



the  
**REFORMATION**

Vol. 51, No. 5

*herald*

THE SETTING OF THE

**GRAND**

*Judgment*

Our Need of a Saviour / Dressing for Success / The Land I Will Show You

# the REFORMATION herald

Volume 51, Number 5

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

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# Are We Improving— or Are We *Improvising*?

We are part of a movement of reformation. This involves a glorious transformation of character to come into harmony with the will of God. Radical change—drastic **improvement**—is to be seen as a healthy fruit of this work.

On the other hand, what is *improvisation*? In the realm of music, this is when a musician abandons the printed page and comes up with spontaneous ideas based on the same theme. Such music may turn out excellent, but in the spiritual realm, this can spell big trouble. Why? Because the printed page is in this case the Word of God, and the blueprint never to be abandoned is His perfect law of liberty, the Ten Commandments.

Picture the scene: **Abraham**—who was to be known as the father of the faithful—had been promised a son. Time passed and nothing happened. . . . More time passed and still nothing happened. . . .

Finally, Abraham's wife, Sarah, made a suggestion on how to **improvise** on fulfilling God's plan. It seemed like a simple solution: Just have Abraham's promised son come through Hagar, the servant of Sarah rather than through Sarah herself. Why not? What difference would that make? . . . Well, it made quite a difference. Yes, God had a plan to give Abraham a son. But it was not His plan to accomplish His will by breaking His own law!

**Jacob** was the intended one to receive the promised birthright from his father, Isaac. The angel of the Lord had promised it to Rebekah, the mother of Jacob. Yet Isaac did not seem to be getting the message. Now the

time had come when Isaac was getting very old and seemed likely to die soon. He needed to present this birthright before his death. The situation seemed rather urgent, so Jacob and his mother decided to **improvise** on how to accomplish God's plan. There was only one problem: Their idea involved deceit—a violation of the ninth commandment of the Decalogue. Many years of suffering would come to them as a result of choosing this route. Yet, to their surprise, Isaac did not die so soon. Eventually, he may very well have come around to understanding God's intention for Jacob and have gladly taken the initiative to pass the birthright to him. If only Rebekah and Jacob had just waited patiently for Isaac to see the light. . . . Hindsight is better than foresight—a word to the wise.

**Moses** was called by God to deliver the children of Israel out of the bondage of Egypt. The call was clear, so why shouldn't Moses jump ahead and get started by taking matters into his own hands and slay an Egyptian? The answer is: Because this **improvisation** was not the way God wanted the task to be done. Moses was to suffer many years because of his hasty move. Let us learn the lesson!

Now, "to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life" (Romans 2:7), there is indeed a lesson for us to learn. We need patience in well-doing. Too often, when we learn of God's plan, we rush to **improvise** on how to carry it out without waiting on His timing.

When it comes to reformation, are we too often like the proverbial bull in the china shop? Full of zeal, do we

sometimes rush through delicate, breakable objects such as human hearts to try to convince people of God's will? Or, on the other hand, may some be among those who, also like hardheaded bulls, stubbornly refuse the message?

"The Lord gave Jeremiah a message of reproof to bear to his people, charging them with the continual rejection of God's counsel: [Jeremiah 35:14, 15 quoted.] . . .

**"In these days He has instituted no new plan to preserve the purity of His people.** As of old, He entreats the erring ones who profess His name to repent and turn from their evil ways."<sup>1</sup>

A work of reform must indeed be done. But God's work must be done God's way—with the patience of the saints.

"The servants of God should manifest a tender, compassionate spirit and show to all that they are not actuated by any personal motives in their dealings with the people, and that they do not take delight in giving messages of wrath in the name of the Lord. But they must never flinch from pointing out the sins that are corrupting the professed people of God, nor cease striving to influence them to turn from their errors and obey the Lord."<sup>2</sup>

So **let's not improvise** on how we carry out God's will. He has a holy law to be uplifted and upheld—and a tender Saviour to empower us on how to keep it. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14). ☞

## References

<sup>1</sup> *Testimonies*, vol. 4, pp. 164, 165 (emphasis supplied).

<sup>2</sup> *Ibid.*, p. 185.

# OUR NEED OF A *Saviour*

By Paul Balbach  
[Emphasis supplied throughout.]



the world to condemn the world; but that the world through him might be saved" (John 3:17).

We must first realize our "lost" condition in order to appreciate the guide, the Saviour. Those who are self-confident and believe that they can find their way out of the forest will not receive help from the trail guide. So it is in the Christian life. Thankfully the Saviour has come "to seek and to save that which was lost" (Luke 19:10).

## The promised Saviour

The Saviour was promised to Israel. He did not come the way many expected. The Scripture says that Mary in Bethlehem "brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; ... For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:7, 11). No one expected the Saviour of Israel to be born in a manger.

The Lord often comes to us in ways we do not expect. Are we ready to accept Him, regardless of our expectations?

The first ones to hear the promise of a Saviour were Adam and Eve after their fall. The following promise was given them: "And I will put enmity between thee and the woman, and

## Lost!

Imagine yourself lost in a forest—what a terrifying experience that can be! You are on a hike in a beautiful national forest when you just wander off the trail to explore some rock formations. Suddenly, you realize that you are walking in circles, having lost your bearings. Many thoughts come to your mind: "I should have stayed on

the trail," or "I should have brought a trail map with me," or "I should have followed the guide."

In reality, we are all lost in this world of sin. How often we stray from the clear path marked out for us and lose sight of our experienced Master Guide. God in His great love and mercy toward the human family has untiringly been rescuing perishing souls for the last 6,000 years. He "sent not his Son into

## *"All who feel their need of a Saviour, and come to Him believing in His power, will gain the victory over sin."*

between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

Prior to the coming of the Saviour, the Lord sent "types" of the Saviour. Moses, for instance, came to save the Israelites from their Egyptian bondage.

"And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them" (Isaiah 19:20).

Isaiah is the Old Testament prophet who spoke the most about the coming Saviour. The prophet had such a longing for Him, particularly since he lived during a time of national apostasy, when the **need for a Saviour** was greatest. The Holy One assured him: "I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isaiah 43:3).

"I, even I, am the Lord; and beside me there is no saviour" (Verse 11).

"All flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob" (Isaiah 49:26). "He was wounded for our transgressions, he was bruised for our iniquities" (Isaiah 53:5).

In all cases, the Lord wanted them to learn to depend on their eternal, divine Saviour.

### **Spiritual slavery compared to physical bondage**

The Israelites were in bondage for many years under different world powers. Their first bondage was in Egypt. After possessing the promised land, they fell again into sin and lost the protection of the Saviour and fell again into bondage.

They were often taken captive and suffered much. They did not realize what had led them into bondage in the first place. They always looked for deliverers from their oppressors. They looked for freedom from their enemies. The Lord sent deliverers such as Gideon. He is an example of a physical

saviour. Israel had been in captivity under the Midianites for seven years, and then the Lord said to Gideon: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites" (Judges 6:14).

The Israelites had to realize that physical bondage was consequent upon the bondage of sin. Before Gideon could gain the victory over the Midianites, God told him to do two things:

1. First, he had to build an altar unto the Lord and offer a sacrifice. Gideon "called it Jehovah-shalom" (the Lord is peace) (Judges 6:24). He had to first make peace with God and renew his covenant with Him. This step was the spiritual **renewal or revival** that both he and the entire nation needed.

2. Second, he had to tear down all the altars of Baal. He did this at the risk of his own life. Gideon himself was not an idol worshipper, but he had to take certain steps to cleanse his father's house and the nation from idolatry. This step was symbolic of the **reformation** that Israel needed in order to be under the full favor of God as a nation.

After these steps were taken, the Lord did the rest. He brought victory to Israel in a miraculous way. The wonderful story of Gideon and his army of 300 men is just an example of what the Saviour will do when we give ourselves to Him wholeheartedly.

On the other hand, God chose Elijah to save Israel from a worse bondage, the bondage of sin. Israel had been servants to the false god Baal, resulting in a national apostasy. Elijah said to the people, "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him" (I Kings 18:21).

"Living in the midst of idolatry and corruption, [the people of Israel] had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, **their utter inability,**

**in themselves,** to render obedience to God's law, and their **need of a Saviour.** All this they must be taught."<sup>1</sup>

### **Who needs a Saviour?**

"Thou son of David, have mercy on me," cried out **Bartimaeus, a blind man,** when Jesus came by Jericho (Mark 10:46, 47).

A great number of people had been following Christ, who felt no need of Him. They had been following the crowd because of His popularity, yet how strange that a blind man, who, had never seen Jesus, was nonetheless determined to get help from One he did not know.

"It is only when the sinner feels the need of a Saviour, that his heart goes after the One who can help him. When Jesus walked among men, it was the sick that wanted a physician. The **poor, the afflicted and distressed, followed after Him** to receive the help and comfort which they could not find elsewhere. Blind Bartimaeus is waiting by the wayside; he has waited long to meet Christ. Throngs of people who possess their sight are passing to and fro, but they have no desire to see Jesus. One look of faith would touch His heart of love and bring them the blessings of His grace; but **they know not the sickness and poverty of their souls,** and they feel no need of Christ. Not so with the poor blind man. His **only hope is in Jesus.** As he waits and watches, he hears the tread of many feet, and he eagerly inquires, What means this noise of travel? The bystanders answer that 'Jesus of Nazareth passeth by.' With the eagerness of intense desire, he cries, 'Jesus, thou Son of David, have mercy on me!' They try to silence him, but he cries the more vehemently, 'Thou Son of David, have mercy on me!' This appeal is heard. His **persevering faith is rewarded.** Not only is physical sight restored, but the eyes of his understanding are opened. In Christ he sees his Redeemer, and the Sun of righteousness shines into his

soul. **All who feel their need of Christ as did blind Bartimaeus, and who will be as earnest and determined as he was, will, like him, receive the blessing which they crave.**"<sup>2</sup>

"If we were not sinners, we would have no need of a Saviour. **We are sick with sin** from the crown of our head to the sole of our feet, and this is why we need a Physician."<sup>3</sup>

### Who will get help from the Saviour?

We have just seen an example of a poor blind man who felt his need of the Saviour. Christ gave him both physical and spiritual sight. It is the scheme of Satan, the great deceiver, to keep people blind of their spiritual condition. We often point to the Jews for having rejected Christ because of their pride and self-sufficiency. The same pharisaical spirit exists today under a different color. It is called the Laodicean condition. See Revelation 3:14–21.

