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A Gift for the Remnant • The Syndrome of Judas • The Principle of Separation

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

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Christ and Him Crucified

The gospel of our salvation has Jesus Christ as the central Person. His incarnation, His life of perfect obedience to the Law of God, His death on the cross of Calvary, His resurrection, His ascension, His priestly work as our intercessor and mediator in the heavenly sanctuary—all these essential acts make up the gospel. However, Christ's death on the cross was the climax of the gospel, because this tremendous sacrifice paid the price for the guilt of the entire human race.

In 1 Corinthians 15:3, 4, we read the words of God through Paul: "For I delivered unto you first of all that which I also received, **how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures**" (emphasis added).

Here the apostle touches upon the central points of the gospel: the death and resurrection of Christ. He also explains that Christ "was delivered for our offences, and was raised again for our justification" (Romans 4:25). Even though the incarnation, the life of Christ, and His intercession are essential points in our salvation, His death and resurrection play a central role in the gospel.

During his visit to Athens, Greece, Paul had a meeting with the intellectual people of the city, and, preaching to them, he revealed his wisdom and knowledge, facing logic with logic and argument with argument by using oratory and other human resources. The result of his work of evangelism in Athens was very poor. After evaluating the work done in this center of philosophy, Paul decided to change radically his message and method of evangelism.

So, to the Corinthian believers, he explained: "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring

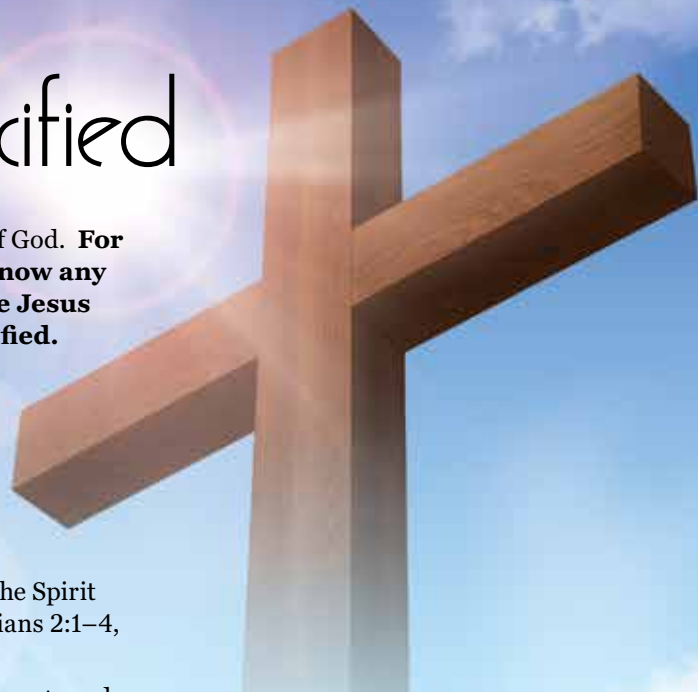
unto you the testimony of God. **For I determined not to know any thing among you, save Jesus Christ, and him crucified.**

And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Corinthians 2:1-4, emphasis added).

After changing his message and his method of preaching, Paul became the greatest evangelist in history—second only to Christ Himself. He said: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

"To the Gentiles, [Paul] preached Christ as their only hope of salvation but did not at first have anything definite to say upon the law. But after their hearts were warmed with the presentation of Christ as the gift of God to our world, and what was comprehended in the work of the Redeemer in the costly sacrifice to manifest the love of God to man, in the most eloquent simplicity he showed that love for all mankind—Jew and Gentile—that they might be saved by surrendering their hearts to Him. Thus when, melted and subdued, they gave themselves to the Lord, he presented the law of God as the test of their obedience. This was the manner of working—adapting his methods to win souls. Had he been abrupt and unskillful in handling the Word, he would not have reached either Jew or Gentile."¹

"If those who today are teaching the word of God, would uplift the



cross of Christ higher and still higher, their ministry would be far more successful. If sinners can be led to give one earnest look at the cross, if they can obtain a full view of the crucified Saviour, they will realize the depth of God's compassion and the sinfulness of sin.

"Christ's death proves God's great love for man. It is our pledge of salvation. To remove the cross from the Christian would be like blotting the sun from the sky. The cross brings us near to God, reconciling us to Him. With the relenting compassion of a father's love, Jehovah looks upon the suffering that His Son endured in order to save the race from eternal death, and accepts us in the Beloved.

"Without the cross, man could have no union with the Father. On it depends our every hope. From it shines the light of the Saviour's love, and when at the foot of the cross the sinner looks up to the One who died to save him, he may rejoice with fullness of joy, for his sins are pardoned. Kneeling in faith at the cross, he has reached the highest place to which man can attain."²

How about changing our method of evangelism as did the apostle Paul?

R

References

¹ *The Southern Work*, p. 77. [Emphasis added.]

² *The Acts of the Apostles*, pp. 209, 210.

The Day of ATONEMENT

By P. Lausevic



It is impossible to think of Adventism without association with the date of October 22, 1844. Although there are many different Christian Sabbathkeeping groups in the world today, Adventism is unique with its belief in the sanctuary message connected with the pre-Advent Judgment. Through the study of the Old Testament Day of Atonement, coupled with the parables of Christ in reference to the marriage of the Lamb as well as various time prophecies, Adventism in its early days concluded that the Investigative Judgment began on October 22, 1844.

After allowing the Word of God to explain itself through a method¹ of Bible study which meticulously compares scripture with scripture, William Miller concluded that Jesus would come sometime during the years 1843–1844. This was based on his understanding of Daniel 8:14, “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” As the time progressed, those studying the prophecies eventually settled on the date—October 22, 1844.

After the anticipated second coming of Christ did not eventuate, the Great Disappointment occurred and the faithful few realized that instead of coming to this earth, the prophecy pointed to the coming of Christ to the second apartment of the heavenly sanctuary.

This is why the study of the sanctuary became such an important part of Adventist heritage and why it continues to form a fundamental part of a genuine Adventist experience. “The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill.”² In reality we can say that if a person is not familiar with the sanctuary message, he or she is not an Adventist

but rather some other type of Sabbathkeeper disconnected from the three angels’ messages of Revelation chapter 14.

The question over the years has been regarding the date of October 22. How did this date become accepted as the Day of Atonement in 1844 (as there are other dates kept as Yom Kippur)?

Ceremonies

The Day of Atonement, or Yom Kippur, is the most sacred day of the ancient Jewish festivals. It occurred at the end of the harvest season after all the produce has been gathered and all preparations have been made for the winter season. “Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord” (Leviticus 23:27).

Blood sacrifice

The day began with the solemn preparation of the high priest himself. “And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself” (Leviticus 16:11). Since the role of the high priest was to represent Christ as our High Priest³ in the heavenly sanctuary,⁴ he could not administer the rites of the Day of Atonement unless he was perfect. “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth” (1 Peter 2:21, 22).

The only method of achieving perfection is by applying the blood of the slain victim. “And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times” (Leviticus 16:14). This sprinkling of blood, when accepted by faith, symbolizes

the precious blood of Christ that is capable of providing cleansing. It is only “the blood of Jesus Christ his Son” that “cleanseth us from all sin” (1 John 1:7). Beginning with the high priest himself, the entire nation needed to understand that “without shedding of blood” there “is no remission” (Hebrews 9:22).

Covered with incense

As the high priest entered the sanctuary precincts, he would take the incense from off the altar and take it into the most holy place so that while he is administering the atonement the cloud of incense would enshroud him. “And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not” (Leviticus 16:13). The incense from this altar is something that must accompany the prayers of the saints. “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne” (Revelation 8:3).

It is the name of Jesus that needs to accompany the prayers of God’s faithful on earth. “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son” (John 14:13). For that reason this incense represents the righteousness of our Saviour. “The prayer and praise and confession of God’s people ascend as sacrifices to the heavenly sanctuary. But they ascend not in spotless purity. Passing through the corrupt channels of humanity, they are so defiled that unless purified by the righteousness of the great High Priest, they are not acceptable by God. Christ gathers into the censer the prayers, the praise, and the sacrifices of His people, and with these He puts the merits of His spotless righteousness. Then, perfumed with the incense of Christ’s propitiation, our prayers, wholly and entirely acceptable, rise before God, and gracious answers are returned.”⁵

The Lord's goat

After selecting two goats for the special ceremony that day, one was selected by casting lots to be the Lord's goat.⁶ After killing this goat, the high priest also brought the blood into the most holy place and sprinkled upon the mercy seat just as it had been done with the bullock for himself. "Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." With this action, atonement was made by the blood of the animal upon the entire ministry of the daily sacrificial system. "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness" (Leviticus 16:15, 16).

Every day the people would bring their sin offerings to the sanctuary and pollute the altar and the holy place with their sins as the blood transferred the sins from the people to the sanctuary. For that reason even the altar of burnt offerings had to be cleansed on this day. "And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel" (verses 18, 19).

"The sins of Israel being thus transferred to the sanctuary, the holy places were defiled, and a special work became necessary for the removal of these sins."⁷

Reconciliation

By these blood ceremonies, reconciliation was made between the people and the God of the universe. "And when he hath made an end

of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat." This act of reconciliation, when accepted by faith, actually brought them cleansing from all their sins. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (verses 20, 30). They were now, by faith, a perfect people before the Lord. Throughout the year when they brought their sin offerings, they were forgiven; but now, as they looked to the future atonement, they were actually cleansed from all their past sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

This was an act of faith, because the blood of an animal is not really able to bring about cleansing. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." We know this because if the symbolic day of atonement was actually able to provide real cleansing from all their transgressions, the knowledge of their sinful history would also have been blotted out from their memory. "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:1-4).

