

The Reformation Herald

October–December 2001

Vol. XLII, NO. 4

- **Historic Adventism — Dressing for Health**
- **"Love your Enemies"**
- **The Sealing of God's People — The Sealing Angel and the Seal**

Jesus Christ is Jehovah



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—*Education*, p. 132.

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"The age in which we live calls for
reformatory action."

—*Testimonies*, vol. 4, p. 488.

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Justice & Mercy

We have often heard that God is merciful. Yes, mercy is an attribute of God. But often we forget that He is also just. When Moses requested the Lord to show Himself to him, the Lord proclaimed:

“And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation” (Exodus 34:6, 7).

Two characteristics of God, justice and mercy, were in harmony throughout eternity. When Adam disobeyed God, the death sentence had to be enforced. Adam had to die. God will “by no means clear the guilty.” Then where was God’s mercy?

His mercy was in demanding: “Let the sinner live.” If God would permit Adam to live, unpunished, because of His mercy, where then was His justice?

The question was answered in the sacrifice of Jesus to pay the penalty for own guilt. When Jesus came to this world it was to satisfy both the justice and the mercy of God. God’s justice said: “The sinner must die,” because “the wages of sin is death” (Romans 6:23.) By taking upon Himself human nature, Jesus took upon Him the sins of the world. “For he hath made him to be sin for us, who knew no sin” (2 Corinthians 5:21). Jesus died and this demand of God’s justice was satisfied.

The mercy of God said: “Let the sinner live.” This demand was also satisfied when Jesus became our intercessor, and as He pleads with the Father to forgive our sins, He claims: “Let the repentant sinner live.” “I am come that they might have life, and that they might have it more abundantly” (John 10:10).

On Calvary, Jesus extended one hand to the justice of

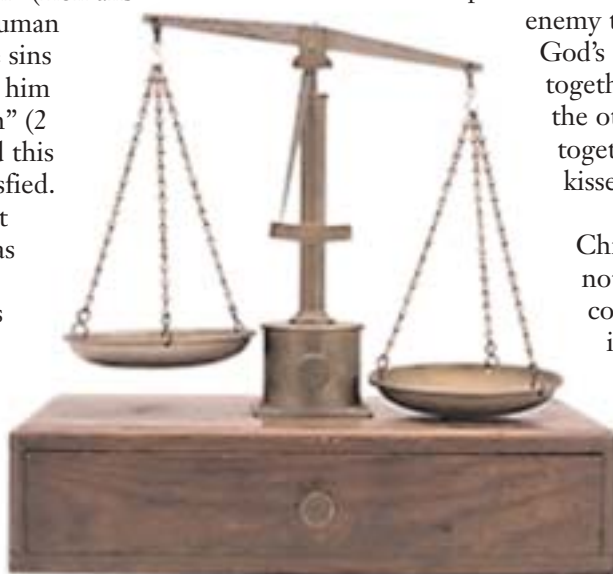
God and another hand to His mercy, reconciling and harmonizing them both. Then was fulfilled the Bible verse which says: “Mercy and truth are met together; righteousness and peace have kissed each other” (Psalm 85:10).

The Spirit of Prophecy explains this wonderful provision as follows:

“The law requires righteousness—a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God’s holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ. God can ‘be just, and the justifier of him which believeth in Jesus’ (Romans 3:26).

“God’s love has been expressed in His justice no less than in His mercy. Justice is the foundation of His throne, and the fruit of His love. It had been Satan’s purpose to divorce mercy from truth and justice. He sought to prove that the righteousness of God’s law is an enemy to peace. But Christ shows that in God’s plan they are indissolubly joined together; the one cannot exist without the other. ‘Mercy and truth are met together; righteousness and peace have kissed each other’ (Psalm 85:10).

“By His life and His death, Christ proved that God’s justice did not destroy His mercy, but that sin could be forgiven, and that the law is righteous, and can be perfectly obeyed. Satan’s charges were refuted. God had given man unmistakable evidence of His love.”¹



References:

¹ *The Desire of Ages*, p. 762.

JESUS CHRIST IS JEHOVAH

BY A. C. SAS

[Emphasis supplied throughout]

One of the most controverted points in the religious world, especially among those who profess to believe the Bible and the Spirit of Prophecy, is the doctrine of Christ's preexistence. There are those who do not believe that Jesus Christ is God, but only the Son of God. There are also those who believe that Jesus Christ was created. Still others do not go so far; they say that Jesus was generated at some time in eternity past.

It is not sufficient for us only to read the word of inspiration. It is important how we understand it. In order to know Jesus Christ—which results in eternal life—we need very much for our minds to be enlightened by the power of the Holy Spirit. Although it is impossible to define the nature of God, it is nonetheless possible to understand who Jesus Christ is. Let us read the sacred declaration:

“In the beginning was the Word, and the **Word was with God**, and the **Word was God**. The same was in the beginning with God. All things were **made by him**; and without him was not any thing made that was made. **In him was life**; and the life was the light of men” (John 1:1–4).

In the gospel of John four points are evident:

- a) The Word was with God;
- b) The Word was God;
- c) The Word was the Creator; and
- d) In Him was life.

Let us see what the Spirit of Prophecy says about these four points:

a) Jesus Christ, the Word, was with God:

"The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right. This was no robbery of God." ¹

"In speaking of His preexistence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him." ²

"While God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His preexistence. The Word existed as a divine being, even as the eternal Son of God, in union and **oneness with His Father**. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. 'The Word was with God, and the Word was God.' **Before men or angels were created, the Word was with God, and was God.**" ³

"There are many who deny the preexistence of Christ, and therefore deny His divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, who was **one with the Father from the beginning. By Him the worlds were made.**" ⁴

b) Jesus Christ, the Word, was God:

"For in him dwelleth all the **fulness of the Godhead** bodily" (Colossians 2:9).

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The **mighty God, The everlasting Father, The Prince of Peace**" (Isaiah 9:6).

"Before men or angels were created, the Word was with God, and was God."

—The Review and Herald, April 5, 1906.

"Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore. The Lord Jesus Christ, the divine Son of God, **existed from eternity, a distinct person,** yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by Him as His right.