"Today there are thousands and tens of thousands who are making the same mistake as did Cain, and as did the Pharisees in the days of Christ. They are trusting in self and depending upon their own wisdom and do not realize their own spiritual poverty."<sup>4</sup>

"It is **self-exaltation that results in the rejection of Christ**, and this proved the ruin of the Jews. They **felt no need of a Saviour**, they realized no weakness, they desired no plan of atonement."<sup>5</sup>

### How do we get help from the Saviour?

Humanity's deplorable, sinful condition does not even allow us to realize our need of a Saviour. God has sent the Holy Spirit to prompt us to repentance. "To the repentant sinner, hungering and thirsting for righteousness, **the Holy Spirit reveals the Lamb of God** that taketh away the sin of the world."<sup>6</sup> God leads men and women to repentance step by step.

1. "By **the law** is the knowledge of sin" (Romans 3:20).

"It is through **the law** that men are convicted of sin; and they must feel themselves sinners, exposed to the

wrath of God, before they will **realize their need of a Saviour.**"<sup>7</sup>

The apostle Paul "saw his **need of a Saviour**. Looking into the great standard of righteousness, **he saw himself a sinner in the light of the law.**"<sup>8</sup>

"As man sees the sinfulness of his nature **in the light of the Law, he will realize his great need of a Saviour.** . . . Man must find the path that leads back to the Father's house, and **every step away from transgression is a step toward Paradise.** Every step in **repentance, contrition, obedience, and faith**, is a step toward the Father."<sup>9</sup>

2. "You must **repent; you must fall helpless on the Rock, Christ Jesus.** You must **feel your need of a physician** and of the one only remedy for sin, **the blood of Christ.**"<sup>10</sup>

3. "The Lord would have His servants **today preach the old gospel doctrine, sorrow for sin, repentance, and confession.** . . . The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law and shall exercise repentance toward God and faith toward the Lord Jesus Christ. When the sinner is conscious of his helpless condition and feels his need of a Saviour, he may come with faith and hope to 'the Lamb of God, which taketh away the sin of the world' (John 1:29)."<sup>11</sup>

4. "[Christ] came not to save men in sin, but from sin. And **all who feel their need of a Saviour, and come to Him believing in His power, will gain the victory over sin.** 'As many as received Him, to them gave He power to become the sons of God' (John 1:12)."<sup>12</sup>

5. "As ambassadors for Christ, we are entrusted with the important work of presenting the truth before the people; and we are to do this, not merely by voice and pen, but by example also. This God requires of us; nothing short of this will He accept. We must abide in Christ as the branch abides in the vine, or we shall not be fitted to bear the warning message to the world. . . . We

must come so close to God that we can understand His character and requirements, and thus measure our sinfulness and our need of a Saviour."<sup>13</sup>

### Wake up! Wake up!

"Wake up, my brethren and sisters, before you sleep the sleep of death. **God has shown you that He is willing to do great things for you.** The salvation of the human soul is the one object of most intense interest to the heavenly host. The value of the soul is infinitely above silver and gold; and why is it that you who have a knowledge of the truth do not impart it to others? It is the highest duty of every Christian to let the light God has given shine forth in steady rays. Have you been converted from error to truth? Have you, through faith in Jesus Christ, been made partakers of His love? Then go to work to save souls that are ready to perish. Personal effort must be put forth, if men who are lost are to be convinced that they are in need of a Saviour. . . . Converted himself, the Christian is to present to others the truth as it is in Christ Jesus and win souls to Jesus."<sup>14</sup>

Do we know the Lord Jesus Christ as our very own, my very own personal Saviour? Christ died for you, just for you. Do you feel the need of a Saviour? Do you crave to receive His blessing as did Jacob in the night of wrestling? Do you desire to drink of the Living Fountain as did the Samaritan woman? Then get to know your Saviour more by growing up into Christ. May you have a daily, personal experience with Him. *✠*

### References

<sup>1</sup> *The Review and Herald*, October 17, 1907.

<sup>2</sup> *Ibid.*, March 15, 1887.

<sup>3</sup> *Historical Sketches*, p. 132.

<sup>4</sup> *The Signs of the Times*, December 11, 1893.

<sup>5</sup> *The Review and Herald*, July 7, 1896.

<sup>6</sup> *The Acts of the Apostles*, p. 52.

<sup>7</sup> *Selected Messages*, bk. 1, p. 218.

<sup>8</sup> *The Review and Herald*, May 23, 1899.

<sup>9</sup> *The Signs of the Times*, July 7, 1890.

<sup>10</sup> *Testimonies*, vol. 5, p. 18.

<sup>11</sup> *The Signs of the Times*, December 27, 1899.

<sup>12</sup> *Ibid.*, February 24, 1898.

<sup>13</sup> *The Review and Herald*, March 4, 1884.

<sup>14</sup> *Ibid.*, December 12, 1893.

# THE SETTING OF THE GRAND *Judgment*

*A Bible and Spirit of Prophecy, compilation, with comments  
by Michel-Ange F. Ducheine*

## Picture the scene . . .

“‘I beheld,’ says the prophet Daniel, ‘till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened’ (Daniel 7:9, 10, RV).

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even

from everlasting to everlasting, Thou art God’ (Psalm 90:2). It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.”<sup>1</sup>

“Behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like

unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind” (Revelation 4:2–6).

## Who is on trial?

“Every one of us shall give account of himself to God” (Romans 14:12).

“Every soul that has named the name of Christ has a case pending at the heavenly tribunal. It is court week with us, and the decision passed upon each case will be final.”<sup>2</sup>

## Where is the courthouse?

The court of justice is the heavenly tribunal—the Supreme Court of the entire universe.

## What law has been broken?

All the rules of conduct in an organized community as upheld by authority are in this case the Ten Commandments.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty" (James 2:10-12).

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13, 14).

"God's holy, everlasting, immutable law is the standard by which man is to be tried. This law defines what we shall do and what we shall not do, saying, Thou shalt, and, Thou shalt not. This law is summed up in the two great principles, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself' (Luke 10:27).

"This means just what it says. O how few will be prepared to meet the law of God in the great day of judgment! If the work of individual preparation for which the Lord calls were carried on in the home circle and in the church, how much suffering, how much sin, would be avoided!"<sup>3</sup>

### The violation

"Sin is the transgression of the law" (1 John 3:4).

"It is not the greatness of the act of disobedience that constitutes sin, but the fact of variance from God's expressed will in the least particular; for this shows that there is yet communion between the soul and sin. The heart is divided in its service. There is a virtual denial of God, a rebellion against the laws of His government."<sup>4</sup>

### The penalty

This is the punishment for the offense. "The wages of sin is death" (Romans 6:23).

"This law that Satan so much desires to have regarded null and void, is the great moral standard of righteous-

ness. Any violation of it is an act of transgression against God, and will be visited with the penalty of the divine law. To all the inhabitants of the world who make void the law of Jehovah, and continue to live in transgression, death must surely come."<sup>5</sup>

### The Judge

The judge is a public official with authority to hear and decide any case in a court of law. In this case it is God (Genesis 18:25; 1 Kings 8:32; Ecclesiastes 3:17; 2 Timothy 4:8).

"In all the Bible, God is represented not only as a tender father but as a righteous judge. Though He delights in showing mercy, and 'forgiving iniquity and transgression and sin, yet He 'will by no means clear the guilty' (Exodus 34:7)."<sup>6</sup>

### The plaintiff

This is the one who brings a legal action against another in a court of law. Zechariah 3:1 reveals Satan to be the one accusing us.

"Those who honor God and keep His commandments are subject to the accusations of Satan. The enemy works with all his energy to lead persons into sin. Then he pleads that on account of their past sins, he should be allowed to exercise his hellish cruelty on them as his own subjects. Of this work Zechariah has written. 'And he shewed me Joshua the high priest—a representative of the people who keep the commandments of God—'standing before the angel of the Lord, and Satan standing at his right hand to resist him' (Zechariah 3:1)."<sup>7</sup>

### The defendant

This is the person accused in a court case. In this instance, it is God's people (Revelation 12:10).

"How careful is the Lord Jesus to give no occasion for a soul to despair. How He fences about the soul from Satan's fierce attacks. If through manifold temptations we are surprised or deceived into sin, He does not turn from us and leave us to perish. No, no, that is not our Saviour. Christ prayed for us. He was tempted in all points like as we are; and having been tempted,

He knows how to succor those who are tempted.

"Our crucified Lord is pleading for us in the presence of the Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks up to Him, grasps Him as the One who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father."<sup>8</sup>

### The lawyer

The defense attorney is also referred to as the lawyer or the advocate.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:15, 16).

"And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away" (Daniel 7:13, 14).