In the reality of the new covenant, we also receive forgiveness when we confess our sins before Christ. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." This is because the death of Christ provides us reconciliation. However, salvation

does not come because of the death of Jesus. It is His life that brings us eternal salvation. "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:6-10).

From these verses it is clear that when Christ died on the cross of Calvary, He provided a method for a sinner to receive forgiveness from his or her sins. But without the resurrection, even though forgiven, there would be no life for the sinner. In order to secure an eternal existence for a forgiven person, the blood of Jesus must be applied to him or her. "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Romans 5:11). This is why the work for our salvation did not cease at the cross. There must be a resurrection and then a mediation in our behalf. "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises" (Hebrews 8:2, 6).

"The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement."⁸

In the earthly sanctuary service, the blood of the animal that was sacrificed in the courtyard had to be taken into the sanctuary itself. In like manner, the blood of Christ shed on Calvary had to be taken into the heavenly sanctuary in order to be applied in our behalf.⁹ "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this

building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Hebrews 9:11, 12). The words translated here as “holy place” in the original Greek are in the plural, signifying that the entire ministry was to include both apartments of the heavenly sanctuary, not just one. This is why Young’s Literal Translation has it in the plural. “And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands—that is, not of this creation—neither through blood of goats and calves, but through his own blood, did enter in once into the holy places, age-during redemption having obtained” (Hebrews 9:11, 12, YLT).

After the scapegoat in symbol then bore all the sins of the people into the wilderness, they now stood before God a perfected people. “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a



land not inhabited: and he shall let go the goat in the wilderness” (Leviticus 16:21, 22). The final and complete atonement was made for all of them. “And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation” (verse 33).

Determining the day

The record of which day to commemorate as the day of atonement was quite simple. “And this shall be a statute for ever unto you: that in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” It was very important to keep the right day because it was considered a Sabbath among the Hebrew people. “It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever” (Leviticus 16:29–31).

What would happen if someone did not give the proper respect to that day by keeping it properly? “Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people” (Leviticus 23:27–30). We see that keeping the right day was very important. A person’s life depended on it.

The yearly cycle began when the Israelite nation departed from Egypt. “And the Lord spake unto Moses and Aaron in the land of

Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you” (Exodus 12:1, 2). Before we can understand which day this was in our understanding of time, we need to learn a few things about ancient calendars. This we will consider in a future issue of the *Reformation Herald*. *R*

References

- ¹ “Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, [W. Miller] compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures.”—*The Great Controversy*, p. 320.
- ² *Ibid.*, p. 488.
- ³ Hebrews 2:14–18; 3:1.
- ⁴ Hebrews 8:1–5.
- ⁵ *The Youth’s Instructor*, April 16, 1903.
- ⁶ Leviticus 16:7–10.
- ⁷ *Patriarchs and Prophets*, p. 355.
- ⁸ *Ibid.*, p. 357.
- ⁹ “Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner’s stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the Day of Atonement the high priest, having taken an offering for the congregation, went into the most holy place with the blood and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and, leaving the sanctuary, he bore with him the burden of Israel’s guilt.”—*Ibid.*, pp. 355, 356.

These days, with so many blatant episodes of horrendous happenings all around us, many people are searching for true meaning to be found in these words—“safe and secure.” The question that so often is being asked is, “Where do I find safety, where can I feel secure when it seems that there is no safe secure place, not even in our own homes?”

These are the questions that lend to the fear that so many people are feeling in their heart. One’s own home has always seemed to be a place of safety for the family, a place free from danger, disease, storms, and the malice of foes—truly a place where one can feel safe. To be secure is to have the feeling that one is being

protected from harm and danger, of being guarded. To feel secure brings with it a confidence and a freedom from doubt which promotes a feeling of safety. It offers a secure foundation upon which one can stand.

Where is this found?

So, as we go back to the original question of where such a place of safety might be, we ask where can we actually feel secure amidst all the corruption and disruption of life that we find in the world today? Can we continue to find refuge in our own homes as we have always been able to do? Can we feel secure under the hand of the laws of the land that have been put in place to protect us? Can we

think to be protected by weapons that are made for the supposed purpose of providing for our safety and well-being, and upon which so many depend?

As we see and hear on a daily basis of the actions which bring destruction and even loss of life carried out, not only by men and women but also by the youth and children, we begin to wonder even more just where our safety could possibly lie and where we could feel secure.

Not on the things of earth

Since there is hardly a place on this earth where peace reigns and safety and security are a reality, we find it necessary to look for another avenue

Safe and Secure

By K. Clark



for these things. Where is that? As we search the Scriptures we find a place where safety abounds, not only in physical well-being but in something more important . . . that of the spiritual realm also. Our whole being of body, soul, and spirit longs for a secure foundation upon which to build and find true security. Our being is made up of the physical, mental, and spiritual entities and we cannot separate them, for what affects one affects all.

As we search out the road maps seeking how we may find this way which will give us direction as to how to get on the right road, how will we know when we have arrived in the right area? There are many crossroads we will encounter along the way and all of them may look promising. Some may be decorated with attractive additions at their onset, things that draw our attention and urge us to choose that particular pathway. If we choose that way, we often find that, not far from the entry, the road has a drastic change in the way it looks and the pathway becomes rocky and difficult to traverse.

If we seek the correct road to take in our search for safety and security, we must know the road signs and seek a guide that can truly help us if we have questions along the way. Sometimes there are things along the way that seem right to us—but as we progress onward we begin to doubt their validity. Many obstacles may present themselves; how do we deal with them? The correct choice at this time will determine where we will end up. Do we try to go around them, or climb over them and continue on our way, or do we turn around and go back the way from which we came? That will all depend as to which road we have chosen to follow. Have we made a terrible mistake and chosen the wrong pathway and therefore do an about-face or go forward and fight the obstacles as they come to us? These choices are all important as we are in search of our quest to find a safe and secure haven. After all, Proverbs 14:12 warns us that “There is a way which seemeth right unto a man, but the end thereof are the ways

of death.” If we have entered the way that leads to destruction rather than eternal life, we must without delay seek the proper Guide who will give us the correction we need. Otherwise those that are seeking to rob us of our safety and security will seek to hold full sway over us and our eternal destiny.

The correct roadway

It is important that we enter the correct pathway so that we will arrive at the sought-after destination and its rewards. As we read in 2 Timothy 1:7, “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” When we meet those along the way who are not sanctified or set aside to truly follow the God of truth, we must be careful not to allow their evil influence to lead us astray. We must be careful not to allow our place of refuge to be open to the enemy of souls who is always ready to snatch us away from the safety we have found along the way. Satan so often works to bring the minds of humanity under the mind of another so that he can be in control of their actions and desires.

The Guide

Just as there is a right road we must travel to reach our safe and secure destination, there is a Guide who is wooing us to Himself so that we will come and allow Him to lead us on this journey on which we have embarked. The laws of the land, which are man-made, do not always protect us, but the law of this Guide and Protector will show us the way to eternal life when we decide to surrender our will fully to Him and be obedient to His guidance. He has given a guidebook to us so that we can receive His instruction and correction as well as warnings, as we travel along. His promises are also found therein; beautiful promises that are to encourage us as we proceed on our journey. He has promised to never leave us nor forsake us.

Our Father in heaven loves us so much that He made a great sacrifice in our behalf so that we might be

restored back to the perfect state in which He created humanity. You see, when we study the Guidebook we learn how the first man and woman had their security violated by the enemy of souls. And as the centuries have rolled on, our safety has been challenged more and more by this evil one who dared to challenge Jesus’ position in heaven. He also convinced some of the angels to follow him and therefore to be cast out of heaven with him.

This action brought him and his evil host into the garden that God had made to be the dwelling place of the crowning creation of His hands. Because their safe haven was entered by this one who exerted his degrading influence over the woman, the terrible condition known as sin had its beginning in the earth. This beginning act of humanity’s downfall has persisted until the earth has become so corrupted that its horrible results have spread also to the animal creation as well as to the very ground and the food chain which had been brought forth so perfectly by the Creator.

These conditions had to be met in some way by a surety that redemption could once again restore things back to their intended state. This led to the first promise of a Saviour, a Redeemer, as is spoken of in Genesis 3:15, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Thus was the death of Satan forecast and the way for man’s restoration made known.

The plan

The plan had been put into place before the foundation of the earth was ever laid. Even though the first man had been created perfectly, in the image of God, a way had been made, a Surety provided should he fail to remain obedient to his Creator. And as we look back over the history of man’s fall, we realize that God in His wisdom knew that a Redeemer surely would be needed. We are His property, both by creation and

redemption. What does it mean to be redeemed? It indicates that something that belonged to someone had been lost and needed to be bought back or restored to the original owner. Thus this was the condition that befell humanity. Jesus Christ, the Son of God, was the One who could supply this need of restoration. As we look into the Scriptures we find this in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life."

How does this work? What part do we have to play in this plan? The above verse states that those who believe will not perish. Does this mean that all we must do is believe? Is that the whole story of salvation? We are indeed living in the last days of earth's history when so much error is accepted and believed while truth is cast away. One of our duties as we travel along is that we diligently seek for truth in the Guidebook that has been handed to us by our Creator. We are to know what its words say to us and we are to live according to it in our life every day.

