

EFORMATION 1 Volume 54, Number 5

IN THIS ISSUE

• Bread That Endures Feasting on the Bread of Life.	4
• Contented Resting in the reality of things unseen.	8
• Where is Your Heart? Laying up treasure by faith.	11
• Glory! True brilliance is of heavenly origin.	13
• Laying Our Glory in the Dust Contemplating the cross brings all in perspective.	18
• The Earth Enlightened: The Glory of God Manifested in Humble V Are we ready to share with all the world?	essels 21
• The Most Joyful Sound No music can compare with the voice of the Lord!	25
• "My Pride" All that we cling to must come to nought.	29
Photo News	30





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

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Children's Corner

Learning from the lightning.

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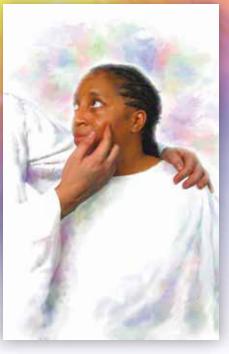
Elonification

fter the apostasy involving the worship of the golden calf, as Moses was interceding before the Lord in behalf of Israel, a very interesting dialogue took place between the Lord and His servant.

"I beseech thee, shew me thy glory," asked Moses.

The Lord answered him: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy" (Exodus 33:18, 19).

In the next chapter, we are told that "the Lord descended in the cloud, and stood with [Moses], there, and proclaimed the name of the Lord. And the Lord passed by before [Moses], and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Exodus 34:5–7).



Two key words in these scriptures are: glory and name. Theologically speaking, both words mean character.

At creation, Adam and Eve reflected God's character. After sin, humanity lost God's glory (His character), and from thence they manifested their own glory, a sinful character.

When Inspiration says that "[justification by faith] is the work of God in laying the glory of man in the dust, and

doing for man that which it is not in his power to do for himself" (*TM* 456), we are told that God's purpose through the gospel is to replace human glory/character with His own glory (God's character, His righteousness).

The apostle Paul sums up the whole process of salvation with the following words: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom He justified, them he also glorified" (Romans 8:29, 30).

"Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30).

God's final goal regarding His children (and this must be also our final goal) is the full restoration of His character. Only repentant sinners are justified; only justified believers are sanctified; and only sanctified people will be glorified. God's children need to be restored to the same condition they enjoyed before sin.

May the Lord give us grace to fulfill His divine purpose to us, which is the final glorification! \mathcal{O}

BREAD THAT ENDURES

Excerpts from the writings of E. G. White

abour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:27).

We have here the promise of the richest gift which heaven, in all its fullness, can bestow upon fallen man. The Lord Jesus, who made man, knew his recurring wants—that he must eat and

drink to sustain life—but He also knew the value of eternal life. In the miracle He had just performed, He had revealed His power to provide for man's physical necessities, even by methods outside of the ordinary course of nature.

Jesus had gone with His disciples apart into a desert place. But "a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples" (Verses 2, 3). Jesus saw the people seeking Him and listening

to His words. "And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing" (Luke 9:11).

So intent were the people in listening to the words of the Great Teacher, that they forgot their physical needs. By and by the day began to wear away. "Then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place" (Verse 12). But Jesus saw the

needs of the people. There were men and women who were faint and hungry, and mothers with babes in their arms and children clinging to their skirts. Nothing escaped the eye of the compassionate Saviour. He would not send them away fasting but commanded, "Give ye them to eat" (Verse 13). And at His word that great multitude—"five thousand men, besides women and children" (Matthew 14:21)—were fed from "five barley loaves, and two small fishes" (John 6:9).

But the Lord did not wish the people to follow Him for worldly gain. It was His work, not to foster, but to correct, the prevailing evil of intense devotion to earthly things to the neglect of the heavenly. "Labour not," He said, "for the meat which perisheth." They were not to devote all their God-given powers to securing the things of the world, which pass away with the using. Attention must also be given to that which "endureth unto everlasting life." "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul" (Mark 8:36, 37)? What can compensate a man for the loss of eternal life in the kingdom of God?

Jesus opened before the people the necessity of knowing what is truth. He called their attention to the Scriptures. He carried their minds to the world beyond, to the very threshold of heaven, flushed with the living glories of infinity. He taught them that, in view of the solemn realities of the eternal world, the claims of God should engage their most earnest attention; but this would not incapacitate them for any essential duty. Jesus knew the real value of all that concerned the well-being of men in the varied interests of this life; but He saw the things of time become all-engrossing, while those of eternity were neglected. He set them before His hearers in their relative importance, assigning each its appropriate place.

God is continually at work to elevate the character and to stamp it with His own moral image. Our hands and minds must often be employed about the things of this life; for our faculties are given us for use; but our connection with God may be maintained. God, the living God, and Jesus Christ rejoice with singing over the souls that are molded and fashioned after the divine image; and heavenly angels look with admiration upon the work of uplifting fallen humanity. In His work for us, God calls upon us to cooperate with Him by placing ourselves in the channel of light, that we may be renewed by the mighty working of His power. Life is a sacred trust committed to us, and it must be weeded of all worldliness, that by our words and actions we may give evidence that God is working in us, to refine and elevate.

The enemy of God works also to keep under his own control the minds and wills of those whom Christ has purchased. He does not desire that man shall be uplifted, that his mind shall be taken from the things of this earth; and as an angel of light, he works to lead men in his own way. He knows that if the heart is engrossed with earthly things, if the time is taken up in laboring for the things that perish, the work of the Holy Spirit will not be discerned. He strives to magnify earthly cares and duties till they take the place of the things of God.

If the human agent allows himself to be ruled by this power, he will also carry on a warfare against good. His worst passions will be stirred in rebellion against heavenly things. His mind will be so filled with the things that perish that Christ will find no room for entrance. God will be dethroned from his heart, which is given to the service of another power. The capabilities which God designed to be used in His service will be enslaved in chains of sin.¹

Appreciating the living Bread

God looked with sorrow upon the disregard which those whom He had created showed to their eternal interests. He so desired that they might be partakers of life everlasting, that He sent His only begotten Son, that whosoever believeth in Him should not perish. Christ is the Creator of the universe. "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things

were created by him, and for him" (Colossians 1:16). Of old He laid the foundation of the world; the heavens are the work of His hand. By the arm of His power He upholds His creation.

Yet for our sakes, Christ came to the world and suffered death upon the cross, that He might be, to all who would accept Him, the bread of life. . . .

Those that eat the flesh of the Son of Man, and drink His blood-draw their life and strength from Himbecome consecrated agents through whom God can work; but only to the humble in heart can this bread of life be imparted. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word" (Isaiah 57:15; 66:1, 2). The more humble our spirit, the less self is exalted, the deeper will be our interest in things of eternity, and the more effectually will God be able to use us as channels of blessing.

Many are starved and strengthless because, instead of eating of the bread which came down from heaven, they fill their minds with things of minor importance. But if the sinner will partake of the bread of life, he will, regenerated and restored, become a living soul. The bread sent down from heaven will infuse new life into his weakened energies. The Holy Spirit will take of the things of God and show them to him; and if he will receive them, his character will be cleansed from all selfishness and refined and purified for heaven.

To the careless, the indifferent, the unconcerned, those standing on the precipice of ruin, Christ says: Open the door of your heart; give me entrance, and I will make you a child of God. I will transform

If the sinner will partake of the bread of life, he will, regenerated and restored, become a living soul. The bread sent down from heaven will infuse new life into his weakened energies.

your weak, sinful nature into the divine image, giving it beauty and perfection.

As we receive physical strength by partaking of earthly food, so we are made strong by eating the flesh and drinking the blood of Christ. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Not only does Christ give us the bread of life; but the water of life, which He gives, is as a well of water, springing up into everlasting life. It possesses lifegiving properties and purifying efficacy; for it proceeds from the throne of God.

Those who will permit God to work in them will grow up unto the full stature of men and women in Christ Jesus. Every power of the mind and body will be used in the service of God. The soul will be renovated through divine truth. "Rejoice greatly, O daughter of Zion," and behold your Saviour, Jesus, "the bread of life." He has wonderful blessings to give to those who will receive Him. He is mighty in strength and wonderful in counsel. By the ministration of the Holy Spirit, He seeks to impress His image upon our characters. If we will feed upon Him, we shall become new creatures in Christ Jesus. The virtues of a true Christian character. the excellences that are revealed in the character of Christ, will be seen in the life born of the Spirit. Man, with his human nature, will become a partaker of divinity. The power of Christ will work to sanctify every part of the being, diffusing life, activity, and soundness through the whole, and developing spiritual efficiency."2

The compelling message

Christ has sent out an invitation to every son and daughter of Adam, saying, "Come; for all things are now ready" (Luke 14:17). He has sent out His human agents to call men to the

marriage supper of the Lamb. The experience that the believers gain in calling men to the gospel feast, in working in harmony with Christ, is of more value than silver and gold and precious stones. They proclaim the same message that John proclaimed: [1 John 1:1–7 quoted.]

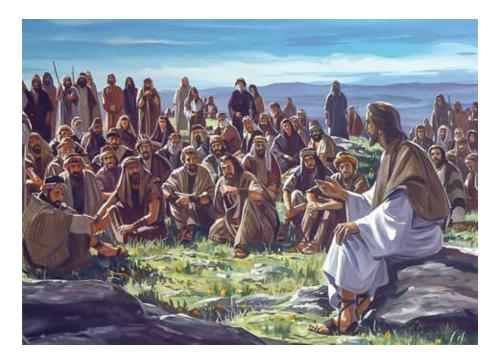
We should sincerely inquire, "Am I feeding upon the bread of life? upon divine truth? Am I listening to the voice of God that speaks to me through His word? Am I willing to make any sacrifice rather than be found seeking to excuse myself for not thankfully accepting the invitation to the gospel feast? I have heard the call, 'Come; for all things are now ready,' and am I ready to repeat this call to others?" What excuse will those have to offer in the day of judgment who have known the truth of the Bible and have had no courage to maintain and advocate it? While they bow their heads in shame, others who have confessed the faith by the word of their testimony, and by their manner of life, will be honored of God and accounted precious. Could all appreciate the realities of the day of judgment, would they deny their faith for the sake of worldly advantages? Would they give up all that makes life desirable for the sake of securing worldly favors? None can live a happy and satisfactory life who do not live to honor and glorify God at any cost to self. Shall we refuse the heavenly invitation, "Come; for all things are now ready"? Shall we separate ourselves from God and heaven and walk in the imagination of our own hearts, when this means separation from Him who only can bless us? Those only are safe who believe in Christ as their personal Saviour. They have accepted the invitation to the supper of the Lord. What constitutes the gospel feast? Christ says: "I am the bread which came down

from heaven" (John 6:41). [Verses 40, 56, 57, 63 quoted.]