"Christ is our High Priest. Satan stands before Him night and day as an accuser of the brethren. With his masterly power he presents every objectionable feature of character as sufficient reason for the withdrawal of Christ's protecting power, thus allowing Satan to discourage and destroy those whom he has caused to sin. But Christ has made atonement for every sinner. Can we by faith hear our Advocate saying, 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' (Zechariah 3:2)."<sup>9</sup>

"While the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the



# *“Every soul that has named the name of Christ has a case pending at the heavenly tribunal.”*

Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares: ‘The Lord rebuke thee, O Satan.’ I gave My life for these souls. They are graven upon the palms of My hands.”<sup>10</sup>

“[Daniel 7:13, 14 quoted.] The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.”<sup>11</sup>

## **The witnesses**

These are the persons with first-hand knowledge of a fact or event. A witness will testify, attest, or give evidence in a court of law. In this case, the witnesses are the angels (Hebrews 12:1, 22).

“Angels record the words of your lips in the books of remembrance.”<sup>12</sup>

“Angels of God were upon your track and have faithfully recorded every wrong act, every instance of departure from virtue’s path.”<sup>13</sup>

## **The evidences**

Proof is submitted in court to determine the truth of alleged facts.

“The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment.”<sup>14</sup> Scripture refers to this in Malachi 3:16.

“Each day, each hour of life, from childhood to youth, from youth to middle age, and onward to old age, our life history is being as faithfully recorded in the books of heaven as the polished plate of the artist reflects the features of the sitter. Each day, each hour, brings with it advantages which

the human agent must improve. We cannot afford to lose a moment by doing careless work for the Lord. We must use our entrusted talents with fidelity, that earnest, honest, pure, clean work may bring glory to God. Nothing less will be accepted by Him. Our work in this world is to reveal the pure principles that are current in heaven. This is the only kind of work that will be acknowledged in the courts of heaven and accepted as pure and holy by the Lord.”<sup>15</sup>

## **The jury**

This is a body of persons (peers) sworn to hear evidence and to deliver a verdict on a case. Scripture refers to the 24 elders redeemed from the earth (Revelation 4:4; Matthew 27:50–52).

“After Jesus had blessed His disciples, He was parted from them and taken up. And as He led the way upward, the multitude of captives who were raised at His resurrection followed.”<sup>16</sup>

## **The opening of the court October 22, 1844 (Daniel 8:14; Revelation 11:1)**

“At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged ‘out of those things which were written in the books, according to their works’ (Revelation 20:12).”<sup>17</sup>

## **The Adjudication**

The act of determining, a judicial sentence; a court’s decision.

“Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than [one hundred and sixty-six (166)] years this work has been

in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour’s admonition, ‘Watch and pray; for ye know not when the time is’ (Mark 13:33). ‘If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee’ (Revelation 3:3).”<sup>18</sup>

## **Conclusion**

“God is weighing our characters, our conduct, and our motives in the balances of the sanctuary. It will be a fearful thing to be pronounced wanting in love and obedience by our Redeemer, who died upon the cross to draw our hearts unto Him. God has bestowed upon us great and precious gifts. He has given us light and a knowledge of His will, so that we need not err or walk in darkness. To be weighed in the balance and found wanting in the day of final settlement and rewards will be a fearful thing, a terrible mistake which can never be corrected. Young friends, shall the book of God be searched in vain for your names?”<sup>19</sup> *R*

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- <sup>15</sup> *The Upward Look*, p. 291.
- <sup>16</sup> *Early Writings*, p. 190.
- <sup>17</sup> *The Great Controversy*, p. 486.
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# *Dressing for* Success

*By B. Monteiro*

*W*hat—we're talking about dress? Not that again! It's an old question among believers in the Advent message. In the early days, Ellen G. White was constrained to write about it until almost weary of the subject.

Many steadfastly resist the principle of dress reform and rebel against it. Another class is so preoccupied about it that they practically worship it. How sad that so few truly choose to embrace this principle wholeheartedly, simply because they see it as another fruit of love for their meek and lowly Saviour, in a sincere desire to reflect His character.

The question of dress reform is not limited to women. Neither is it limited

to only one verse in Scripture (for example, Deuteronomy 22:5). The entire concept actually involves a far more comprehensive question about who we are as distinct ambassadors of a holy God in the last days of earth's history. It's about—as the cliché goes—dressing for success. Moral success. Eternal success.

### **A lesson from the secular world**

Mrs. N. was a gorgeous, worldly-minded woman with an attractive, shapely figure—which was dramatically accentuated by the provocative way she dressed. We became acquainted when she moved to town because of her husband's job transfer. She was quite a likeable person with some excellent qualities—a friendly, dynamic

individual. How interesting it was to observe that when it became time to apply for a job for herself in this new town, there was something different about her on the days she went for those important job interviews: As a well-qualified professional candidate for the positions she was seeking, it was obvious that she instinctively knew one thing: In order to be respected and taken seriously, she needed to dress far more **modestly** when appearing before prospective employers. So she did—and was offered every single position for which she applied, even in the currently scarce job market. There is something to be learned from this.

Yes, we may be weary of the topic of dress. It seems like a subject that should really be so obvious to commandmentkeepers so as not to need even to be addressed. Some develop discernment about it even as teenagers growing up in agnostic homes, without ever having to be told. But, apparently, not everyone sees this point very clearly. The practices of the world befog our eyes.

### What does dress reform have to do with my spiritual condition?

Inspiration responds:

“Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God. . . .

“There is a terrible sin upon us as a people, that we have permitted our church members to dress in a manner inconsistent with their faith. We must arise at once and close the door against the allurements of fashion. Unless we do this, our churches will become demoralized.”<sup>1</sup>

“Israel have been asleep to the pride, and fashion, and conformity to the world, in the very midst of them.”<sup>2</sup>

### Why does dress reform really matter when reaching out to the world?

“Many who profess to believe the *Testimonies* live in neglect of the light

given. The dress reform is treated by some with great indifference and by others with contempt, because there is a cross attached to it. For this cross I thank God. **It is just what we need to distinguish and separate God’s commandment-keeping people from the world.** The dress reform answers to us as did the ribbon of blue to ancient Israel. The proud, and those who have no love for sacred truth, which will separate them from the world, will show it by their works.”<sup>3</sup>

Yes, dress reform is a test of character. It requires a death to self—death to pride, display, and cheap, sleazy ways of trying to get attention. It involves studying the Bible and the Testimonies to show oneself approved unto God in this area of life. It involves humility—allowing genuine beauty to radiate from within instead being only surface-deep.

### Does the church really need to be particular on this point?

The servant of the Lord responds: “I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline. If there is a continuance, in face of warnings and appeals and entreaties, to still follow the perverse will, it may be regarded as proof that the heart is in no way assimilated to Christ. Self, and only self, is the object of adoration, and one such professed Christian will lead many away from God.”<sup>4</sup>

“God will have a people separate and distinct from the world. And as soon as any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as His children. They are the children of the world and of darkness.”<sup>5</sup>

“Perhaps no question has ever come up among us which has caused such **development of character** as has the dress reform.”<sup>6</sup>

### “But you can’t read my heart!”—A lesson from the peach tree

A malnourished peach tree deficient in copper develops droopy, yellow

leaves at a time when it should be flourishing in peak season. When the leaves make such a disappointing show of foliage, the orchard grower knows to have the soil tested for mineral content. Yes, the underground roots feeding on the soil nutrients beneath the surface are hidden, but the yellowing leaves are on display for all to see. They, like a yellow caution flag, are an index to the actual state of the tree.

Likewise, whenever you need to attain some valuable information in a book, without having to lose time searching through the entire text, you go straight to the index. Then you can quickly find the necessary information. An index is a handy tool.

Inspiration tells us:


**“Dress is an index of the mind and heart. That which is hung upon the outside is the sign of what is within.”**<sup>7</sup>

Apparel that is not in harmony with the principles of Inspiration and is offensive to the sensibilities of God’s church reveals something about the spiritual state of a soul. It is like a yellow caution flag for those who care about souls. As the Spirit of Prophecy explains, the way one clothes oneself is an index to the heart.

### Whatever happened to the modest maidens?

Dear sisters, Matthew 5:27, 28 reveals a basic truth: Since the fall of the human race, men and women have been vulnerable to Satan’s attacks against the seventh commandment. If a woman is not properly dressed—if she exhibits her physical contours and naked parts—she places herself on the side of the enemy by tempting men to stumble mentally as they look at her. Therefore, the God-fearing woman has a solemn moral responsibility to shield herself and the mind of her brother from sinning. There is a general principle outlined in Isaiah 3:16–26 which reveals that there has always been a dress problem even among the professed people of God.

What if we as a church fail to take a stand on the issue of dress reform? Just read the Isaiah chapter 3 passage and pause carefully on verse 25 where



*“Dress is an index of the mind and heart. That which is hung upon the outside is the sign of what is within.”*

it says that the men will die in the battle. In the spiritual sense, that means the battle for perfection of character will be lost. Honestly, if that is lost to us in this late time in history, so are our prospects for eternity. We need to realize that dress reform is a principle that we cannot abandon without suffering some grave spiritual consequences.

Men have issues for which they are primarily responsible, but this is one of those issues that deep down, women—regardless of what they may admit—know they need to keep in mind even more than men do. If a woman wears pants without modestly putting a dress over them, or if she wears a tight-fitting or low-cut blouse or skirt with provocative slits up the side, back, or front—thereby putting on display that which can entice the lower nature of any carnal man on the street, she may be thinking to use her physical attributes to gain public esteem (supposedly). But, in reality, she is actually doing the opposite—she is clearly demonstrating that she has a spiritual problem. It may not be as serious as Mary Magdalene’s for sure, but it’s nonetheless symptomatic of the same disease.