When we contract a physical disease, we make every effort to find the diagnosis and then we seek for the proper treatment so that we may be restored to good health once again. When we are stricken with spiritual disease, we may consult the Word of God to find the proper treatment so that we may be restored and made whole again. When we search this textbook we find the remedy for whatever spiritual disease we may have. That Book tells us in James 1:5,

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." According to the plan of salvation, what is the all-important method of healing?

The surest remedy for the soul

As we refer back to the beginning thoughts of this article, when we were looking for the correct path to take that would lead us to find a place where we could be safe and secure, we found that we must be so careful to choose the correct one. Now as we contemplate on the most sure remedy for a sin-sick soul, we must again make the right choice. Since we started on our journey we have learned that there is a dependable Guidebook and a Guide who is desiring to show us the correct way. Also, as we search for the place where we can find the safety and security which we started out to find, we discover where it is and just who it is that invites us into safekeeping. Matthew 25:34 reads, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

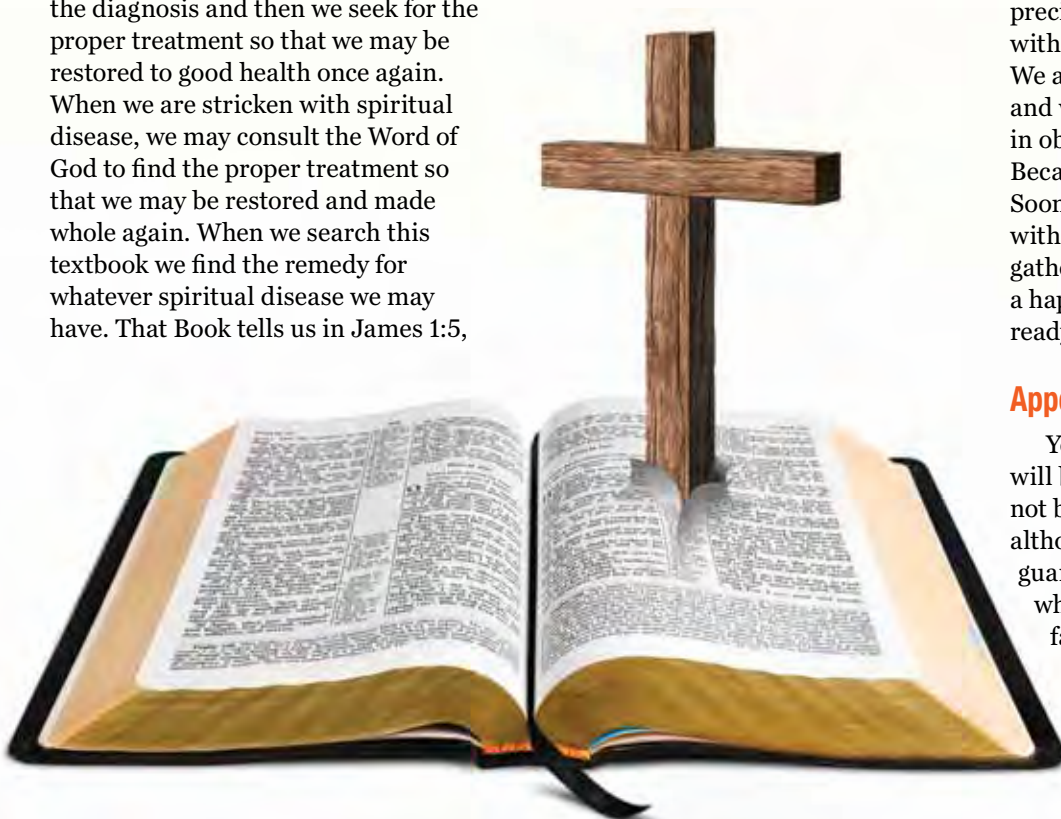
Jesus, the Son of God, is that King who is giving to us the invitation to come and enter into His kingdom where dwell all the heavenly host. Therein is our final entry as this corrupt world is left behind; a place where we shall not have to be fearful of anything at any time. Following that we will dwell in the new earth that will be as the Garden of Eden was in the beginning and sin shall be no more.

How the ransom was paid

Since humanity is the victim of a cruel enemy and God's Son is the Redeemer by whom we may be ransomed, how did the plan work? 1 Corinthians 6:19, 20 states, "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." We are stewards of His grace; the purchase of His blood. In 1 Peter 1:18, 19 we find these words, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." We are His purchased possession, and we need to glorify Him by living in obedience to Him and His law. Because Jesus lives, we may live also. Soon He will appear in the heavens with all the holy angels, coming to gather His loved ones home. What a happy day that will be! Let us be ready.

Appeal

Yes, there is a place where we will be safe and secure at last. It may not be at every place on this earth, although He will send His angels to guard us—but we will soon be there where we can walk and talk face to face with our Creator, Redeemer, and Friend. May we be faithful as we await His appearing! *R*





The Syndrome of Judas

By D. P. Silva

Judas, one of the most educated of Christ's apostles, became notoriously known in world history. Because of his fatal role in the betrayal of Jesus—selling Him for 30 pieces of silver, the price of a slave—the false apostle is universally hated by a great number of Christians.

For sure, none of us would like to be in Judas' shoes and have the same fate as his. However, all of us are at the risk of committing the same serious mistakes he did—and losing our eternal salvation as a result. The life of Judas teaches us very important lessons. By God's grace, we should avoid his wrong attitudes and overcome our serious defects of character and sins that, if kept in our heart and life, could be a fatal hindrance to our eternal salvation.

Judas had excellent talents that, if used for good, would have been a great blessing for the infant Christian church. True, Jesus never invited him to be His apostle. He offered himself and Jesus didn't reject him, but rather gave him a place among the apostles. He enjoyed wonderful opportunities to learn from Jesus and to develop a symmetrical character. Sadly, therefore, what serious mistakes did Judas commit that led him to his terrible crime of selling Jesus for thirty pieces of silver?

Let us consider some good and positive characteristics of Judas before evaluating his negative traits of character:

Judas was attracted to the beautiful character of Jesus and

he loved the Master. He received power to heal the sick and to expel demons. He was a natural leader. He was amazed as he saw Jesus healing the people, feeding the multitude, resurrecting the dead, and accepting the most despised sinners. He was touched by the grace and mercy revealed through Jesus' character. He had a desire to be like Christ, and enjoyed working with and for Him in recovering lost humanity. Like other disciples, he had a misunderstanding about the true character of the Messiah. He hoped that Christ would be a political leader who would overthrow the Roman Empire and put Israel at the head of the nations in the world. In all his work among the disciples, he tried to reach this goal.

What was wrong with Judas? He was a very selfish man, and, instead of fighting against his serious defects of character—avarice, greed, and self-sufficiency—he developed a very high concept about himself.

“While Jesus was preparing the disciples for their ordination, one who had not been summoned urged his presence among them. It was Judas Iscariot, a man who professed to be a follower of Christ. He now came forward, soliciting a place in this inner circle of disciples. With great earnestness and apparent sincerity he declared, ‘Master, I will follow Thee whithersoever Thou goest.’ Jesus neither repulsed nor welcomed him, but uttered only the mournful words: ‘The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head’

(Matthew 8:19, 20). Judas believed Jesus to be the Messiah; and by joining the apostles, **he hoped to secure a high position in the new kingdom.** This hope Jesus designed to cut off by the statement of His poverty.”¹

As we see in the above quotation, the first motivation of Judas was wrong. He hoped to reach a high political position by uniting his interest with Christ's disciples.

“The disciples were anxious that Judas should become one of their number. He was of commanding appearance, a man of keen discernment and executive ability, and they commended him to Jesus as one who would greatly assist Him in His work. They were surprised that Jesus received him so coolly.”²

If we study carefully the character of Judas and the other disciples, we come to the conclusion that they all had very similar inclinations and aspirations. So then, what caused Judas to become a traitor and a villain despised throughout the whole world?

“When Judas joined the disciples, he was not insensible to the beauty of the character of Christ. He felt the influence of that divine power which was drawing souls to the Saviour. He who came not to break the bruised reed nor quench the smoking flax would not repulse this soul while even one desire was reaching toward the light. The Saviour read the heart of Judas; He knew the depths of iniquity to which, unless delivered by the grace of God, Judas would sink. In

connecting this man with Himself, He placed him where he might, day by day, be brought in contact with the outflowing of His own unselfish love. **If he would open his heart to Christ, divine grace would banish the demon of selfishness, and even Judas might become a subject of the kingdom of God.**"³

Judas was possessed by the demon of selfishness, but even this condition could be overcome if he would submit his life completely under the control of the Holy Spirit.

The weakest point in Judas' character was selfishness, but the other disciples had this characteristic, too. So what made the difference?

The problem was this: "[Judas] was self-sufficient, and instead of resisting temptation, he continued to follow his fraudulent practices. Christ was before him, a living example of what he must become if he reaped the benefit of the divine mediation and ministry; but lesson after lesson fell unheeded on the ears of Judas. . . .