"He was **equal with God, infinite and omnipotent.**" ⁵

Notice carefully the expressions: equal with God, infinite and omnipotent. What does the word infinite mean? "1. Having no boundaries or limits; 2. Immeasurably great or large; boundless: infinite importance." ⁶

"1: extending indefinitely : endless; 2: immeasurably or inconceivably great or extensive: inexhaustible; 3: subject to no limitation or external determination." ⁷

The word omnipotent means: "1. Almighty. 2: having virtually unlimited authority or influence." ⁸

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be **equal with God**" (Philippians 2:5, 6).

"How wide is the contrast between the divinity of Christ and the helpless infant in Bethlehem's manger! How can we span the distance between the mighty God and a helpless child? And yet the **Creator of worlds, He in whom was the fulness of the Godhead bodily,** was manifest in the helpless babe in the manger. Far higher than any of the angels, **equal with the Father in dignity and glory,** and yet wearing the garb of humanity! Divinity and humanity were mysteriously combined, and man and God became one. It is in this union that we find the hope of our fallen race." ⁹

"In Himself Christ possessed an absolute right to all things, but He gave Himself to a life of poverty that man might be rich in heavenly treasure. Commander in the heavenly courts, He took the lowest place on earth. Rich, yet for our sake He became poor. Though He was in the form of God, He 'thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.'" ¹⁰

Jesus Christ is the Alpha and the Omega. He said of Himself:

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8).

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last" (Revelation 22:12, 13).

"In **Christ is God;** and yet He, the **Alpha**—the beginning—the **Omega**—the ending—came as man. In taking upon Himself humanity, Christ is related to the whole human family; but to any church this relationship is of no avail without a personal faith—the identification of the individual heart and mind and soul and strength with Jesus Christ." ¹¹

One of Jesus' disciples, Thomas, recognized that Jesus Christ was God: "And after eight

days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My **Lord and my God**" (John 20:26–28).

c) Jesus Christ, the Word, is the Creator:

"For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him**, and for him: and he is before all things, and by him all things consist" (Colossians 1:16, 17).

"In fulfillment of the divine plan, the Son of man came to seek and to save that which was lost. If this work was not beneath the dignity of the **world's Redeemer**, the **Creator of worlds**, should it be considered too humiliating for sinful mortals?"¹²

"The apostle Paul, writing by the Holy Spirit, declares of **Christ** that '**all things have been created through Him**, and unto Him; and He is before all things, and in Him all things hold together' (Colossians 1:16,17, R.V., margin)."¹³

"The apostle exalted **Christ** before his brethren as the One **by whom** God had **created all things** and by whom He had wrought out their redemption."¹⁴

"When the **Son of man** came among men, He brought the intelligence of heaven with Him; for **He created the worlds and all things** that are therein."¹⁵

d) In Jesus Christ, the Word, was Life:

"'In him was life; and the life was the light of men' (John 1:4). It is not physical life that is here specified, but **immortality**, the **life which is exclusively the property of God**. The Word, who was with

*From the moment
the plan of redemption
was established,
Jesus bore the title
"Son of God" as a
sure prediction of
His incarnation.*

God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the **life of Christ was unborrowed**. No one can take this life from Him. 'I lay it down of myself' (John 10: 18), He said. In Him was life, **original, unborrowed, underived**. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. 'This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent' (John 17:3). This is the open fountain of life for the world."¹⁶

"In Christ is **life, original, unborrowed, underived**. 'He that hath the Son hath life' (1 John 5:12). The divinity of Christ is the believer's assurance of eternal life."¹⁷

"In Jesus is our life derived. **In Him is life**, that is **original, unborrowed, underived** life. In us there is a streamlet from the fountain of life.

In Him is the fountain of life. Our life is something that we receive, something that the Giver takes back again to Himself."¹⁸

From the above statements we understand that Jesus Christ has always existed, from eternity to eternity, that He has always been together with God the Father. Remember, as God, He is uncreated, ungenerated, because His life is underived, unborrowed, and is original.

"**Jehovah is the name given to Christ.**"¹⁹

The plan of salvation

"The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption. In order fully to carry out this plan, it was decided that Christ, the only-begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? God would make it impossible for man to say that He could have done more."²⁰

The plan of salvation did not always exist. There was a time when it was formulated—but this was before the world was even created. We read:

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal' (Romans 16:25, R. V.). It was an unfolding of the principles that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."²¹

"In the councils of heaven, before the world was created, the Father and the Son covenanted together that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of jus-

tice that must fall upon him. ‘God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life’ (John 3:16). What a price was this for heaven to pay to ransom the transgressor of the law of Jehovah!”²²

We understand that from the moment the plan was made that Jesus Christ should come to this world He received the name “Son of God,” as a sure prediction of His incarnation. Later, when the time had come for Him to be born as a babe in Bethlehem, the angel Gabriel confirmed His identity as such. He then became a Son in the tangible sense, and the title “Son of God” was applied to Him in a new sense—no longer just prophetically, but now materially:

“Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His **incarnation** He **gained in a new sense the title of the Son of God**. Said the angel to Mary, ‘The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee **shall be called the Son of God**’ (Luke 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race.”²³

Jesus bears the title, “the Lamb slain from the foundation of the world” (Revelation 13:8). Although in the plan He was slain from the foundation of the world, His actual death occurred on Calvary, about 4,000 years after creation. Similarly, He also bore the name “Son of God” (Luke 1:35) in a prophetic sense before it became materially so.

Jesus Christ, the Word, was made flesh:

“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 1:14).

“And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Timothy 3:16).

“Christ did not make-believe take human nature; He did verily take it. He did in reality possess human nature. ‘As the children are partakers of flesh and blood, he also himself likewise took part of the same.’ He was the son of Mary; He

was of the seed of David according to human descent. He is declared to be a man, even the man Christ Jesus.”²⁴

“When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man. He had bodily wants to be supplied, bodily weariness to be relieved. By prayer to the Father He was braced for duty and for trial.”²⁵

“Jesus was the Commander of heaven, one **equal with God**, and yet He condescended to lay aside His kingly crown, His royal robe,

and clothed His divinity with humanity. **The incarnation of Christ in human flesh is a mystery.** He could have come to earth as one with a remarkable appearance, unlike the sons of men. His countenance could have shone with glory, and His form could have been of remarkable grace. He could have presented such an appearance as to charm the beholder; but this was not according to the plan devised in the courts of God. He was to bear the characteristics of the human family, and the Jewish race. In all respects the Son of God was to wear the same features as did other human beings.”²⁶

“Forasmuch then as the children are partakers of **flesh and blood**, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. . . . Wherefore 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 people” (Hebrews 2:14, 15, 17).