We were created to fulfill a higher and nobler purpose than merely to eat and drink, and to live to please ourselves. What infatuation, what madness, it is to refuse to partake of the richest feast that could possibly be furnished by our heavenly Father! How vain are the excuses offered for rejecting the message to come to the marriage supper! Men declare, "I will go on with my worldly pursuits. I do not wish to displease my neighbors, and therefore I cannot come." Let men remember that they are commanded to follow the Lamb of God whithersoever He goeth. His guidance is to be chosen, His companionship valued above the companionship of neighbors and friends. It is too honorable, too precious, to be refused. We are to be willing to endure any reproach for Christ's sake; for all who accept Christ must be made conformable unto His image. Shall we reject the grace of Christ, and put away the hope of salvation, and refuse to be partakers of the sufferings of Christ? Then we shall reap the result of our choice, if we persist in rejecting the invitation of His Spirit. Were the Lord to deal with us as we deserve, would we not be punished in many ways as stubborn, ungrateful children? But He is longsuffering, He does not deal with us according to our perversity. Instead of this, He offers to take us into partnership with Himself and with His Son. All may have life who will accept it; the world has been invited to the gospel feast. When those who were first invited refused the invitation, the master of the feast declared that none of those who were bidden should taste of his supper. But the banquet was not to be devoid of guests. He sent his messengers into the streets of the city, into the highways and byways, to compel men to come in, that his house might be filled. Men were to be compelled, not by force, but by the presentation of such convincing arguments that they would be constrained to come in. This compelling message represents the message that God would send to men to impel them to receive Christ, the world's Redeemer. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

But there are strong powers that work from beneath to draw men away from Christ, and to hold them infatuated captives to Satan. Men confederate with satanic powers in holding their fellow men away from the gospel feast. False shepherds aid Satan in his work as they cry, "Peace and safety," when sudden destruction is about to fall upon them. But Christ's faithful watchmen should sound the invitation, not holding their peace day nor night. They should present the white robes, the wedding garment, which is the righteousness of Christ, woven in the loom of heaven. If the watchmen will have faith in Christ, the Lord will give power to their message. They will be enabled so to present His grace, His love, His tenderness, the danger of rejecting the message, that men will feel constrained to accept the gospel invitation. . . .

It is the Saviour's love that constrains the messenger to bear the message to the lost. O how wonderful is the importuning of Christ with sinners! Although His love is beaten back by the refusal of hard, stubborn hearts, He returns to plead with greater force, "Behold, I stand at the door, and knock" (Revelation 3:20). His love woos with winning force, until souls are compelled to come in. Those who come to the supper turn to the blessed Jesus and say, "Thy gentleness hath made me great" (Psalm 18:35). He wins them by the word of His love and power; for the word of God is the rod of His power. He says, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29). When the word of God is sent home to the human heart by the Holy Spirit, it is mighty to the pulling down of the strongholds of Satan. Finite men could do nothing in the great warfare, were it not for the word of God. They could not plead successfully with human hearts, that are as hard as steel, that are bolted and barred, lest Jesus should find an entrance there; but the Lord endows men with His wisdom, and the weakest one may become as David by



faith in God. The Lord takes those who are devoted to Him, even though they may be uneducated, humble men and women, and sends them forth with His warning message. He stirs their hearts by His Spirit, He gives them spiritual muscle and sinew, and they are enabled to go forth with the word of God and to compel men to come in. Thus many poor, fainting souls, who are starving for the bread of life, are out of weakness made strong, and wax valiant in the fight, and put to flight the armies of the aliens.

"See that ye refuse not him that speaketh" (Hebrews 12:25). Every time you turn away your ear and refuse to listen, every time you fail to open the door of your heart, you strengthen yourself in unbelief, and make yourself more and more unwilling to listen to the voice of Him that speaketh, and you diminish your chance of responding to the last appeal of mercy. Be warned by what the Saviour says; for they that were bidden to the supper and refused His invitation were not to taste of the supper. There is a point beyond which forbearance cannot go. Let it not be written of you, "Ephraim is joined to idols; let him alone" (Hosea 4:17). Let not Christ weep over you as He wept over Jerusalem, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her

wings, and ye would not! Behold, your house is left unto you desolate" (Matthew 23:37, 38).

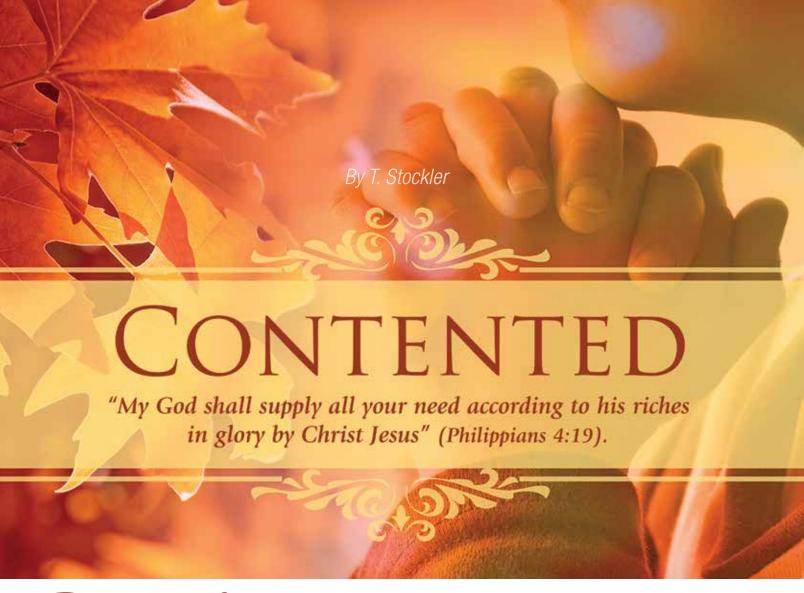
We are living in a time when the last message of mercy, the last invitation, is being given to the children of men. The messengers are now saying, "Come; for all things are now ready." Heavenly angels are still working, cooperating with human agencies. The Holy Spirit is presenting every inducement to compel you to come, and Jesus is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for His entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found, that another has hearkened to the counsel of the True Witness, who says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:18). The hosts of heaven are waiting ready to strike their harps, and to sing a song of rejoicing that the Good Shepherd has sought and reclaimed His own.³ ®

References

¹ The Youth's Instructor, November 4, 1897.

² Ibid., November 11, 1897.

³ The Review and Herald, September 24, 1895.



y God shall supply all your need according to his riches in glory by Christ Jesus." This short verse seems simple and straightforward. Yet it is really one of the most difficult verses in the Bible.

Its simplicity is in its comfort. For in these few words, Paul seems to put every part of our life into subjection to God. Whatever we need is ultimately provided by the great, unseen God of the universe. The Being who made me and understands me is promising to provide for me. If my parents provide for me, they are really the servants of God. They provide for my needs on God's behalf. If I work and get paid, my effort and the money I get in exchange for it are really just the servants of God. God is meeting my needs through my

own work. If I negotiate to trade something else with other people to meet my needs or receive gifts, these are all part of a greater truth: God supplies all my needs through a variety of ways. But it is still God behind the scenes who is providing for me. And if I save up and live from my savings in retirement, it is still God who stands behind the work and savings as the One who enables me. Therefore, if I do not see how my needs will be met. I can leave it to God. I can trust God who is ultimately responsible that I have a fulfilled life. He does not give me His blessing without my sweat. I will eat bread, just as Jesus promised Adam and Eve, by the sweat of my brow. But my sweat does not create the bread. God supplies my needs. My hard work is only the result of trusting that God will provide what I need and realizing that He expects my cooperation with Him. This verse

assures us that we really can depend on God and never worry.

But evil exists in our world. The evil one does not want us to receive what we need. Satan interferes in God's economy, and then we have hunger and starvation. We may have our need for food unmet. But food is not the only need that Satan tries to keep away from us.

We were designed to appreciate the beauty of the world around us. From the glory of a sunset to a smile on a face, we have a need to see beauty. And Satan does his best to hide beauty from us by putting the unbeautiful in front of us, or just by preoccupying our mind so that we do not see what is in front of us. Each human has many needs. Whatever one of those needs is not supplied, we are "starving." And then we begin to have problems with this simple verse.

For example, we may become like Elijah. When he thought he was alone, he felt his need for companionship and human support were unmet. Three years of miracles proved that Elijah's food, water, and shelter would be available. Elijah didn't need these things. He was just tired of being alone. He decided the solution was to ask God to let him die. Today, his request seems very foolish. His actions seemed to say: "I am the only one that loves you, God. So please take my life and then you will not have any humans that love you."

But when you are frustrated and discouraged it is easy to have irrational thoughts and ideas. God had a much better plan. He put Elisha next to Elijah, so that Elijah would not feel completely alone. For the rest of his earthly career, Elijah could never say that he was alone. Even when Elijah wanted to be alone, Elisha refused to leave him. God also told Elijah that there were 6,999 other people besides Elisha who loved God, even though Elijah hadn't seen them yet. Those that submitted to God might have been a minority, but they certainly existed.

There were other Bible characters that felt their needs were neglected. Hagar, the servant of Sarah, thought she was going to die. After Abraham sent her away, she did not know where to find water to keep herself and her son alive. She set Ishmael down under a bush to die of thirst and went far enough away that she wouldn't have to see it happen. God Himself spoke to her, encouraged her, and then provided water for her.

These two individuals seemed to have their needs unmet. God seemed to not be there for either of them. But God came through for them after requiring them to be patient.

Technology makes Paul's statement in Philippians 4:19 even more difficult. We can now see pictures of people starving to death in other places. We often do not know why they are starving. But we see pictures that convince us that evil exists right now, and it is killing our brothers and sisters. Somehow we sense that the blood in their arteries is red, and the emotion in their heart is as sensitive as it is in our

The same God who met the needs of humans throughout six thousand years of humanity's past will not let us down at the last moment of this world's history.

own. We feel the injustice shown in the pictures of starving people and know that these shriveled human beings did not have their needs met.

Injustice is not only in third-world countries. In the land of the plentiful, most people have plenty of food and water and shelter. We think we have all we need. But sin will not let us have all our needs met. You cannot have sin and complete satisfaction together for very long. In the land of the luxurious, it is often the social and emotional needs of people that are unfulfilled.