"Instead of walking in the light, Judas chose to retain his defects. Evil desires, revengeful passions, dark and sullen thoughts, were cherished, until Satan had full control of the man. Judas became a representative of the enemy of Christ."⁴

"Judas had a high opinion of his own executive ability. As a financier he thought himself greatly superior to his fellow disciples, and he had led them to regard him in the same light."⁵

"Judas had indulged avarice until it overpowered every good trait of his character."⁶

"If there was a highest place, Judas was determined to have it, and that place was thought to be next to Christ. And Judas was a traitor."⁷

"Judas had naturally a strong love for money; but he had not always been corrupt enough to do such a deed as [betraying his Lord]. He had fostered the evil spirit of avarice until it had become the ruling motive of his life. The love of mammon overbalanced his love for Christ. Through becoming

the slave of one vice he gave himself to Satan, to be driven to any lengths in sin. . . .

"He himself had a high opinion of his own qualifications, and looked upon his brethren as greatly inferior to himself in judgment and ability. . . . While listening daily to the lessons of Christ and witnessing His unselfish life, Judas indulged his covetous disposition."⁸

What was Judas thinking all along?

"The prospect of having a high place in the new kingdom had led Judas to espouse the cause of Christ. . . .

"The dissension as to which of them should be greatest was generally excited by Judas. . . .

"If Judas were only received as a counselor, he thought, he could suggest many plans for the advantage of the little church. His principles and methods would differ somewhat from Christ's, but in these things he thought himself wiser than Christ."⁹

Let us summarize the corrupt attitude that caused Judas to be defeated by Satan in such a way that his case finally resulted in eternal loss.

Self-sufficiency. Judas had strong confidence in himself.

He fed his selfishness, avoiding submitting himself to Christ and His example of self-denial.

He was a dishonest man and kept his condition untouched by Christ, refusing to accept any correction of his character.

He was revengeful.

He developed a high opinion about himself and despised and criticized others, even Christ.

He had a strong love for money.

He was covetous for both wealth and position. Inspiration declares that the most offensive sins before God are pride, selfishness, and covetousness.

He thought himself wiser even than Christ.

Was there a remedy for all these serious defects? Yes. The only remedy of healing this sin-sick soul would be a total surrender of the life to the control of Christ. But here was the most serious difficulty. **"Judas did not come to the point of surrendering himself fully to Christ.** He did not give up his worldly ambition or his love of money. While he accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse."¹⁰

What is the real meaning of a complete surrender? It means that when we really accept Christ as our personal Saviour and Lord, we accept His control in all departments of our life. We are willing to give up everything that we know is against the will of God. True, we cannot do this by our own power but only by the grace of God.

The last appeal of Christ to Judas occurred when the Lord washed his feet during the foot-washing ceremony instituted by Christ before His sacrifice.

"When the Saviour's hands were bathing those soiled feet, and wiping them with the towel, the heart of Judas thrilled through and through with the impulse then and there to confess his sin. But he would not humble himself. He hardened his heart against repentance; and the old impulses, for the moment put aside, again controlled him. Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord."¹¹

By betraying Jesus, Judas became a hated person in the history of Christianity. For sure, none would like to face the same fate Judas faced. But are we at the risk of developing the same characteristics of Christ's betrayer and facing the same destiny as his? Unfortunately, our fallen human nature can easily be tempted in this downward spiral while we are falsely presuming to be elevating ourselves.

So let us consider how we can escape such a tendency:

What do we need to learn from this history?

"In His great love, Christ surrendered Himself for us. He gave Himself for us to meet the necessities of the striving, struggling soul. We are to surrender ourselves to Him. When this surrender is entire, Christ can finish the work He began for us by the surrender of Himself. Then He can bring to us complete restoration."¹²

"Many who profess to be [Christ's] followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such surrender may involve. Unless they do make this surrender, they cannot find peace."¹³

"God will accept nothing less than unreserved surrender. Half-hearted, sinful Christians can never enter heaven. There they would find no happiness, for they know nothing of the high, holy principles that govern the members of the royal family. The true Christian keeps the windows of the soul open heavenward. He lives in fellowship with Christ. His will is conformed to the will of Christ. His highest desire is to become more and more Christlike."¹⁴

"Satan does not want anyone to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken; the appetites and passions are striving for the mastery; temptations confuse the conscience, so that true conversion does not take place."¹⁵

"Let your surrender to God be full and complete; wait not one day or hour. Make the most now of your probationary time, be it longer or shorter. Just as soon as you cast yourself unreservedly upon Jesus Christ, He accepts you. Do not in any way conceal the fact that you have chosen truth and all the inconveniences that this choice will involve."¹⁶

"I beseech you to make an unreserved surrender to God, and to make it now, just now. When you make this surrender you will have an experience entirely different from the experience that you have had for many years. Then you will be able to say with the apostle Paul, 'I count all things but loss for the excellency of the knowledge of Christ' (Ephesians 3:8). 'I delight in the law of God after the inward man' (Romans 7:22)."¹⁷

"When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not cooperate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the

unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end."¹⁸

Can we, by ourselves, make this total surrender to Christ? Of course not. Christ said: "Without me ye can do nothing" (John 15:5). Where is, then, the solution for our main problem?

"No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, 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, and raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."¹⁹

This is the only way to be eternally saved. May the Lord enable us to make this entire surrender! *R*

References

- ¹ *The Desire of Ages*, pp. 293, 294. [Emphasis added.]
- ² *Ibid.*, p. 294.
- ³ *Ibid.*, p. 294. [Emphasis added.]
- ⁴ *Ibid.*, p. 295.
- ⁵ *Ibid.*, p. 559.
- ⁶ *Ibid.*, p. 564.
- ⁷ *Ibid.*, p. 644.
- ⁸ *Ibid.*, pp. 716–718.
- ⁹ *Ibid.*, pp. 718, 719.
- ¹⁰ *Ibid.*, p. 717. [Emphasis added.]
- ¹¹ *Ibid.*, p. 645.
- ¹² *This Day With God*, p. 159.
- ¹³ *Lift Him Up*, p. 162.
- ¹⁴ *The Review and Herald*, May 16, 1907.
- ¹⁵ *Testimonies*, vol. 6, p. 92.
- ¹⁶ *Manuscript Releases*, vol. 8, p. 439.
- ¹⁷ *Ibid.*, vol. 11, p. 312.
- ¹⁸ *The Desire of Ages*, p. 324.
- ¹⁹ *Christ's Object Lessons*, p. 159.



A GIFT *for the Remnant*

By inspiration of God, the apostle Paul recalls how the prophet Isaiah had declared, “Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha” (Romans 9:27–29).

We see here that only the remnant will be saved. They will finish God’s work—and if it weren’t for them, the whole world would become like Sodom.

A remnant is a small remainder, residue, or something left over.

Who composes Israel?

The true Israel of God cannot be recognized in a superficial way, with a mere surface glance, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Romans 2:28, 29).

“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s

seed, and heirs according to the promise” (Galatians 3:27–29).

Statistics about Christianity

According to the Pew Research Center, as of 2010, Christianity was by far the world’s largest religion, with an estimated 2.2 billion adherents, nearly a third (31 percent) of all 6.9 billion people on Earth. Islam was second, with 1.6 billion adherents, or 23 percent of the global population.

The remnant and its characteristics

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. . . . And the dragon was wroth with the woman, and went to make war with **the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ**” (Revelation 12:1, 17, emphasis added).

What is “the testimony of Jesus Christ”? What does this mean?

The Bible answers itself: “The testimony of Jesus is the spirit of prophecy” (Revelation 19:10).

So, adding it all together, we see that the remnant:

- Keep God’s commandments.
- Have the testimony of Jesus.
- The testimony of Jesus is the spirit of prophecy.

- The whole Bible is the testimony of Jesus.

The remnant people of God keep His moral law of Ten Commandments, including the seventh-day Sabbath.

Referring to the time of creation, the Scripture explains, “Thus the heavens and the earth were finished, and all the host of them. And 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 2:1–3).

The remnant have the Spirit of Prophecy

“God who at sundry times and in divers manners spake **in time past unto the fathers by the prophets**” (Hebrews 1:1, emphasis added).

“If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream” (Numbers 12:6).

Not all of those who were endowed with the spirit of prophecy have writings included in the Bible—for example, Enoch, Noah, Abraham, Elijah, and John the Baptist.

The spirit of prophecy is given by inspiration of God, just as the Bible is: “All scripture is given by inspiration of God, and is profitable for doctrine, for



reproof, for correction, for instruction in righteousness” (2 Timothy 3:16).

The prophets did not speak or write upon their impulse, but rather as God “moved” them.

When God “moved” the prophet to write, the prophet did not become a pen. He or she was “imbued with thoughts.”

“We have also **a more sure word of prophecy**; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that **no prophecy of the scripture is of any private interpretation**. For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost**” (2 Peter 1:19–21, emphasis added).

The Bible presents six models of inspiration:

- The visionary (visions and dreams).
- The testimonial (eyewitness accounts, *e.g.*, John 1:1–3).
- The historical (reliance on historic sources to fill out the message, *e.g.*, Chronicles, Kings, Mark, and Luke).
- The advisory (inspired counsel, based on vision-revealed truth and years of listening to God, *e.g.*, Paul in 1 Corinthians 7 and elsewhere).
- The epistolary (letters to congregations and individuals,

some private, some public, *e.g.*, Paul’s letters to certain churches and to Timothy, Titus, and Philemon).

- The literary (intimate feelings expressed through poetry and prose, *e.g.*, Psalms, Proverbs, Ecclesiastes).

Israel was led and preserved by the prophets

The Lord explains: “I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. . . . And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved” (Hosea 12:10, 13).