“After the Fall, Christ became Adam’s instructor. He acted in God’s stead toward humanity, saving the race from immediate death. He took upon Him the work of mediator between God and man. In the fullness of time He was to be revealed in human form. He was to take His position at the head of humanity by **taking the nature but not the sinfulness of man.**”²⁷

“We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ. Our faith must be an intelligent faith, looking unto Jesus in perfect confidence, in full and entire faith in the atoning sacrifice.”²⁸

“He clothed His divinity with humanity, and came into the world, in order that His humanity might touch humanity, and His divinity lay hold upon the throne of God in man’s behalf.”²⁹

“Was the **human nature** of the Son of Mary changed into the **divine nature** of the Son of God? No; the two **natures were mysteriously blended in one person**—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily.”³⁰

“But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made ‘in the **likeness** of sinful flesh’ (Romans 8:3), He **lived a sinless life**. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us.”³¹

Jesus Christ, the Word, was tempted

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was **in all points tempted like as we are, yet without sin**” (Hebrews 4:15).

Who tempted Christ? How is this “temptation” described in the Spirit of Prophecy? Let us read:

“Would that we could comprehend the significance of the words, ‘Christ suffered being tempted.’ While He was **free from the taint of sin**, the refined sensibilities of His holy nature rendered contact with evil unspeakably painful to Him. Yet with human nature upon Him, **He met the archapostate face to face**, and single-handed withstood the foe of His throne. . . . The **storms of temptation burst upon Him**, but they could not cause Him to swerve from His allegiance to God.”³²

“On **not one occasion** was there a **response** to his manifold temptations. **Not once** did Christ step on Satan’s ground, to **give him any advantage**. Satan found **nothing in Him** to encourage his advances.”³³

“Temptation is enticement to sin, and this does not proceed from God, but from Satan and from the evil of our own hearts. ‘God cannot be tempted with evil, and He Himself tempteth no man’ (James 1:13, R.V.).

“Satan seeks to bring us into temptation, that the evil of our characters may be revealed before men and angels, that he may claim us as his own.”³⁴

Temptations come from two sources: a) from Satan (coming from without); and b) from the evil of our own hearts (coming from within). Either way, the temptation originally comes from Satan, and he finds a lodging place in the hearts of sinful men. But he could never plant the seed of evil in Jesus’ heart. Did Jesus have an evil heart? Absolutely not. Therefore temptations were thrust upon Him by Satan, but no taint of evil could sink in. This is what we read:

“Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in **human hearts** some point where he can **gain a foothold**; some sinful desire is cherished, by means of which his temptations assert their power. **But Christ declared** of Himself: ‘The **prince of this world** cometh, and hath **nothing in Me**’ (John 14:30). **Satan could find nothing in the Son of God** that would enable him to gain the victory. He had kept His Father’s commandments, and **there was no sin in Him** that Satan could use to his advantage.”³⁵

Could Jesus be tempted (enticed) to commit sin from His flesh? Read carefully what the Spirit of Prophecy says about the organs of the human body in relationship with the mind:

“Every organ of the body was made to be servant of the mind. The brain is the capital of the body, the seat of all the nervous forces and of mental action. The nerves proceeding from the brain control the body. By the brain nerves, mental impressions are conveyed to all the nerves of the body as by telegraph wires; and they control the vital action of every part of the system. All the organs of motion are governed by the communications they receive from the brain.”³⁶

Human flesh can do absolutely nothing without the consent of the

mind. To be enticed to commit sin, the mind must be somehow corrupted.

Were the brain, mind, or thoughts of Jesus defiled or corrupted in any way? Never, no never. The word of inspiration says:


“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who **did no sin**, neither was guile found in his mouth” (1 Peter 2:21, 22).

“Some sinful desire [with us] is cherished, by means of which his temptations assert their power. But [Satan] could find **nothing in the Son of God** that would enable him

to gain the victory. Jesus did not consent to sin. **Not even by a thought** could He be brought to yield to the power of temptation.”³⁷

“But Jesus Christ was the only begotten Son of God. He took upon Himself **human nature**, and was **tempted in all points** as human nature is tempted. He could have sinned; He could have fallen, but **not for one moment was there in Him an evil propensity**. He was **assailed with temptations** in the wilderness, as Adam was assailed with temptations in Eden. . . .

“**Never**, in any way, **leave the slightest impression** upon human

minds that a **taint of, or inclination to, corruption** rested upon Christ, or that He in **any way yielded to corruption**. He was tempted in all points like as man is tempted, **yet He is called** ‘that holy thing.’ It is a **mystery that is left unexplained** to mortals that Christ could be **tempted in all points like as we are**, and yet be **without sin**. The incarnation of Christ has ever been, and will ever remain a mystery.”³⁸ 

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- ¹⁴ *The Acts of the Apostles*, pp. 471, 472.
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- ³¹ *The Desire of Ages*, pp. 311, 312.
- ³² *The Review and Herald*, November 8, 1887.
- ³³ *The SDA Bible Commentary* [E. G. White Comments], vol. 5, p. 1129.
- ³⁴ *Thoughts From the Mount of Blessing*, p. 116.
- ³⁵ *The Great Controversy*, p. 623.
- ³⁶ *My Life Today*, p. 148.
- ³⁷ *General Conference Bulletin*, February 25, 1895.
- ³⁸ *The SDA Bible Commentary* [E. G. White Comments], vol. 5, pp. 1128, 1129.



Joe Maniscalco

Historic Adventism

(Part 21)

Dressing for Health

BY B. MONTEIRO

*In the last issue of the **Reformation Herald**, we examined some points on the history and progress of the message of health reform in Adventism. The subject, however, is not complete without some mention of the dress reform. This article will discuss that aspect.*



A factor in physical and spiritual well-being

Many of us are familiar with a Bible passage found in Isaiah chapter 3, which speaks of the utter vanity and even disgrace of various items of worldly fashion. We may not all, however, be aware of a warning made through the Spirit of Prophecy pertaining to the Laodicean era: “The prophecy of Isaiah 3 was presented before me as applying to these last days, and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: ‘Thy men shall fall by the sword, and thy mighty in the war.’ I was shown that this scripture will be strictly fulfilled.”¹

From the early days of the Advent movement, the people professing godliness were to be tested, and a reformation in dress was clearly in order. At the time of the vision on health reform given to Sister White in 1863, the changes in dress which were called for seemed somewhat radical in those days. One major point was the condemnation of tight corsets and hoops worn by the ladies. The corsets which compressed the body were shutting off vital oxygen for physical health; the hoops were solely for vanity’s sake and were so impractical and cumbersome that the wearer often had to lift her dress immodestly just to be able to move freely. These items of dress were basic staples in the wardrobe of fashionable

women, and for some to put them aside required a cross indeed. But those who were faithful were richly rewarded by increased vitality, comfort, and spiritual health.