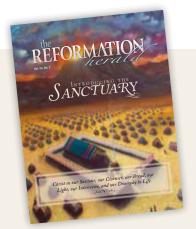
We need a spouse, a lover, an intimate companion. We need them to appreciate us for who we are. We need them to touch us. We need them to value us. We need them to share our secrets and our concerns, to surprise us, to admire us, and to comfort us. We need all of these, because God created these needs in us.

We need other friends who can encourage us and hold us accountable for our actions at the same time. We need to feel accomplishment. We need to feel like we are contributing worthwhile products and services to those who appreciate them. We need to see and enjoy beauty and variety and contentment.

The majority of us never find many of these needs met. Some of us can never find a spouse that seems to be compatible. We are always searching but never finding. Some of us find ourselves attracted to the wrong people. We start friendships we know will never fulfill us, just because the person meets a few of our needs. Maybe they look good but are unkind. We are so desperate we will settle for less than the best, just to get something. Some of us find a life partner and marry, only to have a miserable marriage. Sometimes our spouse abandons us or worse. Some of us have happy marriages until our spouse dies young. Few of us have

a long, happy, fulfilling marriage that provides for all our needs. Our bodies may be much better off than those starving elsewhere, but our heart and our soul are withered and broken just the same. The vultures may not sit behind us ready for when we fall, yet we are emotionally vulnerable and injured.

The same is true of our other invisible needs. Many times we work for years, only to be laid off because a machine makes our job unnecessary. Or perhaps, family and friends are ungrateful. We may not find our need



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to be appreciated is met. Almost every person that God created has some need which is unmet in this world of sin.

This is just as the devil wants it. For people who have their needs unmet are a lot easier to tempt. When we are looking for appreciation, it is a lot easier for us to be deceived with superficial appreciation. Just as when we are very hungry for food, it is a lot easier to be convinced to eat unhealthy food. The more the devil can lead us to be unfulfilled, the more chance he has of getting us to accept sin. So he relentlessly attacks anything that is healthy to destroy it. If there is a happy marriage, he will try to introduce misunderstanding and use that to ruin happiness. If there is another young person who could be a good can-

didate for a spouse, he will show you all the faults that he can find in that person. Whatever he can do, he will do to make you vulnerable to temptation. The Bible says that Satan is "the accuser of [the] brethren" (Revelation 12:10), and Jesus identifies him as "a murderer from the begining, . . . a liar, and the father of it" (John 8:44).

For those of us who are not getting our needs met, the Bible makes an important request. It demands us to be patient. Quality matters infinitely. Do not settle for what is ultimately wrong and unsatisfying, just to get a little satisfaction immediately.

"Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14).

"The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lamentations 3:25, 26).

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he



shall bring it to pass" (Psalm 37:3-5).

It is in these verses we find ourselves at war with God. We want to guarantee that our needs will be met. We focus and obsess on our needs being met. Having our needs met becomes our idol, controlling and consuming our life. It controls our attitude, our desires, and how we spend our time. It takes over our life and fills the place meant for God.

This obsession with having our needs met, the Bible calls lust. Too often, we make lust our god. For we give up any hope that God will supply *our* needs. Our obsession with getting enough money becomes more important than our own family. It becomes more important than listening to God and trusting Him. We become like Esau of old, so desperate for a meal of lentils that we throw away our birthright just to survive right now.

Our addiction to meeting our own needs without trusting God is our great fault today. For it drives us to have no time for God, no patience for the family and friends that need us, and no interest in making ourselves well-rounded persons. We are slaves to our lusts. For slavery is the condition of every person born in our world who is

not reborn as a child of God.

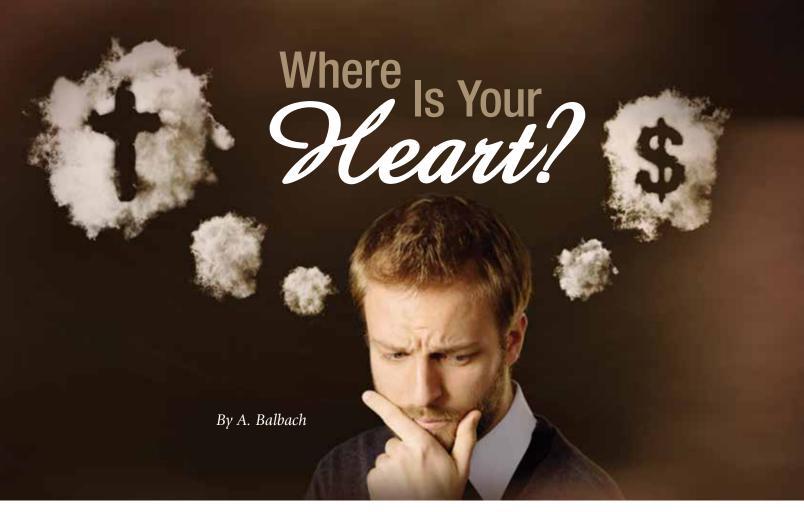
The Israelites demonstrated this slavery to lust centuries ago in the desert. They did not trust God to supply their own needs. Instead they cried out in fear and desperation every time they could not see sufficient food and water next to them. The cloud at night was not enough for them to trust. The voice from Sinai was not enough. The cloud during the day was not enough. Thousands of Israelites refused to be content unless they could find nothing around to complain about.

Contentment is no different today than it was three thousand years ago. It does not come from our circumstances. It does not come from what we can see. It comes from the One we cannot see. It comes from ex-

pecting that God will really supply all my needs. It comes from trusting Him when we are under a bush, as Hagar was, and do not know where the next drop of water will come from. It comes from sitting in the cave and trusting God to find us friends the same way he fed Elijah for three years of draught. It comes from knowing that the same God who met the needs of humans throughout six thousand years of humanity's past will not let us down at the last moment of this world's history.

We may not find ourselves comfortable all the way. He may give us strength to smile as the fire burns us to ashes. He did that for many martyrs before us. He may save us in the fire like He did Daniel's friends. He may save us from hunger by manna in the desert and ravens in the draught. Or He may give us strength to trust Him as we die of starvation in prison. He did it for others before us.

God will not supply all our comfort in this world. He will not satisfy our lusts. He will supply our needs. Trusting Him is the greatest experience in life. It is freedom from all lust. It is contentment. Let us trust God whatever the cost.



here your treasure is, there will your heart be also" (Luke 12:34).

At the end of his life, Solomon blamed himself: "As it happeneth to the fool," he admitted, "so it happeneth even to me" (Ecclesiastes 2:15). He had put his heart on many things, except the most important thing—his eternal future. Sooner or later, each of us will feel a void in our heart and misgivings in our soul if we go our own way. We may strive for fame and dedicate ourselves to a life of pleasures. We may work to become rich at any cost. But our focus on sensuous enjoyments will guarantee we share the disappointment of King Solomon. If we want to learn a lesson from his mistakes, we should often repeat to ourselves the question of Jesus:

"What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26).

If we ignore this question we will eventually blame ourselves for hav-

ing lived in vain. If we do not wake up in time, the specter of death will knock on our door. From what I have observed throughout the many years that I have lived, even skeptics cannot forgive themselves for allowing their heart to go in the wrong direction.

What is wrong with mediocre Christianity?

Jesus warned His disciples: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matthew 7:13). Today, millions of mediocre Christians are walking along that road, not knowing where they are actually headed. Jesus said:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you:

depart from me, ye that work iniquity" (Verses 21–23).

In his book *Escape to God*, chapter 3, the author gives a figurative description of the Christian world, using as a metaphor the announcement of a plan by Satan to his angels. By absorption with work and material accomplishments, the devil plans to keep people too preoccupied to love God. To frustrate Christ's warning the satanic host will do anything to distract the world. The author adds his conclusion:

"Has the devil been successful at his scheme? The plan has worked beyond his wildest dreams. Satan has managed to get the whole world aboard a fast-moving train. That train goes faster and faster with each passing day, and he is unwilling to slow that train down so that anyone can get off."

Facts show that the question, Where is your heart? has only one answer. Jesus says and our experience testifies: Our heart (our main interest) is where our treasure (the concept of our most important values) is.

A rich oil man in Texas was entertaining one of his friends. The wealthy man said to the visitor: "I came here, without a penny in my pocket, many years ago." Pointing in each direction, he continued, "Today I'm the owner of everything in every direction as far as you can see." After a pause, the visitor pointed heavenwards and asked: How much do you own *in this direction*? The wealthy man dropped his head. May God help us so we won't need to drop our head when we read the warning:

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:19, 20).

The narrow way

Let us turn our attention from the broad way to the narrow way. Jesus said: "Enter ye in at the strait gate: . . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13, 14).

"God has jewels in all the churches, . . . Let men see [in us] piety and devotion, let them behold Christlikeness of character, and they will be drawn to the truth."

"Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light."²

They will remain in Babylon until they hear the call, "Come out of her, my people" (Revelation 18:4). Why does the Lord leave them so long in confusion? This raises another question that we must ask ourselves. Are we prepared to receive them?

The "four [symbolic] angels [are still] standing on the four corners of the earth, holding the four [symbolic] winds of the earth," under their command to wait until the sealing work is finished. Read Revelation 7:1–3.

The close of probation

When the final test has come, and all the faithful ones, "who have proved themselves loyal to the divine precepts have received the 'seal of the living God,'" the last door of probation will be closed forever. "Christ has made the [final] atonement for His people and blotted out their sins," and "every case has been decided for life or death." Then the announcement will be made:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:11, 12).

The voice of God

As the time of Christ's coming is drawing near, and the enemies of God in different countries are prepared "to strike in one night a decisive blow" against those who love and trust God, in order to "silence the voice of dissent and reproof," the Lord will intervene. He will suddenly cause "dense blackness" to fall upon the earth.

The redeemed will hear the voice of God shaking the heavens and the earth. There is a mighty earthquake which opens the graves. "All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace."4

Then "the voice of God is heard from heaven declaring the day and hour of Jesus' coming and delivering the everlasting covenant to His people."⁵

What will happen at Christ's coming?

"Soon there appears in the east a small black cloud, about half the size of a man's hand. . . . The people of God know this to be the sign of the Son of man." 6

"It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isaiah 25:9).

"The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place."⁷

"The voice of the Son of God calls forth the sleeping saints. . . . From the prison house of death they come, clothed with immortal glory, crying: 'O death, where is thy sting? O grave, where is thy victory?' "8

Read 1 Corinthians 15:51–54; 1 Thessalonians 4:13, 14.