Deliverance from the Syrian army

“The king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king; but Elisha, the prophet that is in Israel, telleth the king of

Israel the words that thou speakest in thy bedchamber” (2 Kings 6:8–12).

The gift of prophecy—the eyes of the people

“Where there is no vision, the people perish: but he that keepeth the law, happy is he” (Proverbs 29:18).

“(Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer)” (1 Samuel 9:9).

The prophets are the seers, or the eyes, of the church. Any church that does not have a prophet can be likened to the natural body without eyesight.

The gift of prophecy to the Christian church

God “gave some, **apostles**; and some, **prophets**; and some, **evangelists**; and some, **pastors** and **teachers**; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Ephesians 4:11–13, emphasis added).

“And God hath set some in the church, **first apostles, secondarily prophets**, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues”



(1 Corinthians 12:28, emphasis added).

God intended that all of these gifts, including the spirit of prophecy, should remain in the church until the second coming of Christ.

The gift of prophecy to the last remnant church

The angel that John the revelator saw in vision “swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that **there should be time no longer:** . . . And he said unto me, Thou must **prophesy again** before many peoples, and nations, and tongues, and kings” (Revelation 10:6, 11, emphasis added).

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” (Revelation 12:17).

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (Revelation 14:12).

The writings of the Spirit of Prophecy are to guide the remnant

“The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our

past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. **We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.**”¹

To give understanding of the ministration of Christ and of the last-day events

“And the nations were angry, and thy wrath is come, **and the time of the dead, that they should be judged,** and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. **And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament:** and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Revelation 11:18, 19, emphasis added).

- The prophecy of Daniel (Matthew 24:15).
- Christ’s ministry in heaven.
- The sanctuary service.
- The day of atonement.
- The investigative judgment.
- The three angels’ messages (present truth).
- The pot of manna.
- The ten commandments.

The lesser light

The term that Ellen G. White refers to—“the lesser light”—applies to the whole Bible and also her writings penned under Inspiration for the purpose of bringing us to the greater Light—Jesus Christ.

The Lord endorsed the value of the Spirit of prophecy in His declaration that “among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he” (Luke 7:28).

The record of John the Baptist is that “there was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world” (John 1:6–9).

That light is Christ, who explains, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12).

What is to be our attitude toward God’s prophets?

During a time of great crisis in the history of Judah, early in the morning, faithful king Jehoshaphat gave the following exhortation, “Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord



your God, so shall ye be established; believe his prophets, so shall ye prosper” (2 Chronicles 20:20).

We are not to despise the prophets, but to test them

“For there shall arise **false Christs, and false prophets**, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” (Matthew 24:24, emphasis added).

“Beloved, believe not every spirit, but **try the spirits** whether they are of God: because many false prophets are gone out into the world” (1 John 4:1, emphasis added).

“Despise not prophesyings. Prove all things; hold fast that which is good” (1 Thessalonians 5:20, 21).

Plots against the EGW writings since 1888

“Since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God’s people in the voice that has been appealing to them for these many years. If he can succeed in this, then through misapplication of scripture he will lead many to cast away their confidence in the past work under the messages. Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. Let the attention of our people be called to the special work of the Spirit of

God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God.”²

What to accept or to reject from the EGW writings

“God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The *Testimonies* are of the Spirit of God, or of the devil.”³

Satan’s final attack against the elect

“Satan is . . . constantly pressing in the spurious—to lead away from the truth. **The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’** (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.

“There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be

to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.”⁴

“The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man’s duty to God and to his fellow man has been distinctly specified in God’s word, yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the *Testimonies* simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse.”⁵

“It is Satan’s plan to weaken the faith of God’s people in the *Testimonies*.”⁶

“If you lose confidence in the *Testimonies* you will drift away from Bible truth.”⁷ *R*

References

- ¹ *The Review and Herald*, October 12, 1905.
- ² *The Ellen G. White 1888 Materials*, p. 803.
- ³ *Testimonies*, vol. 4, p. 230. (See also 2T 93, 3T 314, 5T 67, 654).
- ⁴ *Selected Messages*, bk 1, p. 48. [Emphasis added.]
- ⁵ *Testimonies*, vol. 5, p. 665. [Emphasis added.]
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Why Should It Have an Important Place in Our Life?

By B. Montrose

We are told that **“justice, honor, love, and truth** are the attributes of God’s throne. They are the principles of His government which is to be established on the earth, made pure by the fire of His retributive justice. **These are the jewels to be sought after and cherished for time and for eternity. In view of these things, . . . build your character not after the worldly standard, but for eternity.”**¹

Often we speak about three of the necessary character qualities in the above list, but not a lot about honor. So let’s focus a bit on this one.

What is honor?

1. The esteem due or paid to worth; high estimation.
2. Reverence; veneration; or any act by which reverence and submission are expressed.
3. True nobleness of mind; dignified respect for character, springing from moral rectitude.

Where does real honor originate—and why is it so important in the plan of redemption?

“For all the gods of the people are idols: but the Lord made the heavens.

Glory and honour are in his presence; strength and gladness are in his place” (1 Chronicles 16:26, 27).

“The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him” (John 5:22, 23).

Social trends in today’s culture

To be frank, in considering the subject of honor, it might be well for all of us who were born in the

latter half of the 20th century (myself included) to tread a little softly and circumspectly at this point. Jesus says, “When the Son of man cometh, shall he find faith on the earth?” (Luke 18:8)—and in reality, the decline in faith in these last days has evidently dragged down with it a clear sense of what honor really means. As products of modern society, we need to do some soul-searching to observe how much today’s social climate may have affected us—jaded us—more than we realize.

Traditionalists (born 1900–1945)

Dubbed by one modern renowned commentator as “the greatest generation,” the people of this generation experienced hard times (WWI, Depression, Dust Bowl, WWII) followed by prosperity. It appears that the hard times strengthened them in many favorable ways. Sociologists generally characterize this generation as having:

- Loyalty
- Discipline
- Patriotism
- Quality work
- Responsibility
- Dedication to service
- Putting duty before pleasure
- Employees’ experience, valued
- Respect for authority; no need to question it unduly

Baby Boomers (born 1945–1964)

This generation has been labeled the “Me” generation. Divorce became more common and prosperity led to greed. The common priorities of this generation were:

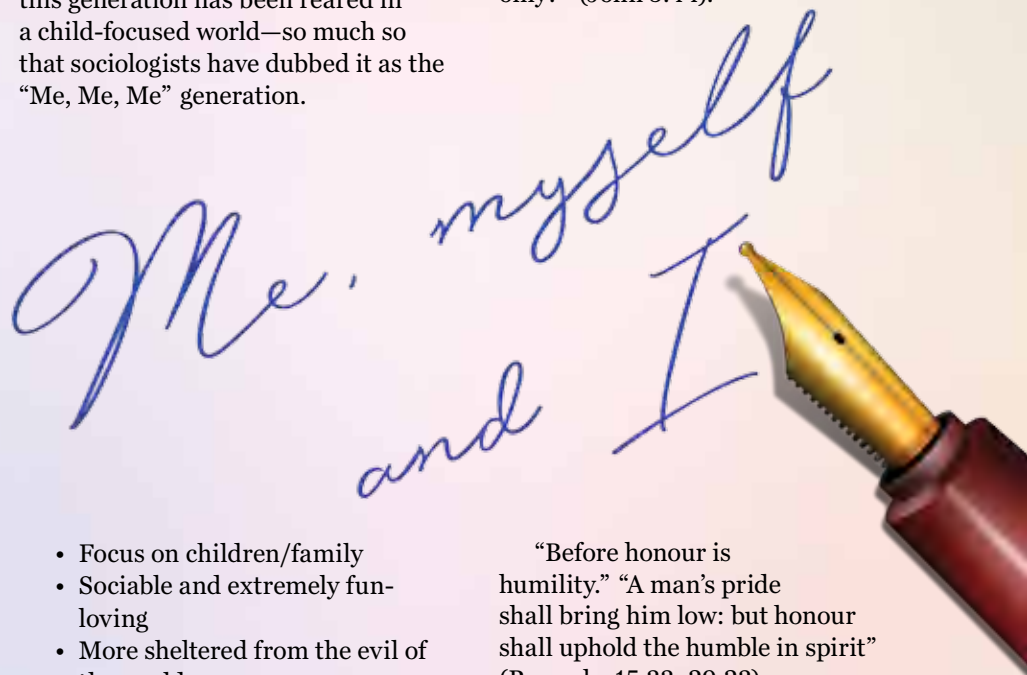
- Antiwar
- Equal rights
- Antigovernment
- Personal growth
- Make a difference
- Anything is possible
- Question everything
- Trust no one over 30
- Spend now, pay later
- Live to work (long hours); workaholic

Generation “X” (born 1965–1980)

- Divorce skyrocketed
- More mothers work outside the home
- Independent
- Technically literate
- Informal, fun-loving
- Self-reliant & less loyal
- Strong sense of entitlement
- Work to live (not live to work)
- Suspicious of Boomers’ values
- Unimpressed with authority—they dislike it

Millennials (born 1980–2000)

Also known as “Generation Y,” this generation has been reared in a child-focused world—so much so that sociologists have dubbed it as the “Me, Me, Me” generation.



- Focus on children/family
- Sociable and extremely fun-loving
- More sheltered from the evil of the world
- Self-confident, they like challenges; hotly competitive
- Kept busy as children and are extremely tech-savvy
- Balance of meaningful work, life, self-development

At work, these have been the most doted upon of any generation; they’re not timid about questioning authority yet crave feedback.

