



the
REFORMATION
herald

Vol. 56, No. 4

*“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing”
(John 15:5).*

ORGANIZATION
IN THE WORK OF
God's People

The Purifying of God's Remnant Church / Not Forsaking the Assembly

the REFORMATION *herald*

Volume 56, Number 4

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

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Welcome to this new issue of the Reformation Herald! In this magazine, you will find answers for many vital questions involving our eternal salvation.

Called to Build Christlikeness

Faith

The Jewish people had a strong conviction that, being natural descendants of Abraham, life eternal was a sure result. They said to Christ: “We be Abraham’s seed, and were never in bondage to any man.” Christ answered them that the true children of Abraham would do the works of Abraham (John 8:33, 39). Paul adds: “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Galatians 3:29). The surprise of Nicodemus to the declaration of Christ, “you must be born again,” was a reflection of that wrong idea. Are we children of Abraham?

If we are really Abraham’s children, we will develop strong faith in Christ and our lifestyle will be characterized by humble submission and obedience to the word of God as was Abraham’s. The Bible declares that when Abraham was called by God to leave his relatives to go to an area totally unknown to him, “he went out, not knowing whither he went” (Hebrews 11:8). When “he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, . . . accounting that God was able to raise him up, even from the dead” (verses 17, 19).

“Abraham believed God. How do we know that he believed? His works testified to the character of his faith, and his faith was accounted to him for righteousness.

“We need the faith of Abraham in our day, to lighten the darkness that

gathers around us, shutting out the sweet sunlight of God’s love and dwarfing spiritual growth. Our faith should be prolific of good works; for faith without works is dead. Every duty performed, every sacrifice made in the name of Jesus, brings an exceeding great reward. In the very act of duty, God speaks and gives His blessing.”¹

Fellowship

Are we happy to fellowship with the “children of Abraham?” Paul says that we shouldn’t forsake “the assembling of ourselves together, as the manner of some is; but [rather] exhorting one another; and so much the more, as ye see the day approaching” (Hebrews 10:25).

The same writer says that we should “follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14). What does it mean to be holy? This is a very important question since we hope to “see the Lord” very soon, and the apostle says that without holiness no one will see the Lord. This point also is considered in this issue of the *Reformation Herald*.

Firm for the future

Should we as individuals, family, and church be well-organized? Let us remember that order and organization is the law of heaven, and we should be much closer to the order and system adopted by the Lord in heaven.



Another vital question: How is God purifying His church? Since the Bible says that God will have a church without spot or wrinkle, how can we as a people reach that ideal state? It does pay to read carefully this subject and take it into serious consideration.

It will be well with us if we take seriously the words of Christ in Matthew 7:24–27: “Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” What kind of builders are we? *R*

Reference

¹ *The Signs of the Times*, May 19, 1898.

An Inheritance of Faith

Abraham and his Heritage

*Compilation of passages from the Bible and the Spirit of Prophecy,
with comments by P. D. Lausevic*



The faith of Abraham

We often speak about Abraham, the father of the faithful. According to Galatians 3:6, 7, if we as Christians possess faith, we are actually children of Abraham. We must possess faith in order to be overcomers. 1 John 5:4.

But what characterizes this genuine faith that Abraham had? What made it so special? **“The only vital faith is that faith which receives and assimilates the truth till it is a part of the being and the motive power of the life and action.”**¹

The faith of Abraham is not that type of belief mentioned in James 2:19—the kind of belief that even the devils possess.

“You may believe all the truth; yet if its principles are not carried out in your lives, your profession will not save you. Satan believes and trembles. He works. He knows his time is short, and he has come down in great power to do his evil works according to his faith. But God’s professed people do not support their faith by their works. They believe in the shortness of time, yet grasp just as eagerly after this world’s goods as though the world were to stand a thousand years as it now is.”²

The Lord’s messenger was shown “a very large company professing the name of Christ, but God did not recognize them as His. He had no pleasure in them. Satan seemed to assume a religious character and was very willing that the people should think they were Christians. He was even anxious that they should believe in Jesus, His crucifixion, and His resurrection. Satan and his angels fully believe all this themselves, and tremble. But if this faith does not provoke to good works, and lead those who profess it to imitate the self-denying life of Christ, Satan is not disturbed; for they merely assume the Christian name, while their hearts are still carnal, and **he can use them in his service even better than if they made no profession.** Hiding their deformity

under the name of Christian, they pass along with their unsanctified natures, and their evil passions unsubdued. This gives occasion for the unbeliever to reproach Christ with their imperfections, and causes those who do possess pure and undefiled religion to be brought into disrepute.”³

In contrast, the type of Abrahamic faith not only believes but also trusts the word of God. “Faith is the only condition upon which justification can be obtained, and **faith includes not only belief but trust.**”⁴

Faith = Belief + Trust

This formula shows the type of faith Abraham experienced. If we want to obtain victory in this world, we must possess a faith like Abraham’s.

The call and promise to our father Abraham

In Genesis 12:1 God called Abraham out of Ur of the Chaldees. Why did He call him out of such a pleasant and congenial land? The patriarch needed to comply with the principle found in 2 Corinthians 6:17, 18, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

“In order that God might qualify him for his great work as the **keeper of the sacred oracles**, Abraham must be **separated from the associations of his early life.** The influence of kindred and friends would interfere with the training which the Lord purposed to give His servant.”⁵

What promise was given to Abraham if he would fulfill the condition of coming out? The Lord assured him, “And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him

that curseth thee: and in thee shall all families of the earth be blessed” (Genesis 12:2, 3).

What does the utterance: “In thee shall all families of the earth be blessed” mean? “The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed” (Galatians 3:8).

It is the gospel. And what is the gospel? The apostle Paul explains that “it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Romans 1:16).

Along with the promised power to overcome sin through faith in the gospel came another promise—and these two promises must go hand in hand: “And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him” (Genesis 12:7).

To whom was the promise of the land made? The Lord explained to Abraham, “I will establish my covenant between me and thee **and** thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God” (Genesis 17:7, 8, emphasis added). The promise was given to both Abraham AND his seed.

Did God intend to fulfill that promise to Abraham in his lifetime? After telling him in Genesis 15:5–7 that his seed would be numberless as the stars, He later told him in a dream that this would not take place for another 400 years (verses 12–18). Why not? Because “the iniquity of the Amorites is not yet full” (verse 16). So Abraham was to die before that promise could be fulfilled (verse 15).

Referring back to the book of Galatians, it becomes evident that the inheritance of land belongs to Christ and those who accept Him (3:16, 29).

How much land was included in this promise? We read that “the promise, that he should be the **heir of the world**, was not to Abraham, or to his seed, through the law, but through the righteousness of faith” (Romans 4:13, emphasis supplied).

As foretold to him in Genesis 15:15, Abraham died before the 400 years were up, yet “the plan of redemption was . . . opened to him, in the death of Christ, the great sacrifice, and His coming in glory. Abraham saw also **the earth restored to its Eden beauty**, to be given him for an everlasting possession, as **the final and complete fulfillment of the promise.**”⁶

The aim and motivation of Abraham and his seed

Faithful Abraham never thought of a possession without Jesus. “By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God” (Hebrews 11:9, 10).

“The heritage that God has promised to His people is not in this world. Abraham had no possession in the earth, ‘no, not so much as to set his foot on’ (Acts 7:5). He possessed great substance, and he used it to the glory of God and the good of his fellow men; but he did not look upon this world as his home. The Lord had called him to leave his idolatrous countrymen, with the promise of the land of Canaan as an everlasting possession; yet neither he nor his son nor his son’s son received it. When Abraham desired a burial place for his dead, he had to buy it of the Canaanites. His sole possession in the Land of Promise was that rock-hewn tomb in the cave of Machpelah.

“But the word of God had not failed; neither did it meet its final accomplishment in the occupation of Canaan by the Jewish people. ‘To Abraham and his seed were the promises made’ (Galatians 3:16). **Abraham himself was to share**

the inheritance. The fulfillment of God’s promise may seem to be long delayed—for ‘one day is with the Lord as a thousand years, and a thousand years as one day’ (2 Peter 3:8); it may appear to tarry; but at the appointed time ‘it will surely come, it will not tarry’ (Habakkuk 2:3). The gift to Abraham and his seed included not merely the land of Canaan, but **the whole earth.** So says the apostle, ‘The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith’ (Romans 4:13). And the Bible plainly teaches that **the promises made to Abraham are to be fulfilled through Christ.** All that are Christ’s are ‘Abraham’s seed, and heirs according to the promise’—heirs to ‘an inheritance incorruptible, and undefiled, and that fadeth not away’—the earth freed from the curse of sin (Galatians 3:29; 1 Peter 1:4). . . .

“Of the posterity of Abraham it is written, ‘These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth’ (Hebrews 11:13). We must dwell as pilgrims and strangers here if we would gain ‘a better country, that is, an heavenly’ (verse 16). Those who are children of Abraham will be seeking the city which he looked for, ‘whose builder and maker is God.’”⁷

What is NOT the aim of Abraham and his seed?

The children of faith are not looking for an earthly inheritance in old Jerusalem. Some believe that it is necessary to go to old Jerusalem before Jesus comes, but is that what these texts are saying? No! It is rather a great error in belief.

The Lord’s messenger “was pointed to some who are in the **great error, that the saints are yet to go to Old Jerusalem, etc., before the Lord comes.** Such a view is calculated to take the mind and interest from the present work of

God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there and our means will be withheld from other uses, to get the saints to Jerusalem. I saw that the reason **why** they were left to go into this great error is **because they have not confessed and forsaken their errors, that they have been in for a number of years past.**”⁸

“The city of Jerusalem is **no longer a sacred place.** The **curse of God is upon it** because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and **never again will it be a sacred place until it has been cleansed by the purifying fires of heaven.** At the time when this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives. As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God.”⁹

“[The erroneous view that there is a particularly distinct work to do in Old Jerusalem before the Lord comes] is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish.”¹⁰

“Old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ. **Do we want to walk in the footsteps of Jesus? We need not seek out**



the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed.