"The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air."

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17).

"In all ages the Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus' sake they endured opposition, hatred, calumny. They followed Him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure humbles them in their own sight and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory."10 R

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¹ *The SDA Bible Commentary* [E.G. White Comments], vol. 4, p. 1184.

² The Great Controversy, p. 390.

³ Ibid., pp. 613, 614.

⁴ Ibid., pp. 635-637.

⁵ Ibid., p. 640.

⁶ Ibid.

⁷ Ibid., pp. 641, 642.

⁸ Ibid., p. 644.

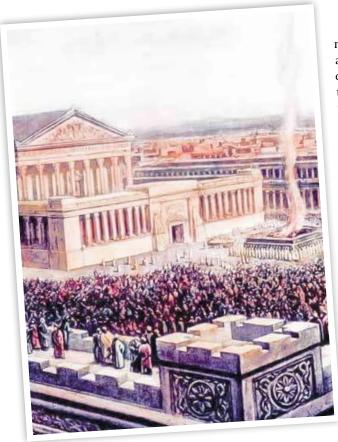
⁹ Ibid., p. 645.

¹⁰ Ibid., pp. 649, 650.



wealth, reputation, or

acter—that perfect blend of



dignity (Genesis 31:1; 45:13; Proverbs 11:16; 26:1). Although the noun "shekinah" is not actually found in Scripture, the verb form of it, *shachan*, means to settle, continually habit, or dwell in the midst of a people. This was always the plan of God: That His glory—character—would glow as beautiful sunshine in the midst of His people. They in turn would be like cheerful morning glories continually beaming in the joy of His presence.

In Old Testament times

"From a race of slaves the Israelites were exalted above all peoples, to be the peculiar treasure of the King of kings. God separated them from the world, that He might commit to them a sacred trust. He chose them as depositaries of priceless treasures of truth. He purposed, through them, to preserve among men a knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. . . .

"God desired to make His people Israel a praise and a glory. In obedience to His law they would find their wisdom and understanding. He told them that the keeping of His commandments would bring to them an elevation of life and character that even the heathen world would recognize and commend....

"[But] the Israelites placed their own mold and superscription upon the truths entrusted to them. Their minds were quickened into activity by selfish ambition. Inspiring them with a power from beneath, Satan

infused their minds with subtle sentiments derogatory to God's character. . . . The religious leaders, laying great stress on their own opinions, and teaching for doctrine the commandments of men, filled the minds of the people with theories and doctrines that were contrary to the law of God."¹

Thus they lost the secret to their own prosperity!

Moses had clearly explained to the Israelite nation: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (Deuteronomy 4:5-8, emphasis added).

In the New Testament

The Greek word often translated as "glory" is doxazo, which conveys a sense of brilliance, or radiance. In Matthew 6:29 we read of "Solomon in all his glory" and of "all the kingdoms of the world, and the glory of them" (Matthew 4:8), as well as when the angels announced the birth of Jesus, and when He was transfigured (Luke 2:9; Matthew 17:2). God is the source of all glory. To glorify Him requires that we truly do justice to the reality of who He is. The greatest illustration that we can fathom of what God's glory really means is exemplified in the life of Jesus when He lived as the Son of man on earth:

"The Commander of all heaven, laying aside His glory, His kingly crown, His royal robe, came to our world, His divinity clothed with humanity, that in His humanity He might touch humanity.

"As a Teacher sent from God, Christ's work was to explain the true significance of the laws of God's government. His work was important; for He sought to present truth in contrast to the many false theories so destructive to the salvation of all who entertained them. He came, not to abrogate the law, but to be in His life a correct expositor of the character of God, which the law revealed. To remove the confusion of opinion existing everywhere concerning the meaning of the law, He Himself lived the law in its purity.

"Christ came as One able to expound the law of God, so long misunderstood and misinterpreted by priests and leaders. He tore away the gloomy framework of error and doubt, tradition and superstition, with which men had surrounded truth and obscured its brightness. Resetting the jewels of truth in the framework of God's law, He



caused them to shine in their original, heavenly luster. He taught a religion entirely different from the religion taught by the Pharisees. He showed that true happiness springs from purity of heart. True religion is not a mere theory; it affects the heart and is expressed in the life by good works.

"If the Jewish nation had received the Teacher sent from God, they would have given up the traditions and maxims handed down from rabbi to rabbi, and accumulating from age to age. If they had hidden God's law in their hearts, if they had given due respect to its sacred principles, it would have exerted a corrective influence on the entire life, and would have remodeled their selfish, avaricious dispositions after the character of God. But instead of following the Great Teacher, they chose to follow their own way. By sinful indulgence they expelled from the heart the love of God and the love of the principles of His holy law. The love of the world filled their hearts, prompting them to disobey. . . .

"In all ages those who have rendered obedience to God have been transformed in character; and in these last days, when iniquity abounds on every hand, our wisdom and understanding before all people will consist in our obedience to the standard of righteousness. The favor of God is promised only to those who obey. 'If ye keep my commandments, ye shall



"If you have given light to one soul, you have enlightened one hundred, for that one will communicate the light to others."

abide in my love,' the Master declares (John 15:10). Not in great talents, not in great possessions, not in grand appearance, but in humble service to our Maker, is our strength, wisdom, and understanding."²

Dispelling a common myth about glory

The servant of the Lord provides an interesting contrast to warn against something else that is not glory: "Some [fanatics after 1844] would dance up and down, singing, 'Glory, glory, glory, glory, glory, glory, sometimes I would sit still until they got through, and then I would rise and say, "This is not the way the Lord works. He does not make impressions in this way. We must direct the minds of the people to the Word as the foundation of our faith.'

"I was but a mere child at that time, and yet I had to bear my testimony repeatedly against these strange workings. And ever since that time I have sought to be very, very careful lest something of this sort should come in again among our people. Any manifestation of fanaticism takes the mind away from the evidence of truth—the

Word itself.

"You might take a consistent course, but those who would be influenced by you might take a very inconsistent course, and, as a result, we should very soon have our hands full of something that would make it almost impossible to give unbelievers the right impression of our message and work. We must go to the people with the solid Word of God; and when they receive that Word, the Holy Spirit may come, but it always comes, as I have stated before, in a way that commends itself to the judgment of the people. In our speaking, our singing, and in all our spiritual exercises, we are to reveal that calmness and dignity and godly fear that actuates every true child of God."3

The call of the hour

The call now echoes forth to each one of us today: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isaiah 60:1-5, emphasis supplied).

Thus, we are bidden, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

How can we glorify with the talents and abilities He gives us?

"[John 1:45–49 quoted.] Here is an example of how we may put our talents out to the exchangers. Philip communicated his knowledge to another, and so brought a soul to Christ. The light given us of Heaven is to be communicated to others in this way. If you have given light to one soul, you have enlightened one hundred, for that one will communicate the light to others, and so it will go on continually increasing. God forbid that I should spend my probationary time in selfish amusement, or in glorifying self. God has given His beloved Son for my soul; and how could He who inhabiteth eternity look upon me, if I should manifest such ingratitude, and neglect to win souls to Christ?"4

Glory in tribulation

The apostle explains, "Being justified by faith, we have peace with God

"Is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea"

through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also" (Romans 5:1–3).

God can be glorified in the way He enables us to handle trials in daily life.

In an article entitled *How to Glorify God*, the servant of the Lord explains:

"Through all our trials we should think of the plan of salvation, we should educate the soul to exercise faith in Christ and to render praise to God. Christ suffered reproach. He was reviled and rejected of men. They even said that He had a devil, but He did not shrink from the cross of suffering, and we should not murmur at the self-sacrificing part of religion. All Heaven is interested in the trying of our souls, the whole universe is interested to see how we shall bear the cross and endure the shame. . . .

"If you have doubts, you should not gratify the evil one by telling others concerning them. If you trust in Christ, as surely as He died on Calvary's cross, you will obtain the victory. It was living faith that caused the woman who had suffered under disease for years to touch the hem of Christ's garment. This is the faith that we must have, and then we shall not speak of our trials and conflicts; for through them all, we shall have joy unspeakable and full of glory. . . .

"Jesus came to this earth, marred and seared by the curse, for the purpose of bringing moral power to men. He fought the battle in man's behalf in the wilderness of temptation, and it was the same battle that everyone of us must fight till the close of time. Christ was not overcome in this conflict. He who worked miracles for others, worked none for Himself. He had clothed His divinity with human-

ity, and He had come to bring divine power to man. He met the enemy at every step with 'It is written.' He used the word of God to thwart the temptations of the evil one. This is where our safety lies. We should study the word of God, and be so filled with it, that we can meet the enemy of our souls with 'It is written,' as did our example. Then we could hope for the grace that God has promised, to enable us to be overcomers. . . .

"Jesus came to reveal the Father's love and compassion toward the fallen children of men. When those who profess to be the servants of God draw down their countenances in gloom, and are ever complaining, they misrepresent their heavenly Father. They are confirming the impression that Satan has made concerning His character. They say to the world, 'The service of God is a hard service. It is bondage to keep the law of God.' This is all false. What is it that puts the shackles on men's wrists? Is it obedience to law? No, indeed. Those who keep the laws walk at liberty. It is the transgressor that is in bondage. The curse of the law is not upon those who are striving to fulfill God's holy precepts through faith in the Redeemer. They are covered with His righteousness. They are at peace with God through our Lord Jesus Christ. . . .

"Do you want to enter into the city of God? Christ has stated the condition upon which you may enter. It may seem to you now that commandment-keepers are in the minority; but it will not seem so when the gates of the heavenly city swing back on their glittering hinges. God is on the side of those who obey Him. God is a majority. Christ is on their side, the angels of heaven are on their side, and all the good are on their side. The doers of the law of God are in the majority. They

have access to the power that the world cannot give or take away."5

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:17, 18, emphasis added).

The greatest act of God's glory

The prophet Zechariah describes that which he was shown in vision: "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, 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? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zechariah 3:1-4, emphasis supplied).

And in response to the petition of Moses (Numbers 14:13–19), "the Lord said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the Lord" (Verses 20, 21).

"That Will Be Glory for Me"

As the words of the hymn writer resound, "When all my labors and trials are o'er," and by God's grace he would see the Lord's face, he declares, "That will be glory, be glory for me!"

"Christ impresses upon the mind of believers the fact that they are to have the glory which the Father has given Him, in order that all who love and serve Him may be one with God."6

Yes, this can include us! Our Saviour petitioned His Father's throne: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them" (John 17:20–22, emphasis added).

