



the
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Genuine
Reformation

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"The age in which we live calls for reformatory action."
—Testimonies, vol. 4, p. 488.

Editor D. Sureshkumar
Assistant to the Editor B. Monteiro
Creative Services G. Robles

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Editorial

Christlikeness

By D. Sureshkumar

Robert Fulghum wrote in the *Kansas City Times*, "Most of what I really need to know about how to live, and what to do, and how to be, I learned in kindergarten. "Wisdom was not at the top of the graduate school mountain, but there in the sandbox at nursery school.

"These are the things I learned: Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. . . . When you go out into the world, watch for traffic, hold hands, and stick together." This writer has captured part of what Jesus meant when He said, "Except ye become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

"God desires that the humble, meek, and lowly spirit of the Master, who is the Majesty of heaven, the King of glory, shall ever be revealed in our institutions. Christ's first advent is not studied as it should be. He came to be our example in all things. His life was one of strict self-denial. If we follow His example, we shall never expend means unnecessarily. Never are we to seek for outward show. Let our show-

ing be such that the light of truth can shine through our good works, so that God will be glorified by the use of the very best methods to restore the sick and to relieve the suffering. Character is given to the work, not by investing means in large buildings, but by maintaining the true standard of religious principles, with noble Christlikeness of character."¹

"The ideal of Christian character is Christlikeness. There is opened before us a path of continual advancement. We have an object to reach, a standard to gain, which includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character."²

The supreme test of goodness is not in the greater but in the smaller incidents of our character and practice—it is not what we are when standing in the searchlight of public scrutiny, but when we reach the firelight flicker of our homes. It is not what we are when some clarion call rings through the air, summoning us to fight for life and liberty, but it is our attitude when we are called to sentry duty in the gray morning, when the watch fire is burning low. It is impossible to be our best at the supreme moment if our character is corroded and eaten into by daily inconsistency, unfaithfulness, and besetting sin.

"Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into God's work. Outward show, an extravagant outlay of means, will not

accomplish the work to be done. Many are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the way that God designs it to be brought."³

We should remember that fame is a vapor, popularity an accident. Riches take wings. Only one thing endures: Character. The world needs today men and women who cannot be bought or sold; whose word is their bond; who put character above wealth; who possess opinions and a will; who will not lose their individuality in a crowd; who will be as honest in small things as in great things; who will make no compromise with wrong; whose ambitions are not confined to their own selfish desires; who will not say they do it because everybody else does it.

"It is practical Christlikeness alone that can make one a peacemaker in the home, in the church, in the neighborhood, and in the world. Home religion is practical sanctification. . . . The true quality of religion is gauged by the manner in which each member in the family does his duty to his associates. . . . Learn the precious lesson of being peacemakers in your home life."⁴

"Everyone who names the name of Christ is to adorn the doctrine of Christ our Saviour by a well-ordered life and a godly conversation, even the ornament of a meek and quiet spirit. . . . Possessing this, you will have favor both with God and with men."⁵ "Shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things" (Titus 2:10). *✠*

References

¹ *Counsels on Health*, p. 276.

² *Counsels to Parents, Teachers, and Students*, p. 365.

³ *Evangelism*, p. 559.

⁴ *Our High Calling*, p. 179.

⁵ *Ibid.*, p. 274.

"Quick, Clean the House." Company i



by Kay Clark

How many times have the members of families heard this frantic plea, which usually comes from the wife and mother. Many times we are careless and our homes are unkempt with clothes and other possessions lying around everywhere but in their designated places. Then, comes the phone call, announcing the soon arrival of a visitor. Immediately there is the anxious plea which sends everyone hurrying around, picking up and putting away the items found scattered about. At that time how many things get placed in closets, under beds, down basement stairs and anywhere else that will provide a hiding place for them. Even then, they may not be where they belong but, at least, they are out of sight to the one who will soon be appearing at the door.

All too true

The above scenario is all too true with us, especially if it is not our habit to keep things put away into their proper places at all times. Which is easier, to return the things we have been using to their proper places at the moment we are finished with them, or to drop them wherever they may fall, thus creating an unsightly mess? All too often we answer, "I'll just put them

down and . . . sometime later I will pick them up." If this is the decision made, then we will not be prepared to receive the visitor who is on the way. Then it happens that the rush is on to just put things "somewhere" quickly.

Someone is at the door!

Whether we are ready or not, there is someone knocking at the door. The one for whom we have been looking has arrived, seeking to be admitted. Prior to opening the door to the expected visitor we must take a quick look around to be sure all things are in order, lest we be embarrassed; lest we fear that a critical eye fall upon something we would not want someone to see.

Our life is like our home

All too often we find our life in just such disarray, in a shambles much like our dwelling place becomes if we are careless and do not practice good housekeeping. As we travel along the way from birth to eternity, we collect many things which we at times wish we did not have, things which are burdensome to us as we arrive at the end of our journey. Many times these things become a stumbling block to us, especially if we find that we do not have space for them. Then it is that we must decide what to do with them.

s coming!"

These things are the excess baggage we try to carry along life's way and find that while carrying it we are unable to enter in at the strait gate of that City which we hope to enter.

Life threatening problems

There could be such burdensome things in our life, which become a part of our character, which we have either inherited from past family genes or which we have acquired along the way. Some of these possibilities are found in Galatians 5:19–21: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. . . ." The writer goes on to give the warning that they which continue to hold onto these things will not be able to enter into the kingdom of heaven. Hence, we will lose the eternal life which has been offered to us, if we do not "clean house."

If we would analyze each of these things and determine all the so-called "hidden sins" found within each group listed, we could uncover the shortcomings of humanity. Under each heading lie several subheadings containing conditions which perhaps we have not thought of as stumbling-blocks to

ourselves or to others whom our life touches. We can discover these problems if we will study the Guidebook which God has given to us to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17).

These are the things which we should consider as we endeavor to start our house-cleaning. And this undertaking does not need to be delayed for such a time as we think best; procrastination has no place when such important matters need to be attended to.

Our Visitor

Just who is this "Visitor" who is just now knocking at our door, seeking entrance? It is the One who has called ahead to tell us that He is on His way to visit us in our home. It is One who enjoys being made welcome, One who enjoys spending time with us, when we will lay all other things aside and visit with Him. Unfortunately,



Believe that Christ has come to you for the purpose of helping you clean up the mess.

all too often, He finds us in a turmoil with unnecessary cares and worries so that we cannot sit by His side and talk with Him.

Who is this special Friend who has sought entry into our home? Yes, this "Visitor" is none other than Jesus, our Saviour. He is the One who gave up all the glories of heaven so that His children on earth could learn what it means to have a close relationship with Him; they could learn lessons from Him which would help them have their "houses" in order. He it is who came to give us that example of love for others even as they seek to revile and, in many ways, to persecute us.

More than just a Visitor

This special one who has sought entrance desires to be more than just a Visitor; He wants to dwell with us constantly, to be our Companion at all times and in all circumstances. He will never force entry into our dwelling place but will stand patiently at the door, knocking, and waiting for us to give an invitation for Him to come in. Are we so busy trying to get everything in order that we do not heed His gentle knock? Are we ashamed of all the things that are on our side of the door that we do not want to open it just yet? "Oh my," we think, "I have waited too long to begin this clean-up process; now what shall I do! Will He who called and gave plenty of warning of His coming go away because I am not answering His gentle plea to enter?"

What must we do?

The Saviour is standing just now at the door of our heart, asking to come in. He knows what condition things are in on our side of the door and He yearns to be asked to come in and help us clean up. We can hear His gentle voice say, "Behold, I stand at the door, and knock: if any man hear my voice,

and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

Yes, it is true! This One who has appeared at your door is not expecting you to get everything perfect before you open the way so that He might enter. All He is desiring at this time is that you be willing to believe in Him and believe that He has come to you for the purpose of helping you clean up the mess which you have so carelessly made.

These bad habits which we have accrued throughout the years we have lived may prove to be very difficult for us to get rid of. These works of the flesh which have plagued our life have a way of clinging within us and we find that we are powerless to cast them off. But, the One who is now standing at our door is able and willing to lift these burdens from us. The question which we asked, "What must I do?" is answered by the simple words, "Open the door."