We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when He was upon earth, we shall walk in His blessed steps. Jesus said, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me' (Matthew 16:24). When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder and becomes an immense plain; when the holy city of God descends upon it—the land that is now called the Holy Land will indeed become holy. **But God's cause and work will not be advanced by making pilgrimages to Jerusalem.** The curse of God is upon Jerusalem for the rejection and crucifixion of His only begotten Son. But God will cleanse away the vile blot. . . . [Revelation 21:1–5 RV, quoted.]¹¹

"We can know far more of Christ by following Him step by step in the work of redemption, seeking the lost and perishing, than by journeying to old Jerusalem. Christ has taken His people into His church. He has swept away every ceremony of the ancient type. He has given no liberty to restore these rites, or to substitute anything that will recall the old literal

sacrifices. . . . The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens."¹²

Conclusion

The fulfillment of the promises to Abraham was to take place in the time of Moses. In Exodus 6:2–5, God reveals that He remembered the covenant—not only to deliver His people out of Egypt but also to bring them to the land promised to Abraham (verse 8).

But the people could not enter into the promised land because of unbelief (Hebrews 3:19). So, rather than trying to restore old Jerusalem to its ancient sacredness, what are we to do? We are to be "looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2). Where is Christ? He is in the most holy place of the heavenly sanctuary (Hebrews 3:1; 8:1, 2).

"We should earnestly inquire, not in regard to old Jerusalem and concerning the fables that are repeated for truth, but we should turn our eyes to the loving Saviour, who ever liveth to make intercession for us. We should prostrate the soul before the incarnate God."¹³

Why couldn't Abraham possess that land immediately? Genesis 15:16.

Why couldn't Israel possess that land in their day? Hebrews 3:19.

Will God dispossess one people because of their iniquity and merely replace them with another people full of iniquity?

What kind of people will possess the new heaven and earth? "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isaiah 60:21).

What kind of a church is Christ waiting to take with Him when He comes to prepare them to possess this earth for eternity? "Christ . . . loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25–27). He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

May the Lord help us fulfill the mission—to be the people of His heritage through the power of His sacrifice! *R*

References

- ¹ *Testimonies*, vol. 5, p. 576. [Emphasis supplied.]
- ² *Ibid.*, vol. 2, p. 161. [Emphasis supplied.]
- ³ *Early Writings*, p. 227. [Emphasis supplied.]
- ⁴ *Selected Messages*, bk. 1, p. 389. [Emphasis supplied.]
- ⁵ *Patriarchs and Prophets*, p. 126. [Emphasis supplied.]
- ⁶ *Ibid.*, p. 137. [Emphasis supplied.]
- ⁷ *Ibid.*, pp. 169, 170.
- ⁸ *The Review and Herald*, November 1, 1850. [Emphasis supplied.]
- ⁹ *Ibid.*, July 30, 1901.
- ¹⁰ *Early Writings*, p. 75.
- ¹¹ *The Review and Herald*, June 9, 1896. [Emphasis supplied.]
- ¹² *Ibid.*, February 25, 1896.
- ¹³ *Ibid.*

Unless you live a really unique life, your average day is filled with work and stress and problems and conflicts. Instinctively, you and I know that we were designed to live in a better world where there is plenty of accomplishment but never any sabotage; plenty of family support and friendships but never any heartbreak; vibrant health without ache or disease. We all would like to envision a brighter outlook, but we still experience the reality of evil, chaos, and disappointment. We live in a world

filled with miserable people trying very hard to pretend they are happy.

We also know that we cannot look at the misery in our world for very long or we will lose hope, and we desperately need hope to survive. So we complain about the weather and the incessant injustices we experience without looking very closely at why life is so hard.

At the same time, **we** (humans) cause the problems experienced in this world. Do a little thought experiment with me: Imagine if no one ever told another lie, misrepresented another fact, stole,

hated, or killed again for the next twenty years of human history. Further imagine that during those twenty years of good behavior, each person in the world was willing to cooperate with all the other people in the world who are now always decent. During this twenty years of peace, would the great problems of the world such as disease and poverty be as hard to solve as they now are? Probably not; certainly not! **Our behavior** is the largest cause of all that is evil in our world today. Not even the devil, with all his malice, can keep up with what we do as his accomplices.

Lifestyle — or Obedience?

By T. Stockler



Let us stop blaming the devil for the evil in the world. He will always tempt us, but we are the ones who listen. Let us stop blaming our ancestors. If the only problems we had were the ones we inherited, we would live much better lives. Let us be honest enough to admit that most of the pain and suffering and hardship we experience in our daily lives is created by **us**, the very humans who share our planet right now.

Which is why we must expose one of the great lies in our world for what it is—the cause of much of our daily suffering. That lie is wrapped in the word “lifestyle.”

What is lifestyle?

Now, it is not the word “lifestyle” that is dangerous, for that word is merely a way to describe “a particular way of living,” according to Merriam Webster. Lifestyle is a reference to choices we make that are not based on nutrition, or necessity, or engineering limitations, or laws of physics. It consists of choices based on the colors and textures and flavors we personally prefer, a way of living when we are affluent enough to choose between different ways to live. Lifestyle is the experience of the middle class and the rich. The poor can’t afford to pay attention to that word.

Here is where the danger lies. Lifestyle describes a way of living without identifying any moral qualities to those choices. In a crude way we could describe the famed life of “Bonnie and Clyde” with their string of robberies and murders as just a lifestyle. The Palestinian leadership that recruits and arms suicide bombers while living safely away from the destruction they foment are living a “particular way.” A serial murderer lives a particular way. Someone addicted to pornography lives a particular way. Someone who habitually lies or habitually gossips lives a particular way.

These are harsh and no doubt extreme examples of “lifestyle.” But they illustrate the point that a lifestyle is not necessarily harmless.

Our “particular way of living” affects the people around us. When we have lifestyle choices that are harmful, we exhibit a “particular way of living” destructively.

The good side of the coin

Now the word “lifestyle” does not necessarily refer to living dangerously. Jesus lived courageously in the face of death threats, and hostility. He “loved righteousness, and hated iniquity” (Hebrews 1:9). His peace in the midst of war was a lifestyle, an honorable one. His decency in the face of antagonism and hatred was a lifestyle, a holy one.

Esther the queen had a particular way of living in her palace. She also had a particular way of living when she faced the danger approaching her fellow Jews by coming out of the closet rather than avoiding conflict while her people were killed.

Daniel had a particular way of life as an official statesman in Babylon. He also had a way of living that told the truth to Belshazzar and to Nebuchadnezzar when he could have been killed by both. He had a way of living a life of prayer when he was the highest official serving the king or the highest creature in the lion’s den.

Joseph had a particular way of life as the assistant of Pharaoh in Egypt. He also had a way of living that was kind to his brothers when they sold him as a slave and when he was powerful enough to make them all slaves.

Making Christian choices

Our way of living, our choice of lifestyle reveals character. When we are wealthy enough to buy a car, do we buy one that is focused only on demonstrating our own achievement or one that is pleasant to look at, safe to drive, and serves others as well as ourselves? When we can afford a house, have we purchased one with a consideration for how we can benefit others as well as meet our own needs? Or is our house a way to glorify and pamper our own egos and bodies? Do we dress ourselves as a courtesy to

others or as a way of looking to gain other people’s attention and focus it on ourselves?

Character matters immensely. For the last six millennia at least, Satan has sought to compete with Jesus. He wants the power and influence of Jesus. And in this world he has had power and influence. But that power and influence have hurt us all. The devil has rejected the character of Jesus.

Jesus came to our world without political power and without worldly influence. People asked themselves whether any good could ever come from His family, from His hometown of Nazareth. Jesus had no army or administration. His only servants slowed Him down rather than helped Him. He did not have a house or car or prestige or trophies. Everything He achieved was achieved by character.

Two thousand years later we are still benefiting from His character. Even people that do not value Jesus as the face of God, value His words that we should love those that hurt us. Satan has to keep lying to us every day for us to keep following Him. Jesus spoke and two thousand years later we are still thankful for His character.

Our current civilization has abandoned the **value** of character. Many of those who have chosen to abandon the value of character have done so as a way to hide from their own **defects** of character. Changing the standard of character, changing the definition of morality is a way of lying to ourselves that we are all right, even though our conscience reminds us that we are at least mildly destructive to our relationships and our surroundings. (All of us are sinners and sin is destruction, therefore to be a sinner is to be destructive.)

But we cannot end this summary of the concept of “lifestyle” for the Christian without considering the opposite danger in the word “lifestyle.” This danger is the desire to control everyone else’s “lifestyle” and therefore their **life**. Realizing

that lifestyle can be harmful, some people undertake to seek control of all lifestyle choices. To use extreme cases again, certain Anabaptist churches legislate that black-colored cars are not harmful but yellow and red colored cars are destructive. In their particular congregations one can only own a black-colored car or be thrown out of the church—which is not a great problem, unless your favorite color is yellow or red. Yet to these men and women, the lifestyle choice of purchasing a red car rather than a black one is of great moral significance.

The role of the church

Does God give to His church the responsibility and right to determine what is right and wrong in a lifestyle? Are His people to create the definition of morality? No. God has never given to any man (or woman) or group of men (or women) the duty or privilege of determining right and wrong. God is the only authority on morality.