"Oh, what a request! [Jesus] asked not that which was impossible for the members of the human race who believe on Him to receive. He asks that the Father shall love those who believe in Him, who love and serve Him, as He loves His Son. Is this not sufficient to fill our mind with profoundest awe and love? Where is our faith? Oh, let it be strengthened in contemplation of the thought of the possibility of God loving finite men, even as He loved His only-begotten Son! Let our faith be strengthened in contemplating the thought that as followers of Christ we may be complete in Him. Oh, how far short is our faith! Let us talk faith, live faith, and give to the world an example of the faith which works by love and purifies the soul."7

"Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Habakkuk 2:13, 14, emphasis supplied).

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen" (Psalm 72:18, 19, emphasis added).

References

- ¹The Signs of the Times, May 7, 1902.
- ² Ibid.
- ³ Selected Messages, bk. 2, pp. 42, 43.
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- ⁵ The Signs of the Times, September 30, 1889.
- ⁶ The Sabbath School Worker, February 1, 1896.
- ⁷ Ibid.

"I shall Be Satisfied"

"AS FOR ME, I WILL BEHOLD THY FACE IN RIGHTEOUSNESS: I SHALL BE SATISFIED, WHEN I AWAKE, WITH THY LIKENESS" (PSALM 17:15).

Not here, not here! Not where the sparkling waters
Fade into mocking sands, as we draw near;
Where in the wilderness each footstep falters;
I shall be satisfied—but oh, not here!

Not here, where every dream of bliss deceives us; Where the worn spirit never gains its goal; Where, haunted ever by the thought that grieves us, Across us floods of bitter memory roll.

There is a land where every pulse is thrilling With rapture earth's sojourners may not know; Where Heaven's repose the weary heart is stilling, And peacefully life's time-tossed currents flow.

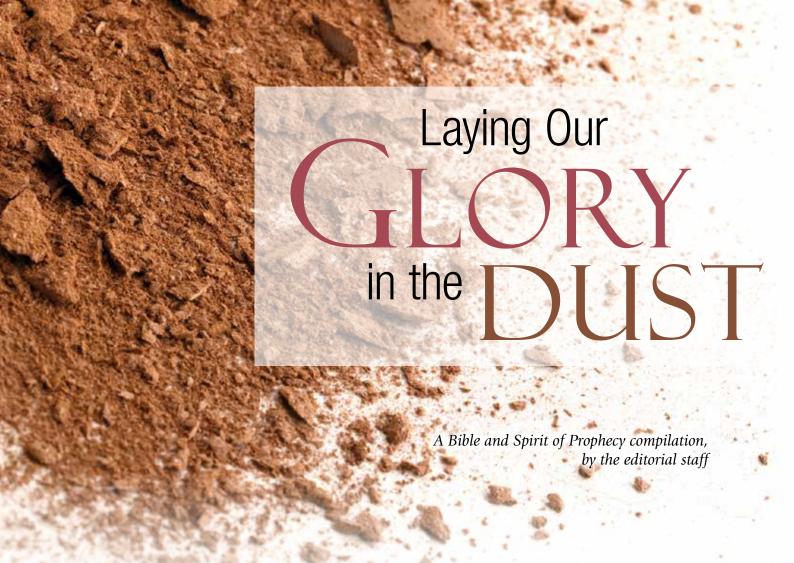
Far out of sight, while yet the flesh enfolds us, Lies the fair country where our hearts abide, And of its bliss is naught more wondrous told us, Than these few words, "I shall be satisfied!"

Satisfied, satisfied! The spirit's yearning
For sweet companionship with kindred minds;
The silent love that here meets no returning,
The inspiration which no language finds.

Shall they be satisfied? The soul's vague longing,
The aching void which nothing earthly fills?
O what desires upon my soul are thronging,
As I look upward to the heavenly hills!

Thither my weak and weary feet are tending;
Saviour and Lord, with thy frail child abide;
Guide me toward home, where, all my wanderings ended,
I then shall see thee and be satisfied!

—Selected from the Signs of the Times.



Gaining perspective

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jeremiah 9:23, 24).

"Christ prayed [in behalf of His disciples]: 'Sanctify them through Thy truth: thy word is truth' (John 17:17). A pleasant, self-satisfied feeling is not an evidence of sanctification."

"Oh, how tenderly Jesus looks upon the simple-hearted, the humble, contrite, self-denying followers of Jesus. His eye is especially upon all those who are willing and obedient and who are learning the lessons in the school of Christ. There is wisdom which God

gives the humble and contrite ones which He does not bestow upon the wise and the prudent, so prudent in their own self-conceits that they know not the things which make for their peace. He passes these by but imparts His wisdom to babes. He lays in the dust all human pride; He lifts up with the tenderest care those that are cast down; He recognizes the weak and the humble, and He imparts to them His comfort and grace. Oh, how true [it is] that he that walketh in spiritual blindness knoweth not whither he goeth nor at what he stumbleth. How many need to become fools in their own estimation that they may have true wisdom."2

"All human ambition, all boasting, is to be laid in the dust. Self, sinful self, is to be abased, not exalted. By holiness in the daily life, we are to reveal Christ to those around us. Corrupt human nature is to be subdued, not exalted. . . . We are to be humble, faithful men and women. Never are we to sit upon the judgment

seat. God demands that His representatives shall be pure and holy, revealing the beauty of sanctification. The channel is always to remain unobstructed, that the Holy Spirit may have free course; otherwise some will gloss over the work that must be done in the natural heart in order to perfect Christian character; and they will present their own imperfections in such a way as to make of no effect God's truth, which is as steadfast as the eternal throne. And while God calls His watchmen to lift the danger signal, at the same time He presents before them the life of the Saviour as an example of what they must be and do in order to be saved."3

"The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Corinthians 3:20–23).

"What gives the proper level to the human mind? It is the cross of Calvary. By looking unto Jesus, who is the Author and Finisher of our faith, all the desire for self-glorification is laid in the dust. There comes, as we see aright, a spirit of self-abasement that promotes lowliness and humbleness of mind. As we contemplate the cross, we are enabled to see the wonderful provision it has brought to every believer. God in Christ and Christ as God, if seen aright, will level human exaltation and pride. There will be no self-exaltation, but there will be true humility. [1 Corinthians 1:17-31; Galatians 6:14, quoted.]

"The Creator of all worlds humbled Himself to human nature, and in human nature He took the place of meekness and lowliness. Any human being that cherishes highmindedness and self-trust because of self-sufficiency and self-complacency, dishonors his Maker. Just as surely as he does this, he will be humbled. The Lord was rich in heaven's treasure, yet He for our sake became poor, that we through His poverty should be made rich. In the days of His humiliation, He clothed His divinity with humanity. Although He was the Majesty of heaven, He humbled Himself."4

To be justified and regenerated

"None but God can subdue the pride of man's heart. We cannot save ourselves. We cannot regenerate ourselves. In the heavenly courts there will be no song sung. To me that loved myself, and washed myself, redeemed myself, unto me be glory and honor, blessing and praise. But this is the keynote of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart; and they do not mean to know this, if they can avoid it. The whole gospel is comprised in learning Christ, His meekness and lowliness.

"What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself. When men see their own nothingness, they are prepared

to be clothed with the righteousness of Christ. When they begin to praise and exalt God all the day long, then by beholding they are becoming changed into the same image. What is regeneration?—It is revealing to man what is his own real nature, that in himself he is worthless."⁵

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:24, 25).

Straight talk

"The truth must sanctify the soul of the believer else it is no truth to him. You need to learn daily in the school of Christ. The apostle said, 'We preach not ourselves, but Christ Jesus the Lord; . . . God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. . . . Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus must be made manifest in the body' (2 Corinthians 4:5–10).

"You are required to have your labors correspond with the truth you

profess to believe. The sufficiency of the apostle was not in himself but in the presence and agency of the Holy Spirit whose gracious influence filled his heart, bringing every thought into subjection to Christ. . . .

"Inquire into the character of your motives, purposes, thoughts, words, and deeds. Will you see whether you are discerning? Whether you are moving in the wisdom of God or not? Are you an example for believers in spirit, in patience, in forbearance? Do you exhibit the fruits of righteousness? My brother, if you do not searchingly examine your own heart in the light of the Scriptures, you will become careless. You must be meek as a little child or you will not see your great need.

"Our lives may seem disfigured and marred by failures and blots; but if their disfigurement is seen there is hope that something better will take the place of these objectionable features. God's wisdom must be exalted, man's wisdom must be laid in the dust. I hope you will discern your deficiencies in the light of divine truth. If self love exists it will prompt you to overestimate your ability and power. You should have a deep insight into your own heart that you may have a realiza-



tion of your need, of the compassion of your heavenly Redeemer. Should the Lord treat you as you have sometimes treated your fellow laborers in the cause when you thought they needed correction, you would be indeed in a sad condition.

"You need sanctifying grace. I tell you, my brother you do need to reach a higher standard. Your position and work demands that you be a guide and example to others in patience, in kindness, and compassion. To fulfill your responsibilities you must be an ever growing Christian. Your faith must be strong, your consecration complete, your zeal ardent, your love perfect. You must make steady advancement in the knowledge of the love of Christ that you may realize from those under your charge that your labor is multiplying the fruits of the spirit among them. You need spiritual discernment to keep the eye singled to the glory of God that your profiting may appear unto all.

"Do not gather to yourself too many burdens to worry and perplex you. Appropriate the promises of God to your soul. Press close to the bleeding side of Jesus. Encourage tenderness and compassion. Employ every means of grace that your love may abound more and more, that you may have heavenly wisdom, that you may approve things that are excellent, that you may be filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.

"Your present and future usefulness depends upon your having a living connection with God. Your heart will then be filled with love to your brethren. Your position grants you no liberty to be severe, critical, and overbearing. . . .

"The church upon the earth is not perfect. It is not the church that will be when Zion is triumphant. Earth is not heaven. The church is composed of erring men and women who will need patient, painstaking effort that they may be educated, trained, and disciplined by precept and example to do their work with acceptance and to be crowned with glory and immortality in the future life."

Do you want to be part of the real church of God?

"We have a work to do if we would be a living church. Individually and as a whole we are to tread sin under our feet. Our habits, our conversations, our daily life, must be placed on the Lord's side. We must intercede and wrestle with a covenant-keeping God in behalf of His watchmen, that souls may be won to the Saviour.