The door of mercy and grace

As we contemplate whether to throw open the door and invite Him who stands patiently there to enter, we need not hesitate too long, for we do not need to reject His gentle Spirit as He works to soften our heart. It is only through His grace and mercy that we may be saved; that we may be cleansed from all these problems which we find heaped up around and within us. This gentle One is so anxious to have us willingly open that door so that He may flood our very soul with the gift of salvation which can come only through Him. If we think for one moment that we can successfully clean up the debris which is scattered around us, if we think that by our works we can clean up our house, then we will find, when it is too late, that we have lost the battle. Now is the time that we would do well if we

take the advice offered in Hebrews 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Transformation, not modification

As we begin to see the true condition of our life and how very far we have wandered from the pathway of safety, how far we have strayed from our Guide, we are able to see the exceeding sinfulness of the treasured objects with which we have filled our home. There are those hurtful words we have uttered to others, the unkind deeds we have done, those unpleasant thoughts which we have allowed to be retained in our mind. But, we wonder, "What can be the remedy for this situation, how can I be freed from these besetting sins?"

The answer comes, "The Christian's life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether."¹ Now it is beginning to come into a clearer focus why that door must be opened, why the One who remains standing outside needs to be invited to come in. This new life which has to begin is not attainable through our own works but only through Him. These things which are cluttering our house are not removable through our own efforts; we must have His help!

Do not hesitate

There remains One so full of tender love and mercy who is still standing just outside our door. His plea is, "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).

He does not want us to think that we are outcasts just because we have many problems which have been brought on by our own course of action. He will not forsake us, but will extend His mercy to us as we truly feel our deep need of a Saviour. What a wonderful comfort it is for us when we

look upon Him as our Source of infinite power. He takes us in our weakness and helplessness and guides us back into the sheepfold of His care. Why, then, should we hesitate to open the door and let Him come in?

The decision

Now that we see our need of help from someone stronger than ourselves, let us go back to that unopened door and hasten to open it and bid our Visitor to enter. It seems as though we have kept Him waiting too long, and we think, "Could He have turned away and left, or is He still there patiently waiting?"

We make our way back to the door, fling it open, and find that He indeed still awaits our invitation for Him to come in. Now we can pour out to Him all that is within our heart, all the fears and anxieties which we have carried around for so long. Now we can have the help which we have needed to clear away the debris around us which has come as a result of carelessness and wrongdoing.

What a wonderful blessing it is to finally find the answers to our questions; to find out what to do with doubt; to find out how we can be saved from our sins which have cluttered our life for so long. We find in this Friend, who is now listening to us, one who is desiring that we tell Him all our cares so that He can help us to overcome and be free.

The result

The result of our deciding to open the door of our heart to the Saviour is the blessing of peace, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7). We will find in Him that link which connects us to heaven. It is when we respond to His love and to His invitation to come unto Him, and allow Him to come in and abide with us, that we become His elected children. It is when we make this decision to let Him enter and to bring the needed change to our heart that we can see His faithfulness and His great love which is everlasting.

Conclusion

We have found that we do have One who is longing to help us to "clean the house." We are not able to do this type of cleaning on our own but we can cooperate with the One who can make all things new, the One who can change the desires of the heart.

Appeal

This One who stands just now, knocking at your heart's door, will not force His way in. He will await your invitation, while hoping that you will say, "Yes." Will you at this time bow humbly before Him, accept His love and mercy, and allow Him to come in and make the changes necessary? Do not cause Him to wait any longer. *R*

Reference

¹ *The Desire of Ages*, p. 172.

These things which are cluttering our house are not removable through our own efforts; we must have Jesus' help!



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Principles of Genuine *Reformation*

By Michel-Ange F. Ducheine

*S*ince the fall of Adam, the Creator has purposed Himself to RE-FORM man according to His divine similitude by bringing him back to live in harmony with the principles of righteousness (see Genesis 3:8, 15, 21).

In all ages the urgent call for reformation has been powerfully heralded by God's faithful servants (Isaiah 58:12; Jeremiah 7:3; Haggai 1:5; Acts 3:19–21) and boldly carried out by His devoted people: "The Waldenses witnessed for God centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for 'the word of God, and for the testimony of Jesus Christ' (Revelation 1:9)."¹

How should we then proceed with the reformation in this closing hour of earth's history? Inspiration has provided the answer: "The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time."²

Let us therefore consider the experiences of those involved in the reformatory

movements of the past—to learn from them some basic principles that will enable us to carry forward successfully the reformation of these last days.

1. Recognition of sin

The Word of God clearly presents the first principle of individual and collective reformation.

David immediately admitted his wrong course as soon as Nathan presented to him the allegoric picture of his sin (2 Samuel 12:13; Psalm 51:3). The prodigal son also recognized his sins and said, "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants" (Luke 15:18, 19).

When Jonah announced to the inhabitants of Nineveh that their city would be destroyed because of their iniquities, they all "trembled because of their sins"³ and acknowledged them (Jonah 3:5). Therefore, "the first step in reconciliation to God is the conviction of sin."⁴

2. A spirit of prayer

Prayer is indeed one of the most important elements of Christian devotion. Jesus Himself would sometimes spend an entire night praying (Luke 6:12). At the climax of his great work, Martin Luther would spend up to three hours each day in prayer and "from the secret place of prayer came the power that shook the world in the Great Reformation."⁵

The Bible invites us to "pray without ceasing" (1 Thessalonians 5:17), and the

The great Teacher made it clear that we need to reform ourselves before trying to reform others.

Spirit of Prophecy warns us: "In no case neglect secret prayer; for it is the soul of religion. If you expect salvation, you must pray. Take time. Be not hurried and careless in your prayers. Intercede with God to work in you a thorough reformation, that the fruits of the Spirit may dwell in you, and that, by your godly life, you may shine as a light in the world."⁶

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer and will banish from the church the spirit of discord and strife."⁷

3. Sola Scriptura

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105). This verse has proven to be truth especially during the Dark Ages. At the discovery of the Bible which was kept hidden from the common people for centuries, the reformers translated it into the popular languages and light shone as it dispelled the spiritual darkness of that era.

The reformers of the 16th century firmly established their feet upon the infallible Word of God and took it as the sole guide in religious matters. "In our time there is a wide departure from [the Scriptures'] doctrines and precepts, and there is need of a return to the great Protestant principle—the Bible, and the Bible only, as the rule of faith and duty. . . . The same unswerving adherence to the word of God manifested at that crisis of the Reformation is the only hope of reform today."⁸

"God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."⁹

4. The Law of God

Many reformations have been carried on as a result of discovering and/or reading the Law of God. We'll mention these two outstanding examples: Jehoshaphat performed a great reformation by sending Levites to teach the law in all the cities of Judah (2 Chronicles 17:7–9), and during the reign of Josiah, the book of the law was found and read, and as a result there was a revival and reformation (2 Chronicles 34:29–33).

"The progress of reform depends upon a clear recognition of fundamental truth. While, on the one hand, danger lurks in a narrow philosophy and a hard, cold orthodoxy, on the other hand there is great danger in a careless liberalism. The foundation of all enduring reform is the law of God. We are to present in clear, distinct lines the need of obeying this law. Its principles must be kept before the people. They are as everlasting and inexorable as God Himself."¹⁰

5. Instant decision to repent

"And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19:8).

"But no sooner did Zacchaeus yield to the influence of the Holy Spirit than he cast aside every practice contrary to integrity. No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven. . . . Every converted soul will, like Zacchaeus, signalize the entrance of Christ into his heart by an abandonment of the unrighteous practices that have marked his life. Like the chief publican, he will give proof of his sincerity by making restitution."¹¹

As soon as the name of the Lord Jesus was magnified in Ephesus, those who believed in Him confessed their evil deeds and burned all their costly magical books (Acts 19:17–20). "Those who resist the Spirit of God think that they will repent at some future day when they get ready to take a decided step toward reformation, but repentance will then be beyond their power. According to the light and privileges given will be the darkness of those who refuse to walk in the light while they have the light."¹²

6. Reforming myself first

In His memorable sermon on the mount, the great Teacher made it clear that we need to reform ourselves before trying to reform others (Matthew 7:1–5). To young Timothy, Paul wrote "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16).

Many have tried to "help" others while neglecting their own souls: these are mere religious fanatics. During the Great Reformation there were many. "Thomas Münzer, the most active of



We need the reformation that all who are redeemed must have, through the cleansing of mind and heart from every taint of sin.

the fanatics, was a man of considerable ability, which, rightly directed, would have enabled him to do good; but he had not learned the first principles of true religion. 'He was possessed with a desire of reforming the world, and forgot, as all enthusiasts do, that the reformation should begin with himself.'"¹³

7. Heart work

The Word of God warns us, "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23), and the Spirit of Prophecy teaches us that "our first work is with our own hearts"¹⁴ because "the heart is deceitful above all things" (Jeremiah 17:9).

