 1 Corinthians 10:1–4. Later on she says:

“Christ, the Angel whom God had appointed to go before His chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. . . .

“Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts.”

What are the three kinds of laws, according to her arrangement of them? Two, as we might expect, are the moral law and the ceremonial law. She introduces the moral law, the Ten Commandments, in the first two paragraphs of her article and makes several comments on it later.

**The Moral Law**

Putting these comments together, we can make a list of ten characteristics which she ascribes to the moral law:

1. It *dates* back to creation.
2. It *points* back to creation.
3. It was worded to meet the case of fallen intelligences.
4. It was repeated at Sinai, where it was spoken and written by God Himself.
5. It is as unchangeable as God Himself.
6. It is based on love to God and love to man.
7. It is binding upon all men in every dispensation.
8. It will exist through time and eternity.
9. It is not a shadow.
10. It is as enduring as the throne of Jehovah.

This agrees with all that we have understood about the moral law, the Ten Commandments, and so we move on.

**The Ceremonial Law**

Next she introduces the ceremonial law and points out that it is “clear and distinct” from the moral law. From her various comments on the ceremonial law, we can also gather a list of its characteristics as she saw them:

1. It was given by Christ in counsel with God.
2. It was glorious.
3. It was given because of man’s transgression of the moral law and did not exist from eternity as did the moral law.
4. It “consisted in sacrifices and offerings, pointing to the future redemption.”
5. The sacrifices and offerings typified Christ.
6. She calls it a law of types.
7. She calls it the law of Moses.
8. She calls it the Jewish law.
9. She calls it “shadowy types” and “shadowy ceremonies of types.”
10. She emphasizes strongly that it lasted only to the sacrifice of Christ; thus, unlike the moral law, it had an earthly beginning and an earthly ending.

This, again, agrees with what we have understood. There would probably be no disagreement among Seventh-day Adventists about these descriptions of the moral law and the ceremonial law. Agreement would probably be without exception.

The Statutes and Judgments

But what of the third kind of law that she describes? Here, unfortunately, our agreement is not full and complete, without exceptions.

What is the third kind of category that she describes? She calls the laws in this category “statutes and judgments,” and she sometimes includes them in the more general term, “precepts.” Let us make a list of the characteristics of these statutes and judgments as she describes them:

1. Christ gave them to Moses.
2. They were not the Ten Commandments, the moral law, but were given to guard it. “These statutes were explicitly given to guard the Ten Commandments. . . .” (They could not be part of the moral law if they were given to guard it.)
3. They were not part of the ceremonial law. “They were not shadowy types to pass away with the death of Christ.”
4. They were to govern the people of God.
5. They were to govern the everyday life.
6. They were for the purpose of protecting life.
7. They made the principles of morality and religion more clear.
8. They specify the duty of man to God and to his fellowman.
9. They clearly and definitely explained the moral law and were enforced by it.
10. They define and simplify the principles of the moral law.
11. They increase religious knowledge.
12. They applied to marriage.
13. They applied to inheritances.
14. They applied to strict justice in business affairs.
15. They were to keep the people from following the customs of other nations.
16. They were to be binding upon all men in all ages as long as time should last.

These statutes and judgments are not shadowy types, to end at the cross, but will retain their validity as long as time shall last.
For example, the “man-servant” (or slave) in other nations had no rights. He could be killed by his master. Under Hebrew law a “man-servant” (or slave) . . .

1. Could not serve longer than six years—then he was free;
2. Was still “thy brother” (see Deuteronomy 15:12);
3. Was not to go away empty (see Deuteronomy 15:13–14); and
4. In the year of Jubilee went free regardless of term of service.

We must look for the principles of these statutes. We could make some modern comparisons. For example, Ellen White recommends that young girls should be taught how to harness horses. (Child Guidance, 351.) In our time she would say, no doubt, they should antitype.” But what about the days upon which these sacrifices and offerings were celebrated? They are called “sabbaths.” Should we still honor and observe them as holy days, sabbath days, even though we do not make sacrifices?

Perhaps we can find the answer in two ways. According to Colossians 2:14–17, which Ellen White refers to in her discussions, the ceremonial Sabbaths are shadows, just as the sacrifices are shadows:

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over in His death. The other is the law of Jehovah, and is as abiding and changeless as His eternal throne.” Signs of the Times, July 29, 1886.

“The Jewish ceremonial law has passed away . . . Types and shadows, offerings and sacrifices, had no virtue after Christ’s death on the cross . . .” Review and Herald, October 10, 1899.