“The love of dress endangers the morals and makes woman the opposite of the Christian lady characterized by modesty and sobriety. Showy, extravagant dress too often encourages lust in the heart of the wearer and awakens base passions in the heart of the beholder. God sees that the ruin of the character is frequently preceded by the indulgence of pride and vanity in dress.”<sup>8</sup>

This is a real problem. If it were not so, it would not be brought out with such frankness in the Spirit of Prophecy. Let us be honest with ourselves: Is the culture in which we are living less profligate and sensual than in the days of Ellen G. White? Hardly. On the contrary, from what is brazenly displayed on billboards, magazine covers, Internet pop-ups, and so forth, it is clear that quite the opposite is true.

“Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength, and prevalence. The iniquity which abounds is not merely confined to the unbeliever and the scoffer. Would that this were the case, but it is not. Many men and women who profess the religion of Christ are guilty.”<sup>9</sup>

A number of prominent clothing designers are perverse men whose aim is to degrade society by catering the lowest passions of human depravity. It seems that every year more flesh is exposed and garments are cut in such a way as to make sure that the physical contours are highlighted. God’s original plan to cover His children with garments of innocence is becoming more and more rare.

As with virtually all issues in Christian life, the extent of one’s guilt in perpetuating the problem is proportional to the light received. There is clear evidence from the Bible and the Spirit of Prophecy to substantiate this principle.

If the church genuinely cares about souls ensnared in the trap of worldly fashion, it has a moral duty to address openly the symptom that is revealing the underlying disease.

We are warned that rebellion against dress reform will be punished by God:

“Hold thy peace at the presence of the Lord God: for **the day of the Lord is at hand**: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord’s sacrifice, that **I will punish the princes, and the king’s children, and all such as are clothed with strange apparel**” (Zephaniah 1:7, 8, emphasis added).

**Isn’t this the policing of this problem the job of the ministers?**

Yes, to some extent. It is the ministers’ job to “preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Timothy 4:2–4).

Yet understand also that it’s not an easy task for ministers to have to speak to people about this subject. If you ever have to be either publicly addressed or personally approached by them on this point, what should you do, according to Scripture? “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Hebrews 13:17).

If ministers and their wives neglect their duty on this point, then the church standards end up being dragged into the dust, for the people will seldom rise above their leaders.

**Is this the job of only the ministers?**

Certainly not! If you think your brother or sister in a church entrusted with the full light of present truth is doing something—**anything** (whether

it be about dress or something else)—that you definitely know to be detrimental to his or her soul, you have a solemn responsibility. The Lord declares: “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: **because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.** Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul” (Ezekiel 3:18–21, emphasis added).

When the great Physician gives a diagnosis of a spiritual disease, He then calls upon all of His “nurses” on duty (ministers, leaders, workers, members) to action. No one is to shirk this responsibility. If we as believers do not speak up, we who claim to be awake, alert, and vigilant over the interests of the church will be as dumb dogs that don’t bark.

Are we supposed to run to the minister and tattle on someone for being naughty, expecting him or someone else to take care of every problem we see? No, it is the responsibility of each one of us to hold one another accountable if we genuinely care about each other’s soul. Yes, the apparel may have been worn publicly, but wouldn’t you prefer the Matthew 18:15 approach for yourself if someone considered you guilty of some wrongdoing—regardless of what it was? If you were the one in question, wouldn’t you prefer that one individual—whoever it may be—would quietly, privately, respectfully take you aside and speak to you personally about the problem to

minimize your embarrassment?

Unfortunately, too often we choose the cheap, easy way—the gossip solution.

“Oh, it’s not gossip,” you might think. “I’m just sharing my concern with a friend” (other than the only one who can actually do something about it). Sorry, that is no solution! Rather it is a quick recipe for hard feelings, resentment, animosity, misunderstanding, and a general distrust. . . . Definitely not something that harmonizes with the prayer of Christ in John 17.

### “Okay—now I’m ready to speak to the actual person!”

Good. That’s the first step. You are conservative and zealous to uphold God’s true standards of dress reform (or whatever the issue may be.) Wonderful. But are you really *ready* to speak to the person about this—or are you just *willing*? There’s a big difference. The apostle tells us,

“If a man be overtaken in a fault, ye which are spiritual, restore such an one in **the spirit of meekness**; considering thyself, lest thou also be tempted” (Galatians 6:1, emphasis supplied).

Suppose this dress reform subject (or whatever the issue may be) is not necessarily an area of life that is a source of strong temptation to you. With God’s help, you may have already come to the point in your experience where you feel that you enjoy sweet victory. Great. But have you no other struggles in life? Have you overcome in every aspect of Christian life? Are you 100% victorious and ready for translation? We are warned: “Let him that thinketh he standeth take heed lest he fall” (1 Corinthians 10:12). Remember the prophet’s prayer in Daniel chapter 9. Nowhere in the Bible is Daniel spoken of as anything but a pure, God-fearing man of great integrity, yet in his petition to the Most Holy, he classes himself with the sinful in Israel. He is not of an attitude to be looking down on his erring countrymen with self-righteous satisfaction.

Please realize that if you speak out against immodesty and provide only shallow reasoning and/or insufficient evidence for our doctrinal position on

dress, you will come across as being horribly pharisaical. **Justice and mercy combined is the key—neither should be neglected.** Are you willing to die for the soul in peril as your Saviour was for you? Until you can honestly agree to this requirement, keep your mouth shut—not only to the poor soul, but to everyone else as well.

### When should I talk to the person?

Be logical and sensitive; follow the golden rule. You are addressing a human being such as yourself—a flesh-and-blood person with emotions, temptations, struggles, and weaknesses. Keep in mind that if you fail to exercise the utmost meekness and tact, the blood of that soul could be on your hands either for being a crass stumbling block—or the other extreme, as Ezekiel 18 warns, for failing to speak altogether.

### What about if / am the one with the problem?

Go to Jesus. He can give you a new heart. Nothing is too hard for Him. He can give you new taste in clothing. Remember the simplicity of John the Baptist, the humble grace of Rachel, the submissive spirit of Sarah, the meekness of Abigail. May these and other Bible heroes—including the Man of Calvary—be our inspiration. **Probationary time is too short to waste in vain pride.**

### Conclusion

Yes, issues such as dress reform are powerful tests of Christian character—for all of us. That is one reason why this principle has been given to the church of God preparing for translation to heaven. Now is no time to throw it out the window. It’s here to stay. *R*

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Was

By Abel Karife Barraza

Many strive to justify the wearing of long, “hippie-style” hair by men today. To support this notion, some claim that Jesus was a Nazarite. Can they find any biblical support for their conclusion?

### Jesus’ birth

Reading Luke 1:28–38, you will find that there was no instruction given to Mary so as to keep herself, or the baby, away from wine or strong drink, as was given to Elizabeth (Luke 1:15). We are not saying that Mary was left to drink both, only that the specific instruction was not given. Jesus was not a mere human being born in need of consecration, as was the prophet John, for Jesus was God being made flesh (John 1:14).

### The Nazarite vow and Jesus

Though we believe that Jesus was always wholly separated to God’s service,

we sustain that the vow of Nazarite had nothing to do with Him. It was needless for He was holy. Let’s check the following evidences:

### The fruit of the vine

When reading Numbers 6:1–4, we find that the use of any fruit of the vine was forbidden to the Nazarite during the entire length of his or her vow. “The Lord spake unto Moses, saying . . . When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord. . . . All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk” (Numbers 6:1, 2, 4).

At the end of such time, the Nazarite should bring the offerings stated in verses 13–20, and participate in the ceremony. “After that the Nazarite may drink wine” (verse 20).

There is no evidence that Jesus ever observed these ordinances. In fact,

the evidences we have in the Bible show the contrary. Not long after His baptism, “there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage” (John 2:1, 2). When the wine ran out, Jesus turned six stone water jars into good wine (verses 3–10).

Obviously, as a special guest, it is likely that Jesus also partook of this fresh, unfermented wine at that sacred feast. He repeatedly attended many other invitations which even raised some criticism among His opponents. Later Jesus stated, “John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners” (Matthews 11:18, 19).

That criticism was unfounded, for Jesus was guided by a principle: “When thou sittest to eat with a ruler, consider

# Jesus a Nazarite?

diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite" (Proverbs 23:1, 2).

Right at the end of His ministry, Christ again drank of the fruit of the vine as He established the Lord's Supper. We read that "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, **I will not drink henceforth of this fruit of the vine**, until that day when I drink it new with you in my Father's kingdom" (Matthew 26:27-29, emphasis added).

These evidences should be enough to show that Jesus was not under the Nazarite vow; otherwise He would not have partaken of the fruit of the vine.

*There is no evidence that Jesus was ever under a Nazarite vow.*

## The hair

As long as the time of the vow should last, the Nazarite was forbidden to cut his hair. "All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy,

and shall let the locks of the hair of his head grow" (Numbers 6:5).

At the end of the vow, the Nazarite was to come with gifts and offerings (verses 13-17.) Then "the Nazarite shall **shave the head of his separation** at the door of the tabernacle of the congregation, and shall **take the hair** of the head of his separation, and **put it in the fire** which is under the sacrifice of the peace-offerings" (verse 18, emphasis supplied). There is no evidence that Jesus was ever under such a vow, and that He was obligated to let his hair grow, bring sin offerings, and cut His hair before the tabernacle. In fact, He had no sin. Of Him it is written that He "did no sin, neither was guile found in his mouth" (1 Peter 2:22). Furthermore, we learn that Jesus

did not participate in still another requirement of the Nazarites:

## Avoiding dead bodies

Persons under the Nazarite vow had to keep themselves away from the dead bodies. "All the days that he separateth himself unto the Lord **he shall come**



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at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head. All the days of his separation he is holy unto the Lord" (Numbers 6:6–8, emphasis added). In fact, should those under the Nazarite vow accidentally come in contact with any dead body, they would have to start the vow all over again. The Lord said, "And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. . . . And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass-offering: **but the days that were before shall be lost**, because his separation was defiled" (verses 9–12, emphasis supplied).