It was not long before the Western Health Reform Institute established in Battle Creek became a leader in promoting the style of dress deemed most healthful, appropriate, and closest in harmony with what Sister White had been shown by God in vision. To ensure adequate clothing of the limbs, matching trousers had been recommended under the dress. This style, though immensely practical, was not readily accepted by the people. A concession was granted by replacing it with a dress of modest length which averaged about nine inches from the floor, a length which nicely met the top of the gaiter boots generally worn by women in that time.

Sister White describes the style as “free from needless trimmings, free from the looped-up, tied back overskirts. It consists of a plain sack or loose-fitting basque, and skirt, the latter short enough to avoid the mud and filth of the streets. The material should be free from large plaids and figures, and plain in color.”²

A test of character

This modest yet attractive, and pleasantly comfortable style of apparel depicted above would certainly seem to have been a simple solution to the dress question. However, it was not long before “much unhappy feeling was created by those who were constantly urging the reform dress upon their sisters. With extremists, this reform seemed to constitute the sum and substance of

their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. They failed to cherish the spirit of Christ and manifested a great lack of true courtesy. Instead of prizing the dress for its real advantages, they seemed to be proud of its singularity. Perhaps no question has ever come up among us which has caused such development of character as has the dress reform.”³

Sister White was compelled to write: “Some were greatly troubled because I did not make the dress a test question, and still others because I advised those who had unbelieving husbands or children not to adopt the reform dress, as it might lead to unhappiness that would counteract all the good to be derived from its use. For years I carried the burden of this work and labor to establish uniformity of dress among our sisters.”⁴

In 1889, a message of caution was issued: “There are many who try to correct the life of others by attacking what they consider are wrong habits. They go to those whom they think are in error, and point out their defects. They say, ‘You don’t dress as you should.’ They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth. Those who seek to correct others should present the attractions of Jesus. They should talk of His love and compassion, present His example and sacrifice, reveal His Spirit, and they need not touch the subject of dress at all. There is no need to make the dress question the main point of your religion. There is something richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God will drop off. It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The ax must be laid at the root of the tree, and then the leaves will fall off, never to return.”⁵

Here is confirmed wherein lies the real question at stake in the dress

“Perhaps no question has ever come up among us which has caused such development of character as has the dress reform.”

— Testimonies, vol. 4, p. 636.

issue. It is the heart—and it is the heart which must be addressed whenever pride and vanity are flagrantly being displayed. Firm warnings were given as to the solemn duty of the church to reprove wrong practices in this area:

“Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. This leads to the neglect of grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts. Without delay, renounce the cause of your backsliding, because it is sin against your own soul and against God. Be not hardened by the deceitfulness of sin. Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to sepa-

rate our people from God. I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline.”⁶

In 1897, Sister White summarized the question with this appeal: “I beg of our people to walk carefully and circumspectly before God. Follow the customs in dress so far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, and let not the dress question fill the mind. Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety. Give to the world a living illustration of the inward adorning of the grace of God.”⁷

Physiological benefits

“True dress reform regulates every article of dress worn upon the person. In order to equalize the circulation of the blood, the clothing should be equally distributed upon the person, that equal warmth may be preserved in all parts of the body. The limbs, being remote from the vital organs, should have special attention. The extremities should be guarded from cold and chilliness by a bountiful amount of clothing. It is impossible for women or children to have health when their limbs and feet are habitually cold. If there is too little blood in the limbs, there will be a superabundance of blood in other portions of the body. There are usually worn over the chest, where there is naturally the greatest amount of heat, from four to six coverings. Over the lower part of the waist there are, in addition to these coverings, bands, plaits, overskirts lapped and puffed. All these extra coverings induce heat. The lower limbs are only furnished with two thicknesses of light material, while the feet are covered with thin flannel stockings, and cloth shoes. With the present style of woman’s dress it is impossible to preserve an equal cir-

culatation of the blood. The limbs being insufficiently clad, the blood is not induced to the extremities. Our Creator has formed the limbs with large veins and vessels to contain a large proportion of blood, that the limbs may be sufficiently nourished and proportionately warm with other portions of the body. But fashion robs the limbs of coverings, and the life current is chilled from its natural channel and thrown back upon its internal organs. The many coverings over the chest and lungs induce the blood to these parts, and the animal heat thus retained weakens and debilitates these delicate organs, causing congestion and inflammation. The head, lungs, heart, liver, and kidneys have too much blood, while the limbs have not enough for warmth and proper development. The result is, the blood vessels in the limbs contract because they are not filled and cannot contain the due proportion of blood which nature designed they should, and they are always chilly. Because this chilliness is habitual, it is not noticed by children who are thus unhealthfully dressed. These children, who are disciplined to conform to fashion, are not well proportioned. Their slender, fleshless limbs testify to the abuse they have suffered. Fashion has robbed their limbs of their natural plumpness.”⁸

“I appeal to you mothers, do you not feel alarmed at seeing your children pale and dwarfed, suffering with catarrh, influenza, croup, scrofula swellings appearing upon the face and neck, inflammation and congestion of lungs and brain? Have you studied from cause to effect? Have you provided for them a simple nutritious diet, free from grease and spices? Have you not been dictated by fashion in clothing your children? Leaving their arms and limbs insufficiently protected has been the cause of a vast amount of disease and premature deaths. There is no reason why the feet and limbs of your girls, should not be in every way as warmly clad as those of your boys. Boys, accustomed to exercise

“The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress.”