"Circumstances cannot work reforms. Christianity proposes a reformation in the heart. What Christ works within, will be worked out under the dictation of a converted intellect. The plan of beginning outside and trying to work inward has always failed, and always will fail. God's plan with you is to begin at the very seat of all difficulties, the heart, and then from out of the heart will issue the principles of righteousness; the reformation will be outward as well as inward."¹⁵

"It may seem that we are to study our own hearts, and square our own actions by some standard of our own; but this is not the case. This would but work deform instead of reform. The work must begin in the heart, and then the spirit, the words, the expression of the countenance, and the actions of the life, will make manifest that a change has taken place. In knowing Christ through the grace that He has shed forth abundantly, we become changed. . . . In humility we shall correct every fault and defect of character; because Christ is abiding in the heart, we shall be fitted up for the heavenly family above."¹⁶

8. Conscience above the magistrate

Rightly educated (Romans 2:14, 15; 1 John 3:20, 21), our "conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved."¹⁷ Well aware of this fact, the Reformers have courageously fought for liberty of conscience. And it was in support to this principle that the princes and nobles of Germany issued the solemn Protest of Spires at the Diet in 1529.

"The principles contained in this celebrated Protest . . . constitute the very essence of Protestantism. Now this Protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church. . . . The Protest of Spires was a solemn witness against religious intolerance, and an assertion of the right of all men to worship God according to the dictates of their own consciences."¹⁸

9. A diligent spirit

"My sons, be not now negligent: for the Lord hath chosen you to stand before him, to serve him" (2 Chronicles 29:11). Thus spoke Hezekiah to the priests of his time as he endeavored to do considerable reforms in his kingdom. "The Lord has no place in His work for the indolent and self-indulgent."¹⁹

The most vivid example of a diligent spirit in time of reformation is perhaps that of Nehemiah and his coworkers (please read Nehemiah 4:6, 17, 18; 6:1-4). "The work of restoration and reform carried on by the returned exiles, under the leadership

of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth's history."²⁰

"God's children are not only to pray in faith, but to work with diligent and provident care. . . . Careful consideration and well-matured plans are as essential to the carrying forward of sacred enterprises today as in the time of the rebuilding of Jerusalem's walls."²¹

10. A courageous spirit

Fearlessly did Elijah denounce the apostasy of King Ahab and summon the prophets of Baal on Mount Carmel for an unrivaled demonstration of Jehovah's preeminence (1 Kings 18:17-39). With the same spirit would John the Baptist come centuries later to rebuke the hypocrisy of the Pharisees and the adultery of King Herod (Matthew 3:7-10; 14:3, 4).

Our work, as reformers, is plainly described in this Bible verse: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isaiah 58:1). "Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent. The great subject of reform is to be agitated, and the public mind is to be stirred."²²

11. Separation from sinners

The Bible teaches that two persons cannot walk together except they agree (Amos 3:3). This is why Moses had to call the righteous to separate themselves from the wicked (Exodus 32:26); for light has no communion with darkness (2 Corinthians 6:14-18).

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were

forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience."²³

12. A teachable spirit

Christ told His disciples "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Those things were to be taught in the future, for "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18).

"The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christians should stand ready to accept all the light which may shine from God's holy word, was lost sight



of by their descendants. The Protestant churches of America—and those of Europe as well—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Though a few faithful men arose, from time to time, to proclaim new truth and expose long-cherished error, the majority, like the Jews in Christ's day or the papists in the time of Luther, were content to believe as their fathers had believed and to live as they had lived. Therefore

religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's word."²⁴

"It is a sad thing when a people claiming to be reformers cease to reform. . . . It was not the will of God that the work of reform should cease with the going out of Luther's life; it was not His will that at the death of the Wesleys the Christian faith should become stereotyped. The work of reform is progressive. Go forward, is the command of our great Leader—forward unto victory. We shall not be accepted and honored of God in doing the same work that our fathers did. We do not occupy the position which they occupied in the unfolding of truth. In order to be accepted and

honored as they were, we must improve the light which shines upon us, as they improved that which shone upon them; we must do as they would have done, had they lived in our day."²⁵

Conclusion

"Brethren and sisters, we need the reformation that all who are redeemed must have, through the cleansing of mind and heart from every taint of sin. In the lives of those who are ransomed by the blood of Christ self-sacrifice will constantly appear. Goodness and righteousness will be seen. The quiet, inward experience will make the life full of godliness, faith, meekness, patience. This is to be our daily experience. We are to form characters free from sin—characters made righteous in and by the grace of Christ. Thus we shall reveal pure and

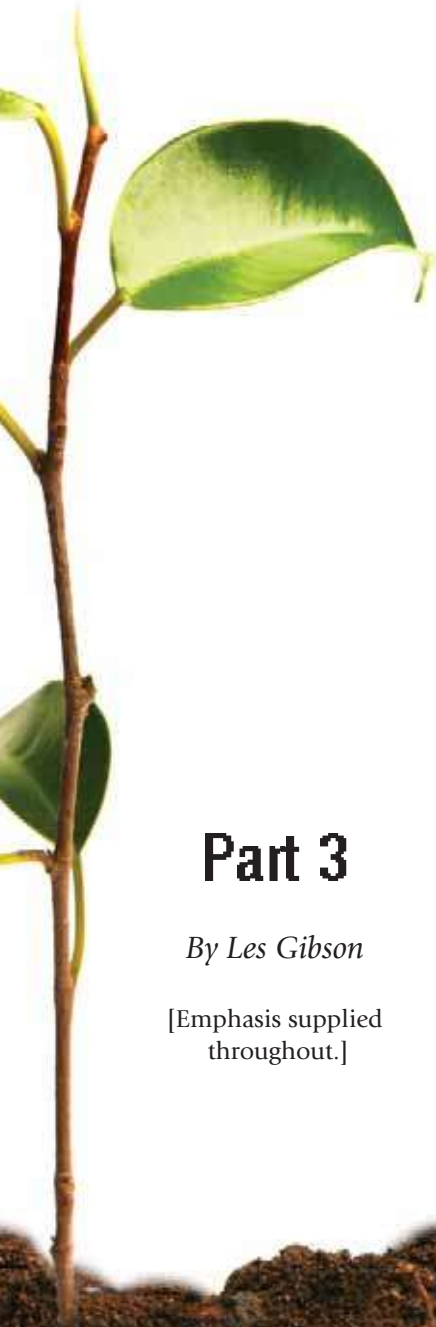
undefiled religion to a world that has not now in the midst of it a Saviour in human form, constantly manifesting His power to heal others' woes. Much depends upon our individual course of action. We should each live in the world the life of a true Christian, that our words and acts may be such as to win souls to Christ. Our hearts are to be cleansed from all impurity in the blood shed to take away sin."²⁶

"The true followers of Christ do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, and thus remove the greatest obstacle to the reception of truth—the only argument which its advocates have never been able to refute. It is weak, inefficient world-servers that think it praiseworthy to have no principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, is the world indebted for its great reforms. By such men must the work of reform for this time be carried forward."²⁷ *✠*

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Lessons From the *Preparation of Soil*



Part 3

By Les Gibson

[Emphasis supplied throughout.]

In our last study we examined the importance of the parable of the sower (found in Matthew 13, Mark 4, and Luke 8). We discussed also the importance of soil preparation, a breaking up of the fallow ground of the human heart, paralleled with our spiritual preparation for the latter rain.

Suppose that you are a farmer with lots of land, and great responsibilities. People depend on you for food. You have 40 acres in corn down in the valley, and it looks as if rain is on the way. The weather forecast calls for rain, and you know that your field will be flooded because it is in the valley. Something must be done quickly, because the farm equipment may get stuck in the mud.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22).

Now let us make a spiritual application. We are praying for the latter rain, but what preparation are we making?

"In order for the seed to grow, it must have care; and when man has done his part, this is only the beginning. **After man has prepared the soil**, and planted the seed, showing care and thoughtfulness in the work, he must depend upon God, the

great Husbandman, to send sunshine and showers to water the thirsty ground, and cause the seed to spring up and grow. The combined influence of the Lord's unseen agencies is necessary **from the time the seed is buried in the ground** till the harvest is gathered."¹

What must be done before the seed is buried in the ground?