"How many there are who need to become fools in their own estimation in order that they may be wise. God bestows on the humble and contrite one a wisdom that He does not give to the worldly-wise and prudent, those who are so self-sufficient that they know not the things that make for their peace. He reveals His wisdom to babes. He lays in the dust all human pride, but He recognizes the meek and the lowly, and exalts them with a true exaltation. How tenderly God regards the humble, contrite, self-denying follower of Christ, who is a daily learner in the school of the great Teacher."7

"We want all who know God and Jesus Christ whom He has sent, to bow low at His footstool, and pray that the world may hear the message of warning, that it may be caught up by those who hear it, and carried to those who know it not.

"Let us kneel before God with humble hearts and give expression to our reverence for Him. All pride, all pomposity, must be laid in the dust. Make known your desires to God. The sincere, truehearted worker will not fail nor be discouraged, for God from His high and holy place looks upon the contrite one, and He will empower him at every step. He will set in action almighty agencies to warn the world to prepare to meet its God.

"The human instruments through whom God works are not to stand, as now, in discord and variance. Those who have faith in Christ as their all-sufficient Saviour will be in perfect unison with Him. When self is hid with Christ in God, there will be no disunion, no variance, no strife. All will be in perfect sympathy with Christ to save the world in God's appointed way. God calls upon His church to minister for Him and with Him in the saving

of perishing souls. Then in the place of drawing away from Christ and from one another, the workers will seek to keep the breath of life in the church. They will trim their lamps with the holy oil which the two olive branches will, through the two golden pipes, communicate to them. Light will be imparted by the two anointed ones who stand by the Lord of the whole earth.

"God will test every church in our world. Those who know the truth but are not doers of the word are the worst stumbling blocks we could have in our work of advance. God calls upon His people to arouse and trim their lamps. Never till Zion travails for perishing souls can she see the working of the Holy Spirit in sinners born again. Christ is waiting to be gracious to those who will labor with one spirit and one mind to minister the truth for this time. Christ has appointed the Christian ministry and the various means of grace comprehended in the ministry. When unity in Christ is revealed, when Jesus is acknowledged by precept and practice, the Holy Spirit will reveal the willingness of the two anointed ones to empty the golden oil out of themselves into the vessels prepared to receive it."8

"Consider this: We behold and catch the bright beams in the face of Jesus Christ. We receive as much as we can bear. Let us not stop to quarrel over circumstances, but keep Christ in view. Through the transforming power of the Holy Ghost we become assimilated to the image of the blessed Object we behold.

"Do not murmur nor find fault. Looking unto Jesus, the image of Christ is engraven upon the soul and reflected back in spirit, in words, in true service for our fellow beings. Christ's joy is in our hearts, and our joy is full. This is true religion."

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References

¹ Testimonies, vol. 8, p. 235.

² The Ellen G. White 1888 Materials, p. 756.

³ Testimonies, vol. 8, pp. 234, 235.

⁴ Manuscript Releases, vol. 16, pp. 47, 48.

⁵ Special Testimonies, Series A, No. 9, p. 62.

⁶The Ellen G. White 1888 Materials, pp. 234–236.

⁷ Manuscript Releases, vol. 12, p. 102.

⁸ Ibid., vol. 16, pp. 292-294.

⁹ The Upward Look, p. 268.

THE EARTH ENLIGHTENED:

The Glory of God Manifested in Humble Vessels

By K. Clark

Introduction

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). What was the occasion for this great declaration, and what did it mean?

As we look back in the earlier verses in Luke, chapter 2, we see the scenario that was happening. Shepherds were in the fields watching over their flock during the night. Suddenly an angel from God came unto them, and the glory of the Lord shone around them, and they were afraid because they did not know

what it meant. The angel gave them the explanation that the Saviour of the world had been born in Bethlehem, and there was much rejoicing in heaven over His birth. Yes, Christ the Lord, the promised Messiah, had been born.

Glory to God

In Luke 2:9 is stated the fact that "the glory of the Lord shone round about them." What was this glory, this magnificent light which penetrated the darkness of the night? Just what is the glory of God referred to here?

The act of glorifying someone means to praise and adore; to give honor, to exult with joy, to rejoice. Is it any wonder that angels, the heavenly messengers, came to make this important declaration to the humble shepherds? What a joyous occasion it was that brought them to the shepherds during the lonely night. At that time the darkness of the night became enlightened around them, and they were led to understand more clearly the event which they were witnessing. The instruction was given to them, and they were able

to comprehend the truth of what was presented to them.

So it is when the whole earth is enlightened with the truth as it is manifest in humble vessels, as were the shepherds that night. God's glory did shine forth to the humblest of the humble. How did this glorification of God continue through the ages, and how will it continue right up to the time of Jesus' second coming? This will be our focus here. Let us open our hearts to receive knowledge concerning the wonderful privilege which is ours, to glorify the name of our Creator and Saviour, not only through our words but through our life.

Looking back in time

God has had His special messengers in all periods of time; those who were willing to be led by Him to bear witness of His love for humanity, even when the race was seemingly lost in the throes of sin; when there appeared to be no alternative but for them to die in their hopeless condition. He has had His faithful, humble servants whom He called for the special work of proclaiming the plan of salvation that had been laid prior to the foundation of the world.

We are familiar with the life of faithful Noah. He happened to live in the time of the antediluvians, the time when very wicked conditions existed in the earth. The account of this may be

read in the sixth chapter of Genesis. The people who

lived then

were so devoted to the corrupt things of the world that they would not acknowledge the God who was supplying them with the necessities of life.

The God of heaven is jealous of His honor. He desired that the people of that time would give up their wicked ways and look to Him, to worship Him, and glorify Him through obedience to Him. But they would not. It was because of their great sin, and their refusal to listen seriously to the warning messages which were being given to them by His faithful servant Noah, that they were destroyed by the flood waters which came upon them. They had refused to believe that a flood was even possible, much less that they would be destroyed by it.

Another faithful one, full of zeal and enduring much hardship while bearing faithful witness in the midst of perverse people was John the Baptist. He who was the forerunner of Christ went forward filled with God's Spirit to point out the sins of the people and to point them to the One who was soon to come among them, the Saviour of the world. He was humble and told his listeners that he was not worthy to even loosen the sandals of He who was to come. Just prior to the cruel death to which he was subjected, he still was faithful to show the rulers their sins and point them to Christ and their need to be obedient to the God of the universe, the One who could save them.

As these faithful followers and believers in God's love for fallen humanity were willing to suffer hardship and self-denial for His cause, so can we

> take example from them. All the children of God

are to manifest His glory by presenting to a dying world His message of mercy and reveal to all just what his grace has done for them. That bright light is to shine forth from them in their good works—works of truth and deeds of holiness. It is when we surrender all and allow Him to abide in us, that we will resemble His perfect character and allow it to be reflected through us to others. By this we will glorify His name.

The light of the world

"Ye are the light of the world," so reads Matthew 5:14. What good is a light unless it dispels darkness? There are so many in the world today who may have heard the good news of the gospel but who remain in darkness, often due to their own choosing. It was to His disciples that Jesus declared, "If ye love me, keep my commandments" (John 14:15).

Verse 12 tells more of His discourse with them, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Verse 13 concludes with, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

So we are again reminded that to give glory to God is to honor Him; it is to give Him praise, to exalt Him with joy, to rejoice in Him. It is through this that the whole earth shall be enlightened. Should this not be the focal point of the goal to which we wish to attain?

With this in mind, what should we be, and how should we work?

The preparation

In this our day, we are preparing for the second advent of Jesus. The shepherds in the fields, with their flocks on that lonely night so long ago, were sent to welcome Him in His first advent. So much has occurred in human lives since then and, again, prophecies are being fulfilled which are pointing to His coming also, His second advent. All of heaven is preparing for that great day when He shall once again return to earth but with a different goal in mind. He came to seek and to save and

to teach; now He will return to redeem those who have been faithful, obedient followers. What will He find within those who profess to honor and obey Him?

The best place to begin this work of preparation is in the home circle. Matthew 21:16 reminds us, "Jesus saith. . . Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" In many times and circumstances, little children have been led to proclaim the gospel. There have been instances when an adult would not be allowed to speak the word, but a child could step up and do so without any adverse consequences. How important it is that parents train their children in the ways of the Lord. They also will be used by the Lord, both in and out of season, to make the proclamation of things to come and give the invitation for repentance. Could there be any more humble servant than an innocent child?

Jesus prepared well His twelve disciples through His verbal teaching and also through His example. He enlightened them through the use of parables concerning the practical issues of life, as well as through the Scriptures which were then available. He wanted them to learn to be longsuffering and manifest love to those for whom they labored. They were to be representatives to the world and to all people around them of just what is essential for a successful Christian experience. Many of them were not truly converted, even when they were with Him on a daily basis, so they had to learn many principles of life before they could fully benefit those with whom they were in contact.

What about us?

Many centuries have passed into eternity since Jesus and His first followers were working upon the earth to bring souls into the knowledge of what it means to be saved, rather than eternally lost. But, even so, are our struggles against a wily foe any different? Has he slacked off in his efforts to cause humanity to live for self rather than to glorify and honor their Creator? If anything, many more

Are we willing to humble ourselves before Him, humbly take up our cross and follow Him, doing His work while at the same time giving Him the honor and the glory? I pray that we will all say "Amen" to that!

temptations of various magnitudes assail us living in these very last days of earth's history. We live in a time when we must have more knowledge of what present truth is so that we may reach the souls who are longing to know the way of salvation. This is not the time to be misguided by mere speculations and false theories. If we would truly live for Jesus and let His name be upheld with honor, we must know well the truth of His word and earnestly, in love, teach it to others.

Every day many are perishing all around us; some have heard the good news of the gospel, others may not have heard or accepted it. Jesus came to earth to impart the way of truth to humankind and impress upon them how important it is that they receive the precepts which He wanted them to know and to be obedient to them. He came to instruct and save the lost ones. If we profess to be His followers, will not we do the very works which He did? How will we be qualified to brighten the earth with His truth and bring glory to His name?

There will be a faithful people

In Revelation 14:12 we find these words so important for us: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The patience of the saints refers to their persistence; persistence in right-doing, total surrender and dedication of the life to the service of God; total faith in the truth of His word. The truth must not be hidden but the standard, the moral law of God, must be held high so that all will see it and be drawn to it.