— Testimonies, vol. 6, pp. 95, 96.

out of doors, become inured to cold and exposure, and are actually less liable to colds when thinly clad than the girls, because the open air seems to be their natural element. Delicate girls, accustom themselves to live indoors, and in a heated atmosphere, and yet they go from the heated room out of doors with their limbs and feet seldom better protected from the cold than while remaining in a close warm room. The air soon chills their limbs and feet, and prepares the way for disease.”⁹

“Another great cause of mortality among infants and youth, is the custom of leaving their arms and shoulders naked. This fashion cannot be too severely censured. It has

cost the life of thousands. The air, bathing the arms and limbs, and circulating about the armpits, chills these sensitive portions of the body, so near the vitals, and hinders the healthy circulation of the blood, and induces disease, especially of the lungs and brain. Those who regard the health of their children of more value than the foolish flattery of visitors, or the admiration of strangers, will ever clothe the shoulders and arms of their tender infants. The mother’s attention has been frequently called to the purple arms and hands of her child, and she has been cautioned in regard to this health and the life-destroying practice; and the answer has often been, ‘I always dress my children in this manner. They get used to it. I cannot endure to see the arms of infants covered. It looks old-fashioned.’ These mothers dress their delicate infants as they would not venture to dress themselves. They know that if their own arms were exposed without a covering, they would shiver with chilliness. Can infants of a tender age endure this process of hardening without receiving injury? Some children may have at birth so strong constitutions that they can endure such abuse without its costing them life; yet thousands are sacrificed, and tens of thousands have the foundation laid for a short, invalid life, by the custom of bandaging and surfeiting the body with much clothing, while the arms—which are at such distance from the seat of life, and for that cause need even more clothing than the chest and lungs—are left naked. Can mothers expect to have quiet and healthy infants, who thus treat them?”¹⁰

How do these messages apply today?

Ever since God chose to clothe Adam and Eve with coats of skin rather than skimpy fig-leaves, He has always called for appropriate covering of nakedness among His children. The Bible refers to this principle throughout the Old

Testament, and the apostle Paul declares, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Timothy 2:9, 10). The principle of being covered is used symbolically to represent Christ's righteousness in His message to Laodicea, "I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Revelation 3:18).

As we have mentioned in reference to the age of Adventism, the insidious pervasion of worldly fashion in Sister White's time manifested itself in needless extensive trimmings, hoops, and so forth. Those specific items do not seem to be a problem in our generation today. On the other hand, there are certain practices which exist now that did not pose a problem back then. For example, the Bible makes one point clear: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deuteronomy 22:5). Today it is not uncommon to see even professed believers sporting the style of clothing which pertains to the opposite sex. The idea of women wearing trousers as men do—with no dress over them—is a concept that would never even have been dreamed of in Sister White's day. If she rebuked the incidents when those who wore hoops needed to bend over—thus revealing the female form—what would she have said of its continuous exposure? Back then, the servant of the Lord wrote: "While traveling in the cars and stages, I have often been led to exclaim: O Modesty, where is thy blush! I have seen large companies crowding into the cars, and in order to make any headway, the hoops had to be raised and placed in a shape which was indecent. And the exposure of the form was tenfold more with those who

wore hoops, than with those who did not. Were it not for fashion, those who thus immodestly expose themselves would be hissed at; but modesty and decency must be sacrificed to the god of fashion. May the Lord deliver His people from this grievous sin! God will not pity those who will be slaves to fashion."¹¹ But in all honesty, today the prevailing fashion is far more immodest and inappropriate than those old hoops ever were!

And what about the tight-fitting garments worn today? How often do we see young people whose clothing is so extremely tight as to look like a second skin, or sometimes designed to expose provocatively just a bit more flesh than necessary? Are such practices really in harmony with God's plan for wholesome thoughts? Does God really want His children to appear as naked as they dare?

The angels veil their faces in the presence of God. The prophet Isaiah describes: "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isaiah 6:1–3). As a people whose minds must be focused on the heavenly sanctuary, where our High Priest is making the final atonement for our sins, what should characterize our apparel? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Corinthians 10:31, 32).

What, then, is the church's duty?

Jesus explained how a tree is revealed by its fruits—by that outer part of the tree which shows. And as John the Baptist mentioned in Luke 3:9, the real strength of the tree is founded in its inner roots. In these

last days, God's people are called upon to purify their souls in obedience to the truth. This is a work of the inner heart in its pure, unsullied devotion to Jesus. And the fruit of such a heart will likewise be revealed by the outer part which shows.

"The test of discipleship is not brought to bear as closely as it should be upon those who present themselves for baptism. It should be understood whether they are simply taking the name of Seventh-day Adventists, or whether they are taking their stand on the Lord's side, to come out from the world and be separate, and touch not the unclean thing. Before baptism there should be a thorough inquiry as to the experience of the candidates. Let this inquiry be made, not in a cold and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God that taketh away the sin of the world. Bring the requirements of the gospel to bear upon the candidates for baptism.

"One of the points upon which those newly come to the faith will need instruction is the subject of dress. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases, submission to the gospel requirements will demand a decided change in the dress."¹²

References:

- ¹ *Testimonies*, vol. 1, p. 270.
- ² *Ibid.*, vol. 4, p. 640.
- ³ *Ibid.*, p. 636.
- ⁴ *Ibid.*, p. 637.
- ⁵ *The Signs of the Times*, July 1, 1889.
- ⁶ *Testimonies*, vol. 4, p. 647.
- ⁷ *Child Guidance*, p. 414.
- ⁸ *The Health Reformer*, January 1, 1877.
- ⁹ *Ibid.*, January 1, 1872.
- ¹⁰ *Selected Messages*, bk. 2, pp. 467, 468.
- ¹¹ *Testimonies*, vol. 1, pp. 277, 278.
- ¹² *Ibid.*, vol. 6, pp. 95, 96.

“Love Your Enemies”

BY D. ZIC

War and clamors of wars are the order of our day. Young men and women are being called to do their duty for “king and country.” Passions are inflamed, and the world reels under the power and precision of military might. When countries go to war, what is the job which God’s people must undertake?

When my uncle was 18 years old, he was living in the former socialist state of Yugoslavia. He was fortunate to live in one of the milder communist states, yet when his time of trial came he had to face a serious question for any 18-year-old: “Will I perform my military service or will I follow the law of God?” Praise the Lord, he chose to follow God’s law, and in so doing suffered what many others did. He was placed in prison, there to wear away his precious youth. My father-in-law made the same decision, and so he sat in a prison in the same country for five years. Similar stories played out across eastern Europe. In Romania, Bulgaria, Poland, Hungary, Russia and other countries, the people of God were persecuted for their faith.