“Human teaching is shut out. There is no place for tradition, for man’s theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ’s servants to teach. ‘The law and the prophets,’ with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. Christ’s name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom.”¹

But the church needs to express the truth of Christ as applied to our current circumstances.

In the 1800s certain styles of clothing were “fashionable.” It was customary to use strings and other methods to reduce the size of a woman’s waist. Seventh-day Adventists spoke out against this particular form of dress as nonsensical and oppressive. They

were not opposed to the development of colors and increase in complexity of clothing made possible by the industrial revolution *per se*. Rather, they opposed a particular way of dressing that harmed the health of the particular women who used it. They opposed the mindset of a man who asked a lady to destroy her own health and usefulness to look “pretty.” This was not an attempt to govern all clothes. It was a principled opposition to clothing that weakened health and shortened life.

It was also an opposition to pretending to be richer than you were. These corsets were not the clothes of farm life but were being adopted in masse as farm families tried to appear “wealthier” and as small business families tried to show off their new wealth. The point was not only to be sensible and healthy while looking good. It was also to resist the pressures of conformity to richer people. It was a rejection of symbols

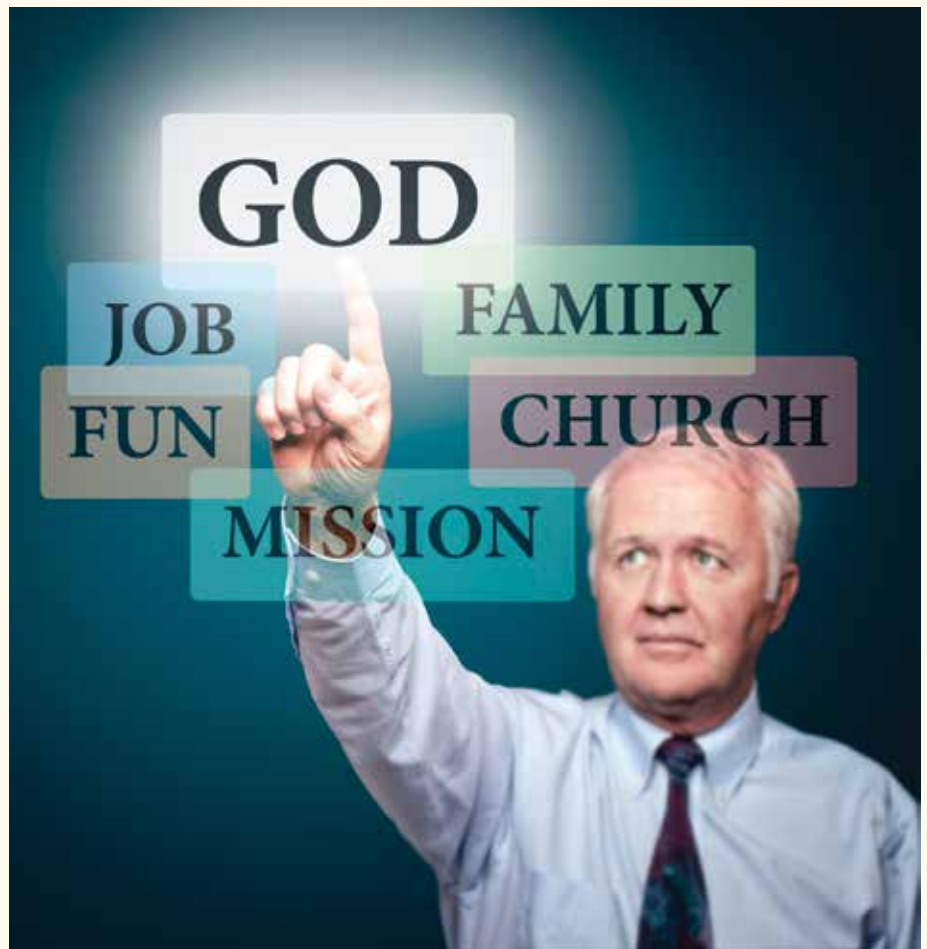
of middle class affluence when those symbols interfered with health, decency, and ultimately heaven.

The church does not have the authority to ordain what is a good lifestyle in the place of God. But the church is required by God to speak out about what He calls a good lifestyle and to warn those who are practicing destructive lifestyles of the danger of their self-destruction.

The work of the church is not to force people into a good lifestyle, but to remind our world of the Lamb of God who loves each one of us. It is to declare that Jesus offers His power to change our desires from harmful lifestyles to healthy ones. It is to tell of that power of God to create in us a love for a lifestyle of obedience to Him that is available to anyone at any time that he or she honestly and persistently prays for it. *R*

Reference

¹ *The Desire of Ages*, p. 826.



Waiting for the Adoption

(See Romans 8:23.)

Waiting amid the shadows
For the blushing of the dawn,
Waiting amid the darkness
For the sunlight of the morn:
Waiting, because the appointed age
Has not told out its years—
Waiting, because a groaning earth
Has not wept all its tears.

Toil-worn and very weary—
For the waiting time is long;
Leaning upon the promise—
For the Promiser is strong;
Waiting, because some straying sheep
Are on the mountains still,
They must be sought, and found, and saved;
It is the Father's will.

Waiting, 'mid cruel taunting
From many a scorning foe—
Chilled by the bitter night winds,
The lamp of faith burns low;
Waiting, because a patient God
Is pitiful and kind—
The seeking Shepherd may not leave
One halting lamb behind.

Waiting, 'mid angry billows,
For the breaking of the light—
Heart-sick, and sad, and fretful,
With toiling all the night!
Waiting, because the Master stands
To watch the rising tide,
And He would have us cast the net
Upon the other side.

Waiting, while skies still blacken
With storm-clouds hanging low,
Eyes fail with looking upward
To find the emerald bow.
Waiting, because the Master's eye
Is on the ripening grain,
Th'impatient sickle must be stayed,
Waiting the "latter rain."

Waiting with hands still busy,
Chiding the tears that fall,
Stopping sometimes to listen,
If haply He should call.
Waiting because the mighty stream
Flows on with ceaseless tide;
There's room within the palace halls—
The open door stands wide.

Beguiling waiting hours,
With rapturous thoughts of home.
Breathing a yearning whisper,
"When will the Master come?"
Hark! Get thee to the mountains,
There is sound of distant song,
The Bridegroom King is coming,
For His bride has waited long!

—British Herald

“HOLY UNTO THE LORD”

By D. P. Silva



The expression, “Holy unto the Lord” is used many times in the Bible with two different meanings:

1. To be “holy” refers to the fact that someone or something is consecrated or set apart for sacred use and cannot be used for any other purpose. It is exclusive property of the Lord; 2. Spiritually perfect or pure; free from sin; perfect in a moral sense (*Webster*).

The apostle Paul was specific when he wrote “unto the church of God which is at Corinth, **to them that are sanctified in Christ Jesus, called to be saints**, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours” (1 Corinthians 1:2, emphasis supplied).

According to this scripture, the Corinthians were:

Sanctified in Christ Jesus. When we surrender our life to Christ, we are justified and considered righteous by faith in the righteousness of Christ which is imputed to us.

Called to be saints. When we are justified, the process of sanctification begins, and we have a lifetime (whether shorter or longer) dedicated to our sanctification.

The Bible says that “the earth is the Lord’s, and the fulness thereof; the world, and they that dwell therein” (Psalm 24:1). In other words, by creation and by redemption everyone and everything belongs to God and should be dedicated fully to Him.

After the Fall, this whole planet was kidnapped by Satan, and, from that time on, he became by usurpation the “prince of this world.” It is God’s purpose that through the gospel of Christ, every human being can be restored to the Creator.

“Sin has marred God’s perfect work, yet that handwriting [with the message of the Father’s love] remains. Even now all created things declare the glory of His excellence. There is nothing, save the selfish heart of man, that lives unto itself.”¹

After the first pair was seduced by Satan, selfishness became part of human nature. Through the plan of salvation, God has been working to restore human nature to the way He created it in the beginning. Through biblical stewardship, He seeks to destroy selfishness in the human heart. Therefore, we can consider the human race to be divine property, and all that the Lord has placed

under human control should also be considered as His possession. King David declared:

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: **for all that is in the heaven and in the earth is thine**; thine is the kingdom, O Lord, and thou art exalted as head above all. **Both riches and honour come of thee**, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all” (1 Chronicles 29:11, 12, emphasis supplied).

Soon after the deliverance of Israel from Egyptian slavery, God manifested His high purpose regarding His people: “And ye shall be unto me **a kingdom of priests, and an holy nation**” (Exodus 19:6, emphasis supplied).

God’s plan for His people Israel was summarized in these few words: “For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth” (Deuteronomy 7:6). “Holy people” meant a people wholly dedicated to their Creator and Redeemer.

This status of being holy people involved some conditions. For instance, Israel was not to imitate the practices of those nations whose land was to be possessed by the descendants of Abraham. They were not to eat what those nations ate. They were to worship God in a manner totally different from the way the inhabitants of Canaan worship. Their lifestyle was to be different to their lifestyle.

In Deuteronomy 26:16–19, God places before His people their duty as a peculiar people: To obey His commandments, His statutes, and His judgments, and to listen to His voice. And then He promises that they would be above all nations of the earth. What was God's purpose in placing His people uniquely higher than the other nations? It was to reveal to the world that His ways are the best to promote the happiness of human beings and to restore them to the Edenic condition (Genesis 1:26).

This is the same goal that the Lord has for His people living during the end-time. The apostle Peter wrote to the Christians: "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" (1 Peter 2:9).

Notice these beautiful titles that apply to God's people in these last days:

1. A chosen generation.
2. A royal priesthood.
3. A holy nation.
4. A peculiar people.

It is good to consider what is implied in these titles.