What about Jesus? The evidences show us that Jesus did not worry about coming in close contact with dead bodies. When He came across the burial procession of the widow of Nain's son, He was not afraid to approach the

coffin. We read that "He went into a city called Nain," and "when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. . . . And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And **he came and touched the bier**: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother" (Luke 7:11–15, emphasis added).

On another occasion, "there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying." On the way Jesus delayed, in order to bringing healing to a woman with a discharge of blood. But "while he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, **Thy daughter is dead**; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. And when he came into the house, . . . all wept, and bewailed her: but he said, Weep not; she is not dead,

but sleepeth. And they laughed him to scorn, **knowing that she was dead**. And he put them all out, and **took her by the hand**, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat" (Luke 8:41, 42, 49–55, emphasis supplied).

In another instance, when Jesus knew that his friend Lazarus had died, without hesitation He came to wake him up. Being deeply moved, He asked where the people had laid the body. They led Jesus to see—and He asked them to take away the stone. "Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for **he hath been dead four days**" (John 11:39, emphasis added). After confirming her faith, they took away the stone. . . . And after Jesus had prayed, "he cried with a loud voice, Lazarus, come forth" (verse 43). The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus bade the family, "Loose him, and let him go" (verse 44).

## Conclusion

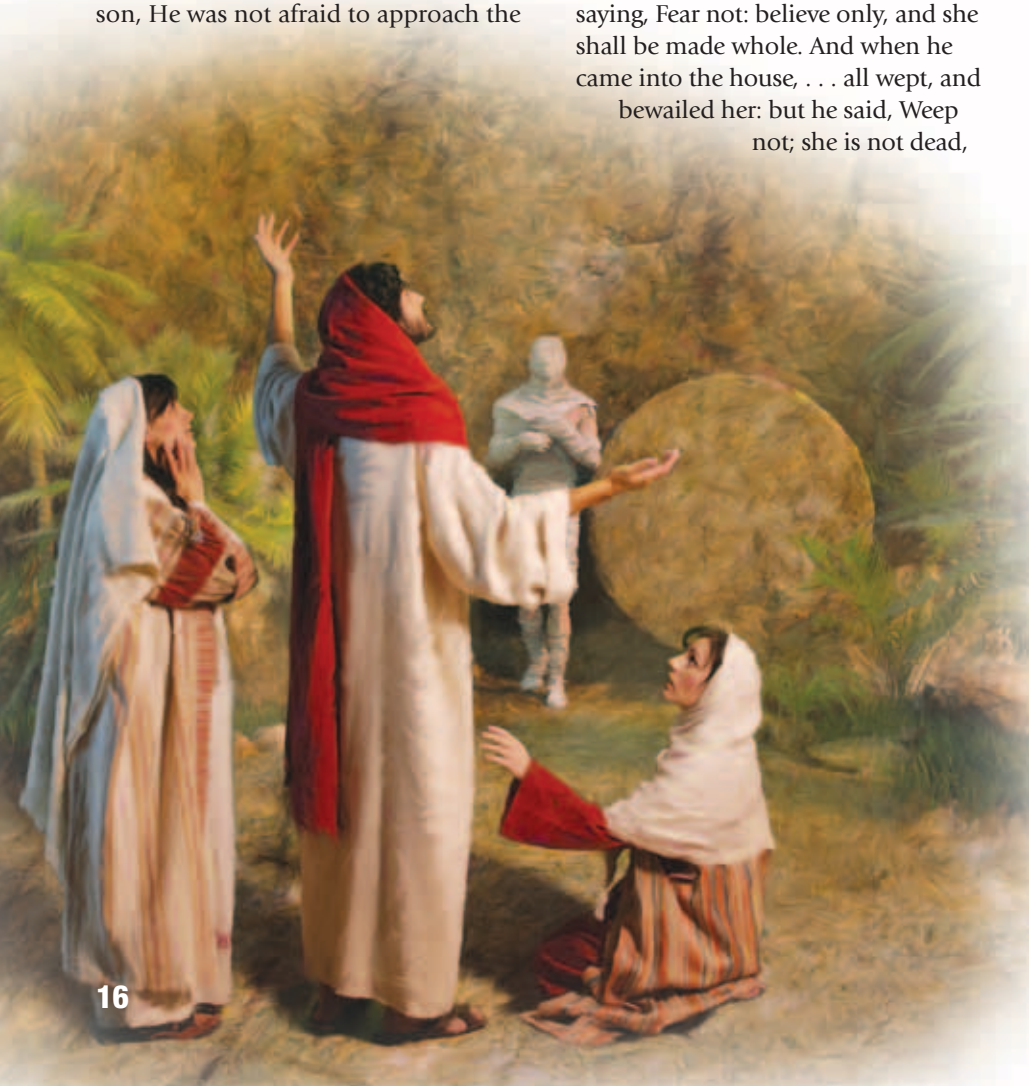
If Jesus had been under the Nazarite vow, He would have been obliged to avoid the contact with the dead and start his vow all over again and again. But He was free from these restrictions and thus free to deal with them, bringing comfort to their suffering relatives. He came in contact with dead bodies without having to worry about becoming unclean or of breaking any sacred vow.

In conclusion, we cannot say that Jesus used to wear His hair the Nazarite way, because there is no evidence that He ever was a Nazarite. Nor can we say how long was long or how short was short, in those days, when men's hair is considered.

It is enough for us to follow the admonition in 1 Corinthians 11:14, 15:

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But If a woman have long hair, it is a glory to her: for her hair is given her for a covering."

Therefore: "Let all things be done decently and in order" (1 Corinthians 14:40). *R*





# I Want to Do It My Own Way!

*A Bible and Spirit of Prophecy,  
compilation, with comments  
by Tony Maraizu*

**H**ave you ever heard anyone say, “I showed worship God the way I want; nobody can tell me what to do.” Yes, this statement is everywhere you go; many people want to worship God the way they want and not the way God wants. Everywhere you see people who profess to love and worship God. But God cannot be worshipped whichever way we may choose. Why? “For God is not the author of confusion” (1 Corinthians 14:33).

## Know the rules ahead of time!

Two young men decided to visit one country in Africa as an excursion. As soon as they arrived, they proceeded to a village where they had never been before. On the way, their driver said to them, “As you arrive, please ask the villagers, ‘What are the laws of your land?’

Otherwise you will get yourselves into a very serious trouble.” This was a very wise instruction to those who value their life. How can you go into another person’s territory and decide to do things your own way? This can never work.

Yes, people want to do things their own way and not God’s own way, but does it cost God anything? No indeed! In other words, the driver was telling those two young men, “if you do things your own way in that village, you will get yourselves into a very serious trouble.” Mark this point: They would get themselves—not the village—into trouble.

The Word of God says, “Even as they did not like to retain God in their knowledge, God gave them over to a reprobate

mind, to do those things which are not convenient” (Romans 1:28).

When people do not like to retain God in their knowledge, what happens? The Holy Spirit of God departs from them. The saddest thing in this life is when one does not have the Holy Spirit. That is why the psalmist David earnestly prayed, “Cast me not away from thy presence; and take not thy holy spirit from me” (Psalm 51:11).

Why did David offer this kind of prayer? And what is the work of the Holy Spirit for which he longed?

## Am I guided by God’s Spirit on a constant basis?

“The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible,



*“It is a terribly hard struggle to give up your own will and your own way. But this lesson learned, you will find rest and peace.”*

and no man knows whence it comes or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. . . .

“While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.”<sup>1</sup>

God’s word says that any person who chooses to do everything his or her own way becomes a reprobate. By the way, what is a reprobate? “A person abandoned to sin; lost to virtue and religion; abandoned to wickedness and eternal destruction.”

Anyone who wants to avoid being a reprobate must always examine himself or herself.

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates” (2 Corinthians 13:5)?

We must examine ourselves before the mirror—the Word of God (James 1:23–25).

### **God’s written Word with written rules**

“God has given us His word that we may become acquainted with its teachings and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, ‘What shall I

do to inherit eternal life?’ the Saviour referred him to the Scriptures, saying: ‘What is written in the law? how readest thou? (Luke 10:25, 26).’ Ignorance will not excuse young or old, nor release them from the punishment due for the transgression of God’s law; because there is in their hands a faithful presentation of that law and of its principles and claims.”<sup>2</sup>

Our God has His laws, just as every land in this vast world has its laws. In everything we do or wherever we go, we find laws. Therefore one would wonder how anyone could be talking about the kingdom of God without observing His laws. “The character of God is expressed in His law; and in order for you to be in harmony with God, the principles of His law must be the spring of your every action.”<sup>3</sup>

### **No shortcuts allowed!**

One young man was bitterly disappointed at the end of a very long race, which he thought he had won. But what had actually happened? The organizers placed ten checkpoints from the starting point to the end; the rule was that the runners must obtain a ticket at each of these checkpoints, ending with the number ten. This was done probably to avoid shortcut routes. This young man, whether willfully or ignorantly, did not obtain one of the ten tickets. He arrived happily, thinking he was the first place winner. But when the organizers examined his tickets and found out that one was missing, he received no prize.

Of what is this object lesson reminding us? “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law” (James 2:10, 11).

Don’t try to do things your own way—just do them exactly the way the Lord wants. God must be obeyed

implicitly if we want to obtain His blessings. We have in the Scripture a few examples of people who did things their own way, only to find that the result was bitter disappointment.