While all of these recent generations certainly exhibit some fine qualities, it seems that the trend is heading more and more toward personal ambition. We might also observe that each of these successive generations tends to be perceived as having less and less respect and

appreciation for its predecessors and their principles. Perhaps this need not be surprising, for Inspiration tells us that “rebellion and apostasy are in the very air we breathe. We shall be affected by them unless we by faith hang our helpless souls upon Christ.”²

Do you want genuine success that will last to eternity?

The Lord declares, “Them that honour me I will honour” (1 Samuel 2:30).

“How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?” (John 5:44).

“Before honour is humility.” “A man’s pride shall bring him low: but honour shall uphold the humble in spirit” (Proverbs 15:33; 29:23).

Besides God, who are some of those whom we are to honor?

Parents: “Honour thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee” (Deuteronomy 5:16).

Civil authorities: “Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.” “Honour all men. Love the brotherhood. Fear God. Honour the king” (Romans 13:7; 1 Peter 2:17).

Employers: “Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed” (1 Timothy 6:1).

Ministers, elders, (and Bible workers assigned to our area):

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine” (1 Timothy 5:17).

Seniors, those **older** than us: “Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord” (Leviticus 19:32). (“Hoary” means “white.”)

Your husband. “Ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned

themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement” (1 Peter 3:1–6).

Your wife. “Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered” (verse 7).

What about if we are not married? Is there still some kind of honor that is necessary?

“For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God” (1 Thessalonians 4:3–5).

“A terrible picture of the condition of the world has been presented before me. Immorality abounds everywhere. Licentiousness is the special sin of this age. Never did

vice lift its deformed head with such boldness as now. . . . The iniquity which abounds is not merely confined to the unbeliever and the scoffer. Would that this were the case, but it is not. Many men and women who profess the religion of Christ are guilty.”³

In summary, we are to honor God exactly as He has designed His creation.

Looking up to others, not down on them

“The men of the world are ambitious for fame. They desire houses and lands and plenty of money, that they may be great according to the measure of the world. It is the height of their ambition to reach a place where they can look down with a sense of superiority upon those who are poor. These souls are building on the sand, and their house will fall suddenly. Superiority of position is not true greatness. That which does not increase the value of the soul is of no real value in itself.

“The qualities which shine the brightest in the world have no place in the kingdom of God. Birth, position,



wealth, and high-sounding titles find no special favor with Him. Today, as when He walked among men, Christ passes these by, and accepts the men and women in the humble walks of life, who have His glory in view. The words He uttered on the mount are truth for all time. ‘Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven’ (Matthew 5:19). Whatever his learning, his wealth and position, heaven estimates the transgressor as the least of all God’s creatures; and the humble and obedient are regarded as of more value than the most exalted and wealthy and honored of earth.”⁴

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other **better** than themselves.” “Be kindly affectioned one to another with brotherly love; **in honour preferring one another**” (Philippians 2:3; Romans 12:10 emphasis supplied).

“When in His providence God sees that changes are essential for the success of the character-building, He disturbs the smooth current of the life.

“There are those who desire to be a ruling power, and who need **the sanctification of submission**.”⁵

Here we see that God often requires us to submit to others in various ways as part of His plan to humble us in the process of making us holy.

Washing our robes of character

“The Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken” (Deuteronomy 26:18, 19).

We are to be models of honor—and ultimately, the redeemed are to be arrayed in white robes in heaven, as

John the Revelator explains, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Revelation 7:14).

“Those who will be saved in the kingdom of God will be those who have washed their robes and made them white in the blood of the Lamb. The image of Christ will be perfected in every soul who accepts the gift of His grace, and those who are perfected through His grace will stand before God equal in elevation, in power and purity, to the angels, and will be **honored** with them before the eternal throne.”⁶

“And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and **give honour** to him: for the marriage of the Lamb is come, and **his wife hath made herself ready**. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Revelation 19:6–8, emphasis added.).

“The pure and holy garments are not prepared to be put on by any one *after* he has entered the gate of the city. All who enter will have on the robe of Christ’s righteousness and the name of God will be seen in their foreheads. This name is the symbol which the apostle saw in vision, and signifies the yielding of the mind to intelligent and loyal obedience to all of God’s commandments. **There will be no covering up of sins and faults to hide the deformity of character; no robes will be half washed; but all will be pure and spotless.**”⁷

“Those who are partakers of the divine nature see that true-heartedness means continual humiliation, self-denial, and self sacrifice. Those who have spiritual eyesight will discern that **God does not honor those who are honored by the world, but those who are true to principle.**”⁸

“In comparison with the honor which comes with Christ, all earthly honor sinks into insignificance. If our names are even mentioned by the great men of this earth, we think it a matter of sufficient importance to cherish, and tell again and again, that others may see how we have been honored. But the lips that uttered our names are but mortal. Dust they are, and to dust they must return. Our names may be uttered with joy by the Son of God. Honor has been promised us by Him who is King of kings. If we are faithful, the eternal God will claim us as His sons and daughters. Neither cherub nor seraph will be slow to recognize and welcome God’s redeemed ones. Is not this honor worth striving for?

“When we think righteously and sensibly, we shall be ashamed of our ideas as to what constitutes elevation of character. True elevation is ours only as we reveal the attributes of the Christ-life. . . . Our highest good is found in following Him.”⁹

“Jesus demands of those who would be His followers an entire surrender of all that they have, all that there is of them. In this He does not ask more than He has given. Did He not leave all His riches, His glory, His honor, in order to save men? Did He not strip Himself of His robes of royalty, and humiliate Himself to take man’s nature, that through His poverty and humiliation we might be made rich? Should we then be unwilling to give all that we have and are to Him, and to suffer, if need be, humiliation and reproach for His sake? God forbid.”¹⁰ *R*

References

- ¹ *This Day With God*, p. 350. [Emphasis added.]
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- ³ *Testimonies*, vol. 2, p. 346.
- ⁴ *The Youth Instructor*, November 2, 1899.
- ⁵ *The Review and Herald*, May 2, 1907. [Emphasis added.]
- ⁶ *The Signs of the Times*, December 30, 1889. [Emphasis added.]
- ⁷ *The Youth’s Instructor*, August 18, 1886. [Emphasis added.]
- ⁸ *The Paulson Collection*, p. 359. [Emphasis added.]
- ⁹ *The Review and Herald*, July 23, 1901.
- ¹⁰ *Historical Sketches*, p. 152.



The Principle of Separation

Part 2 of 2

A Bible and Spirit of Prophecy compilation with comments by J. Wiktorowski

Two missions

The church has two missions:

1. To maintain the truth.
2. To teach the truth.

There are dangerous results if either of these two missions is neglected: If a church doesn't maintain the truth, they will teach error. If they don't teach the truth, they will lower the standards set by God.

The apostle warned: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Timothy 4:16).

"Strength comes by exercise. All who put to use the ability which God has given them will have increased ability to devote to His service. **Those who do nothing in the cause of God will fail to grow in grace and in the knowledge of the truth.** A man who would lie down and refuse to exercise his limbs would soon lose all power to use them. **Thus the Christian who will not exercise his God-given**

powers not only fails to grow up into Christ, but he loses the strength which he already has; he becomes a spiritual paralytic.

It is those who, with love for God and their fellow men, are striving to help others that become established, strengthened, settled, in the truth. The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire period of life."¹

"Unbelief, like the pall of death, is surrounding our churches, because they do not exercise the talents God has given them, by imparting the light to those who know not the precious truth. The Lord calls for the pardoned souls, those who rejoice in the light, to make known the truth to others."²

The Jewish nation

They refused to let their light shine.

"When Christ gave the parable of the rich man and Lazarus, there

were many in the Jewish nation in the pitiable condition of the rich man, using the Lord's goods for selfish gratification, preparing themselves to hear the sentence, 'Thou art weighed in the balances, and art found wanting' (Daniel 5:27). The rich man was favored with every temporal and spiritual blessing, but he refused to cooperate with God in the use of these blessings. **Thus it was with the Jewish nation. The Lord had made the Jews the depositaries of sacred truth. He had appointed them stewards of His grace. He had given them every spiritual and temporal advantage, and He called upon them to impart these blessings.** Special instruction had been given them in regard to their treatment of their brethren who had fallen into decay, of the stranger within their gates, and of the poor among them. They were not to seek to gain everything for their own advantage but were to remember those in need and share with them. And God promised to bless them in

accordance with their deeds of love and mercy. But like the rich man, they put forth no helping hand to relieve the temporal or spiritual necessities of suffering humanity. Filled with pride, they regarded themselves as the chosen and favored people of God; yet they did not serve or worship God. They put their dependence in the fact that they were children of Abraham. 'We be Abraham's seed,' they said proudly" (John 8:33). **When the crisis came, it was revealed that they had divorced themselves from God and had placed their trust in Abraham, as if he were God.**"³

And after a time they perverted the truth.