But not all were as providentially placed as these. Some were not only placed in prisons—they were actually executed for the crime of following God’s law. And while they suffered for the truth, many of their former brethren, faced with troubling ques-

tions in these harsh lands, succumbed to temptations by sending their children to public schools on Sabbath, working on the Sabbath, joining political parties, and even training to be the killing machines of the state.

So why have so many decided against military service? Why have so many chosen prayer as the greatest protection for the state?

“Thus saith the Lord”

Pontius Pilate once asked Jesus why His own people had delivered Him unto judgment. “Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence” (John 18:36).

After all, Jesus had not come to this world to take it by force. He was here to reclaim the world and give its inhabitants an example of character which they should follow. “For the Son of man is not come to destroy men’s lives, but to save them” (Luke 9:56).

Those who choose to break the sixth commandment, “Thou shalt not kill” (Exodus 20:13), should remember that they do not protect themselves. On the occasion of His capture by the priests, one of the disciples drew a sword to defend Christ. “Then said Jesus unto him, Put up again thy sword into his

place: for all they that take the sword shall perish with the sword” (Matthew 26:52).

Believers in Christ follow His commandments in all things, even the issue of military service. “Ye are my friends, if ye do whatsoever I command you” (John 15:14). And the Lord has given us instructions as to how we are to treat those who would threaten us with harm. “But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also” (Matthew 5:39).

Loving your enemies

When the listeners heard that they should turn the other cheek, many of them opposed the teachings of Christ and left Him. They wanted to resist their enemies and to strike back at them. But Jesus had not yet finished His message. “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you” (Matthew 5:43, 44).

“While we were yet unloving and unlovely in character, ‘hateful, and hating one another,’ our heavenly Father had mercy on us. ‘After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which

we have done, but according to His mercy He saved us' (Titus 3:3–5). His love received will make us, in like manner, kind and tender, not merely toward those who please us, but to the most faulty and erring and sinful.

"The children of God are those who are partakers of His nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love, a love that embraces all humanity. Even sinners whose hearts are not utterly closed to God's Spirit, will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven, the sure token by which the children of the Highest reveal their high estate."¹

The early Christian position

During the first centuries of the Christian church, the followers of Christ accepted the messages of the sermon on the mount. Hippolytus (160–235 A.D.), who died as a martyr when Maximin was emperor, wrote "If a catechumen or a faithful one wants to become a soldier, let him be disfellowshipped, because he wanted to despise God." Lactantius (260–344 A.D.) wrote that "A faithful believer should have no permission to serve as a soldier, because his military service would be counted as unrighteousness."

"Tertullian argued against Christians being members of the Roman armies on the ground that this brought one under a master other than Christ, that it entailed taking the sword, and that, even when the army was used for police purposes in peace time, it made necessary the infliction of punishment, when all revenge was forbidden to the Christian."²

Their opposition to the bearing of arms was so great that the emperor Celsus feared that if his whole

"To be kind to the unthankful and to the evil, to do good hoping for nothing again, is the insignia of the royalty of heaven."

— *Thoughts From the Mount of Blessing*, p. 75.

kingdom became Christian it would fall to the barbarian hordes. Origen replied to the emperor's attack by saying that while Christians were pacifists, their prayers were doing much more than the Roman armies in the protection of the empire.

It was not until the advent of Emperor Constantine that the Synod of Arles, in 314 A.D., began to change the official position of Christians on the question of military service.

The Adventist position

Even before being organized as a denomination, the young believers in the third angel's message understood the correct position on the military issue. They wrote: "Has the gospel of Jesus granted you the right to use the sword, to arm you with carnal weapons, to take the sword to 'provide for your own household,' to deliver the oppressed out of the

power of the oppressor, by breaking the sixth commandment of God, 'Thou shalt not kill'? Jesus says, 'Love your enemies.' Do you think that you, as a Christian living under the gospel, have a Bible permission to mingle in political strife in any way whatever?"³

A few years later, during the American Civil War, the organized Seventh-day Adventist Church was still in its youth. The members of the church were living mainly in the northern and New England states and they were called upon by their government to engage in war through a draft of the male population. The Spirit of Prophecy revealed that the northern states of the union were being punished by the Lord for so long permitting slavery to exist in the south. This terrible evil—slavery—was condemned, but even so, the people of God were required to abide by His commandments and remain out of the military.

The Spirit of Prophecy confirmed this view: "I saw that it is our duty in every case to obey the laws of our land, unless they conflict with the higher law which God spoke with an audible voice from Sinai, and afterward engraved on stone with His own finger. 'I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people.' He who has God's law written in the heart will obey God rather than men, and will sooner disobey all men than deviate in the least from the commandment of God. God's people, taught by the inspiration of truth, and led by a good conscience to live by every word of God, will take His law, written in their hearts, as the only authority which they can acknowledge or consent to obey. The wisdom and authority of the divine law are supreme."⁴

But the Adventist leadership had been divided on the military issue. So the servant of the Lord continued: "I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war,

for **it is opposed to every principle of their faith.** In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice the form of rightdoing. But God's people cannot be governed by these motives. The words and commands of God, written in the soul, are spirit and life, and there is power in them to bring into subjection and enforce obedience. The ten precepts of Jehovah are the foundation of all righteous and good laws. Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is: Shall we obey God, or man?"⁵

The Spirit of Prophecy shows us the results of joining the army. "In positions of trust in the Northern army there are men who are rebels at heart, who value the life of a soldier no more than they would the life of a dog. They can see them torn, and mangled, and dying, by thousands, unmoved."⁶

Taking this into account the General Conference officers met for their third annual session in 1865. Their decision was published in *The Review and Herald*: "We are compelled to decline all participation in acts of war and bloodshed."⁷ This position was accepted by the authorities both in the state governments, the federal government and the military.

Can brethren kill each other?

There is another thing that we need to consider. If we take part in the military and the wars of nations, different sides will be taken by different individuals, in opposing nations, proclaiming opposite sentiments and declaring their divided opinions, **while proclaiming to be brethren.** Can brethren in opposing nations, both in the same church, both join

"In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience."

— *Testimonies*, vol. 1, pp. 361, 362.

their respective militaries, espouse the spirit of their nations, and try to kill each other? Brethren? Christians? And what is the spirit which they are compelled to undertake in the military? They must espouse the spirit of war, the spirit of controversy, the spirit of strife. Is this the spirit of a Christian, who turns the other cheek, who loves his enemies?