### **Two classes of people**

Remember the experience of Abel and Cain as recorded in Genesis 4:4–8.

“Cain came before God with murmuring and infidelity in his heart in regard to the promised sacrifice and the necessity of the sacrificial offerings. His gift expressed no penitence for sin. He felt, as many now feel, that it would be an acknowledgement of weakness to follow the exact plan marked out by God, of trusting his salvation wholly to the atonement of the promised Saviour. He chose the course of self-dependence. He would come in his own merits. He would not bring the lamb and mingle its blood with his offering, but would present *his* fruits, the products of *his* labor. He presented his offering as a favor done to God, through which he expected to secure the divine approval. Cain obeyed in building an altar, obeyed in bringing a sacrifice, but he rendered only a partial obedience. The essential part, the recognition of the need of a Redeemer, was left out. . . .

“Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. It is only through the merits of Jesus that our transgressions can be pardoned.”<sup>4</sup>

### **“Rebellion is as the sin of witchcraft”**

Remember what the prophet Samuel had to tell King Saul when he was too impatient to do things God’s way?

“Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the

king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (1 Samuel 15:19-23).

After Saul had sinned in disobeying God's voice, he thought he had done something great in God's sight. But Samuel had to tell him that his action amounted to rebellion. Yes, when we do something our own way, we sin against God. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah 64:6). The things we think we can do right without God are nothing but foolishness in His sight. A "thus saith the Lord" is our only safety. The apostle Paul said, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:7).

"This danger [of not being connected with Jesus but under the control of Satan] is common to all. You will be tempted to choose your own way and to have your own will, while disregarding the will of God. . . .

"Let nothing draw you away from the work of character building, but do your work for time and for eternity. . . . Live a life of consistency and fashion your character after the divine Pattern. If you live carelessly and do not watch unto prayer, you will surely fall a prey to the enemy and will yield to enticements to sin; thus you will lay upon the foundation stone, wood, hay, and stubble, which will be consumed in the last great day."<sup>5</sup>

### The key to rest and peace

"It is a terribly hard struggle to give up your own will and your own way. But this lesson learned, you will find rest and peace. Pride, selfishness, and

ambition must be overcome; your will must be swallowed up in the will of Christ. The whole life may become one constant love sacrifice, every action a manifestation, and every word an utterance of love."<sup>6</sup>

Sister White wrote to a wayward soul: "You are not happy; yet you imagine that if you could have your own way unrestrained, you would be happy. Poor child! you occupy a position similar to that of Eve in Eden. She imagined that she would be highly exalted if she could only eat of the fruit of the tree which God had forbidden her even to touch, lest she die. She ate, and lost all the glories of Eden."<sup>7</sup>

### On what condition will Christ be our Saviour?

"If you suffer with Him, [Jesus] will crown you with glory in His everlasting kingdom. If you are willing to sacrifice all for Him, then He will be your Saviour. But if you choose your own way you will follow on in darkness until it is too late to secure the eternal reward."<sup>8</sup>

"Jesus wants you to be happy, but you cannot be happy in having your own way and following the impulses of your own heart. . . . Our notions, our peculiarities, are wholly human and must not be humored or indulged. Self is to be crucified, not now and then but daily, and the physical, mental, and spiritual must be subordinate to the will of God. The glory of God, the perfection of Christian character, is to be the aim, the purpose, of our life. Christ's followers must imitate Christ in disposition. . . . *Like Christ* is the watchword, not like your father or your mother, but like Jesus Christ—hid in Christ, clothed with Christ's righteousness, imbued with the Spirit of Christ. All the peculiarities given us as an inheritance or acquired by indulgence or through erroneous education must be thoroughly overcome, decidedly resisted. Love of esteem and pride of opinion, all must be brought to the sacrifice."<sup>9</sup>

### Remember the prodigal's experience

You, who are thinking to have your own way, please read the story of the

prodigal son in the 15th chapter of Luke, from verse 11 onward.

This younger son had become weary of the restraint of his father's house. He thought that his liberty was restricted. His father's love and care for him were misinterpreted, and he determined to follow the dictates of his own inclination, but the outcome was disappointment.

"Do not think that if you take your position for the Bible truth you will lose your position. You had better lose your position than lose Jesus. You had better be partakers of the self-denial and self-sacrifice of the Lord than to go in your own way seeking to gather to yourself the treasures of this life. You cannot carry any of it into the grave. You will come up from the grave without anything, but if you have Jesus you will have everything."<sup>10</sup>

"[Isaiah 44:22; Jeremiah 31:34; Isaiah 55:7; Jeremiah 50:20 quoted.] What assurance here, of God's willingness to receive the repenting sinner! Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your substance spent, your life-plans thwarted, and your hopes dead, do you sit alone and desolate? Now that voice which has long been speaking to your heart but to which you would not listen comes to you distinct and clear, 'Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction' (Micah 2:10). Return to your Father's house. He invites you, saying, 'Return unto Me; for I have redeemed thee' (Isaiah 44:22)."<sup>11</sup> *R*

### References

<sup>1</sup> *The Desire of Ages*, pp. 172, 173.

<sup>2</sup> *The Great Controversy*, p. 598.

<sup>3</sup> *Conflict and Courage*, p. 299.

<sup>4</sup> *Ibid.*, p. 25.

<sup>5</sup> *In Heavenly Places*, p. 171.

<sup>6</sup> *Lift Him Up*, p. 277.

<sup>7</sup> *Messages to Young People*, p. 75.

<sup>8</sup> *Testimonies*, vol. 3, pp. 45, 46.

<sup>9</sup> *Our High Calling*, p. 29.

<sup>10</sup> *Evangelism*, pp. 243, 244.

<sup>11</sup> *Christ's Object Lessons*, p. 205.

# The Land I Will

By Vernon Rankine

**I**t was in early March 2009 when we had a great downpour of rain in the city of Atlanta, Georgia, U.S.A. The creeks and small streams overflowed, and people living in low-lying areas were badly affected. I remember people sharing their experiences of how the water was rising in their homes, and how they had rush to a higher elevation. The most difficult challenge of all, however, was to know that the major interstate highways were closed and people stood in traffic for hours, unable to get home to their families. The situation was similar also in Nashville, Tennessee, and some adjacent towns that had even worse flooding. Many people even were unable to get enough food to eat. What do we do when our backs seem to be against the wall? As the old saying goes, "When the going gets tough, the tough gets going."

Yes, floods and fires can occur anywhere, but there is a solution to the problem of getting stuck in congestion when needing to flee. The plan was given to us by God Himself: "The Lord God planted a Garden eastward in Eden; and there he put the man whom he had formed" (Genesis 2:8). God planted the garden of Eden, showing the human race where to live and where their homes should be. Country living is God's design for the development of the family for here and now and for the hereafter.

"It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents in a garden, amid the beautiful sights and sounds of nature, and these sights and sounds He desires men to rejoice in today. The more nearly we can come in harmony with God's original plan, the more favorable will be our position

for the recovery and the preservation of health."<sup>1</sup>

## What are some of the reasons why we are told to move out of the cities?

- Finding a better environment for your family.
- Growing your own food.
- Character development.
- Escaping the health hazards in the cities.

### 1. Finding a better environment for your family.

Brother and sister, we all agree that the challenge in making the start is a huge giant for most of us. Therefore we need to lay out our plans before the Lord, and He will bless us in ways which are somewhat hidden. Some of the difficulties include not willing to make a small start. You might only be able to start with a doublewide or even singlewide mobile home or small

# Show You

cabin, instead of a stick-built structure. I remember when my wife and I planned to move to the country we did not have the funds, so we prayed and started small. At times it might require two families to work together for spiritual and physical support. So start with whatever is most suitable. Why is this so? More now than any time in the world's history, the large cities are more detrimental to the welfare of families, especially the children.

The urban lifestyle coupled with drugs, crimes, and licentious behavior, seems to be growing like wildfire. As the children of Israel were about to cross over into the land of Canaan, God instructed Moses, "When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that

they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deuteronomy 31:11-13).

Let us read the counsel given to us, "Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible."<sup>2</sup>

## 2. Growing your own food.

A. "Parents can secure small homes in the country, with land for cultivation, where they can have orchards and

where they can raise vegetables and small fruits to take the place of flesh meat, which is so corrupting to the lifeblood coursing through the veins. On such places the children will not be surrounded with the corrupting influences of city life. God will help His people to find such homes outside of the cities."<sup>3</sup>

We may assume that since we are vegetarian (or preferably, vegans) that we therefore are safe because we are eating according to the Lord's direction. Have you stopped to consider the pesticides and genetically-modified food which we are placing into the body? We are eating food manufactured in a lab, and we need to consider the damaging effects these products have on our families.

B. Scientific research dating as far back as the 1970's has linked pesticides to leukemia in children. A 1987 study by the National Cancer Institute found that children living in pesticide-treated

## *Jesus often drew His disciples away to a solitary place where He could quietly teach them important lessons.*

homes had nearly 4 times greater risk of developing leukemia. Children are the heritage of the Lord, and the fruit of the womb is His reward. It should be in our best interest to protect and care for these wonderful and lovely jewels of the Lord. Over a million people are diagnosed with cancer every year in the United States alone, and over 10,400 people in the U.S. die each year from cancer-related to pesticides. Chemicals are a huge business, and therefore false advertisements encourage farmers to use chemicals to increase production of their crops. On the other hand, the cost of medical expenses is growing, largely due to what we place in our bodies coming directly from the table.