Ask a farmer, ask a nurseryman, ask a landscaper, ask a gardener!

WHAT SHALL WE DO before we can plant a crop?

The answer has not changed in 6,000 years. **We must prepare the soil.** Men used their backs, and the backs of their animals to prepare the ground for planting. Things have changed since then; we now use machinery to do the heaviest part of the work. But the principle is still the same. **We must prepare the soil.**

You can't throw watermelon seeds on top of the lawn and expect a good crop of watermelons. Neither can you sow seed potatoes by broadcasting, and just wait for the harvest.

"We may learn a precious lesson from the work of the farmer in cultivating his field. In order to reap a harvest, he must cooperate with God, the great Husbandman. His part is **to prepare the ground and plant the seed, at the right time and in the right way.** God gives the seed life. He sends the sunshine and the showers, and the seed springs up, 'first the blade, then the ear, after that the full corn in the ear.' **If the farmer fails to do his**

part, the sun may shine, the dew and the showers may fall upon the soil, but **there will be no harvest.** And though the work of planting had been done, unless God sent the **sunshine** and the **dew** and the **rain**, the seed would never, never spring up and grow.”²

“Earnestness, diligence, and persevering labor are to be put forth in treating the soil preparatory to sowing the seed. So it is in the spiritual work in the human heart. Those who would be benefited by the tilling of the soil must go forth with the word of God in their hearts. They will then find the fallow ground of the heart broken by the softening, subduing influence of the Holy Spirit. Unless hard work is bestowed on the soil, it will not yield a harvest. So with the soil of the heart: the Spirit of God must work upon it to refine and discipline it before it can bring forth fruit to the glory of God.

“The soil will not produce its riches when worked by impulse. It needs thoughtful, daily attention. It must be plowed often and deep, with a view to keeping out the weeds that take nourishment from the good seed planted. Thus those who plow and sow prepare for the harvest. None need stand in the field amid the sad wreck of their hopes.

“The blessing of the Lord will rest upon those who thus work the land, learning spiritual lessons from nature. In cultivating the soil the worker knows little what treasures will open up before him. While he is not to despise the instruction he may gather from minds that have had an experience, and from the information that intelligent men may impart, he should gather lessons for himself. This is a part of his training. The cultivation of the soil will prove an education to the soul.”³

Preparing for the latter rain

“So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit

is brought forth, immediately he putteth in the sickle, because the harvest is come” (Mark 4:26–29). The seed here spoken of is the word of God sown in the heart and made fruitful by divine grace. If the truth takes root in the heart, it will sooner or later spring into life and bear fruit. The life and character will show the nature and quantity of the seed sown. But the work of cultivating is the work of a lifetime. The principles of truth once planted in the soul are to be carried out in the daily duties of life. The growth of Christian character is gradual—like the advancement of the natural plant through its various stages of development. But nevertheless the progress is continual. As in nature, so it is in grace, the plant must either grow or die.”⁴

“We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust in Him, then every promise will be fulfilled. ‘For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations’ (Isaiah 61:11). The whole earth is to be filled with the glory of God.”⁵

“Let everyone who claims to believe that the Lord is soon coming, **search the Scriptures as never before. . . . Let every believer take up his Bible with earnest prayer,** that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom He has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of everyone



to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, **as unveiled in the lessons given to His disciples** and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him.”⁶

We have been admonished that the book of Acts is to be our study, especially chapter 2. Acts chapter 2 draws our attention to Joel chapter 2. Acts chapter 2 tells us about the events surrounding the early rain, before and after. Joel chapter 2 tells us about the events surrounding the latter rain, before and after. There are some striking similarities between these two chapters.

We have a work to do before the outpouring of the latter rain. We need a heart preparation similar to the soil preparation. In the next article, we will continue to focus primarily on the lessons given by Jesus to the disciples and on the parables He taught. More attention will be given to one parable in particular, the parable of the sower. May the Good Lord add His blessing to the reading of His Word, Amen! *✠*

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The Perfect and Sinless Human Nature of

Je hnn

*A study based on the
Bible and Spirit of
Prophecy compiled
by S. Barat*

*Behold, a virgin shall be with child, and shall bring
forth a son, and they shall call his name Emmanuel,
which being interpreted is, God with us.*

Matthew 1:23.



Jehovah Immanuel

*J*ehovah Immanuel 'shall be king over all the earth: in that day shall there be one Lord, and His name one.' 'The tabernacle of God' shall be with men, 'and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God' (Zechariah 14:9; Revelation 21:3)."¹

Who is this Jehovah Immanuel? To a sinful world, it is a mystery—the mystery of godliness.

The mystery of godliness

"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).

"If Christ made all things, He existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God

essentially, and in the highest sense. He was with God from all eternity. God over all, blessed forevermore."²

"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).

"For in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9). Although Christ adopted human nature, He was still God!

"The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground' (Exodus 3:5). We should come to this study with the humility of a learner, with a contrite heart. And the study of

the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth."³

"In contemplating the incarnation of Christ in humanity, we stand baffled before an unfathomable mystery, that the human mind cannot comprehend. The more we reflect upon it, the more amazing does it appear. 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 fullness 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. Looking upon Christ in humanity, we look upon God, and see in Him the brightness of His glory, the express image of His person."⁴

"By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. . . . God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the

Christ not only did not transgress, but He also did not have any sinful inclination in His human nature!

'Son of man' who shares the throne of the universe."⁵

"Christ came to this world and stood before men with the hoarded love of eternity. The whole ocean of divine love was flowing forth from its great center. The Father, the Son, and the Holy Spirit were working in behalf of man. Every power in the heavenly universe was put into activity to carry forward the plan of redemption. The cross of Calvary was erected, and while we were yet sinners, Christ died for us. The Just suffered for the unjust, that He might become the justifier of all who believe in Him. He took human nature upon Himself, that He might be a partaker with us in all our temptations. He clothed His divinity with humanity, that by enduring the agony of the cross, He might make His soul an offering for sin."⁶

"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. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood."⁷

"But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions 'human' and 'divine' were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become

man, the Godhead was still His own. His deity could not be lost while He stood faithful and true to His loyalty."⁸

Perfect sinlessness of Christ's human nature

Christ did not commit any sin, and no sinfulness whatsoever was found in His human nature. According to 1 John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Sin is transgression—it is an act. Christ never committed any of it. He only took upon Himself "**the likeness of sinful flesh**" (Romans 8:3).

The apostle James explains it this way: "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14, 15).

Sin is the act of transgression, but "lust" is a sinful inclination or sinfulness, the sinful nature which clamors for supremacy. "And ye know that [God] was manifested to take away our sins; and in him is no sin" (1 John 3:5). In *Strong's Concordance* the word "sin" in the original Greek is *hamartia*, meaning "offence, sin(-ful)," which is sinful inclination. Therefore, we can plainly conclude that Christ not only did not transgress, but He also did not have any sinful inclination in His human nature!

"The Saviour came to the world in lowliness, and lived as a man among men. On all points except sin, divinity was to touch humanity."⁹

Before Christ was conceived in Mary's womb as the Son of man, the angel that appeared to Mary explained to her, "The Holy Ghost shall come upon thee, and the power of the High-

est shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Some say that sinlessness refers only to Christ's divinity. But let us see what the Spirit of Prophecy has to say about this: "The humanity of Christ is called 'that holy thing.' The inspired record says of Christ, He 'did no sin,' He 'knew no sin,' and 'in him was no sin.' He was 'holy, harmless, undefiled, separate from sinners' (1 Peter 2:22; 2 Corinthians 5:21; Hebrews 7:26)."¹⁰

As explained above from 1 John 3:5, the word translated from the Greek as "sin" is *hamartia*, meaning "sinfulness." This evil is part of our nature, but not of Christ's:

"It is not correct to say, as many writers have said, that Christ was like all children. **He was not like all children.** Many children are misguided and mismanaged. But Joseph, and especially Mary, kept before them the remembrance of their child's divine Fatherhood. Jesus was instructed in accordance with the sacred character of His mission. **His inclination to right** was a constant gratification to His parents. The questions He asked them led them to study most earnestly the great elements of truth. His soul-stirring words about nature and the God of nature opened and enlightened their minds. . . .