“If Adam had not transgressed the law of God, the ceremonial law would never have been instituted.” Selected Messages, book 1, 230.

“While the Saviour’s death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law.” Patriarchs and Prophets, 365.

“When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews were left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased.” The Great Controversy, 430.

“His lessons to His disciples are received by all who would become His disciples, to the end of time. These lessons discharge His followers from the bondage of the ceremonial law, and leave them the ordinance of baptism to be received by repentance and faith in Jesus Christ as the only one who can take away sin.” Review and Herald, June 21, 1898.

“When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away.”Ibid., June 26, 1900.


“After Christ died on the cross as a sin offering, the ceremonial law could have no force . . .

“Many in the Christian world also have a veil before their eyes and heart. They do not see to the

“The Jewish ceremonial law has passed away . . . Types and shadows, offerings and sacrifices, had no virtue after Christ’s death on the cross . . .”

be taught how to change a tire on a car. Most readers do not have an ox to gore someone, but what about a dog, horse, or car? The principle of not letting them do damage to someone else still applies.

These types of laws, of course, are not found in the ceremonial law. Ellen White writes that these are not “shadowy types.” As we look them over, we recognize that she is correct. There is nothing about them that points forward to the sacrifice of Christ, as the types and shadows do.

What About the “Sabbaths”? 

Now we come to a crucial question. We will soon examine several statements that define the types and shadows as sacrifices and offerings and affirm that they ended at the cross of Christ, when “type met them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.” (All emphasis supplied unless otherwise noted.)

Clearly then, according to Paul, the days are shadows. Second, we remember that the same law that establishes the sacrifices also establishes the days, and that law, the ceremonial law, is done away. This is the message of Colossians 2:14–17 and of Ephesians 2:11–15. It is also the message of many references in Ellen White’s writings.

“There are two distinct laws brought to view. One is the law of types and shadows, which reached to the time of Christ, and ceased when type met antitype

in His death. The other is the law of Jehovah, and is as abiding and changeless as His eternal throne.”

Signs of the Times, July 29, 1886.
end of that which was done away. They do not see that it was only the ceremonial law which was abrogated at the death of Christ.” Selected Messages, book 1, 238–239.

“This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ ‘took ... out of the way, nailing it to His cross.’ Colossians 2:14.” Patriarchs and Prophets, 365.

“There is a law which was abolished, which Christ ‘took ... out of the way, nailing it to his cross.’ Colossians 2:14. Paul calls it ‘the law of commandments contained in ordinances.’ Ephesians 2:15. This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other apostles labored to show this, and resolutely withstood those Judaizing teachers who declared that Christians should observe the ceremonial law.” Signs of the Times, September 4, 1884.

There would seem to be no reason for doubt that the ceremonial law is passed away, according to Ellen White. If we put together the various expressions that she used to describe its passing, we are not left with any doubts. She writes that the ceremonial law of types and shadows is ended, ceased, useless, has no force, has passed away, is null and void, is abrogated, was nailed to the cross, and has been abolished.

It would seem strange to believe that although she argued so forcefully that the ceremonial law had passed away, nevertheless the feast days, the ceremonial sabbaths, that were established by that law yet remain. Such a position would need to be sustained by very strong evidence, since it would contradict Paul’s statement that these sabbaths are “a shadow” (Colossians 2:17). And those who advance this proposition should also present a clear explanation as to why Ellen White did not lead the church to observe the feast days while she was alive.

But no such strong evidence is offered. Instead, we are often led to Ellen White’s May 6, 1875 article on “The Law of God,” and in particular these statutes are not “shadowy types to pass away with the death of Christ”? Third, why should we ignore her own definitions and descriptions of the statutes and judgments?

If you have not already read the entire article on “The Law of God,” please pause at this point and read at least the six statements that are underlined.

In this article, a relationship between the statutes and judgments and the moral law is stated at least

---

**We are forced to the conclusion that these feast days are definitely part of the “shadowy ceremonies of types” to which Ellen White is referring.**

---

lar to this paragraph:

“In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.”

Some have stated that the words “these statutes” in this paragraph are a reference to the feast days of the ceremonial law. This would seem to be a grievous misunderstanding of the intention of the writer.

Our first question would be, How could these words enforce the feast days of the ceremonial law without enforcing the sacrifices of the ceremonial law? Second, Why should we ignore her statement that eight times. No relationship to the ceremonial law is suggested.

All the way through this discussion she relates the statutes and judgments to the moral law and never to the ceremonial law. Their purpose is made so clear as to require no comment. And let us note in her last paragraph a reference to the mistaken practices of the Jewish people: “They attach as much importance to shadowy ceremonies of types which have met their antitype as they do to the law of the Ten Commandments. . . .”