What type of people will it be who will successfully carry the banner of truth forward? what type of character will they display? Often when we see a

vessel filled with beautiful fruit being held out to us, we want to investigate it more closely. But when we draw near to it, if we fear that it may be flawed and undesirable because the one offering it to us is filled with a wrong attitude and less than a perfect manner; when we see it in the hands of such a person, would we be led to think that perhaps the fruit would be less than perfect also? When we find this situation, will we change our minds about whether we want to partake of it? I think we would.

We are the vessels whom the Lord would have to bear the beautiful fruit of His truth to a lost world. But if our attitudes and the manner with which we present it are harsh or impatient, will anyone wish to investigate it further? Probably not.

God will have a people, chosen vessels as it were, who will be willing to be qualified by Him, to carry the gems of truth to a waiting world. One characteristic of these people will be that of humbleness. A vessel which displays impatience, selfishness, lack of self-control and self-denial, a lack of genuine compassion for the souls around him, will drive people away rather than draw them to a loving Father who is wanting to save them.

Yes, God will have a people so dedicated to Him and to His cause that they will be humbled before Him, so that He will be able to use them in the finishing of His work of salvation. In 1 Peter 5:6 we find the admonition given, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." To exalt is to lift up; in due time would indicate at the proper time. As we learn more of the meek and lowly Jesus and the life which He lived while upon earth, we find in Him the meaning of humbleness. It indicates a submissiveness to the divine will of God, a lack of arWe live in a time when we must have more knowledge of what present truth is so that we may reach the souls who are longing to know the way of salvation.

rogance and self-dependence, a lack of envy toward others, a lack of partiality and hypocrisy. When we are enabled, through the indwelling of Christ within us, to be His truly humble vessels, the people all around will desire to come closer and examine the beautiful fruit which we offer to them.

It is thus that we will lift Him up, that His name will be glorified and find honor among humankind. In the display of kindness, gentleness, purity, peacefulness, and understanding, mercy will shine forth and His grace will be made known. James 4:6 brings this to mind, "But he giveth more grace. Wherefore he saith, God resiseth the proud, but giveth grace unto the humble." Verse 10 of that same chapter says, "Humble yourselves in the sight of the Lord, and he shall lift you up." This is saying to us that in the presence of the Lord, He shall exalt us. It is not the same exaltation which we might be tempted to give ourselves, but rather the lifting up and the strengthening which He will supply for us as we go forth in His name to honor Him and lift Him up before the inhabitants of the earth. What a wonderful privilege we should deem this, to be among this special people, doing this most wonderful work, as we look forward to the second coming of our Lord and Saviour! That coming will be accompanied by thousands of holy angels, not with a small number like appeared to the shepherds when His first coming was announced.

What of our activity?

What of the work of our Saviour at this time? What are His ongoing activities while He awaits the time when it shall be announced that all things have been completed and He is to begin His journey back to the earth surrounded by the vast host of heavenly angels

to redeem His faithful ones? He and those who serve Him there have one goal in mind: To uphold the honor and glory of God and to plead with the inhabitants of this fallen world to repent, be converted and join in this work also. What more worthy goal could any being have than this?

Psalm 126:6 declares: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We have been commissioned by the Lord to go forth into all the world to sow these seeds of truth so that there might be many saved in the great harvest of souls. 1 Peter 2:9 states a very specific injunction—that "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Do these words produce a certain sound, indicate a certain people who have a certain work to do? When God speaks, He is specific and His words leave no room for doubt. What a goal He places before us! Are we willing to humble ourselves before Him, humbly take up our cross and follow Him, doing His work while at the same time giving Him the honor and the glory? I pray that we will all say "Amen" to that!

We are not left alone

We have not been called into service and then left alone in the battle. As we go forth doing the work of the fourth angel of Revelation chapter 18, which symbolizes a movement that is to lighten the earth with glory and proclaim a life-and-death message, many people will come out of darkness and be led into the full light of the truth of God. The loud cry of the third angel's message spoken of in Revelation chapter 14 will be proclaimed with

great power by those who are faithful and zealous and loyal to God. The knowledge of the saving, sanctifying truth must be made known to all who will listen to God's servants. As people hear the truth and look upon those who are presenting it, they should see lives which are in conformity with the principles set forth in those truths.

"Not in our learning, not in our position, not in our numbers or entrusted talents, not in the will of man, is to be found the secret of success. Feeling our inefficiency we are to contemplate Christ, and through Him who is the strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory.

"And however short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest cannot earn, the weakest and most humble may receive. Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love."

Our goal

It is through our willing, humble service and a life reflecting Christ's love to others that the goal of having the name of God glorified and honored in the earth will be reached. It is through the perfection of our character which comes through yielding our life to His will and allowing His Spirit to dwell within us, that a dying world will be able to see that we are true, obedient followers of Him.

As we each reflect upon these things, may we be willing, humble workers in His vineyard, so that when He comes we shall hear Him refer to us as "good and faithful" servants. Let us purify our characters before Him and be found without spot or wrinkle. May God bless every such effort made in His name! Amen. \mathscr{R}

Reference

¹ Christ's Object Lessons, p. 404.



hat is it that gives you thrills of joy-better yet, what is the most wonderful sound that you have ever heard? Permit me to suggest what might be possible to produce such thrills: For some it may be the first word spoken by a long-awaited child—that precious gift from God-to hear that first spoken word, "da-da." With a thrill of excitement the dad exclaims, "He is calling my name!" For others, that most wonderful sound might be the chirping of birds in the morning. Perhaps for still others, it might be skillfully played musical instruments. Some are still awaiting the perfect sound. The Bible says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9). What about the voice of God? Would not that be the most lovely sound one can ever imagine?

The voice of the Lord

The psalmist David says, "The voice of the Lord is upon the waters; the God

of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty" (Psalm 29:3, 4). The prophet Jeremiah expresses it this way, "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures" (10:13). Faithful Job pens it in these lines, "Hear attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth; he thundereth with the voice of his excellency; and he will not stay them when His voice is heard. God thundereth marvellously with his voice; great things doeth he which we cannot comprehend. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength" (37:2-6).

A lesson to learn

What a grand thing it would be if every child, man, or woman were taught this truth—this fact of science:

the voice of God! If they were taught to recognize the resonance of every thunderstorm as the voice of "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Exodus 34:6, 7) who speaks peace to His people, they would never cower in terror at the sound of it. There are many men and women who cannot hear the crashing thunder without fear, because they have not learned that it is an element of the voice of God; and there are doubtless many more who would be still more terrified at its sound if they did know that it is part of God's own voice, because they do not know the Lord and have not learned that He is love.

One day when Jesus was talking to a crowd of people He broke out into the prayer, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (John 12:28). Jesus understood these words perfectly, because He was thoroughly well acquainted with the voice and words of God; but the people who stood by said that it was thunder. There were indeed some who said that an angel spoke to Him, but even they could not distinguish any articulate sounds. To most it was only ordinary thunder, and that is really what it was; for ordinary thunder is the voice of God speaking words which our dull ears and minds have not learned to comprehend. "How little a portion is heard of him? but the thunder of his power who can understand?" (Job 26:14).

God does not want us to be afraid of His voice. The "everlasting gospel" of salvation is to be proclaimed "with a loud voice" that speaks only comfort. We are simply to take up the call of the Spirit and the bride, and say, "Come"; and the loud cry which we are to utter can be nothing but the resounding of the mighty voice with which God first speaks it, for He says, "I have put my words in thy mouth" (Isaiah 51:16). See also 2 Corinthians 5:18–20.

The apostle Paul exhorts us to "come boldly unto the throne of grace, that we may obtain mercy, and

find grace to help in time of need" (Hebrews 4:16). By the blood of Jesus we have boldness to enter into the most holy place where God Himself dwells. Hebrews 10:19; Isaiah 57:15. We may come there as boldly as a little child to its mother, and we shall hear gracious words of life spoken to us, if we can but learn to recognize the loving voice of God in the thunder.

For "the God of glory thundereth," and the throne of grace is the throne of glory (Jeremiah 14:21) where God gives grace "according to the riches of His glory." John, who was permitted to see into the holy place of God, says: "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" (Revelation 4:5).

"In the midst of the throne" whence the thunders proceeded, "stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth" (Revelation 5:6). So we see that the thunders come from the very place where the crucified and ascended Saviour sends forth the

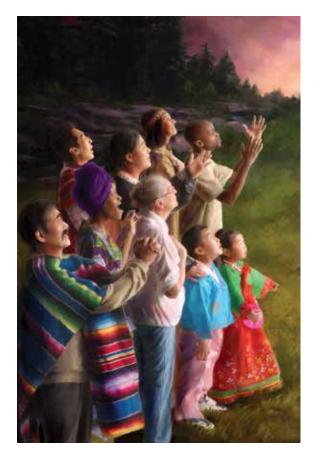
Comforter, the Holy Spirit.

Remember, when Jesus hung on the cross "the earth did quake, and the rocks rent" (Matthew 27:51). There was God's throne. The body of Jesus was the temple of God, and His heart was God's throne. When He was slain, there came forth from his body blood and water—symbolic of the Holy Spirit, "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one" (1 John 5:7, 8). Calvary was the place where God vividly displayed justice and mercy. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). The

pen of inspiration reveals that "Christ consented to become man's sacrifice on Calvary's cross, and in Him divine justice and mercy met together, so that God could pardon the transgressor, and vindicate His justice, and uphold His throne in righteousness."1 Thus, the throne of the living God seems as if it were made visible to men and women. There we see the sanctuary service, as the cross of Calvary contains the slain Lamb flowing from the sides of Christ on the cross, from whence pours the pure water of life—the Holy Spirit. While on earth, Christ had declared, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit)" (John 7:38, 39). What is that but an indication of the fact that God proclaims His grace in tones of thunder, so that none may fail to hear it, and that all may know the greatness of His salvation?

While our Saviour was suspended from the cross, it is written that "the darkness lasted three full hours. No eye could pierce the gloom that enshrouded the cross, and none could penetrate the deeper gloom that flooded the suffering soul of Christ. A nameless terror took possession of all who were collected about the cross. The silence of the grave seemed to have fallen upon Calvary. The cursing and reviling ceased in the midst of halfuttered sentences. Men, women, and children prostrated themselves upon the earth in abject terror. Vivid lightnings, unaccompanied by thunder, occasionally flashed forth from the cloud, and revealed the cross and the crucified Redeemer."2

That was the cruel death our Lord and Saviour suffered so that you and I may have the opportunity to hear His voice from the heavens. Again David expressed these words, "I will hear what God the Lord will speak; for he will speak peace unto his people" (Psalm 85:8). But not all have been as willing to hear as was the psalmist. The Lord says to His people, "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea" (Isaiah 48:18). So we learn that God speaks peace when



He speaks His law, and that those who will hearken will find peace. That peace comes from Christ, by the power of His cross; for in the heart of Christ was the law of God (Psalm 40:8), and it flows out to us in His life.