"No one, looking upon the childlike countenance, shining with animation, could say that Christ was just like other children. He was God in human flesh. **When urged by His companions to do wrong, divinity flashed through humanity, and He refused decidedly. In a moment He distinguished between right and wrong, and placed sin in the light of God's**

commands, holding up the law as a mirror which reflected light upon wrong. It was this keen discrimination between right and wrong that often provoked Christ's brothers to anger. Yet His appeals and entreaties, and the sorrow expressed in His countenance, revealed such a tender, earnest love for them that they were ashamed of having tempted Him to deviate from His strict sense of justice and loyalty."¹¹

"Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin his posterity was born with inherent propensities of disobedience. 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. . . .

"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. That which is revealed, is for us and for our children, but let every human being

be warned from the ground of making Christ altogether human, such an one as

ourselves; for it cannot be."¹²

" 'He that hath seen Me hath seen the Father' (John 14:9). Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own. Christ alone could represent the Father to humanity, and this representation the disciples had been privileged to behold for over three years."¹³

"The Lord Jesus is the embodiment of the glory of the Godhead. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. God has revealed Himself to men; He stooped to take upon Him our nature, and in His Son we see the glory of the divine attributes. Those who see not in Christ the divine character are in the shadow of Satan's misrepresentation of divinity."¹⁴

"With deep earnestness the mother of Jesus watched the unfolding of His powers, and beheld the impress of perfection upon His character. With delight she sought to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to cooperate with the heavenly agencies in the development of this child, who could claim only God as His Father."¹⁵

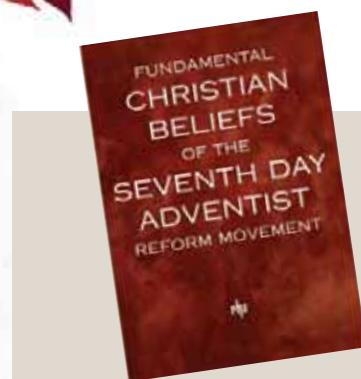
"Shall any of us be as unappreciative as were the Jews, or shall we look upon Christ as a perfect specimen of our perfected humanity uniting in Himself the attributes of Deity with our human nature? The only-begotten Son of God made manifest what humanity may become. In His sanctified human nature He revealed what man must be."¹⁶

"In Christ dwelt the fullness of the Godhead bodily. This is why, although He was tempted in all points like as we are, He stood before the world, from His first entrance into it, untainted by corruption, though surrounded by it."¹⁷

"Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it, as the One who has redeemed every human being in the city of God."¹⁸ ✎

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Overcoming Adversity: Getting Ready for the Coming Storm



By Reiner G. Kremer

Awareness and preparedness

In the Mount of Olives Jesus Christ our Saviour foretold His second coming through the parable of the ten virgins. Said He, "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps [truth], and went forth to meet the bridegroom [Christ]. And five of them were wise, and five were foolish. They that were foolish took their lamps [truth], and took no oil [Spirit of God] with them. . . . And while they went to buy [oil], the bridegroom came; and they that were ready [with oil, imbued with the Spirit of God] went in with him to the marriage: and the door was shut. . . . Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25: 1-3, 10-13).

This parable of the second coming impresses the reader that it is not truth alone that saves, but both truth, as it is in God's Word, and the Spirit of God. Those prepared to meet the bridegroom at His unknown and sudden time of arrival were invited to the marriage feast. "The marriage represents the reception by Christ of His kingdom."¹ This parable teaches awareness and preparedness due to

the presence of both the lamp (Word of God, Truth) and the oil (Spirit of God). Our goal in life is not only to be at the right place and at the right time. We need awareness of the time and most importantly the preparedness for the upcoming events soon to take place on planet earth.

The personal ownership of sufficient oil is represented by the Holy Spirit, a relationship with Jesus Christ as Lord and Saviour. While church membership may have its privileges, without the presence of oil, the unction of the Spirit of God, membership alone is valueless for entrance into the kingdom of God. Christ responds to those who are late to the marriage supper with: "Verily I say unto you, I know you not" (Matthew 25:12).

A church crisis in A.D. 70

The destruction of the walled city of Jerusalem by the Romans holds lessons of oversights in both awareness and preparedness for those who believed they were the people of God. History can and will repeat itself. Awareness and understanding of current and future events are critical in these end times. In Matthew 24:16, 17, Jesus says, "Let them which be in Judaea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house."

It was the year AD 70, and the Romans had surrounded Jerusalem at the time of Passover. In Jerusalem there had gathered over one million Jews, adults and children. The Roman siege had taken place over an extended period of time, stored resources were used up, and the people were in crisis. History records that great and gross human atrocities took place at the hand of the Jews against their own people within the city walls. Those that attempted to escape were caught and impaled by the Romans. Christians who were within Jerusalem were advised by Jesus that there would be a window opportunity, in which they would be able to flee from this great conflagration. "He that shall endure unto the end, the same shall be saved. . . . When ye therefore shall see the abomination of desolation, . . . stand in the holy place, (whoso readeth, let him understand:) then let them which be in Juda flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes" (Matthew 24:13, 15-18).

The Roman army suddenly and unexpectedly retreated from their encampment around Jerusalem, and an opportunity was created for those who were aware of the words of Christ to flee from the city into surrounding small towns, villages, and mountains. Those that were aware and mentally prepared to leave the city of Jerusalem at a moment's notice, while the city was surrounded by thousands of fellow Jews who had been caught and impaled, required special mental preparedness. What appeared to be a probable trap was a remarkable opportunity. Few understood what was taking place. Christ encourages His people who know His voice to be prepared and to be aware of place and time.

Lessons from Hurricane Katrina in 2005

As we seek to learn lessons of awareness and preparedness, Katrina started as a tropical depression that was formed over the southeastern Bahamas

We need awareness of the time and most importantly the preparedness for the upcoming events soon to take place.

at 5 p.m. on August 23, partially from the remains of a prior tropical depression. The system gradually upgraded on August 24 and then by August 29 it had become a rather significant storm due to warm-sea-surface temperatures and the Gulf Loop current. On August 27 the storm was upgraded to category 3 and by August 29 there were winds of up to 125 mph.

The sheer physical size of Katrina caused devastation far from the eye of the hurricane, and it is possible that it was the largest hurricane of its strength ever recorded on earth. The official combined death toll is estimated at two thousand, which makes it one of the highest in U.S. history.

How is it that Americans, with all of the federal, state, and local storm monitoring equipment available, miscalculated and misinformed over 1.5 million people, placing many of them at risk? There were at least 1.5 million people under evacuation order before the storm hit landfall. The storm created a great humanitarian crisis in the Gulf of Mexico, with over \$100 billion in damages and over two million people displaced. One can justifiably ask: How is it that so many people were poorly prepared and were not aware of the impending crisis?

History repeats itself. The valid question to be asked of every one of us today: How would you deal with a great crisis? Crisis and adversity are given in our life. How will you respond, dear reader?

Here are seven key ingredients to developing mental preparedness and awareness.

1. Learn to give thanks. Ephesians 5:20 states: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." The apostle Paul teaches us here to give thanks always for all things unto God. Might we learn from both the good times and the bad times, giving thanks for both learning valuable lessons of blessings and adversity. Let us be mindful that God grants us experiences in life to make us stronger. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (2 Corinthians 2:14). Let us give thanks to God for He causes us to triumph. In spite of great opposition, let us give thanks, nurturing a spirit of thankfulness.

2. Adversity is unavoidable. Let's not fight it, let's accept it. Develop the

proper mental attitude. Learn from the life of Christ. "Pain and death are part of life. To reject them is to reject life itself," said Havelock Ellis. Even under the worst circumstances we can choose to focus on the positive rather than on the negative. After a fire burned his research laboratory to the ground, the famous inventor of the light bulb, Thomas Alva Edison, was quoted as saying that there is great value in disaster. All our mistakes are burned up, and thank God that we have the opportunity of life and we can start anew.

Let's be reminded of the birds which sing after a storm. Why shouldn't people feel as free to delight in whatever remains to them? God allows adversity—let's learn not to fight it but accept it, develop a submissive attitude and realize that it is part of life. Although pain is inevitable, we do not have to suffer. It is optional to suffer when there is adversity.

3. Misfortune lessons. There is much to learn from the winter to appreciate the spring, from the rain to appreciate the sunshine, and from adversity to be thankful for the calm after the storm. Praise God for misfortune. May God grant us the wisdom to look beyond misfortune seek God's will for the life we have.