In 2 Corinthians 6:14–18, the apostle Paul declares the conditions for being God's people—he describes a

separation from all uncleanness and unrighteousness. Indeed, our sanctification involves the whole being: spirit, body, and soul (1 Thessalonians 5:23).

Our bodies are to be holy unto the Lord

Before the Fall, the first man and the first woman were temples of the Holy Spirit. After sin, they became corrupt instruments of Satan. Through the gospel, it is God's purpose to restore them to their former condition, that each is again to be a temple of the Holy Spirit.

"In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. . . .

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are' (1 Corinthians 3:16, 17). No man can of himself cast out the evil throned that have taken possession of the heart. Only Christ can cleanse the soul temple. . . . His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord."²

What is God's aim for the health reform? First, we should keep in mind that we do not belong to ourselves. Our body is not our own. It belongs to God. Paul declares: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). This Bible verse doesn't speak only about eating or drinking. It says also: "whatsoever ye do, do all to the glory of God." Everything we do is included here. Everything should be done for the glory of God. This was the purpose of our creation.

"Paul the apostle writes that 'whatsoever ye do,' even the natural act of eating or drinking, should be done, not to gratify a perverted appetite, but under a sense of responsibility—'do all to the glory of God.' Every part of the man is to be guarded; we are to beware lest that which is taken into the stomach shall banish from the mind high and holy thoughts."³

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



“A living sacrifice”

In the sanctuary service, all offerings dedicated to God should be a perfect representation of Christ. No sick or lame animal would be accepted as a sacrifice. (See Malachi 1:8.)

“The Lord has given His holy commandments to be a wall of protection around His created beings, and those who will keep themselves from the defilement of appetite and passion may become partakers of the divine nature. Their perceptions will be clear.”⁴



“We should consider the words of the apostle in which he appeals to his brethren, by the mercies of God, to present their bodies, ‘a living sacrifice, holy, acceptable unto God’ (Romans 12:1). This is true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing, be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies—not an offering corrupted by wrong habits but—‘a living sacrifice, holy, acceptable unto God.’

“Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature.”⁵

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

The Seventh-day Sabbath is holy unto the Lord

One very important lesson given us by the fourth commandment is that our time also belongs to the Lord.

“On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made” (Genesis 2:2, 3).

At the seventh day of the week of creation, God ended His work, blessed the Sabbath, and sanctified it, that is, He established the seventh day as a memorial of His work of creation. The seventh day, Sabbath, is a holy day and not a “holiday.” It belongs to God, and we have no right to use it according to our own ideas, desires, and pleasures. Exodus 20:8–11 makes this clear.

How are we to keep the seventh day holy? Isaiah says: “If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words” (Isaiah 58:13).

He mentions at least three important attitudes we should take to avoid profaning the Sabbath:

“Not doing thine own ways.”

“Nor finding thine own pleasure.”

“Nor speaking thine own words.”

These divine instructions include “nor thinking our own thoughts,” because our mouth utters what is in our mind. The best and only way to keep the Sabbath holy is to keep close communion with the Lord, study His word, pray, and be in contact with nature as well as doing missionary work to help others to know the Lord.

“The necessities of life must be attended to, the sick must be cared for, the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. God’s holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour’s pain that may be relieved upon the Sabbath or any other day. . . .

“The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds.”⁶

We have here three ways to occupy the Sabbath:

- Healthful rest.
- Right worship.
- Holy deeds.

In Ezekiel 20: 12, 20, we read: “I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” “And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.”

We learn from these verses:

- That the Sabbath is a sign of identification between God and His people.
- That the Lord sanctifies us.
- That by being sanctified we can hallow His Sabbath.
- That He is our God and we are His people.

“‘The Son of man is Lord also of the Sabbath.’ These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord’s day. It belongs to Christ. For ‘all things were made by Him; and without Him was not anything made that was made’ (John 1:3). Since

He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, ‘I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them’—make them holy (Ezekiel 20:12). Then **the Sabbath is a sign of Christ’s power to make us holy.** And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God. . . .

“To all who receive the Sabbath as a sign of Christ’s creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath

points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour.”⁷

The tithe is holy unto the Lord

“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s: **it is holy unto the Lord.** And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, **the tenth shall be holy unto the Lord**” (Leviticus 27:30–32, emphasis supplied).

The same expression “holy unto the Lord” is applied also to the tithe. Actually, all that we are and have belong to God. The returning of the tithe to the Lord is to make us understand that all our possessions belong to Him.

The tithe being “holy to the Lord” means also that we cannot touch it. It is the Lord’s.



The prophet Malachi uses strong language to denounce those who retain the tithe. God promises to shower blessings upon those who return a faithful tithe and offerings—but a curse upon those who rob Him, by retaining that which is His. (See Malachi 3:8–11.)

Some Bible students mistakenly assume that the system of tithing was restricted to the Old Testament times, and they claim that this system is not applicable during the New Testament period. But let us consider some New Testament references to tithing:

Jesus declared, “Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone” (Matthew 23:23).

Is Christ condemning the Pharisees and scribes for returning a faithful tithe? No way. He says that they were very strict in returning the tithe but totally negligent for omitting judgment, mercy, and faith. Then Jesus said: “These (judgment, mercy, and faith) ought ye to have done, and not to leave the other (tithing) undone.” This is confirmed also in Hebrews 7:8.

“God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord’s work. Of the means entrusted to man, God claims a certain portion—the tenth. He leaves all free to say whether or not they will give more than this.

But when the heart is stirred by the influence of the Holy Spirit, and a vow is made to give a certain amount, the one who vows has no longer any right to the consecrated portion.”⁸

“The consecration to God of a tithe of all increase, whether of the orchard and harvest field, the flocks and herds, or the labor of brain or hand, the devotion of a second tithe for the relief of the poor and other benevolent uses, tended to keep fresh before the people the truth of God’s ownership of all, and of their opportunity to be channels of His blessings. It was a training adapted to kill out all narrowing selfishness, and to cultivate breadth and nobility of character.”⁹

“He who gives men power to get wealth has with the gift bound up an obligation. . . .

“**Bring** ye all the tithes into the storehouse’ (Malachi 3:10) is God’s command. No appeal is made to gratitude or to generosity. This is a matter of simple honesty. The tithe is the Lord’s; and He bids us return to Him that which is His own.”¹⁰

We cannot sanctify our body, the Sabbath, or the tithes before being holy ourselves. Paul bids us “follow peace with all men, and holiness,

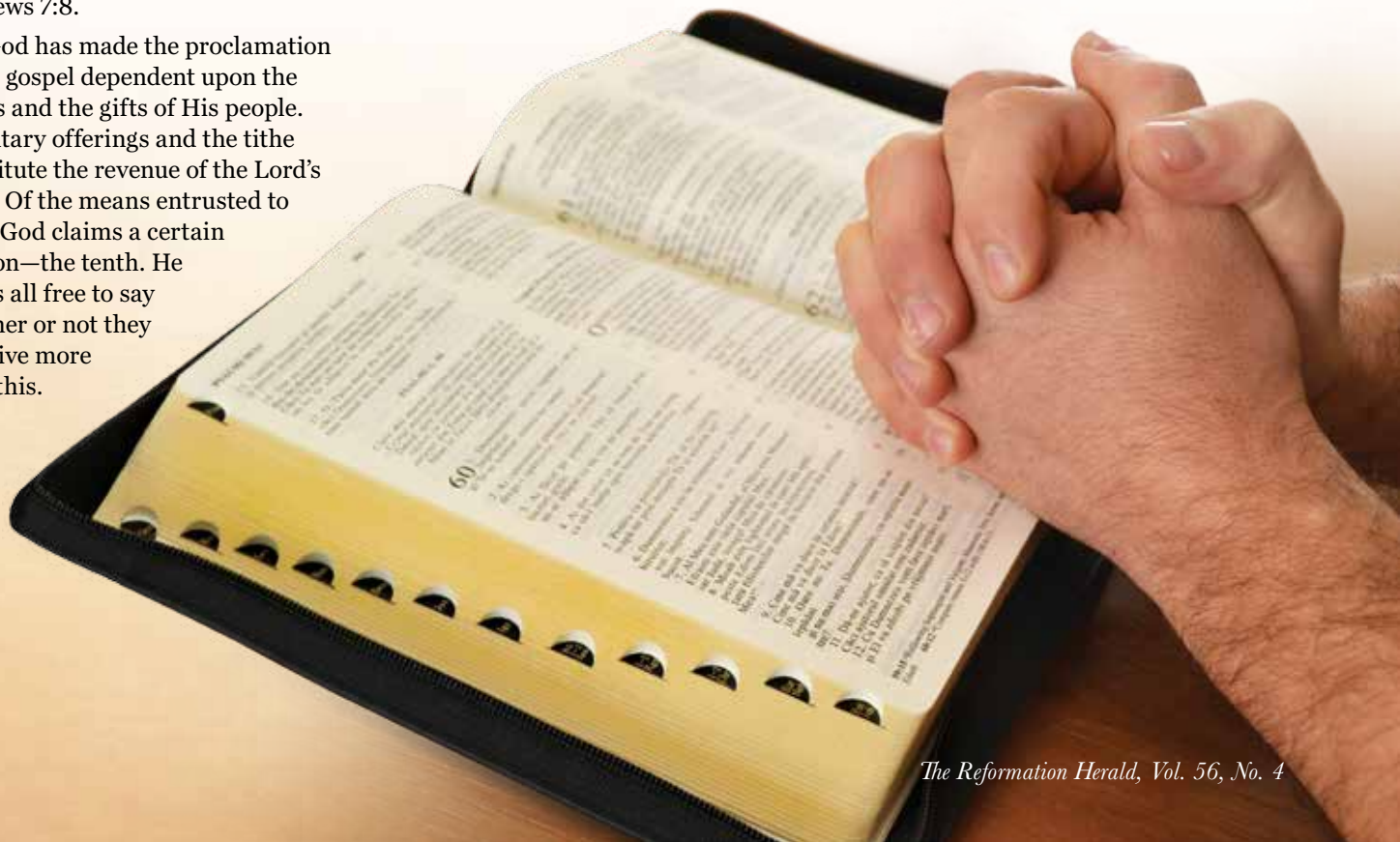
without which no man shall see the Lord” (Hebrews 12:14). “For this is the will of God, even your sanctification” (1 Thessalonians 4:3).