"In the past, education has consisted in laboriously loading the minds of the students with material which cannot be of the least value to them, and which will not be recognized in the higher school. **The teachers of the Jewish nation professed to educate the youth to understand the purity and excellence of the laws of that kingdom which is to stand forever and ever, but they perverted truth and purity.** Though they said of themselves, 'The temple of the Lord, the temple of the Lord are we,' yet they crucified the Originator of all the Jewish economy, Him to whom all their ordinances pointed. They failed to discern the veiled mystery of godliness; Christ Jesus remained veiled to them. . . . **The greater their perversion of figures and symbols, the more confused their minds became, so that they could not see the perfect fulfillment of the Jewish economy, instituted and established by Christ, and pointing to Him as the substance.** Meats and drinks and divers ordinances were multiplied until ceremonial religion constituted their only worship."⁴

It was for this reason that Christ had to establish a new church.

"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."⁵

Why this class? They were "to gather out those who should carry the gospel to all nations." They would do the job correctly. They would teach the **truth**. What does "church" mean? It is translated from the Greek word, *ekklesia* (Strong's #1577), a "calling out." Thus, the very idea of the word *church* gives the meaning of separation.

The Christian church

The first step in this new church

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

What authority did Jesus give them?

Responsibility and authority

1. To guard the truth

"Verily I say unto you, . . . Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven' (Matthew 18:18).

"This statement holds its force in all ages. **On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions**

respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their unchristlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's word, will be ratified in heaven."⁷

"The keys of the kingdom of heaven' are the words of Christ (Matthew 16:19). All the words of Holy Scripture are His and are here included. **These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected.** Thus the work of those who preach God's word is a savor of life unto life or of death unto death. Theirs is a mission weighted with eternal results."⁸

Even the forgiveness of sins?

Jesus "breathed on [the disciples], and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:22, 23). Thus the church has the authority to declare the conditions upon which humans are received or rejected.

Only if they are founded on the Rock

"Whose soever sins ye remit,' said Christ, 'they are remitted; . . . and whose soever sins ye retain, they are retained' (John 20:23). Christ here gives no liberty for any man to pass judgment upon others. In the Sermon on the Mount He forbade this. It is the prerogative of God. **But on the church in its organized capacity He places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore.** 'Reprove, rebuke, exhort,' the Lord says, 'with all longsuffering and doctrine' (2 Timothy 4:2). **Deal faithfully with wrongdoing. Warn every soul that is in danger. Leave none**

to deceive themselves. Call sin by its right name. Declare what God has said in regard to lying, Sabbathbreaking, stealing, idolatry, and every other evil. 'They which do such things shall not inherit the kingdom of God' (Galatians 5:21). If they persist in sin, the judgment you have declared from God's word is pronounced upon them in heaven. In choosing to sin, they disown Christ; the church must show that she does not sanction their deeds, or she herself dishonors her Lord. She must say about sin what God says about it. She must deal with it as God directs, and her action is ratified in heaven. He who despises the authority of the church despises the authority of Christ Himself.'"⁹

2. To teach the truth

Most of us are familiar with the Great Commission given by Christ in Matthew 28:18–20 and Mark 16:15–18. What is to be taught? A pure truth.

But before they could teach the truth they had to manifest that they had the Holy Ghost by guarding the church.

Before His ascension, Jesus breathed on His disciples and said to them, "Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:22, 23). "The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. **Not until this was received could the disciples fulfill the commission to preach the gospel to the world. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them.** He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished."¹⁰

Parallels

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun" (Ecclesiastes 1:9).

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. **The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.**"¹¹

The Jewish nation

"**The Jewish nation was a fruitless branch and was therefore to be separated from the living vine, which was Christ Jesus.** The Gentiles were to be engrafted upon the stalk, to become a living branch, partaker of the life that nourished the true vine. This branch was to be pruned that it might be fruitful. In view of His separation from His disciples, Jesus now exhorted them to connect themselves firmly to Him by faith, that they might become a part of the living vine and bear a rich harvest of fruit. [John 15:4, 5 quoted.]"¹²

The Jews were not even aware that they had been rejected.

"**When God's presence was finally withdrawn from the Jewish nation, priests and people knew it not.** Though under the control of Satan, and swayed by

the most horrible and malignant passions, they still regarded themselves as the chosen of God. The ministration in the temple continued; sacrifices were offered upon its polluted altars, and daily the divine blessing was invoked upon a people guilty of the blood of God's dear Son and seeking to slay His ministers and apostles."¹³

The Roman church

"**After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God.** They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the compromise of truth and righteousness, then let there be difference, and even war."¹⁴

"Romanists have persisted in bringing against Protestants the charge of heresy and willful separation from the true church. **But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ and departed from 'the faith which was once delivered unto the saints' (Jude 3).**"¹⁵



The Protestant church

“As [William Miller’s] work tended to build up the churches, it was for a time regarded with favor. But as ministers and religious leaders decided against the advent doctrine and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. **They loved their churches and were loath to separate from them; but as they saw the testimony of God’s word suppressed and their right to investigate the prophecies denied they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God’s word they could not regard as constituting the church of Christ, ‘the pillar and ground of the truth’ (1 Timothy 3:15). Hence they felt themselves justified in separating from their former connection.** In the summer of 1844 about fifty thousand withdrew from the churches.”¹⁶

Notice that if a church shuts out the testimony of God’s Word, it cannot be His church.

What about today?

“As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. **Again and again the history of Christ’s withdrawal from Judea has been repeated.** When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. **In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to**

accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience.”¹⁷

“The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. **When a church proves unfaithful to the word of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But, if these in turn do not purify their lives from every wrong action, if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them and, unless they repent, will remove them from their place and make them a reproach.”**¹⁸

Disagreeable responsibilities

“God has selected a people in these last days whom He has made the depositaries of His law, and **this people will ever have disagreeable tasks to perform.** ‘I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted’ (Revelation 2:2, 3). **It will require much diligence and a continual struggle to keep evil out of our churches. There must be rigid, impartial discipline exercised; for some who have a**

semblance of religion will seek to undermine the faith of others and will privily work to exalt themselves.”¹⁹

“[Revelation 2:2 quoted]. **This labor of purifying the church is a painful work, but one that must not be neglected, if the church would have the commendation of God.** But repent, because thou hast left thy first love. Here is plainly presented before us our work as members of the church of Christ. If we are faithless, we shall lose the crown of life and another will take it; for in the dropping out of the faithless the places are supplied by the faithful. If we refuse to let our light shine for the Master, if we do not do the works of God, others will do that very work which we might have done and could have done, but refused to do. When we cease to fulfill our mission, when the candlestick refuses to reflect light, and the great truths committed to us individually in trust for the world, are not given to them, then the candlestick will be removed. ‘I will come unto thee quickly, and will remove thy candlestick out of his place’ (verse 5). Another will be placed in his stead and will shine. Let prayer be ascending now without delay to Him who walketh in the midst of the golden candlesticks. Take not Thy Holy Spirit from us. [Psalm 51:7–13 quoted.]”²⁰ *R*

References

- ¹ *Testimonies*, vol. 5, p. 393. [Emphasis added.]
- ² *Christian Service*, p. 37. [Emphasis added.]
- ³ *Christ’s Object Lessons*, pp. 267, 268. [Emphasis added.]
- ⁴ *Fundamentals of Christian Education*, pp. 397, 398. [Emphasis added.]
- ⁵ *The Desire of Ages*, p. 232. [Emphasis added.]
- ⁶ *The Acts of the Apostles*, p. 18.
- ⁷ *Gospel Workers*, pp. 501, 502. [Emphasis added.]
- ⁸ *The Desire of Ages*, pp. 413, 414. [Emphasis added.]
- ⁹ *Ibid.*, pp. 805, 806. [Emphasis added.]
- ¹⁰ *Ibid.*, p. 805 [Emphasis added.]
- ¹¹ *The Great Controversy*, p. 343. [Emphasis added.]
- ¹² *The Spirit of Prophecy*, vol. 3, p. 90.
- ¹³ *The Great Controversy*, p. 615. [Emphasis added.]
- ¹⁴ *Ibid.*, p. 45. [Emphasis added.]
- ¹⁵ *Ibid.*, p. 51. [Emphasis added.]
- ¹⁶ *Ibid.*, p. 376. [Emphasis added.]
- ¹⁷ *The Desire of Ages*, p. 232. [Emphasis added.]
- ¹⁸ *The Upward Look*, p. 131. [Emphasis added.]
- ¹⁹ *Testimonies*, vol. 5, p. 538. [Emphasis added.]
- ²⁰ *The Review and Herald*, June 7, 1887. [Emphasis added.]

“What Am I Good For?”

“Of What Use Am I?”

“Why Am I Here?”

*Answers extracted from a
Testimony by Ellen G. White
entitled “Acceptable Service”*



My brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God and for the good of your fellow men. Christ died on the cross to save the world from perishing in sin. He asks your cooperation in this work. You are to be His helping hand. With earnest, unwearied effort you are to seek to save the lost. Remember that it was your sins that made the cross necessary. When you accepted Christ as your Saviour you pledged yourself to unite with Him in bearing the cross. For life and for death you are bound up with Him, a part of the great plan of redemption.

The transforming power of Christ's grace molds the one who gives himself to God's service. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice for the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ, and self-serving has no place in his life. He realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious lifeblood of God's only-begotten Son.

Have you so deep an appreciation of the sacrifice made on Calvary that you are willing to make every other interest subordinate to the work of saving souls? The same intensity of desire to save sinners that marked the life of the Saviour marks the life of His true follower. The Christian has no desire to live for self. He delights to consecrate all that he has and is to the Master's service. He is moved by an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service.¹

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven.

The Lord will fit men and women—yes, and children, as

He did Samuel—for His work, making them His messengers.