4. Adversity provides opportunity to be lifted higher. "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to

the rock that is higher than I" (Psalm 61:2). All are bidden to "go up higher" (Luke 14:10). The Lord invites you to be lifted higher and go up into the presence of Christ. Learn from the experiences that have left you down-trodden that the Lord may lift you up. When an eagle believes her eaglets are large enough to learn how to fly, she begins to take the nest apart and push the eaglets out. After this rude awakening, the eaglets discover they have wings and that they can fly. We are constantly being nudged and pushed off one cliff after another in the hope that one day we will discover our wings and soar to new heights.

5. Refuse to linger on the past or to think about future problems. Problems of the present are difficult enough to deal with. Don't add to your misery by regretting the past or worrying about what might happen in the future. An American author once said: "I am an old man and have known a great many troubles, but most of them never happened."

In Matthew 6:34 Christ reminds us to "take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

6. Realize it could be worse. Count your blessings. Keep in the mind the Persian Proverb, "I cried because I had no shoes until I saw someone with no feet."

God says, "Return unto me, and I will return unto you" (Malachi 3:7).

Life is a series of experiences, each one of which makes us wiser and stronger, even though sometimes it is hard to realize this. In our journey in this world we are challenged to develop our most valued possession, a Christlike character. We must learn that the setbacks and griefs which we endure on earth help us in our march toward heaven. One day we will see that heaven was indeed cheap enough.

7. Have faith in God. "Therefore take no thought, saying, What shall we eat? or, What shall we drink or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matthew 6:31-34). "And Jesus answering saith unto them, Have faith in God" (Mark 11:22). In the adversity of life and our daily experiences, let us look up and live, let us have trust and faith in God. To overcome adversity let us be prepared and be aware.

"Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. . . . Surely I come quickly. Amen. Even so, come, Lord Jesus" (Revelation 22:7, 20).

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."²

May God help us through Jesus Christ and His Word to be aware, prepared, and be faithful unto the end. ✎

References

¹ *The Great Controversy*, p. 426.

² *Ibid.*, p. 678.





Two Classes of *Educators*

Conclusion of a 3 part series on Education

By Pam Stemmler

[Emphasis supplied
throughout]

*A*s we study the Creator's Plan of Education, we must recognize, not only that there are principles of true education, but that there is a counterfeit as well. First, let us study God's educators.

"The system of education instituted at the beginning of the world was to be a model for man throughout all aftertime. As an illustration of its principles a model school was established in Eden, the home of our first parents. The Garden of Eden was the school-room, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students."¹

"In His wisdom the Lord has decreed that the family shall be the greatest of all educational agencies.

It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life—lessons of respect, obedience, reverence, self-control. The educational influences of the home are a decided power for good or for evil. They are in many respects silent and gradual, but if exerted on the right side, they become a far-reaching power for truth and righteousness. If the child is not instructed aright here, Satan will educate him through agencies of his choosing. How important, then, is the school in the home!

"Look upon the family circle as a training school, where you are preparing your children for the performance of their duties at home, in society, and in the church."²

The Reformation gained success because God's Word became the textbook for educating adults and children alike.

The Second Class

"There are two classes of educators in the world. One class is those whom God makes channels of light, and the other class is those whom Satan uses as his agents, who are wise to do evil. One class contemplates the character of God and increases in the knowledge of Jesus, whom God hath sent into the world. This class becomes wholly given up to those things which bring heavenly enlightenment, heavenly wisdom, to the uplifting of the soul. Every capability of their nature is submitted to God, and their thoughts are brought into captivity to Christ. The other class is in league with the prince of darkness, who is ever on the alert that he may find an opportunity to teach others the knowledge of evil. . . .

"While the judgments of God were falling upon the land of Egypt, the Lord directed the Israelites not only to keep their children within their houses, but to bring in even their cattle from the fields. . . .

"As the Israelites kept their children within their houses during the time when the judgments of God were in the land of Egypt, so in this time of peril we are to keep our children separate and distinct from the world. We are to teach them that the commandments of God mean much more than we realize. Those who keep them will not imitate the practices of the transgressors of God's law.

"Parents must regard God's Word with respect, obeying its teachings. To the parents in this day, as well as to the Israelites, God declares: "These words . . . shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a

sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates' (Deuteronomy 6:6-9).

"Notwithstanding this plain instruction, some of God's people permit their children to attend the public schools, where they mingle with those who are corrupt in morals. In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles."³

Lest we miss the point, what does God define as the counterfeit education? The public schools. Why? We need to understand the principles upon which this system is based. Using the book, *Studies on Christian Education* by E. A. Sutherland, we will briefly examine four principles of false education. We highly recommend reading the whole book, as well as the book *Education* by Ellen G. White.

A Little History

As we study the time of the papal reign in the Old World, we see that its increase was dependent upon the people being held in a certain degree of ignorance, generally—and more specifically—regarding what the Word of God teaches. Only the priest was designated to be wise enough to be able to interpret the Scriptures to the common people and therefore they did not know its contents.

We understand enough of the Reformation history to realize that God was seeking to break through this darkness and grant light to the people in general and especially to those who really wanted to serve Him and walk in His ways. We can see throughout the Reformation that God raised up

intelligent people, honest men and women, who were seeking His will, to study first the Bible for themselves and then make it available by word and pen to the common people. This made the devil tremble, for in the Word is truth—and truth makes us free from sin, from error, from darkness.

The success of the Reformation can be attributed to first of all, the power of God moving upon and through human instrumentalities. The other factor was the Word of God made available to the people. As people began to study the Bible for themselves, they gained the ability to reason from God's perspective, to understand cause and effect, to see truth and the consequences of error and sin. From the viewpoint of the papacy, this had to be stopped or else they would lose all of their power.

A plan was devised. The Reformation had gained more and more success because the Word of God had become the textbook for educating, not only the adults, but also the children. As generations would grow with this as the basis for their understanding and practice, papal reign would cease. This type of education would have to be stopped. But how? They had not the power or ways to end it. A subtler way was devised. Masked with apparent sincerity and a form of truth, falsehood entered the educational systems of the Reformation. The methods were systematic, thought out by the master of falsehood, who we must remember has studied the human mind for thousands of years.

This educational deform spread quickly and became the accepted forms in the most prestigious educational facilities such as Oxford and Cambridge. From these highly respected institutions, the foundation was laid for the educational system that has prevailed to the present day.

On the other hand, in the time of the 1800's, there were those who because of the enlightenment of God, sought a different, alternative method of education. They implemented different ways (which we will discuss more in detail) and they used the Bible as their textbook. Those who were educated differently were in a large degree

better prepared to accept and give the third angel's message.

We live now in the last moments of Earth's history. We need to be prepared for the latter rain and the seal of God. Now true education is more important than ever. "Now, as never before, we must understand the true science of education."

No wonder God gave plain counsel about bringing our children out of the public system, the counterfeit system of education. Let us see if we can understand a little more of the methods used by the papal arm, the Jesuit teachers.

Four characteristics of the counterfeit education and how it practically affects the student:

a. Vain memorization instead of reasoning:

"For ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which could be utilized. The mind thus burdened with that which it cannot digest and assimilate is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others.

"Seeing the evils of this method, some have gone to another extreme. In their view, man needs only to develop that which is within him. Such education leads the student to self-sufficiency, thus cutting him off from the source of true knowledge and power.

"The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom."⁴

b. Taught implicit obedience to human's word (because they have a degree) instead of being taught self-government and obedience to the Lord Himself. This prepares a person to easily follow the commandments of human beings and not the commandments of God. People are also prepared to reject truth because it may come from simple, humble vessels without position.

c. Emulations, honors, and degrees—sources of immense pride. We need to compare this syndrome with the wiser advice given in the book of Proverbs. As men and women are lifted up in their opinion of themselves and in the eyes of others, they are in a dangerous position. They do not feel the necessity of the Saviour, nor realize that to be like Christ may mean reaching the lowest position to serve others.

d. Use of classic literature which undermines moral values. Remember what David wrote in Psalm 101:3: "I will set no wicked thing before mine eyes." As the mind feeds upon fiction, romance, horror, occult or adventure, it is not only demoralized, but also desensitized to crime and violence as well as desensitized to the still small voice of the Holy Spirit. Error cannot lead to truth.

How will the counterfeit education affect our children

"Notwithstanding this plain instruction, some of God's people permit their children to attend the public schools, where they mingle with those who are corrupt in morals. In these schools their children



can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles.