“Mind and body must both receive attention; and unless our youth are versed in the science of how to care for the body as well as the mind, they will not be successful students. It is essential that students exercise their physical powers in such a way that their physical strength shall not be disproportionate to their mental development, and therefore a judicious system of physical culture should be combined with school discipline, that there may be a harmonious development of all the powers of mind and body. Nothing that pertains to physical perfection should be looked upon as of little importance.”<sup>4</sup>

So, as we develop strength, we need to have a clear understanding of how to plant our garden, the way in which to plant seeds.

The Lord declares: “Thou shalt not sow thy

vineyard with

divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled” (Deuteronomy 22:9).

As we visit our local stores, we see the most beautiful variety of fruits and vegetables and the most wonderful labels attached to these products. They may actually be genetically-modified tomato, lettuce, soybeans, corn, or other crops. Genetic modification takes one gene from a certain species and places it into another—sometimes even comingling the plant and animal

kingdoms. This is Satan’s invention. In the parable of the sower the servants asked from where the tares came, and the householder replied: “An enemy hath done this.” (See Matthew 13:28.) “All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares.”<sup>5</sup>

### **3. Character development.**

Oftentimes we hear the expression “character development,” but do we really pause to observe what characters we are molding in our life and the life of our families? What do environment and association have to do with character? I may think that I can just mind my own business and not allow what is going on around me to have any effect on my mind. Why didn’t God allow Cain to stay with his parents after he had killed his brother? In His infinite wisdom, He chose rather to send the corrupted one away—he separated them. I am not advocating abandonment. However, there are principles involved that are designed by God.

Jesus wanted to help mold the character of His disciples. He would often draw them away from the city to a place of solitude where He could speak with them quietly and teach them important lessons, as shown by the following examples:

“It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ’s departure was to carry on His work on the earth. Of this ordination the record says, ‘He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach’ (Mark 3:13, 14).”<sup>6</sup>

We also read of a similar experience when the Lord was preparing His disciples for the hour of temptation. We, too, will experience our own hour of temptation, and we certainly need to undergo thorough character development as did the disciples. Again, from Inspiration



C. The Lord has given us clear counsel about planting a garden. He placed the first man and woman there to dress it and keep it. We see clearly where the human family’s home should be, and what should constitute their chief occupation. Physical or manual labor is one of the best ways to give tone as well as strength to the entire body, mind, and soul that we are told to present blameless to the Lord.

we read, "When engaged in teaching, [Christ] withdrew His disciples away from the noise and confusion of the busy city to some retired place more in harmony with the lessons of humility, piety, and virtue, which He would impress upon their minds. He shunned human praise, and preferred solitude and peaceful retirement to the noise and confusion of mortal life."<sup>7</sup>

Parents are warned to take their families away from these large cities because, when the judgments of God are poured out, large cities will be swept away.

"It is often the case that parents are not careful to surround their children with right influences. In

*"God will help His people to find . . . homes outside of the cities."*

choosing a home, they think more of their worldly interests than of the moral and social atmosphere, and the children form associations that are unfavorable to the development of piety and the formation of right characters."<sup>8</sup>

#### 4. Escaping the health hazards in the cities.

Everyone wants to be in good health. But, in the city, it is not easy to stay healthy, even if you try to get plenty of physical exercise by walking, jogging, or bicycling. There is much health risk from different sources, such as carbon dioxide emissions from motor vehicles, toxic wastes from manufacturing plants, and other hazardous waste materials, and water pollution.

Environmental studies point to a direct link between urban air pollution—especially pollution created by combustion powered by vehicles and powered by generation plants—and cardiovascular and pulmonary diseases. Long-term exposure to particulate pollution—tiny particles smaller than 10 microns (a human hair is 70

microns wide)—is known to increase illness and death rates from lung cancer, chronic obstructive pulmonary disease, and emphysema. They also discovered that when air pollution levels suddenly increased, in addition to expected increases in deaths from asthma, pneumonia, and emphysema, there was an unexpected increase in the number of deaths related to heart attacks and stroke. Most surprising was the finding that when air pollution levels rose, so did deaths from all causes, not just those related to the heart and lungs.

#### Conclusion

"[The renewed man's] first duty is to his children and his nearest relatives.

Nothing can excuse him from neglecting the inner circle for the larger circle outside. In the day of final reckoning fathers and mothers . . . will be asked what they did and said to secure the salvation of the souls they took upon themselves the responsibility of bringing into the world. Did they neglect their lambs, leaving them to the care of strangers? . . . A great good done for others will not cancel the debt you owe to God to care for your children. The spiritual welfare of your family comes first."<sup>9</sup>

We need to carry out God's design if we would be reckoned as God's people. Nothing but complete obedience was to provide a place for the Israelites in Canaan, and God's requirements are even more rigid for those who want to reach the heavenly Canaan.

"In the beginning [God] placed our first parents amidst the beautiful sights and sounds He desires us to rejoice in today. **The more nearly we come into harmony with God's original plan, the more favourable will be our position to secure health of body, and mind, and soul.**"<sup>10</sup>

When we, in our minds, seek to comply with God's will for our best good and that of our children, then we will understand the purpose and principle behind every one of God's commands. "If any man will do his will, he shall know of the doctrine" (John 7:17). Many things we may not fully understand, but, because God has said it, we believe and trust that accepting His will is for our best good.

#### The Appeal

A serious question that we will face is, "Where is that flock that I gave you?" Character development is more difficult to accomplish while living in the city than in the country.

Remember:

"It is God's desire that parents should be to their children the embodiment of the principles laid down in His Word. . . . To keep the feet of their children in the narrow path will call for faithful effort and constant prayer, but it is possible to train the children and youth to love and serve God."<sup>11</sup>

Why not claim God's promise on this key point?

"Parents can secure small homes in the country, with land for cultivation, where they can have orchards and where they can raise vegetables and small fruits to take the place of flesh meat, which is so corrupting to the lifeblood coursing through the veins. On such places the children will not be surrounded with the corrupting influences of city life. **God will help His people to find such homes outside of the cities.**"<sup>12</sup> *R*

#### References

<sup>1</sup> *Manuscript Releases*, vol. 12, p. 30.

<sup>2</sup> *The Adventist Home*, p. 139.

<sup>3</sup> *Ibid.*, pp. 139, 140.

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<sup>5</sup> *Selected Messages*, bk. 2, p. 288.

<sup>6</sup> *The Acts of the Apostles*, p. 18.

<sup>7</sup> *The Spirit of Prophecy*, vol. 2, pp. 30, 31.

<sup>8</sup> *The Adventist Home*, p. 136.

<sup>9</sup> *Sons and Daughters of God*, p. 252.

<sup>10</sup> *The Ministry of Healing*, p. 365. [emphasis supplied].

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<sup>12</sup> *The Adventist Home*, pp. 139, 140 [emphasis supplied].

# WHAT MAKES Young People Happy?



*Y*ou might be surprised. Many people assume that today's young people of the world are primarily interested in money, cars, sensual pleasures, and drugs.

However, in a survey of over 1,200 American young people between the ages of 13 and 24, a series of 100 questions were asked. The answers revealed somewhat different results than the pollsters expected.

When the young people were asked what made them happy, the top response was: Spending time with family. Almost no one said money was the main key to happiness, although around half said that it could be a contributing factor. Those over 18 did not view a physical boy-girl relationship as leading to more happiness in general, although most of the young people did want to get married eventually and have children some day.

Nearly half said that religion was important and more than half acknowledged that God could influence things to make them happier. Many also believed that being part of a religious group makes people happier.

Regarding school: Most of those in school said it made them happy. When asked who their hero was, almost half named one or both of their parents.

Those between 13 and 17 found school to be their biggest source of stress, and for those over 18 it was employment and finances. Those who indulged in alcohol and/or drugs were found to be less happy than those who did not, disproving the myth that the party life brings happiness.

Parents should especially remember the first point: Regardless of appearances, yes—it is true—your teens and young adults want to be with you much more than you may realize. And deep down, their values are not all that different from yours. *R*

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# OUR ORDERLY TEMPLE

By Pam Stemmler

The apostle appeals: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians 3:16, 17).

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19, 20).

We can see through the various scriptures that the concepts of the

tabernacle and its ceremonies were to be an illustration of what our Creator and Redeemer would like to do in our own hearts and bodies.

Did God create our bodies to demonstrate order? Yes, indeed! Take any system of the body—whether it is the cardiovascular system, the nervous system, the endocrine system, the digestive system, and so forth, and you will find volumes of lessons on order. A doctor who is a friend of mine told me that, whenever speaking before others about health, I should illustrate the body's functions by the smallest component: The cell.

The cell is a very tiny entity, yet even within, it is like a little city, or so it has been compared. It has a communications system, garbage disposal, protection, energy production, and so forth. Why such order, and all for what purpose? To work, not for itself, but to help the whole body. Nutrition must

be able to enter that cell; waste must be able to leave. This requires the help of all the systems of the body.

An illustration of the parts of the body working together is described as follows:

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which

seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (1 Corinthians 12:14–27).

### Just imagine!

What if one part of the body says, "No, I don't want to work," then what happens? You will end up with sickness or disease. All parts work together, each one faithfully, obedient to the commands from the head. Aren't we to do the same?

Now, in the body, each part must work orderly. Thank God, much of what needs to happen for us to stay alive goes on without our direct consciousness. However, our choices of how we live will directly affect the functions assigned for each part. But what about how we deal with the exterior of our body? Does that make a difference?

Does it really matter if I brush my teeth, wash my body, wash and comb my hair? Even nature will teach you that God designed for us to take good care of ourselves. Look at just one example: The beavers. These creatures are very careful to maintain good hygiene. Their survival depends upon it. The hairs must be oiled since they are in the water so much. Parasites must be removed. Teeth must be trimmed or they would grow into the beaver and kill him. Study any creature and you will find many interesting lessons.