Sanctification is possible only for those who are justified. Justification is possible only for repentant sinners. Repentance is possible only for those who go to Jesus by faith.

Are we willing to surrender our life to Christ? Then we need to pray just here and now: “Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul.”¹¹ *R*

References

- ¹ *The Desire of Ages*, p. 20.
- ² *Ibid.*, pp. 161, 162.
- ³ *Counsels on Diet and Foods*, p. 56.
- ⁴ *The SDA Bible Commentary* [E. G. White Comments], vol. 1, p. 1105.
- ⁵ *Counsels on Diet and Foods*, pp. 164, 165.
- ⁶ *The Desire of Ages*, p. 207.
- ⁷ *Ibid.*, pp. 288, 289. [Emphasis supplied.]
- ⁸ *The Acts of the Apostles*, p. 74.
- ⁹ *Education*, p. 44.
- ¹⁰ *Ibid.*, pp. 138, 139. [Emphasis supplied.]
- ¹¹ *Christ’s Object Lessons*, p. 159.



OVERCOMING

By Margaret E. Sangster

To him that overcometh,
O word divinely strong,
The victor's palm, the fadeless wreath,
The grand immortal song.
And his the hidden manna,
And his the polished stone,
Within whose whiteness shines the name
Revealed to him alone.

To him that overcometh—
Ah, what of bitter strife
Before he win the battle's gage
And snatch the crown of life!
What whirl of crossing weapons,
What gleam of flashing eyes,
What stern debate with haughty foes,
Must be before the prize.

To him that overcometh,
Shall trials aye befall,
The World, the Flesh, the Devil,
He needs must face them all.
Sweet sirens of temptation
May lure with silver strain,
And cope he must with subtle foes,
And blanch 'neath fiery pain.

To him that overcometh,
A mighty help is pledged,
He wields a sword of purest mould,
By use of cycles edged.
And prophets and confessors,
A matchless valiant band,
Have vanquished earth, and stormed the skies,
With that triumphant brand.

To him that overcometh,
O promise dearest dear!
The Lord Himself who died for him
Will evermore be near.
Here, dust upon his garments,
There, robes that royal be,
For "On my throne," the King hath said,
"mine own shall sit with me."

To him that overcometh,
O word divinely strong!
It weaves itself through weary hours
Like some rejoicing song.
For his the hidden manna,
And his the name unknown,
Which Christ the Lord that day of days
Will tell to him alone.

"Earnestly and untiringly we are to strive to reach God's ideal for us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with Him who gave His life for us, who died that we might live, and who lives to unite His power with the efforts of those who are striving to overcome.

"Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be—Christians in deed and in truth—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to Him who gave Himself for us, we are safe."—The Review and Herald, May 16, 1907.

The Purifying of God's Remnant Church

A compilation from the Bible and the Spirit of Prophecy with commentary by M. B. Southwell
(Emphasis supplied throughout.)

Part 1 of 2

We read in Daniel 12:9, 10 that in the time of the end, “many shall be purified, and made white, and tried.” In Exodus 16:4 we learn that the Lord “proves” us, testing us to see whether or not we are truly obedient to His law. In these last days, He “shall purify the sons of Levi” (Malachi 3:3). God’s plan is to “redeem us from all iniquity, and purify unto himself a peculiar people” (Titus 2:14). “He will thoroughly purge his floor,” “that those things which cannot be shaken may remain” (Matthew 3:12; Hebrews 12:27).

What type of church will Christ present to Himself?

“A glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Ephesians 5:27).

Revelation 19:7, 8 refers to the fact that His church makes herself ready by preparing to meet Him in peace.

How is iniquity PURGED?

“By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil” (Proverbs 16:6). In John 15:1–3, Jesus explains that we are made “clean through the word.” The apostle Paul reiterates this point in Ephesians 5:26 with the phrase “washing of water by the word.” And Peter refers to the believers as having “purified your souls in obeying the truth” (1 Peter 1:22). These “have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14).

“As faith . . . receives and assimilates the principles of truth, they become a part of the being and the motive power of the life. The word of God, received

into the soul, molds the thoughts, and enters into the development of character.

“By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature.”¹

“The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin.”²

“The gospel is to be presented, not as a lifeless theory, but as a living force to change the life.”³

The church is to be purged

“He will thoroughly purge his floor.” “The church must be purged, and it will be.”⁴ “The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff **separated** from the precious wheat. **This is a terrible ordeal**, but nevertheless it must take place.”⁵

What is the church?

In Matthew 16:18 Jesus said, “upon this rock I will build my church,” identified by the apostle as “the pillar and ground of the truth” (1 Timothy 3:15). “Ye shall know them by their fruits” (Matthew 7:16). (See also Revelation 14:1–5.) “Not by its **name**, but by its **fruit**, is the value of a tree determined.”⁶

“Descent from Abraham was proved, **not by name and lineage**, but by likeness of **character**. So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon **spiritual relationship**. A life actuated by the apostles’ spirit, the belief and **teaching** of the truth they taught, this is the true evidence of apostolic succession.”⁷

When did this purging begin?

When Jesus spoke of the eating of His flesh and drinking of His blood (John 6:53–57), some failed to understand the spiritual nature of what He was illustrating and “from that time many of his disciples went back, and walked no more with him” (verse 66).

In reference to the widespread reaction to this controversial statement of Jesus, the Spirit of Prophecy writes: “**This was one of the times of**

purging. By the words of truth, the **chaff was being separated** from the wheat. Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. Souls are tested today as were those disciples in the synagogue at Capernaum. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the **self-denying work**. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’ (John 6:60).”⁸

Why did Jesus separate them?

“When Jesus presented the **testing truth** that caused so many of His disciples to turn back, He knew what would be the result of His words; but He had a purpose of mercy to fulfill. He foresaw that in the **hour of temptation every one** of His beloved disciples would be **severely tested**. His agony in Gethsemane, His betrayal and crucifixion, would be to them a most trying ordeal. Had no **previous test** been given, many who were actuated by merely selfish motives would have been connected with them. . . . In that hour of darkness, the example of those who turned from Him might have carried others with them. But Jesus brought about this **crisis** while by His personal presence He could still strengthen the faith of His **true followers**.”⁹

When will the tares be separated from the wheat? When is the harvest?

The harvest is in progress. “In the time of harvest I will say to the reapers, Gather ye together first the tares. . . . The reapers are the angels” (Matthew 13:30, 39).

The Spirit of Prophecy identifies the specific work of the third angel of Revelation 14: “I then saw the third angel. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to **select the wheat from the tares**, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’ ”¹⁰

The binding of the tares

The reapers are bidden, “Gather ye together first the tares, and bind them in bundles” (Matthew 13:30). These bundles are confederacies, against which we are warned: “Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid” (Isaiah 8:12).

“[Trade] **unions** are one of the signs of the last days. Men are **binding up** in bundles ready to be burned.”¹¹ “I saw a number of companies that seemed to be **bound** together by cords.”¹²

“Then I heard a voice saying to those who had been pushed and derided, ‘Come out from among them, and touch not the unclean’ (2 Corinthians 6:17). In obedience to this voice, a large number broke the **cords** which bound them.”¹³

Thus we see that a separation is needed from those who are bound in the synagogue of Satan. Addressing His beloved ones in the Philadelphia church, Jesus says, ‘Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee’ (Revelation 3:9).



When the 144,000 are all sealed and perfectly united, the Spirit of Prophecy writes, “Then it was that the synagogue of Satan knew that God had loved us who could wash one another’s feet and salute the brethren with a holy kiss, and they worshiped at our feet.”¹⁴

Why did Jesus commend the church of Ephesus?

“I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil” (Revelation 2:2).

What does the third angel use to bind the wheat?

“I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the

truth.”¹⁵ This body that grows in the edifying of itself in love (Ephesians 4:14–16) is like unto that depicted in the statement: “The third angel is binding, or sealing, them in bundles for the heavenly garner.”¹⁶ “Those who have been obedient to God’s commandments will unite with the company of the saints in light.”¹⁷

“The harvest is the end of probationary time.”¹⁸ Many people misinterpret this statement to mean the absolute finish of probationary time, but you cannot **harvest** when probation is closed. When the disciples asked Jesus in Matthew 24:3, “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the **end of the world?**” Jesus

proceeded to tell them about the signs in nature and events which would begin taking place at least two centuries before the **very** end. The prophet Daniel was told to “seal the book, even to the time of the end” (12:4). In Revelation 10:6 this is referred to as the hour when “time shall be no longer” or, “no more prophetic time.”¹⁹

The entrance of sin into the world marked the beginning of probationary time. We are now living near the end of probationary time—the era of investigative judgment. “The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares.”²⁰ “I saw some who were not standing stiffly for present truth. . . . Satan was trying his every art to hold them **where**

they were, until the sealing was past.”²¹ “Oh, how many I saw in the time of trouble without a shelter!”²² Such will sadly declare, “The harvest is past, the summer is ended, and we are not saved” (Jeremiah 8:20).