"Do our children receive from the teachers in the public schools ideas that are in harmony with the Word of God? Is sin presented as an offense against God? Is obedience to all the commandments of God taught as the beginning of all wisdom? We send our children to the Sabbath school that they may be instructed in regard to the truth, and then as they go to the day school, lessons containing falsehood are given them to learn. These things confuse the mind, and should not be; for if the young receive ideas that pervert the truth, how will the influence of this education be counteracted?"⁵

"Before we can carry the message of present truth in all its fullness to other countries, we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We must educate, educate, to prepare a people who will understand the message, and then give the message to the world."⁶

"Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. These who were so familiar with prophecy and the treasures of divine wisdom should have acted their faith. They should have commanded their households after them, that by a well-ordered family they might present to the world the influence of the truth upon the human heart."⁷

What should we do?

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord" (Joshua 24:15).

"In this time of peril we are to keep our children separate and distinct from the world."⁸

"Christian parents, you must make provision for your children to be educated in Bible principles."⁹

Choose the right school

"In planning for the education of their children outside the home, **parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation.** Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord and to become partakers of the divine nature through obedience to God's will and way."¹⁰

Only right associations

"Fathers and mothers, do you realize the importance of the responsibility resting upon you? Do you realize the necessity of guarding your children from careless, demoralizing habits? Allow your children to form only such associations as will have a right influence upon their characters. Do not allow them to be out in the evening unless you know where they are and what they are doing. Instruct them in the principles of moral purity. If you have neglected to teach them line upon line, precept upon precept, here a little and there a little, begin at once to do your duty. Take up your responsibilities and work for time and for eternity. Let not another day pass without confessing your neglect to your children. Tell them that you mean now to do your God-appointed work. Ask them to take hold with you in the reform. Make diligent efforts to redeem the past. **No longer remain in the condition of the Laodicean church. In the name of the Lord I call upon every family to show its true colors. Reform the church in your own home.**"¹¹

Remember:

What you sow, you will reap.

What you want to reap, you must sow

*What you are reaping, has been sown.
Sow a thought, reap a habit,
Sow a habit, reap a character,
Sow a character, reap a destiny.*

Today's decisions bring eternal consequences!

"Except the Lord build the house, they labour in vain that build it" (Psalm 127:1). True education is based upon the Word of God as its foundation.

"Satan is marshaling his hosts. Are you prepared for the conflict just before us? Are you preparing your children for the crisis? Are your children forming habits of decision, that they may be firm to principle? Parental duty has been sadly neglected. Will you not now repent, and take up your God-given lifework? There is no time to lose. Redeem the time, because the days are evil. Pray that your spiritual perceptions may be quickened. Strive to realize the importance of living in obedience to the Holy Spirit. When you do this, the heavenly angels will minister to you as teachers in the home, training you for the work of teaching your children."¹²

Let us consider deeply and prayerfully all that is implied in the prophesied reform: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Malachi 4:5, 6). *R*

References

¹ Education, p. 20.

² The Adventist Home, p. 182.

³ Child Guidance, pp. 303-305.

⁴ Education, p. 230.

⁵ Child Guidance, p. 305.

⁶ The Review and Herald, February 6, 1908.

⁷ Testimonies, vol. 5, pp. 213, 214.

⁸ Child Guidance, p. 304.

⁹ Ibid., p. 305.

¹⁰ Ibid., p. 304.

¹¹ Testimonies, vol. 7, pp. 66, 67.

¹² The Review and Herald, September 15, 1904.

Enduring With Our Children



By Cheri Fritz

Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matthew 19:14).

Developing as a Christian mother I have been brought into many new experiences. I find myself enjoying the blessings of motherhood, yet I also must relate that it is a constant thought to go out and further testify as a missionary to others of the great love that our Saviour has given. So often I find myself wanting to do more than the Lord has asked. But this does not work out well because I can become easily scattered. There truly are so many things I really want to do, but which things shall I do first?

Parents most important work

"God has given parents their work, to form the characters of their children after the divine Pattern. By His grace they can accomplish the task; but it will require patient, painstaking effort, no less than firmness and decision, to guide the will and restrain the passions. A field left to itself produces only thorns and briers.

He who would secure a harvest for usefulness or beauty must first prepare the soil and sow the seed, then dig about the young shoots, removing the weeds and softening the earth, and the precious plants will flourish and richly repay his care and labor.

"Character building is the most important work ever entrusted to human beings, and never before was its diligent study so important as now. Never was any previous generation called to meet issues so momentous; never before were young men and young women confronted by perils so great as confront them today.

"Here is your work, parents, to develop the characters of your children in harmony with the precepts of the Word of God. This work should come first, for eternal interests are here involved. The character building of your children is of more importance than the cultivation of your farms, more essential than the building of houses to live in, or of prosecuting any manner of business or trade."¹

"Shall parents plead with God, and then leave their children to do as they please?"

Educational tools

"Whatever else is taught in the home or at school, **the Bible**, as the great educator, **should stand first**. If it is given this place, God is honored, and He will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children."²

The spectrum of the Holy Bible has come to provide each of my three sons with curiosity questions. Often I find myself just so fascinated at their interest in the Lord's Word. But I can understand why they are so interested, for the Holy Bible presents a wonderful array of interesting truths. The Holy Bible contains 66 books which teach many subjects. It was written by about forty writers spanning over 1,600 years. Here is a short list of subjects that you will find in the Holy Bible:

- Science
- Biography
- Music
- History
- How to be a friend
- Health and cleanliness
- Poetry
- Finance
- Working together
- Adventure
- and more!

Studying nature is another excellent way to help my children see the grace and beauty that God has given to us. From planting a small garden to studying the habitats of insects and animals, this education is truly involving. Nature truly does divert their minds to consider what God has given.

The secret of growth in grace.—"Tell your children about the miracle-working power of God. As they study the great **lesson book of nature**, God will impress their minds. The farmer plows his land and sows his seed, but

he cannot make the seed grow. He must depend on God to do that which no human power can do. The Lord puts His vital power into the seed, causing it to spring forth into life. Under His care the germ of life breaks through the hard crust encasing it, and springs up to bear fruit. First appears the blade, then the ear, then the full corn in the ear. As the children are told of the work that God does for the seed, they learn the secret of growth in grace."³

What nature reveals:

- The love of God
- Sciences
- Working together
- Recycling

How to achieve our work

Prayer and cooperation are essential.—"Christ did not ask His Father to take the disciples out of the world, but to keep them from the evil in the world, to keep them from yielding to the temptations which they would meet on every hand. This prayer fathers and mothers should offer for their children. But shall they plead with God, and then leave their children to do as they please? God cannot keep children from evil if the parents do not cooperate with Him. Bravely and cheerfully parents should take up their work, carrying it forward with unwearied endeavor.

"If parents would feel that they are never released from their burden of educating and training their children for God, if they would do their work in faith, cooperating with God by earnest prayer and work, they would be successful in bringing their children to the Saviour."⁴

- Cooperate in faith with God
- Always keep your children near you
- Cheerful example in all details of life
- Seek prayer constantly

Are there any concerns I should remember?

Would I wrong my children.—"If parents are not careful, they will treat their children in such a way as will lead the children to demand attention and privileges that will call for the parents to deprive themselves in order to indulge their little ones. The children will call upon the parents to do things for them, to gratify their wishes, and the parents will concede to their wishes, regardless of the fact that it is inculcating selfishness in their children. But in doing this work parents are wronging their children, and will find out afterwards how difficult a thing it is to counteract the influence of the education of the first few years in a child's life. Children need to learn early that they cannot be gratified when selfishness prompts their wishes."⁵

What will our work yield?

"Your children will carry forth from the home the precious influence of the home education. Then work in the home circle, in the first years of the children's lives, and they will carry your influence into the schoolroom; that influence will be felt by many others. Thus the Lord will be glorified."⁶

- Divine love appreciated
- Influence to others
- The Lord is glorified

In reviewing all that I have learned through the Lord's teaching, I have come to see that it is more profitable to endure with the children than to consider my wants. These very children beneath our wings are in fact the future bearers of the truth. So it is my prayer that each of us—parents, aunts, uncles and all relatives—will work with the children and endure with them because they are worth our efforts. *✍*

References

¹ *Child Guidance*, p. 169.

² *Ibid.*, p. 510.

³ *Ibid.*, pp. 57, 58.

⁴ *Ibid.*, p. 22.