When we remember that the Jewish people honor the feast days but make no sacrifices, we are forced to the conclusion that these feast days are definitely part of the “shadowy ceremonies of types” to which Ellen White is referring.

Let us heed the appeal of Paul in Galatians 5:1: “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”
The Law of God

Ellen G. White

We have marked and numbered the six passages in this article in which Ellen White discusses the “statutes and judgments.” Please see the preceding article by Ralph Larson for a discussion of these passages.

—Editors.

The fact that the holy pair in disregarding the prohibition of God in one particular, thus transgressed His law, and as the result suffered the consequences of the Fall, should impress all with a just sense of the sacred character of the law of God. If the experience of our first parents in the transgression of what many who profess to fear God would call the lesser requirements of the law of God, was attended with such fearful consequences, what will be the punishment of those who not only break its most important precepts, as clearly defined as is the fourth commandment, but also teach others to transgress?

All will yet understand, as did Adam and Eve, that God means what He says. Men who pass on indifferently in regard to the especial claims of God’s holy law, and who turn from and reject the light given upon the Sabbath of the fourth commandment, and seek to ease their consciences by following traditions and customs, will be held responsible by God, and in a greater degree, than if Christ had not come to the earth and suffered on Calvary. The fact that the redemption of man from the penalty of the transgression, required this wonderful sacrifice on the part of Christ, gives unmistakable proof of the unchanging nature of the law of God.

God gave a clear and definite knowledge of His will to Israel by especial precepts, showing the duty of man to God and to his fellow men. The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among His people, and thereby serve as a hedge to guard and protect the Ten Commandments from violation.

God’s people, whom He calls His peculiar treasure, were privileged with a twofold system of law;
the moral and the ceremonial. The one, pointing back to Creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man’s transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the Creation the moral law was an essential part of God’s divine plan, and was as unchangeable as Himself. The ceremonial law was to answer a particular purpose of Christ’s plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the Great Offering—Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern Him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah’s law.

1 The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in His death. The statutes and judgments specifying the duty of man to his fellowmen, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God’s chosen people distinct and separate from idolatrous nations.

2 The statutes concerning marriage, inheritance, and strict justice in dealing with one another, were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep His people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the same in this corrupt age, when the transgression of God’s law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God’s law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline.

3 The love that God bore to man whom He had created in His own image, led Him to give His Son to die for man’s transgression, and lest saying, If any man thirst, let him come unto me, and drink.” John 7:37. These words were called out by witnessing a representation by the Jews of water flowing from the flinty rock. This commemoration of bringing water from the rock in the wilderness moves the heart of the Son of God to tenderest compassion and pity for their darkened understanding; for they will not see the light which He has brought to them. Christ tells them that He is that Rock. I am that Living Water. Your fathers drank of that Spiritual Rock that followed them. That Rock was Myself. It was through Christ alone that the Hebrews were favored with the especial blessings which they were continually receiving.

These statutes were explicitly given to guard the Ten Commandments. They were not shadowy types to pass away with the death of Christ.
Representative. He had taken upon Himself the sins of the world. In the likeness of sinful flesh He condemned sin in the flesh. He recognized the claims of the Jewish law until His death, when type met antitype. In the miracle He performed for the leper, He bade him love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.” Mark 12:30–31. These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow man. The principles were more explicitly stated to man after the Fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression.

God graciously spoke His law and wrote it with His own finger on stone, making a solemn covenant with His people at Sinai. God acknowledged them as His peculiar treasure above all people upon the earth. Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts, specifying the duty of man to God and his fellow men, for the purpose of protecting life, and guarding the sacred law of God, that it should not be entirely forgotten in the midst of an apostate world.

Professed Christians now cry, Christ! Christ is our righteousness, but away with the law. They talk and act as though Christ’s mission to a fallen world was for the express purpose of nullifying His Father’s law. Could not that work have been just as well executed without the

Only Beloved of the Father coming to this world and enduring grief, privation, and the shameful death of the cross? Ministers preach that the atonement gave men liberty to break the law of God, and to commit sin, and then praise the free grace and mercy revealed through Christ under the gospel, while they despise the law of God. They cast aside the restraint of the law, and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” Matthew 7:21. What is the will of the Father?—That we keep His commandments. Christ, to enforce the will of His Father, became the Author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ.

The death of Jesus Christ for the redemption of man lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the Ten Commandments, which was not a shadow.