Examine only one organ for a moment. The heart must maintain its consistent pumping action so that you and I can breathe and move and live. If that stops, we die. But in order for

the heart to work, many other functions must be operating at the same time. For example, there must be exact timing for an electrical impulse to pass through several nodes in order to regulate when that heart will beat. The heart must also pause for milliseconds to refill the right chambers at the right time. If the timing is off, there is not adequate blood flow. This is called arrhythmia. If serious enough, there is not enough blood flow for all the cells to function adequately in the different systems, such as digestion, respiration, urination. I think you see how important little things are.

What about the integumentary, endocrine, excretory, and skeletal systems? Do they require that specific order be maintained? What if your immune system does not have enough white blood cells to combat disease, or too many white blood cells? What if you were missing some bones or muscles? Would your life be affected? We can see, as we study the body more carefully, that our Designer has established a perfect plan for us to live well.

Now all these systems function best when we do our part to keep them in good shape by healthy habits. Eating well, sleeping adequately, drinking good water, getting exercise, fresh air, having a good attitude and trusting in our Creator all work for our well being. If we neglect something, we may not notice negative consequences right away, but they will show eventually.

### Learning from principles of hygiene

Look at a simple example. What if you don't brush your teeth? Well, it doesn't take long for your breath to get an awful smell, known as "morning breath," though not always restricted to morning. If this is not dealt with, the bacteria that causes bad smell will destroy the enamel on your teeth. Cavities will appear. If cavities aren't taken care of, you will experience pain and finally lose your teeth. It's just not worth it. *Take care.*

Let us think of some other examples. If you don't clean the hair, more oily

substance is produced, it smells unclean instead of fresh and can become the haven of various parasites. Disgusting!

If you don't clean the skin, parasitic bodies will do their job. Again, disgusting! What are the long term consequences of this? I strongly suggest that you research this.

God calls us to represent Him in our body because it is to be His temple to dwell in. This calls for physical hygiene, as we have already mentioned, but also mental, and moral hygiene.

### Clean bodies, clean minds

Mentally, we must fix our thoughts on worthy things. This will affect our characters. We must discipline our minds to pay attention, to reason from cause to effect, to be able to concentrate on certain things for longer time spans, to develop and use various mental abilities to honor God and be a blessing to humanity.

If someone's thoughts are erratic, we could say disordered, what do we diagnose the problem as? We would term it mental illness of some description. When people cannot concentrate, when their thoughts jump from hither, thither and yon, when their words and actions are not coherent, or when they are aggressive or morose or phobic, we conclude that something is wrong with them. They are stumbling against the system and order that exist in all of God's creation.

In moral issues, we see the same thing. The Bible is full of examples of what happens when we do not follow God's moral plan. In today's scenario, we see suffering, pain, sorrow, trouble, and disaster. God never intended these things to happen, that is why He gave His moral law for the prevention of these evils.

What should we do? We can only begin with ourselves by asking Christ to come and dwell where He intended to—right in our heart. He has power to change our thoughts, our habits, our inclinations, our life, everything. He will transform us into the people He wants us to be. *R*

# Teaching Missionary Skills at the **EMMANUEL** Missionary Institute

*By Daniel Campodonico*

## **How did this opportunity come to me?**

It all started last year (November, 2009) during a talk with Brother Marin Barbu (GC European Region Secretary), at a break of the last Italian Field Council meeting, before the reorganization of the Italian Field. While talking about the missionary work in Albania, I underlined the need to include also missionary skills in the missionary school program to increase the missionary spirit of the students and to prepare them to be effective witnesses, ready to preach the Glad Tidings to every corner of the world. After a while Brother Barbu asked me: "Are you willing to teach this subject?" "If there is nobody else that would teach and I am invited to do it, I will" was my answer. . . .

Months went by and finally, in March, 2010, I was informed by Brethren Marin Barbu and Marius Stroia that I was called to teach missionary skills at the Emanuel Missionary Institute, in Fagaras (Romania), in the summer of 2010.

Morning worship held by a student, Fagaras, Romania  
(Photo by D. Campodonico.)



*Regular students during the missionary classes, Porumbacu de Sus, Romania.*

### On to class!

After many hours spent preparing my lessons, on Sunday morning, July 25, 2010, I stood before a group of postgraduate students with a translator, Sister Semida Sascau. A new challenge, a new experience, was before me. I was teaching in a missionary school and, according to my knowledge, for the first time, a subject that as far as I know, had never been taught with this particular focus and emphasis in our missionary schools. I felt the great re-

sponsibility that was involved in the training of a new generation of missionaries to spread the Gospel to every corner of the earth!

The students, all living in Romania, were very attentive to the lessons. On July 30, 2010, some more students came from Italy, Portugal, and Spain.

On Sunday August 1, 2010, we moved to the Romanian Union campus in Porumbacu de Sus, because in Fagaras, where the Union headquarters is located, a delegation session was to take place. The classes were held for two days in the Porumbacu de Jos church. Most of us slept in tents, and we spent the evening around the fire. On that occasion there was also an out-

ing in the mountains. Some of the students had already had two weeks of classes and had also helped in the construction of the building that will host the 21st General Conference delegation session. So they needed that day off for recreation in nature.

The classes ended in Fagaras on August 5, 2010. The two weeks spent with the students—not only in classroom teaching—but also praying, worshipping, eating, and spending free time together, was a positive experience.

### What did we study?

We studied the Gospel work in its different multi-disciplinary and cross-cultural reflection for the propagation of the Christian faith. I used the term “missiology” for the subjects covered: the Gospel Mandate and the World; Preaching the Gospel; the Gospel Mandate and our needs; the Gospel mission in the Old Testament, in the Gospels, in Acts and the other New Testaments books; Jesus, the Mis-



*With the students in front of the Negoiu refuge at 1546 m., Porumbacu de Sus, Romania.*

*Students preparing potenta, Porumbacu de Sus, Romania.*



Teaching missionary skills to the postgraduate students, Fagaras, Romania.

With part of the regular students, Fagaras, Romania.



“The missionary spirit needs to be revived in our churches. Every member of the church should study how to help forward the work of God. . . .”

*Testimonies*, vol. 6, p. 29.

sionary; the Holy Spirit and Missionary Work; the Missionary Church; Culture and Communication; SDA Missions

till 1924 and the SDA Missionaries; SDARM Missions and Missionaries

(and Albania); the Study of a Mission Project. There were also two workshops: one about Paul as a missionary and the other about the present missionary work in the country of residence of the students. And we also watched three films: one about J. Hudson Taylor, the second about William Carey, and the third about the missionary work among the Huaorani people in Ecuador.

What a wonderful heritage we have before us and what a wonderful privilege we have as messengers of the present truth! *R*





## Ukraine

*Believers and friends  
at the Harkov church,  
November 2010 (left).*

## Czech Republic

*Special music presentation during  
the Prophecy Seminar held in  
Liberec, March 2010 (center).*

## Germany

*Annual conference in Lindach,  
June 2010 (bottom).*



## Ethiopia

*A group of  
members and  
friends in  
Hosana, 2009.*



## Brazil

*Annual conference in Belem do Pará, November 2009.*



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**Children's  
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# Building Better Bravery

**F**ear! We all have had it. The first person ever to become fearful was **Adam**. After his sin of eating the forbidden fruit in the Garden of Eden, he was afraid and hid himself. He was the first one to become afraid, but not the last. There are more:

**Abraham** became afraid that the king of Egypt would kill him in order to steal his beautiful wife, Sarah. (Genesis 12:10–20.) By worrying so much, he ended up causing the king to get angry at him. His son, **Isaac**, made the same mistake as well. (Genesis 26:6–11.)

What about **Elijah**? When the wicked queen Jezebel threatened to kill him, he ran away in a panic without first asking God what to do about the problem. (1 Kings 19:1–4.)

Remember **Jonah**? He really did not want to do the job that God had assigned to him. He was afraid of the wicked people of Nineveh, thinking they would never repent—even though God had given him his task and God always knows best. But by running away from his difficult duty, Jonah ended up having to experience something even scarier! Can you imagine being trapped inside a giant fish? (Jonah 1:1–3, 17.) Only the mercy of God was able to deliver him! (Jonah 2:1, 10.)

What about **Peter**? He became so afraid and ashamed when a lady made fun of him for following Jesus, that he denied his Lord (Matthew 26:69–75). However, he was not the only one who was afraid. When Christ was arrested by a wicked mob at night, the rest of the

**disciples** got really scared, too. The Bible says “they all forsook him, and fled” (Mark 14:50)!

## What about us?

Fear is a real problem. But amazingly, with God’s help, the great heroes of the Bible—men, women, and children—did get the victory over it. We can, too. Jesus has told us ahead of time not to be surprised at the scary things that will come to our lives:

For example, are you afraid of mean people? Jesus tells us ahead of time that there will be people that will be mean to Christians. But He also tells us not to let that bother us. He Himself was treated with cruelty, and He is willing to send His Spirit to comfort us whenever we suffer as He did. (Matthew 10:25–28.) Just make the same choice as the psalmist: “In God have I put my trust: I will not be afraid what man can do unto me” (Psalm 56:11).

Are you afraid of the dark? Many children are. But God assures us that He is there to protect us the same in the dark as in the light. (Psalm 139:11, 12.)

God has many, many promises to help us when we are afraid. He says: “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness” (Isaiah 41:10). Why can you join Isaiah in saying, “God is my salvation; I will trust, and not be afraid” (Isaiah 12:2)? “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Timothy 1:7). Just take hold of His many promises as a wonderful gift and you, too, can build better bravery! *R*

By B. Monteiro