⁵ *Ibid.*, pp. 91, 92.

⁶ *Ibid.*, pp. 484, 485.



The Masterpiece

By J. Leslie

*H*ave you ever been asked to care for something of great value—something very precious to someone else—something that could not be replaced? It is a very great responsibility, one invoking great trust in your ability to act and think correctly in regard to the position you would find yourself in. To me, it would seem a humbling experience, to think that somebody would consider me trustworthy enough to entrust their special masterpiece in my care.

You and I have been entrusted with the greatest masterpiece in the world! It is a most wonderful mechanism with a structure so intricate, so flexible, so strong as to baffle scientists and engineers as they try to copy just some of its functions. It is the most complex, interesting, awe-inspiring creation that anyone has ever seen or made. It is definitely a masterpiece!

The telecommunications network of this mechanism cannot be matched by anything on this earth and can reach as far as the heavens. This mechanism is complete with more than the most advanced systems in lubrication, ventilation, elimination, production, manipulation, warning, and tempera-

ture controls, to name just a few.

This masterpiece, in case you haven't guessed, is you. Its owner and Creator is the great God of the universe—Jesus Christ. "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). He has made us in the image of Himself, pledged to keep us alive and well, as long as we listen and follow His instructions. He assures us: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exodus 15:26).

It is so wonderful to study this physical body and learn its different abilities—each one teaching us wonderful lessons about our Creator and His law. "[God's] law is written with

"God's Law is written with His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man."

His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. And every misuse of any part of our organism is a violation of that law."¹

Let us decide to learn more and more about how this body works and how we can take better care of this habitation. As we do this we will join with David and say: "I will praise thee, for I am fearfully and wonderfully made" (Psalm 139:14).

As the smallest item in this structure we care for, the cell is a very, very interesting unity, worthy of the first

place in our study. The cell comes in many different forms and has unusual and complicated names for its parts and functions. It has been compared to a little city, complete with a police force, communications system, transportation company, energy production quarter, sanitation department, and restaurants.

To grow strong and remain healthy depend on the proper functioning of these cells. If something goes wrong, you get sickness and disease. And in order for the cells to work properly, you need to get the proper materials to

it and get the waste away from it. This depends on perfect circulation. Thus the statement: "Perfect health depends on perfect circulation."²

We need to invest time in further study about what materials are needed, how to keep the guards awake so they can keep out invading viruses, and bacteria, and poisons, and how this most wonderful machine can work the best and thus glorify its Creator. ☞

References

¹ *Christ's Object Lessons*, pp. 347, 348.

² *Testimonies*, vol. 2, p. 531.

Tasty Kitchen Tidbits

By Cherie Shelor

Vegetable Pot

Pie

Preparing the vegetables

- 1 cup cooked garbanzo beans
Add this to the vegetables below after they have been steamed.

- 4 cups cubed potatoes
 - 2 cups chopped carrots
 - 1 cup canned or frozen peas
 - 1 cup diced onions
- Steam until tender, then put aside.*

Prepare sauce as follows:

- ¾ cup raw cashews
- 2 cups water
- 4 Tbs. arrowroot powder
- 1 tsp. onion powder
- 1½ Tbs. All-purpose Homemade Herb seasoning (see recipe).

Blend the above in a blender until smooth. In another pot bring 2 cups of water to a boil and add the blended ingredients. Stir on high heat constantly until thickened, then remove from heat immediately. Pour over the steamed vegetables and mix. Set aside.

All purpose Homemade Herb seasoning (Keep a supply on hand as needed.)

- 4 tsp. celery salt
- 1 tsp. turmeric
- 4 tsp. onion powder
- 1/2 tsp. garlic powder
- 1/4 tsp. marjoram
- 4 tsp. parsley flakes, ground
- pinch of savory
- 1/4 c. salt
- 1 tsp. brown or raw turbinado sugar (optional)

Prepare pie crust:

- 2 cups whole wheat flour
- 1 tsp. salt
- ½ cup cold water
- ½ cup olive oil

Mix together dry ingredients in one bowl. Mix wet ingredients in separate bowl. Then mix both together until it forms a soft dough. Divide dough in half, roll each half between wax paper. Line the bottom of an oiled pie dish with one portion of dough, pour in vegetable mixture, top with the other half of dough. Bake at 400° F for 25 minutes or until crust is golden brown.

Mozambique

(clockwise from the left) Chapel, baptism, kitchen, conference.



Argentina

Conference in Rosario, South American Union



North America

(top) Southeast United States Field delegation session; (middle) last General Conference Councils.



Korea

*Summer conference
in Kimcheon*



20th General Conference Session

Jeju 2007, South Korea

- **Event:** Spiritual Meetings
- **Dates:** October 4 – 7 (Thursday–Sunday)
- **Place:** Jeju, South Korea
- **Theme:** “Go Ye Into All the World”

You are cordially invited . . . to the Spiritual Meetings following the 20th General Conference Delegation Session of the Seventh Day Adventist Reform Movement. This is a historic event—the first time a GC session has ever been held in Asia or the Pacific Region.

Come, feast on the rich spiritual blessings the Lord has to bestow.

“We should improve every opportunity of placing ourselves in the channel of blessing. . . . The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God’s appointed opportunities for giving the early and the latter rain.

—The Faith I Live By, p. 246.

This is a wonderful opportunity to fellowship with believers from all around the world. Delegates representing 132 nations will attend the session, and these spiritual meetings in October will likely draw visitors from even more countries.

The island of Jeju is a beautiful, self-governing province in South Korea which most foreigners can visit without a visa. Right now there are only ten countries that are not visa exempted. So why not take advantage of this unique opportunity to get a real foretaste of the grand, heavenly reunion when Christ meets with His precious, blood-bought heritage.

We look forward to seeing you there, by God’s grace!



:: FEES

- **By Sep. 10, 2007:** US\$ 140 per person
- **Onsite in Jeju:** US\$160 per person

The fee includings meals; children under 5 years old are FREE; meals only: \$8.00 each.

:: REGISTRATION

- **Online:** www.gcsession.sdarm.org
- **Telephone:** +1-540-362-1800 (9am-5pm, EST)
- **Fax:** +1-540-366-2814
- **Mailing address:**
SDARM GC Session Reservation
P.O. Box 7240
Roanoke, VA 24019, USA



Grace Before *Glory*

*B*efore honour is humility" (Proverbs 15:33).

By B. Monteiro



What a wonderful day! The disciples had just seen Jesus feed thousands of people with only five loaves of bread and two little fishes. By a miracle, He had multiplied that small bit of food and made enough for everyone to have a good portion—and there were even some leftovers. Now, they thought, would be the perfect time to crown Him king!

But instead, the disciples were shocked by a big disappointment. What did Jesus tell them to do? Leave right away by boat to the other side of the lake? It couldn't be true! In their thinking it was then when the real fun was about to begin! Worse yet, He was going to stay behind without them. The faithful disciples did not argue with their Master, so they obeyed.

There they were in their boat on the lake, sulking and feeling sorry for themselves. How often are we like them. How often do we think, "Poor me" when it comes to doing certain things we don't want to do, but know we should. While the disciples were busy thinking "Poor me" over one little trouble, a bigger one came along. That often happens when we let our mind go too far in a sour direction.

This time the trouble was a storm—a very, very big one! The wind blew fiercely,

the waves rushed against the boat, the water splashed inside. The disciples had been in another storm recently, but at that time Jesus was with them in the boat. This time they were all alone and it was very scary!

Suddenly a strange ghost-like thing appears walking on the water. Now they were really scared! Surely they were soon to die. But amid the howling of the wind, they hear that sweet, welcome voice as "Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus" (Matthew 14:27–29).

When Peter looked to Jesus and obeyed, that moment he was able to do the impossible. He actually walked on water. None of the other disciples did it because they hadn't asked. But suddenly Peter got to thinking he must be more important than the rest, so he turned around to look back at them, kind of showing off. Guess what happened next? Right away he started to sink. Jesus in His mercy reached out His hand to save the poor disciple. Peter never forgot the joy of doing the impossible. Neither did he ever forget how much he needed Jesus' help to do it.

There are lessons in all this for us. Jesus did not establish His kingdom of glory then because He had a better time planned for it—after His kingdom of grace. Aren't you glad that we can be part of both kingdoms? Let's cheerfully, obediently look to Him always and He will help us do the impossible. It will be for His honor and glory and our best happiness. ✎

the Reformation Herald

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