The Jews . . . attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the Ten Commandments, which was not a shadow.
Wow! I just finished the article “Beyond the Tithe.” My Lord is awesome. I just finished two weeks of family worships about giving because I wanted my wife to be prepared when I start giving a second tithe. I just felt impressed that I needed to do it to ensure that there was no covetousness in my heart. Now I find that the Lord has given me a wonderful obligation to give even more than that. I know I cannot outgive Him. Thank you for such a practical and powerful magazine this month. I do give the glory to Jesus.

You also don’t know what the article on rebaptism has done for me either. I have since done more research on rebaptism and I realize it is very serious. The reasons for rebaptism run very deep—even “if you have lost your Christlikeness,” she says. Wow! I pray many people understand what they are reading this month.

EE, Virginia

I pray that God would grant you prosperity in these difficult times. The perilous time is soon to come, and I am praying that each one of us in the Adventist faith will be able to stand during Jacob’s time of trouble. Protection and security from God is what we need. We can only have it if we are sealed and cannot be destroyed in our faith that God is our king. I pray that in the life I am pursuing the way is toward our Lord Jesus Christ.

MA (email)

Thank you so much for such a helpful inspirational magazine as Firm Foundation. It has come to our home for many years now and is always “straight as an arrow.” It is so good to know that somebody somewhere is still holding to the “old paths.”

RP, California

I am writing to first thank you for your wonderful magazine, Our Firm Foundation. I recently received my first issue. I want to commend you for your work in compiling and distributing this truth-filled literature. Thank God for the Hope International family, and may His blessings always be yours.

LM, Texas

We received the Spirit-filled literature that you sent, and we are very appreciative of your input to help feed, strengthen, warn, and encourage the members to share and strengthen each other to grow to the stature of the fulness of Christ.

We may not know how much this literature has done to help hasten the soon return of Christ—but we will one day, if we are found true and faithful, for we will witness the great result of the harvest.

We keep you always in our prayers and wish you Godspeed. We ask that you do the same for us. Many thanks from the brethren here in the Solomon Islands.

KH, Solomon Islands

I would like to thank you for the wonderful gift you sent us. The tapes and books you sent us will go a long way in educating the people of God, especially during these last days.

DC, Zimbabwe

My daughter and I are truly blessed with the articles in Our Firm Foundation. May God continue to bless you with your work in spreading the truth to the world. Please pray for my family.

VR, Canada

Thank you for taking the three angels’ messages to a fallen world. I continue to pray for you all.

DW, Florida

How did I first hear about Hope International? It was through a friend seven years ago. Since then I have enjoyed your tapes and magazines. It is a blessing to read and hear the truth, since it is hard now to hear these things from our churches here in California. Thanks again for printing the truth.

AG, California

Thank you for Our Firm Foundation. I really enjoy it. I do share it. Our God is coming soon.

FS, North Carolina

I have been subscribing to “Our Firm Foundation” for many years now. It had a great impact on me, and solidified my faith in the teachings of the Seventh-day Adventist church. Often, when I’m appointed to preach I use your articles to base my sermons on. They are well received. My wife enjoys reading it also.

I have introduced the magazine to some of our brothers and sisters at a different church, and it was well received by them. I believe some of them even ordered the magazine.

By God’s grace, please continue to print and publish Our Firm Foundation, we need it very much.

MD, Illinois
“We must prepare ourselves for most solemn duties. A world is to be saved. The work is advancing in a most marvelous manner in foreign lands; and even within the shadows of our doors there are many, many opportunities for communicating to others the saving truths of the third angel’s message. Publications are to be distributed like the leaves of autumn. This is the message that has been coming to us from the Lord for many years. In view of the great work to be done, how can anyone afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God?” Publishing Ministry, 368.

We at Hope International take the above words very seriously. We are committed to getting our most precious message to as many people as possible. You will see in this catalog some dramatic changes! We have discounted almost all of our books and pamphlets to the lowest possible prices. Now you can buy these items for yourself, but—better yet—you can scatter them “like the leaves of autumn” to family, friends, and neighbors.

Hope International wants to become your “one stop source” for excellent reading materials—particularly those that will aid in bringing about revival and reformation in the lives of Seventh-day Adventists. Get out your pen, and as you look through this catalog, mark all of the items you can use right now to help finish God’s work in your family, church, and community. Then pray about what the Lord would have you to do—and act upon it! We look forward to servicing your needs in 2004.

If you have not already received a 2004 catalog from Hope International, be sure to call us today:

1-800-468-7884

To check for updates or new products at any time, be sure to visit our website at http://www.hopeint.org.