When did the purification of the Laodicean remnant begin?

“Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.”²³

In 1850, the Spirit of Prophecy declared that “the mighty **shaking has commenced** and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause.”²⁴

In 1855: “As we near the judgment, all will manifest their true character, and it will be made plain to what company they belong. **The sieve is moving.** Let us not say: Stay Thy hand, O God. The church must be purged, and it will be.”²⁵

“God is sifting His people. He will have a clean and holy church. We cannot read the heart

of man. But the Lord has provided means to keep the church pure. A corrupt people has arisen who could not live with the people of God. They despised reproof and would not be corrected. They had an opportunity to know that theirs was an unrighteous warfare. They had time to repent of their wrongs; but self was too dear to die. They nourished it, and it grew strong, and **they separated** from the trusting people of God, whom **He is purifying unto Himself.** We all have reason to thank God that a way has been opened to save the church; for the wrath of God must have come upon us if these corrupt pretenders had remained with us.”²⁶

In 1858: “The third angel is leading out and purifying a people, and they should move with him unitedly. . . . I saw that the angels of God would lead His people no faster than they could receive and act upon the important truths that are communicated to them.”²⁷

The sieve is moving—what is the sieve?

Truth. “Every one that doeth evil hateth the light, neither

cometh to the light, lest his deeds should be reproved” (John 3:20). “By the words of truth, the chaff was being separated from the wheat.”²⁸ *R*

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- ¹⁰ *Early Writings*, p. 118.
- ¹¹ *Selected Messages*, bk. 2, p. 143.
- ¹² *Early Writings*, p. 240.
- ¹³ *Ibid.*, p. 242.
- ¹⁴ *Ibid.*, p. 15.
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- ¹⁶ *Ibid.*, p. 89.
- ¹⁷ *Testimonies to Ministers*, p. 234.
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- ²⁰ *Testimonies to Ministers*, p. 234.
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- ²³ *Selected Messages*, bk. 1, p. 57.
- ²⁴ *Early Writings*, p. 50.
- ²⁵ *Testimonies*, vol. 1, p. 100.
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Organization in the Work of God's People: It's a Bible Doctrine

By A. Balbach

From the top of a mountain, Balaam contemplated the encampment of God's chosen people. And he was amazed. While his mind was full of curses he had prepared, he was constrained to pronounce blessings. He said: "How shall I curse, whom God hath not cursed?" (Numbers 23:8).

"As Balaam looked upon the encampment of Israel he beheld with astonishment the evidence of their prosperity. They had been represented to him as a rude, disorganized multitude, infesting the country in roving bands that were a pest and terror to the surrounding nations; but their appearance was the reverse of all this. He saw the vast extent and perfect arrangement of their camp,

everything bearing the marks of thorough discipline and order. He was shown the favor with which God regarded Israel, and their distinctive character as His chosen people. They were not to stand upon a level with other nations, but to be exalted above them all."¹

Discipline, order, and organization constitute a distinctive character mark of God's people.

In the plan of God, we have been put together so that we may work together, feeling our dependence upon one another. This is why church organization is a must. The importance of teamwork is also emphasized in the Bible.

Among the early Christians the two-by-two method worked as an

ambulatory school. An experienced worker and a younger brother formed a team of two and worked together. When the younger one had gained enough experience, he became the instructor of a new apprentice that was assigned to him. In this way, the teams kept multiplying.

It is never too late to implement this method. All those who decide to join and work together for a good purpose prove to be wise.

The apostle Paul says we should learn a lesson of unity and cooperation from the human body.

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say,

Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked” (1 Corinthians 12:14–24).

Suppose you are in the middle of an orchard, it’s time to eat, and you are getting hungry. How many organs work together? First, the stomach sends a message to the mind, and the mind tells the eyes to look around for the trees laden with apples, pears, prunes, figs, and so on. Then in order to reach these fruits, the eyes will depend on the legs to take you to the trees. Then the mind directs the eyes and hands to the fruits that you choose to pick. The eyes examine the fruits to make sure they are not wormy. When the fruit reaches the mouth, the nose with its sense of smell and the tongue with its taste buds must approve or reject it. If it is accepted, then the teeth begin to work with the help of the tongue. After the food has been masticated and swallowed, the stomach is happy to receive and digest it. What would happen if suddenly these organs refused to work together, in perfect cooperation and independence? The results would be confusion, chaos, and eventually death.

The biblical teaching in 1 Corinthians 12:14–24 is reinforced in Ephesians 4:16, where we read:

“From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

“And [ye] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit” (Ephesians 2:20–22).



Scattered stones do not form a “building”; the “holy temple” “groweth” as the stones are “builded together,” “fitly framed together,” for the “habitation” of God.

Unfortunately, this biblical doctrine is not understood by everyone who calls upon the name of the Lord (Matthew 7:21, 22). I have seen this on more than one or two occasions.

Wandering stars (Jude 13)

Many years ago, when I was still living in São Paulo, Brazil, my attention was attracted to the visitors who had come to our church service. Among them were a couple who seemed to be serious Christians.

I saw them for the first time. When the meeting was over, I felt it would be good to talk to them.

“Thank you for your visit and come again,” I said.

They identified themselves as Christian believers. I found the door open to inquire about their religious position.

In the course of our conversation, they said that their religious beliefs were entirely based on the Bible. I was curious to know which denominations they were affiliated with, so I asked them:

“You certainly attend religious services every Sabbath.”

“We certainly do,” they assured me.

“So you must belong to a church.”

“We certainly do.”

“Then, may I ask you, which church do you belong to?”

“My wife and myself. This is our church,” the man said.

How could they ignore the prayer of Christ in behalf of His followers “that they all may be one” (John 17:21)?

“There has ever been a class professing godliness, who, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in

those with whom they do not agree. Such are Satan's right-hand helpers. Accusers of the brethren are not few, and they are always active when God is at work and His servants are rendering Him true homage. They will put a false coloring upon the words and acts of those who love and obey the truth. They will represent the most earnest, zealous, self-denying servants of Christ as deceived or deceivers. It is their work to misrepresent the motives of every true and noble deed, to circulate insinuations, and arouse suspicion

in the minds of the inexperienced. In every conceivable manner they will seek to cause that which is pure and righteous to be regarded as foul and deceptive."²

Identifying the children of Abraham

"Know ye therefore that they which are of faith, the same are the children of Abraham" (Galatians 3:7).

The religious assurance of the Jewish people in the days of Christ was based on the thought that they

had nothing to fear as far as their acceptance before God because they were the children of Abraham, to whom the Almighty had promised: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:2, 3).

To disabuse them from their false ideas, John the Baptist warned them:

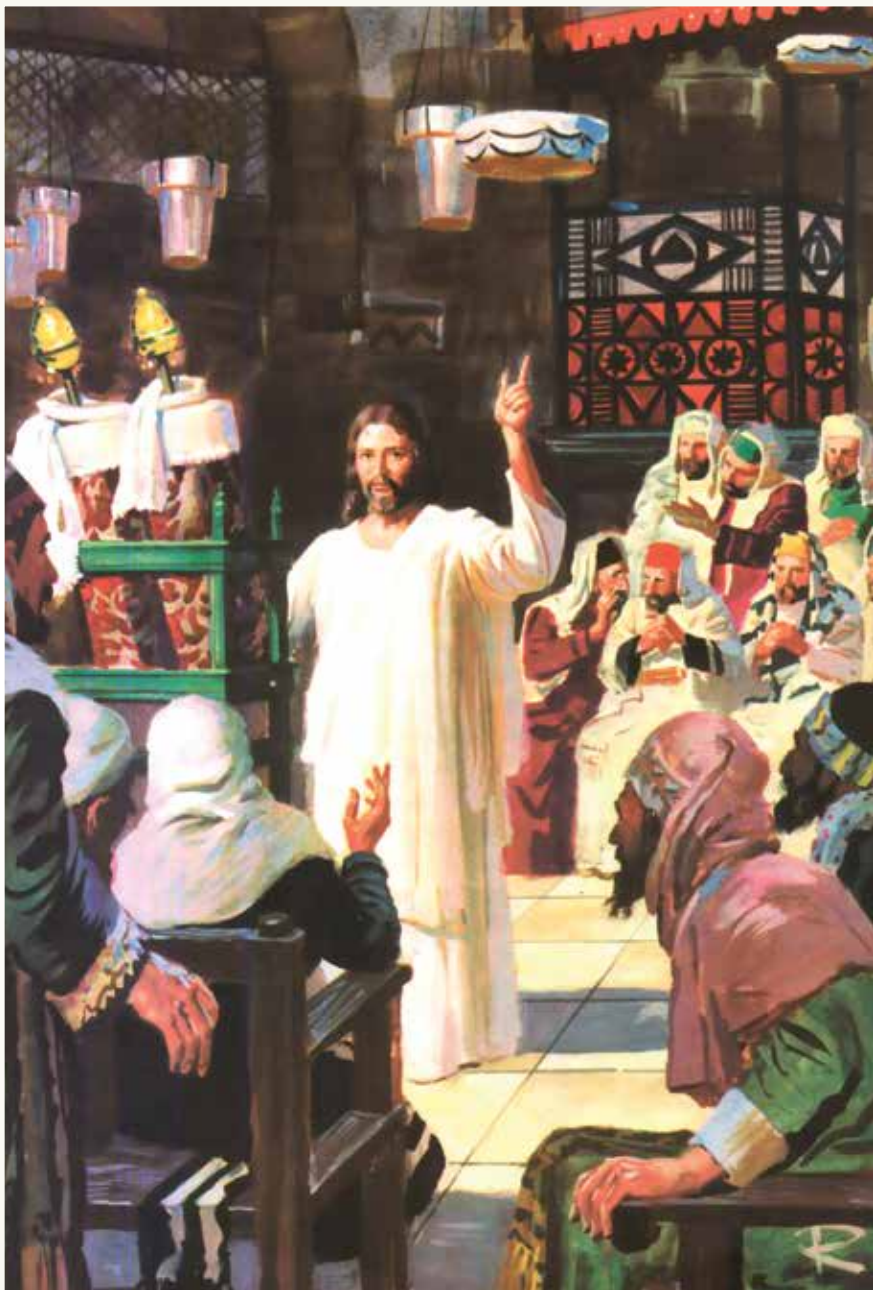
"Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matthew 3:9).