Even so, the law is in the throne of God in heaven; for "righteousness and judgment are the foundation of thy throne" (Psalm 89:14, RV). The ark of God in the most holy place of the tabernacle built by Moses was a type of the throne of God, because upon it, from between the cherubim, God appeared in glory and spoke mercy to His people. But within the ark, underneath the mercy seat, were the tables of the law, showing that righteous-

ness, even the righteousness of the law, is the foundation of the throne. The law was there on dead stone, it is true, because it was only a picture, and not the reality—but it indicated the fact that in the real throne in heaven is the Lamb slain, the Living Stone—in whose heart is the living law.

The psalmist David exclaims, "The chariots of God are twenty thousand, even thousands upon thousands. The Lord is among them, as in Sinai, in the sanctuary" (Psalm 68:17, RV). Mount Sinai was the sanctuary, the throne, of God, when "the Lord descended upon it in fire" and proclaimed His law. "And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice" (Exodus 19:18, 19). "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking" (Exodus 20:18). Now when we remember that from this same mountain there was at that very hour living water flowing forth, flowing directly from Christ, the smitten Rock, we see that we have in Sinai the perfect picture of the throne of God in heaven. But that throne is "the throne of grace;" yes,



and so was Sinai, because "the law entered, that the offence might abound; But where sin abounded, grace did much more abound" (Romans 5:20). So Sinai, Calvary, and Mount Zion all agree in one; all are the throne of God's glorious grace, where God speaks righteousness and peace.

Appreciating the significance of God's voice

When the people heard the voice of God as thunder, speaking His law, they said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was" (Exodus 20:19-21. What was the matter with the people? Ah, they didn't know the joyful sound. They didn't know that all the commandments of God are promises. They did not know that as great as are the requirements of God's law, so great is His grace to put the righteousness of the law into and upon us. They did not know that God's mercy is as great as

His judgments, and that though truth—the law of God (Psalm 119:142)—goes before His face, mercy accompanies it. Psalm 89:14. He had sworn to Abraham that He would make him and his seed righteous, and this proclamation of the law was but the exhibition of the greatness of His sure promise.

"Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted" (Psalm 89:15, 16). Let us learn the joyful sound. Let us know that the thunders that come from Sinai, that are heard on Calvary, and that proceed from the throne of God in heaven, are but the assurances of His grace and mercy, and of the righteousness with which He will till and refresh every soul that believes. As the apostle Paul counsels us, Let us then come boldly to the throne of grace, not be frightened by the thunders, but rejoice in them as in the voice of a loving Father.

There will come a time when God's voice will shake not only the earth but also heaven (see Hebrews 12:26). That will be when God will arise "to shake"

Say from the heart, "I will hear what God the Lord will speak." Yes; hear Him! Hear, and your soul shall live. Listen to the voice of His law and learn from it the joy of the Lord, the joy of His salvation.

terribly the earth." At that time many will "go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty" (Isaiah 2:19). Yet, at the same time others will not fear even though the shaking earth be removed (Psalm 46:1, 2) but will say: "Lo, . . . this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isaiah 25:9). And why? Because they have learned to know the joyful sound of the thunder of God's power. That thunder which will shake the earth, and strike terror to the hearts of the wicked, will be but the voice of God repeating the covenant of peace to His people. Oh blessed sound! How fearful to think that any should flee from the God who speaks peace!

God's covenant of peace with His people

Would you be able to rejoice at the coming of the Lord when His thunders shake the earth? Then learn the joyful sound now. Say from the heart, "I will hear what God the Lord will speak." Yes; hear Him! Hear, and your soul shall live. Listen to the voice of His law and learn from it the joy of the Lord, the joy of His salvation.

Then this salvation is finally come, as we read the account from the pen of inspiration, a narration of the most eventful scene we all long for—a hope from these blessed words: "It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in His strength, and the moon stood still. The wicked beheld the scene with amazement. Signs and wonders followed in quick succession. Every thing seemed turned out of its natural course. The saints beheld the tokens of their deliverance with solemn joy.

"The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God, like many waters, which shook the heavens and the earth. There was a mighty earthquake. The graves were shaken open, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.

"The sky opened and shut and was in commotion. The mountains shook like a reed in the wind and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spake the day and hour of Jesus' coming and delivered the everlasting covenant to His people, He spake one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God; and they shone with the glory as did Moses' face when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast, and over his image."3

"Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

"The living righteous are changed 'in a moment, in the twinkling of an eye'

(1 Corinthians 15:52). At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air."

Conclusion

Yes, brethren and friends, there will be singing which echoes in unspeakable joy; this song is called the song of Moses and the Lamb. Moses, the servant of God, who gazed into the land of promise from the height of Pisgah, and then lay down to sleep on the very borders of the inheritance, is the type of those who in the closing message look into eternity, but rest in the grave until the appearing of their Lord. Christ Himself came to earth and claimed the body of Moses. He did not wait until all came from their graves. So those who have fallen asleep, having the seal of God, will have a special resurrection, and will be called forth to hear the covenant of peace, and to behold their Lord as He comes in the clouds of heaven. These join their voices with those who tell their life story of Christ the Lamb—a story of sacrifice and love. "Great and marvelous are Thy works, Lord God Almighty," and the response comes, "Just and true are Thy ways, Thou King of saints" (Revelation 15:3). This is a song of "victory over the beast, and over his image, and over his mark, and over the number of his name" (Verse 2). Standing on the crystal sea, resplendent with the glory of God, they sing the songs of soul union with Jehovah. This is the consummation of the history as related in the thirteenth chapter of Revelation.

What a blessed day it will be for us! Then let us be steadfast in our walk, ever learning and becoming closer acquainted with the voice of God through obedience to His words. The saints will know His voice. "My sheep hear my voice, and I know them, and they follow me" (John 10:27).

References

¹ The Review and Herald, July 5, 1892.

² The Spirit of Prophecy, vol. 3, p. 164.

³ Spiritual Gifts, vol. 1, pp. 205, 206. [Emphasis supplied.]

⁴The Great Controversy, p. 645. [Emphasis added.]

My Pride"

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which we are all liable. Take, for instance—

Pride of BIRTH AND RANK: "Is not this the carpenter's son?" (Matthew 13:55).

Pride of WEALTH: "The Son of man hath not where to lay his head" (Matthew 8:20).

Pride of **RESPECTABILITY**: "Can there any good thing come out of Nazareth?" "He shall be called a Nazarene" (John 1:46; Matthew 2:23).

Pride of PERSONAL APPEARANCE: "He hath no form nor comeliness" (Isaiah 53:2).

Pride of **REPUTATION**: "Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!" (Luke 7:34).

Pride of INDEPENDENCE: "Many others, which ministered unto him of their substance" (Luke 8:3).

Pride of LEARNING: "How knoweth this man letters, having never learned?" (John 7:15).

Pride of SUPERIORITY: "I am among you as he that serveth." "He humbled himself" and was "made a curse for us" (Luke 22:27; Philippians 2:8; Galatians 3:13).

Pride of **SUCCESS**: "He came unto his own, and his own received him not"; "neither did his brethren believe in

him"; "he [was] despised and rejected of men" (John 1:11; 7:5; Isaiah 53:3).

Pride of SELF-RELIANCE: "He went down . . . to Nazareth, and was subject unto them" (Luke 2:51).

Pride of ABILITY: "I can of mine own self do nothing" (John 5:30).

Pride of SELF-WILL: "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30).

Pride of INTELLECT: "As my Father hath taught me, I speak these things" (John 8:28).

Pride of **BIGOTRY:** "Forbid him not: for he that is not against us is for us" (Luke 9:50).

Pride of **RESENTMENT**: "Father, forgive them; for they know not what they do." "Friend, wherefore art thou come?" (Luke 23:34; Matthew 26:50).

Pride of RESERVE: "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." The Son of man must suffer many things, and be rejected" (Matthew 26:38; Mark 8:31).

Pride of CLIQUE: "This man receiveth sinners, and eateth with them" (Luke 15:2).



Pacific

Newly organized Pacific Union Mission delegates, December 2013.

Australia

Delegation session, December 2013 (middle).

Germany Annual summer

Annual summer conference in Lindach, June 2013 (bottom).





Ecuador

Maranatha choir members, September 2013.

Angola
Union delegation
session, October 2013 (middle).

Cape Verde

First baptism in a new mission, August 11, 2013 (bottom).









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Learning From the Lightning

"Hast thou an arm like God? or canst thou thunder with a voice like him?" (Job 40:9).

By B. Montrose

hunder and lightning—a famous pair! Thunder is the sound caused by lightning.

Why should clouds make so much flashing and noise?

Clouds may seem to be just quiet fluffy puffs, but they are actually very active inside. Water and ice may be moving around inside the cloud, forced up by warm air currents, down by gravity, and then squeezed within the cloud. Just as rubbing a balloon can create static electricity, these changes in temperature can trigger electrical charges—either between clouds or from the cloud to the ground—and a spark forms. This spark can be almost 20,000 degrees Celsius (54,000 degrees Fahrenheit), heating up the air to create a

shock wave of lightning. The lightning heats the air—causing it to expand and then quickly contract again as it cools—making the sound we hear as thunder.

In a "vacuum" light travels about 186,282 miles each second (nearly 300,000 kilometers a second), and the typical lightning "bolt" about 3,700 miles per second. Remember, that's not per hour—it's per second! But sound

travels through the air much more slowly—about 870,000 times slower. At sea level it goes only 340 miles a second (767 miles an hour). So, by the time the sound of thunder gets to you, for



every 4 seconds between the flash and the rumble, the thunderstorm is 1 mile away. The closer you are, the shorter the gap between the lightning and thunder. You probably won't hear much thunder when it is more than 12 miles (20 kilometers) away.

The power of a lightning bolt can be 10 to 100 million volts of electricity, with temperatures 6 times hotter than the sun.

To consider these facts just gives us a small idea of how amazingly awesome it will be when the Lord Jesus returns again to this earth in the clouds of heaven. Just imagine the brilliance: "As the

lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day" (Luke 17:24).

The glorious trumpet sound will awaken the faithful souls from their sleepy graves: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51, 52).

So, we are told: "Hear attentively the noise of [God's]

voice, and the sound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend" (Job 37:2–5).