He who never slumbers or sleeps watches over each worker, choosing his sphere of labor. All heaven is watching the warfare which, under apparently discouraging circumstances, God's servants are carrying on. . . .

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome.²

We have a message from the Lord to bear to the world, a message that is to be borne in the rich fullness of the Spirit's power. Let our ministers see the need of seeking to save the lost. Direct appeals are to be made to the unconverted. "Why eateth your Master with publicans and sinners?" the Pharisees asked Christ's disciples. And the Saviour responded: "I am not come to call the righteous, but sinners to repentance" (Matthew 9:11, 13). This is the work He has given us. And never was there greater need of it than at the present time.

God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld His blessings because His people have not worked in harmony with His directions.

It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. In many of our churches in the cities the minister preaches Sabbath after Sabbath, and Sabbath after Sabbath the church members come to the house of God with no words to tell

of blessings received because of blessings imparted. They have not worked during the week to carry out the instruction given them on the Sabbath. So long as church members make no effort to give to others the help given them, great spiritual feebleness must result.

The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers. Let them learn to work as Christ worked. Let them join His army of workers and do faithful service for Him.

There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath.

Let us remember that we are pilgrims and strangers on this earth, seeking a better country, even a heavenly. Let us work with such earnestness, such devotion, that sinners will be drawn to Christ. Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others.

Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields.³

The Waste Places of the Earth

In humble dependence upon God, families are to settle in the waste places of His vineyard. Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. As the reward of their self-sacrificing efforts to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, opening the Scriptures to those in spiritual darkness, many hearts will be touched.

In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much because they put forth patient, persevering effort, not relying upon human power, but upon God, who gives them His favor. The amount of good that these workers accomplish will never be known in this world.

Self-Supporting Missionaries

Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges as they move forward under the guidance of the Spirit of God. Let two or more start out together in evangelistic work. **They may not receive any particular encouragement from those at the head of the work that they will be given financial support;** nevertheless let them go forward, praying, singing, teaching, living the truth. **They may take up the work of canvassing,** and in this way introduce the truth into many families. As they move forward in their work they gain a blessed experience. They are humbled by a sense of their helplessness, but the Lord goes before them, and among the wealthy and the poor they find favor and help. **Even the poverty of these devoted missionaries is a means of finding access to the people.** As they pass on their

way they are helped in many ways by those to whom they bring spiritual food. They bear the message God gives them, and their efforts are crowned with success. **Many will be brought to a knowledge of the truth who, but for these humble teachers, would never have been won to Christ.**

God calls for workers to enter the whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely sufficient to sustain the workers now in the field? Go forth in faith, and God will be with you. The promise is: 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him' (Psalm 126:6).

Nothing is so successful as success. Let this be secured by persevering effort, and the work will move forward. New fields will be opened. Many souls will be brought to a knowledge of the truth. What is needed is increased faith in God.

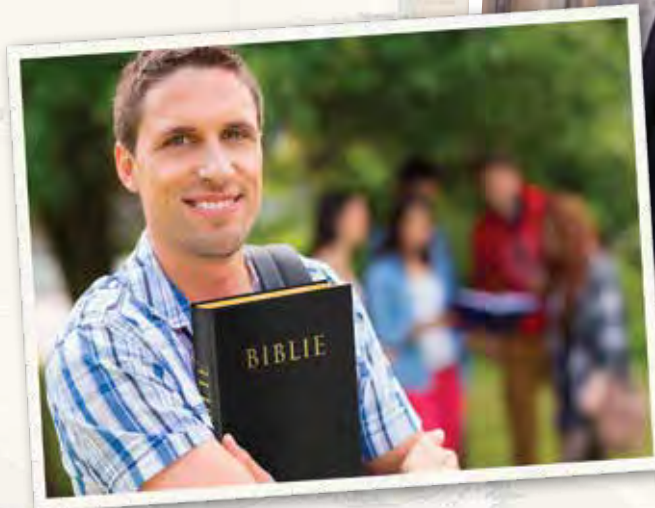
Our people have received great light, yet **much of the ministerial force has been spent on the churches, teaching those who should be teachers;** enlightening those who should be 'the light of the world;' watering those from whom should flow rivers of living water; enriching those who might be mines of precious truth; repeating the gospel invitation to those who, scattered to the uttermost parts of the earth, should be giving the message of

heaven to those who have not heard; feeding those who should be in the highways and byways giving the call: 'Come; for all things are now ready' (Luke 14:17).

Those for whom the fetters of sin have been broken, who have sought the Lord with brokenness of heart and have obtained answer to their yearning request for righteousness, are never cold and spiritless. Their hearts are filled with unselfish love for sinners. They put away from them all worldly ambition, all self-seeking. Contact with the deep things of God makes them more and more like their Saviour. They exult in His triumphs; they are filled with His joy. Day by day they are growing unto the full stature of men and women in Christ.

Workers from the Ranks

With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, He has counted His workers, both men and women, and has prepared the



way before them, saying: "I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of My name. They will go forth to work for Me with zeal and devotion. Through their efforts the truth will appeal to thousands in a most forcible manner, and men spiritually blind will receive sight and will see of My salvation. Truth will be made so prominent that he who runs may read. Ways will be devised to reach hearts. **Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism.**"

Those whom God chooses as workers are not always talented, in the estimation of the world. Sometimes He selects unlearned men. To these He gives a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross bearing and self-denial. They are God's witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve.

Constantly they are learning of the Great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice His virtues; for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Of them Christ says:

"Blessed are the meek: for they shall inherit the earth" (Matthew 5:5).

Such workers are to be encouraged. **Their work is done, not to be seen of men, but to glorify God.** And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability, to fill the gaps they leave. He is well pleased when they are appreciated, for they are links in His chain of service.

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom He gave His life.

God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. **The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord.**

In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts. They cooperate with heavenly agencies, for they are

willing to spend and be spent in the service of the Master. **No one is authorized to hinder these workers.** They are to be bidden Godspeed as they go forth to fulfill the great commission. **No taunting word is to be spoken of them** as in the rough places of the earth they sow the gospel seed.

Life's best things—simplicity, honesty, truthfulness, purity, unsullied integrity—cannot be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their own strength, but who labor in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. In cooperation with their self-sacrificing efforts Jesus will move upon hearts, working miracles in the conversion of souls. Men and women will be gathered into church fellowship. Meetinghouses will be built and schools established. The hearts of the workers will be filled with joy as they see the salvation of God.

When the redeemed stand in the presence of God, they will see how shortsighted were their conclusions as to what heaven records as success. As they review their efforts to achieve success they will see how foolish were their plans, how petty their supposed trials, how unreasonable their doubts. They will see how often they brought failure to their work by not taking God at His word. And one truth will stand out in clear lines: that position does not prepare a man for entrance into the heavenly courts. They will see, too, that the honor given to man is due to God alone, that to Him belongs all the glory.⁴ *R*

References

¹ *Testimonies*, vol. 7, pp. 9, 10.

² *Ibid.*, p. 17. [Emphasis supplied.]

³ *Ibid.*, pp. 18–20.

⁴ *Ibid.*, pp. 22–28. [Emphasis supplied.]



↩ Cuba

First three baptisms in the nation of Cuba, April 24, 2016.

↗ Papua New Guinea

Camp meeting on family and education with Bro. Mario Alvarado.

↓ U.S.A.

Camp meeting "Walk in Love," June 17-19, 2016, at Bethany, WV.



Moldova ⇨

Inauguration of a new church
in Edinet, April 24, 2016.

Madagascar ⇩

It has been three years since the Reform
Movement reached Madagascar, and
the Lord is continually blessing the
church there. In June of 2016, 40 more
souls were baptized. There are about
100 souls studying for baptism.

Brazil ⇩

The International Digital Evangelism
symposium was held in Brasília,
May 26–29, 2016.



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MOVING? Please let us know.

Confession

“Confess your faults one to another, and pray one for another” (James 5:16).

Bessie had quarreled with her little cousin, and was very sorry for it but did not have the courage to confess it; so she said that when her cousin came again, she would act as if she was sorry. ‘How much like us all was Bessie; it is so hard to come right out and say, “I have done wrong and am sorry for it,” that we put it off from time to time, and at last never say it. We resolve that we will act better, and others will see by that that we are sorry. I have found that to be a poor way to get along; for although we may do better for a while, the old impulses are strong, and we gradually get careless, and forget to watch; and before we realize it, we have fallen into error again.

Proverbs 28:13 says, “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.” Confessing our sins will help us to forsake them, and without doing this we cannot hope for pardon. Our words and our deeds must agree; we must confess our sins, and then act as though we were truly sorry for them. The apostle Paul gives us the same idea: “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Romans 10:10).

“O,” says one, “it is so hard to confess; I can confess to God, but when it comes to confessing to others—that is too humiliating.”

When we have confessed one mistake, it is easier to confess the next, and these are stepping-stones to perfection. It is sweet to lie down at night realizing that all our sins against God and other people are forgiven, because God says, “If we confess our sins, he is faithful and just to forgive us our sins” (1 John 1:9); and as we have confessed them, we know God has forgiven them; and if our fellow men do not forgive us, it does not alter our relation to God. We are free; and so each day’s record may be complete, perfect, and at last we shall have nothing to confess, for we have been doing that all along, and we are then ready to have Jesus confess our names before His Father and the holy angels, and bid us welcome to His heavenly home.

—J. E. Green (Adapted)