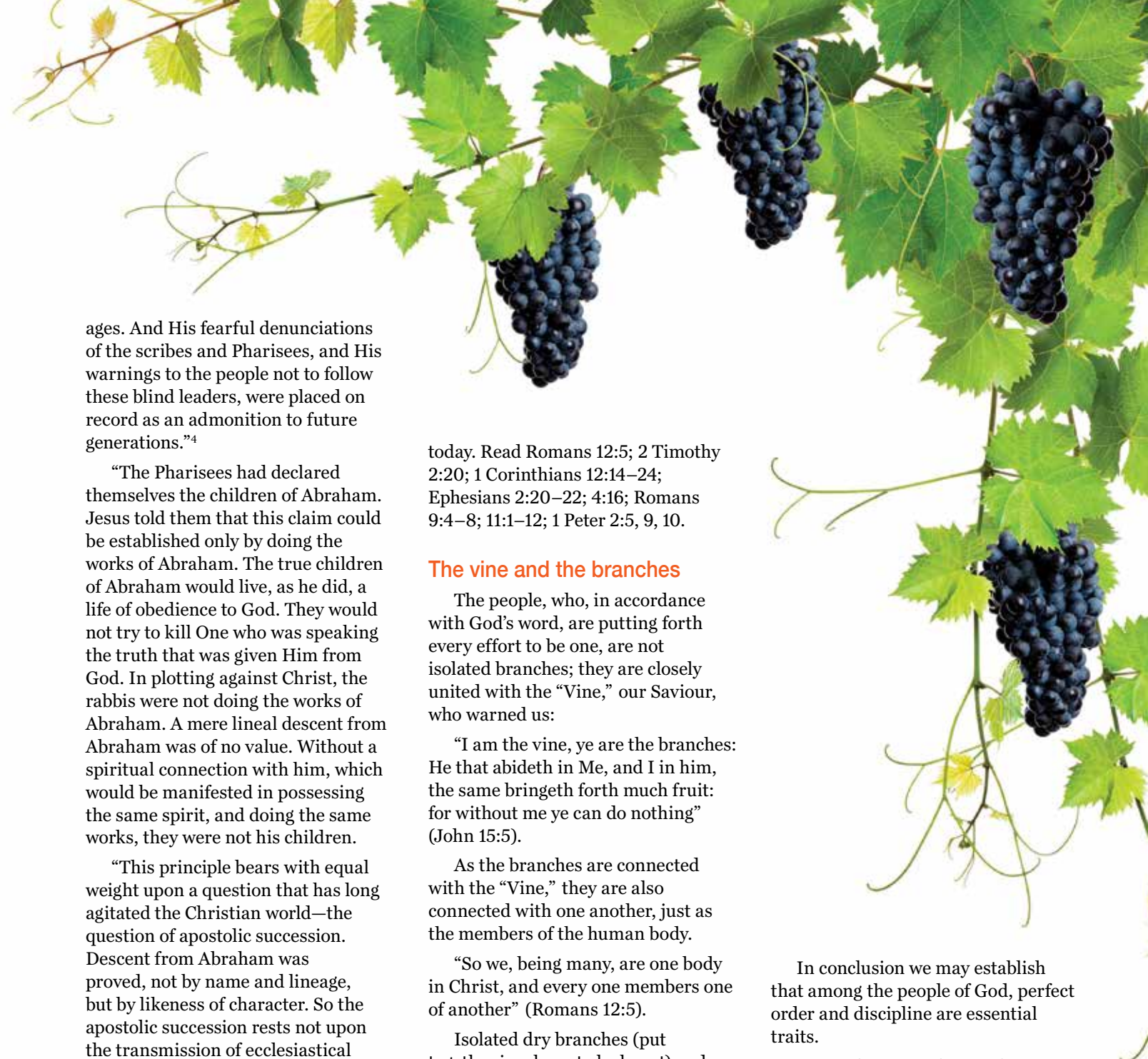
The adopted children of Abraham were not isolated, scattered stones. They were organized as a church. Matthew 16:18, 19.

"The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth."³

"Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all





ages. And His fearful denunciations of the scribes and Pharisees, and His warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.”⁴

“The Pharisees had declared themselves the children of Abraham. Jesus told them that this claim could be established only by doing the works of Abraham. The true children of Abraham would live, as he did, a life of obedience to God. They would not try to kill One who was speaking the truth that was given Him from God. In plotting against Christ, the rabbis were not doing the works of Abraham. A mere lineal descent from Abraham was of no value. Without a spiritual connection with him, which would be manifested in possessing the same spirit, and doing the same works, they were not his children.

“This principle bears with equal weight upon a question that has long agitated the Christian world—the question of apostolic succession. Descent from Abraham was proved, not by name and lineage, but by likeness of character. So the apostolic succession rests not upon the transmission of ecclesiastical authority, but upon spiritual relationship. A life actuated by the apostles’ spirit, the belief and teaching of the truth they taught, this is the true evidence of apostolic succession. This is what constitutes men the successors of the first teachers of the gospel.”⁵

Since Christ organized His church as a body of people identified as His true followers living in the house of God (1 Timothy 3:15; 2 Timothy 2:20), this arrangement has been maintained, through the ages, until

today. Read Romans 12:5; 2 Timothy 2:20; 1 Corinthians 12:14–24; Ephesians 2:20–22; 4:16; Romans 9:4–8; 11:1–12; 1 Peter 2:5, 9, 10.

The vine and the branches

The people, who, in accordance with God’s word, are putting forth every effort to be one, are not isolated branches; they are closely united with the “Vine,” our Saviour, who warned us:

“I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5).

As the branches are connected with the “Vine,” they are also connected with one another, just as the members of the human body.

“So we, being many, are one body in Christ, and every one members one of another” (Romans 12:5).

Isolated dry branches (put together in a heap to be burnt) and isolated dead bones (collected for the crematorium) cannot represent the church of Christ according to the Scriptures.

“Ye . . . , as lively stones, are built up a spiritual house” (1 Peter 2:5).

In the “great house,” which is the church, “there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour” (2 Timothy 2:20).

Where are these “vessels”? In the home, not scattered outside.

In conclusion we may establish that among the people of God, perfect order and discipline are essential traits.

“I saw that everything in heaven was in perfect order. Said the angel, ‘Look ye; Christ is the head . . .’ ‘Behold ye, and know how perfect, how beautiful, the order in heaven; follow it.’”⁶ *R*

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- ⁴ *The Great Controversy*, p. 596.
- ⁵ *The Desire of Ages*, pp. 466, 467.
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Not Forsaking the Assembly:

*The Importance of
Public Worship*

*A Bible and Spirit of Prophecy compilation, with commentary
by B. Montrose*



“Does it really matter whether or not I go to church? Nobody seems to care whether I’m there or not. Besides, the people there are so lukewarm. As long as I’m abiding in Christ and faithful to the three angels’ messages, that’s all that matters. As long as I keep the Sabbath, I’ll just make it a special day every week for me and my family.”

Are these sentiments in harmony with Bible doctrine?

Let’s consider a well-known passage from Hebrews chapter 10. As believers who understand the vital truth about the sanctuary in Heaven where our High Priest is ministering in our behalf, we are graciously invited to have “boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (verses 19, 20). Here is depicted the direct, vertical relationship we are privileged to enjoy between our individual souls and our Creator.

In view of that, we are urged, “Having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)” (verses 21–23).

God’s wonderful faithfulness motivates the individual conscience to enjoy spiritual communion with Him—a distinct relationship with Him, that, as the famous hymn describes, “None other has ever known.” What a privilege to be individually enjoyed by each one of us! Here we envision the precious opportunity every soul has in clinging to the first of the two tables of stone in the Ten Commandments.

But does it all end there? Is that all there is? No, there is a second table of stone with another set of responsibilities that we also owe to our Creator and His heritage. It depicts a horizontal relationship with our fellow human beings. The passage in Hebrews continues:

“Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (verses 24, 25).

Back in the days of the apostle Paul, just as today, it was evident that the manner of some people was to forsake the assembly, that is, to avoid meeting together with others for worship.

But instead, the apostle teaches, we are to exhort one another—and he also explains that the closer we get to the end of probationary time, the more important this becomes. Why? What is the Lord trying to show us here?

Christ and His flock

“Never entertain the thought that you can be Christians and yet withdraw within yourselves. Each one is a part of the great web of humanity, and the nature and quality of your experience will be largely determined by the experiences of those with whom you associate. Jesus says: ‘Where two or three are gathered together in My name, there am I in the midst’ (Matthew 18:20). Then let us not forsake the assembling of ourselves together, as the manner of some is; but exhort one another; and so much the more, as we see the day approaching.

“Make the social meetings of the church as interesting as possible. Let everyone present feel that he has a duty to perform in the meeting.”¹

“One person is not to do all the witnessing for Jesus; but everyone who loves God is to testify of the preciousness of His grace and truth. Those who receive the light of truth are to have lesson upon lesson to educate them not to keep silent, but to speak often one to another. They are to keep in mind the Sabbath meeting, when those who love and fear God, and who think upon His name, can have opportunity to express their thoughts in speaking one to another. . . .