How would a Christian feel knowing that he had killed his brother in the opposing army? Would he be thrilled at performing his duty for the state, or would he cry out in anguish for taking the life of one of God's chosen people? God has His children scattered throughout the world, and He requires that we find them and bring them to His fold so that they may be safe. This is the best work in which a Christian can engage. In the army of Christ he can bear arms of service. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Ephesians 6:14–17).

And when we take up these weapons the apostle declared the words that would be echoed by Origen to the emperor many years later: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Ephesians 6:18).

References:

- ¹ *Thoughts From the Mount of Blessing*, p. 75.
- ² Kenneth Scott Latourette: *A History of Christianity*, vol. 1, p. 242.
- ³ *The Review and Herald*, August 14, 1856. [Non-EGW.]
- ⁴ *Testimonies*, vol. 1, p. 361.
- ⁵ *Ibid.*, pp. 361, 362. [Emphasis supplied.]
- ⁶ *Ibid.*, p. 363.
- ⁷ *The Review and Herald*, May 23, 1865. [Non-EGW.]

Very many men in authority, generals and officers, act in conformity with instructions communicated by spirits. The spirits of devils, professing to be dead warriors and skillful generals, communicate with men in authority and control many of their movements. One general has directions from these spirits to make special moves and is flattered with the hope of success. Another receives directions which differ widely from those given to the first. Sometimes those who follow the directions given obtain a victory, but more frequently they meet with defeat."

— *Testimonies*, vol. 1, pp. 363, 364.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Revelation 7:2, 3).

This sealing angel is the same one mentioned in Revelation 14, where he not only warns the people against receiving the mark of the beast but also points to the commandments of God, one of which contains the seal. The third angel of Revelation 14, therefore, is the sealing angel. The Spirit of Prophecy confirms this as follows:

"I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, 'The third angel is binding, or **sealing**, them in bundles for the heavenly garner.' " ¹

"I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and **seal**, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.' " ²

"The mighty angel is seen ascending from the east (or sunrising). This mightiest of angels has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life." ³

Elder Uriah Smith states:

"We conclude, that the angel ascending from the east, having the seal of the living God, is a divine messenger in charge of a work of reform to be carried on among men involving the Sabbath of the fourth commandment. . . .

"In Revelation 14 we find the

The Sealing of God's People (4)



The Sealing Angel and the Seal

BY A. C. SAS

same work again brought to view under the symbol of an angel flying in the midst of heaven with the most terrible warning that ever fell upon the ears of men. . . . The angel with the seal of the living God is therefore the same as the third angel of chapter 14." ⁴

If the sealing angel is the third angel, his work must have begun when he entered in the field of action, and began to warn the people against the mark of the beast. He also inscribes the seal of the living God in the foreheads of God's peo-

ple. Without any doubt this work begun in 1844.

"The **Sabbath** is the great test question. It is the line of demarcation between the loyal and true and the disloyal and transgressor. This Sabbath God has enjoined, and those who claim to be commandment keepers, who believe that they are now under the proclamation of the **third angel's message**, will see the important part the Sabbath of the fourth commandment holds in that message. It is the **seal of the living God**." ⁵

"I was shown that the **third angel**, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the **Sabbath** of the Lord." ⁶

"The **third angel's message** calls for the presentation of the **Sabbath** of the fourth commandment, and this truth must be brought before the world." ⁷

"Since 1844, in fulfillment of the prophecy of the **third angel's message**, the attention of the world has been called to the true **Sabbath**, and a constantly increasing number are returning to the observance of God's holy day." ⁸

"The proclamation of the **third angel's message** calls for the presentation of the **Sabbath** truth." ⁹

"The **third angel's message** was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The **Sabbath** reform was to be carried forward. The breach in the law of God must be made up." ¹⁰

The seal of the living God

In order for a law to be in force it must bear the signature of the lawgiver, otherwise it has no authority. A few examples:

"In the name of king Ahasuerus was it written, and sealed with the king's ring."

"For the writing which is written in the king's name, and sealed with the king's ring, may no man reverse" (Esther 3:12; 8:8).

The law of God must have the seal, or stamp, of the great Lawgiver. In this seal three specific elements must appear: The name, the authority, and the territory of His dominion.

In the time of the great apostasy the "man of sin" attempted to remove the seal from the law; but in these last days it will be restored by the true people of God. The prophet says:

"The angel with the seal of the living God is . . . the same as the third angel of [Revelation] chapter 14."

— Thoughts From Daniel and the Revelation, pp. 461, 462 [edition 1944].

"Bind up the testimony, seal the law among my disciples" (Isaiah 8:16).

Where do we find the seal in the law of God? In the first four commandments we find our duties toward God, and in the last six our duties toward our neighbors. In the first three commandments we do not find the seal. The last six do not reveal it to us either. The only place where we find it is in the fourth commandment. It reads:

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:8–11).

In the fourth commandment we find:

a) the name: "LORD THY GOD";

b) His power: CREATOR ("the Lord made");

c) the territory of His dominion: "HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS."

If we take the fourth commandment away, the law has no authority, because there would be no indication of the lawgiver.

The Bible confirms that the fourth commandment is the seal, or sign, of the living God:

"Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

"And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Ezekiel 20:12, 20).

"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations. . . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Exodus 31:13, 16, 17).

The Spirit of Prophecy also confirms this very truth:

"The fourth commandment alone of all the ten contains the seal of the great Lawgiver, the Creator of the heavens and the earth. Those who obey this commandment take upon themselves His name, and all the blessings it involves are theirs." ¹¹

"The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is



Creator, and is the sign of His rightful authority over the beings He has made. Those who obey this law will bear the seal of God, for He has set apart this day as a sign of loyalty between Himself and His people.”¹⁶

“What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption.”¹⁷

“The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man’s primeval glory, and thus witnesses to God’s purpose to re-create us in His own image.”¹⁸

“The Sabbath was placed in the decalogue as the seal of the living God, pointing out the Lawgiver, and making known His right to rule. It was a sign between God and His people, a test of their loyalty to Him.”¹⁹

“The sign or seal of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of creation.”²⁰

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References:

- ¹ *Early Writings*, pp. 88, 89. [Emphasis supplied.]
- ² *Ibid.*, p. 118. [Emphasis supplied.]
- ³ *Testimonies to Ministers*, pp. 444, 445.
- ⁴ Uriah Smith, *Thoughts From Daniel and the Revelation*, pp. 461, 462 [edition 1944].
- ⁵ *Selected Messages*, bk. 3, p. 423. [Emphasis supplied.]
- ⁶ *Testimonies*, vol. 1, p. 77. [Emphasis supplied.]
- ⁷ *Evangelism*, p. 184. [Emphasis supplied.]
- ⁸ *The Spirit of Prophecy*, vol. 4, p. 286. [Emphasis supplied.]
- ⁹ *Gospel Workers*, p. 156. [Emphasis supplied.]
- ¹⁰ *Maranatha*, p. 61. [Emphasis supplied.]
- ¹¹ *Testimonies*, vol. 6, p. 350.
- ¹² *The Great Controversy*, p. 452.
- ¹³ *Testimonies*, vol. 8, p. 117.
- ¹⁴ *Ibid.*, vol. 8, p. 94.
- ¹⁵ *The Great Controversy*, p. 640.
- ¹⁶ *The Signs of the Times*, March 22, 1910.
- ¹⁷ *The SDA Bible Commentary* [E. G. White Comments], vol. 4, p. 1161.
- ¹⁸ *Education*, p. 250.
- ¹⁹ *The Signs of the Times*, May 13, 1886.
- ²⁰ *The Review and Herald*, April 27, 1911.

nothing in the Decalogue to show by whose authority the law is given.”¹²

“The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of creation.”¹³

“The keeping of the Sabbath is declared to be a sign of the loyalty of

God’s people.”¹⁴

“Too late [the enemies of God’s law] see that the Sabbath of the fourth commandment is the seal of the living God.”¹⁵

“The Sabbath of the fourth commandment is the seal of the living God. It points to God as the

Wonders of the Colporteur Work

In 1997 I was doing colporteur work in San Pedro Sula, Honduras, and began my work at a certain corner of the city. I started showing the books to a gentleman, but he did not buy any. After my presentation I left, and as I was going to knock at another house, another gentleman called me from a distance of about thirty meters away. His clothes were covered with grease, and the way he walked made me to think that perhaps he was mentally ill. As I refrained from answering, he noticed that I had tried to avoid him and he called me the second time. "Are you an Adventist?" he asked. I answered positively. Then he asked: "Are you a colporteur?" I said, "Yes I am."

I drew closer to him and we began to talk, and I showed him



BY GABRIEL LOPEZ DAVID

our health books. He liked the books but he was not able to buy them right then. He told me his experience that he had been an Adventist, and a missionary. He himself had been a colporteur, but he had backslidden from the faith which he once professed.

He invited me to enter his workshop and gave me his address.

I decided to visit him and bring some books and have another chat. At 9:30 a.m. I arrived at his workshop, and after greeting his secretary I enquired about Mr. S. She told me that he has no fixed time to arrive, but if I wished I could sit and wait for him. I waited for him the whole day and was not able to do any other work, so I thought that I would not try to visit him again. But in my conscience I felt that it was my duty to try again.

Seven days later I went to see him in the afternoon, and by surprise I found him. I greeted him and said courteously: "In order to fulfill my word I bring you the books." He excused himself, but took the books, and after he paid for them he said: "Let us speak something about the Bible." He invited me to visit him at his home. When I arrived there he introduced me to his wife. He was hungry, and asked his wife what food was available to eat. His wife answered that there was a roasted lamb, and the table was then set. At that point I told him that I did not eat meat. So his wife brought me some meatless food. At my departure I invited him to visit our church on the coming Sabbath. He accepted my invitation, and the next Sabbath the whole family attended the meetings. I felt very happy. At the end of the meeting, he asked me: "You do not have a chapel here?" I explained that we did not have any land on which to build, because financial resources were scarce.

He then made a decision to donate a parcel of land to build a church. Soon after we went to see the place, he told us that we should also build a parsonage, but we told him that the land was too small for such a project. After this donation he decided to donate another property of a reasonable size a little outside the city where we could build a lodging place.

I was very happy when I heard that his wife was baptized in our church. This is the greatest satisfaction that a colporteur may have, to win souls to Christ, to be an heir together with Him, according to His promise. R



European Region



Bible seminar
for ministers
and workers at
Bucov,
Romania, May
2001



Dedication of the church, Klishkovtski, Ukraine, July 2001



Dedication of the church, Klishkovtski, Ukraine, July 2001



Attendees at the Bible seminar at Bucov, Romania, May 2001



Central & South American Regions



Missionary school in Paraná, Brazil, 2001



Students of the missionary school in Colombia, 2001



Missionary school in Colombia, 2001



First lay members' training seminar, Haiti



Camp meeting in Haiti, August 2001

African & European Regions

Brethren
present at the
baptism in
Angola, October
2001



Lage church in Angola, October 2001



Church officers' seminar in Angola, February 2001

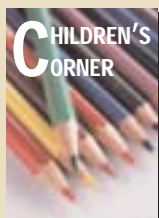


Camp meeting in Italy, July 2001



Sabbath school seminar in Croatia, July 2001

MOVING? Please let us know.



In God's Hands

"The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing"

(Psalm 145:15, 16).

[Parents, please take a moment to focus on Luke 12:13-31 with your children.]

During the time when Jesus walked on the earth, people came to Him from all over, asking for His help. Most asked Him to heal their diseases. But one man came with a different kind of request:

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me" (Luke 12:13). In view of how strongly and openly Jesus had condemned the injustice of the Pharisees, surely, thought the man, He could get the money I believe is due to me.

But did the Lord really come to earth to be a policeman or magistrate over the affairs of this life? Perhaps the man was surprised at Jesus' response when He answered: "Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:14, 15).

The most important thing in life is not how much we have. Many people tend to think more about what they would like to eat, or what they want to wear, or how many nice things they would enjoy—than almost anything else. All this seems to be the main focus of their

lives. Then they worry about how they will earn enough money to have all the things that would make them comfortable—and happy, so they think. But what does Jesus tell us?

First, He tells the story of a rich man who had so many things that he did not have enough room for them all. While thinking to build something bigger for his own selfish purposes, "God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20, 21). Then Jesus bids us all to "take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass,

which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you" (Luke 12:22-31).

Dear young friends, our lives are in God's hands. He cares for us. If we need anything, He knows about it. If we don't really need it, He knows that, too. Jesus bids us follow Him, and He will provide for us much better than we could ever do for ourselves. Do you believe that? Just give it a try!

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