“Let each one seek to become an intelligent Christian, bearing his responsibility, and acting his personal part to make the meeting interesting and profitable. . . .

“The Majesty of heaven identifies His interests with those of the believers, however humble may be their circumstances. And wherever they are privileged to meet together, it is appropriate that they speak often one to another, giving utterance to the gratitude and love that is a result of thinking upon the name of the Lord. Thus shall God be glorified as He hearkens and hears, and the testimony meeting will be considered the most precious of all meetings; for the words spoken are recorded in the book of remembrance.”²

But what if these people disappoint me and do not meet my expectations?

“Consider one another”

Christ gives an interesting warning about the way in which preparation for His soon coming involves the relationship between ourselves and our fellow believers:

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (Matthew 24:45–51).

As believers in the three angels’ messages, most of us are aware of the evils of self-indulgent intemperance and the importance of avoiding “to eat and drink with the drunken.” We also are aware of the need to evangelize the unbelievers of the world. But Jesus brings out a vital point in this passage:

We cannot be “smiting” our fellow servants, either! “Fellow servants” are fellow believers who serve God, and it is not our place to gossip about their shortcomings, for such a focus reveals that an attitude that says in the heart (even if not in the outward profession), “My lord delayeth his coming.” “My Lord (yes, the Lord whom I profess) is taking longer than I expected,” so the archenemy’s temptation to criticize and backbite rises to the surface.

The prophet Jeremiah describes, “I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him” (Jeremiah 20:10).

In contrast, the Lord’s messenger in our day illustrates for us a more appropriate attitude regarding the frailty of fellow believers: “My brethren, clear your souls before God. Cease your criticizing and fault-finding. Satan will keep you at this till the Lord comes, if he can. He knows that thus he can most effectually hinder the Lord’s work. Backbiting is cannibalism. God calls upon His people to have nothing to do with it, but to come to Him, that they may have light and life and salvation. We need the wisdom that comes from above. Pure, this wisdom is ‘peaceable, gentle, and easy to be intreated’ (James 3:17). If it were not, the love of the Father would not have been so constantly exercised toward us.

“Again and again God has pardoned our transgressions. Now there are steps that we must take. And what are they? Let us try to understand. You will remember the time that the news came from Europe regarding the financial embarrassment of the publishing house in Christiania. Some in this country said that we ought to let the institution go; that the managers ought to have known better than to get so heavily in debt; that they had no right to be in such a situation. But had such advice been followed, would it have placed the workers in



the publishing house in Norway on vantage ground, where they could carry on their work for the Master? Light was given me that the institution was to be placed where it could do its work. But the workers there could not do this without help. Their brethren in other lands were to help them, standing with them shoulder to shoulder, making their interests and their loss their own.”³

“Whenever you see or hear something that needs to be corrected, seek the Lord for wisdom and grace, that in trying to be faithful you may not be severe.

“It is always humiliating to have one’s errors pointed out. Do not make the experience more bitter by needless censure. Unkind criticism brings discouragement, making life sunless and unhappy.

“My brethren, prevail by love rather than by severity. When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not seek to bruise and wound, but rather to bind up and heal. . . .

“Brethren, regard yourselves as missionaries, not among heathen, but among your fellow workers. It requires a vast amount of time and labor to convince one soul in regard to the special truths for this time. And when souls are turned from sin

to righteousness, there is joy in the presence of the angels. Think you that the ministering spirits who watch over these souls are pleased to see how indifferently they are treated by many who claim to be Christians? Man’s preferences rule. Partiality is manifested. One is favored, while another is treated harshly.

“The angels look with awe and amazement upon the mission of Christ to the world. They marvel at the love that moved Him to give Himself a sacrifice for the sins of men. But how lightly human beings regard the purchase of His blood!

“We need not begin by *trying* to love one another. The love of Christ in the heart is what is needed. When self is submerged in Christ, true love springs forth spontaneously.

“In patient forbearance we shall conquer. It is patience in service that brings rest to the soul. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. A word of love and encouragement will do more to subdue the hasty temper and willful disposition than all the faultfinding and censure that you can heap upon the erring one.”⁴

Sharpening our souls

Continuing back to the passage in Hebrews: In the next verses we are warned that “if we sin wilfully after

that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries” (verses 26, 27). It’s interesting to notice that this warning about willful sin comes right after the admonition that we are not to forsake the assembling of ourselves together. Is there a connection here? Evidently it would appear that we could become more likely to commit willful sin—which is so deadly to our soul—if we are not continually in a situation in which we are held accountable to uphold Christlike behavior. When we are alone for too long, it becomes too easy to overlook our own defects of character.

“There is a way that seemeth right unto a man, but the end thereof are the ways of death.” “The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.” “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend” (Proverbs 16:25; 12:15; 27:17). When we seek to avoid and escape this sharpening process, we tend to become spiritually dull.

“Those who do not feel the necessity of seeking the assembly of the saints, with the precious assurance that the Lord will meet with them, show how lightly they value the help that God has provided for them. Satan is constantly at work to wound and poison the soul; in order to withstand his efforts we must breathe the atmosphere of heaven. We must individually get hold and keep hold of Christ.”⁵

Here again is reference to a precious individual work—yet it also reveals how important it is to assemble with others in Christ’s name. Why?

“The world in its wisdom knows not God. The world cannot see the beauty, the loveliness, the goodness, the holiness of divine truth. And in order that men may understand this, there must be a channel through which it shall come to the world. The church has been constituted that channel. Christ reveals Himself

to us that we may reveal Him to others. Through His people are to be manifested the riches and glory of His unspeakable gift.

“God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work. We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God’s holy law, and in lifting up the Saviour as the Lamb of God, which taketh away the sin of the world’ (John 1:29). We need to meet together and receive the divine touch, that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world. We need to understand in regard to the division of labor and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all.”⁶

“When difficulties arise among church members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church member. ‘Let the peace of God rule in your hearts, . . . and be ye thankful’ (Colossians 3:15). Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart and open the door, inviting Jesus to come in and abide as an honored Guest. Bring peace and comfort into your own hearts and the hearts of others. This is most blessed missionary work.”⁷

Shaping our life for eternity

“Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith.”⁸

And “faith cometh by hearing, and hearing by the word of God” (Romans 10:17).

“It is a serious mistake to neglect the public worship of God. The privileges of divine service should not be lightly regarded. Those who attend upon the sick are often unable to avail themselves of these privileges, but they should be careful not to absent themselves needlessly from the house of worship.”⁹

“The truth spoken by the living preacher will have greater influence than the same matter will have when published in the papers.”¹⁰

“Study the sacred word prayerfully, for your own soul’s benefit. When you hear the word of the living preacher, if he has a living connection with God, you will find that the Spirit and the word agree.”¹¹ *R*

References

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- ⁹ *The Ministry of Healing*, p. 511.
- ¹⁰ *Gospel Workers*, p. 401.
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U.S.A.

*Atlanta East Church,
renovation completed,
April 11, 2015.*

*EUSF Camp meeting
“The Door to
Happiness,” Shohola,
Pennsylvania,
June 30–July 2, 2015
(middle).*

*Roanoke church
Family retreat—“Love
at Home,” Virginia,
May 10–13, 2015
(bottom).*



Madagascar

*Evangelistic seminars
and baptism, June 2015.*

U.S.A.

*Southern California
chorale event, Los
Angeles, May 2015
(middle).*

Rwanda

*Workers' seminar and
camp meeting, June
2015 (bottom).*



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MOVING? Please let us know.

THE MAKING OF A MISSIONARY

What is a mission? It is a task or job that someone is given to do.

What is a missionary? It is a person who is sent to do that certain job—often it is the task of telling others about Jesus. The missionary may go to a foreign land, but it is also possible to be a missionary in your own neighborhood.

Do you have to be big to have a mission? No, it just means you have something important to do. Most children have at least one special thing they need to do every day, even if it seems like a chore. But those chores won't seem so dull or boring if you imagine them as missions and make a goal to do them really well. The Bible says, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Colossians 3:23, 24). If we put our whole heart into doing something, it will turn out much better. Jesus is willing to be there by our side to help us if we only ask Him.

What about being a missionary? A missionary does not need to be big and grown up. A missionary just needs to have a big picture in mind. What kind of picture? The missionary thinks of others as souls to be won to Jesus and obtain eternal life through His amazing grace. So if you are thinking that way, how will you act toward people? You will probably be really nice and helpful in whatever ways you can to everybody. Guess what happens then? If, by God's grace, you continue enduring by faith to see at last the kingdom of heaven, those people will be symbolized as beautiful stars in your crown!

Ellen White once wrote: "My dear young friends, Are you preparing for Christ's coming? Do you, in all your actions, seek to glorify God? I have greatly feared that many of you who profess the religion of Christ are careless and will be found wanting when the destiny of everyone shall be fixed.

"Jesus is now pleading for you in the Sanctuary. You can now come to Him and He will give you strength. He will wash away your sins if you truly repent of them

and humbly and earnestly seek His pardon. He knows your weakness and is ready to have compassion upon you, although you may have sinned much against Him. Some of you may have faults that it seems hard for you to correct and overcome. You may feel discouraged at times and think that it is impossible to live out religion; but do not give over the effort. Be determined to get the victory over yourself. You can live out your profession. You can set a good example to your friends and associates. . . .

"He that died for you will be ever ready to listen to your earnest prayer for help to overcome your faults, that you may be a sincere Christian and glorify God."—*The Youth's Instructor*, May, 1, 1854.

This will help you
be a successful
missionary every
day!—*BHM*.

