

THE BIBLE INSTRUCTOR



Faithful Sentinels

Son of man, I have made thee a watchman...

SEPTEMBER 2019

Volume 3, Number 1

EDITORIAL

“IT is not without much sadness that men usually separate from one another. The blessed cords of godly fondness and affection are deeply affected both by the departure and absence of a dear friend or of one next of kin. But there is always a time for reunion. With our faithful loved ones, if we also remain faithful, there will be a reunion up in the clouds with Christ and with all the angels of God. “We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”

While we have to patiently wait for that time before we can be united with our brethren who have fallen asleep, we are happy to present you this one: Volume II of “the Bible Instructor”. Remember the inanimate lost coin. It was, when the coin was found, a happy reunion. So we hope that to the friends of the Bible Instructor, this new volume, after many months of absence, will be a welcome gift.

As with the first volume, the aim of the editor and other contributors is still the same: to present clear Bible truths, sweeping away, if possible, the cherished rubbish of tradition and error that has largely littered the Christian world. Precious gift, dear friend, you have in your hand.

With the trial edition of the first volume and the next few numbers that followed, there has been a demand created such as we did not anticipate. We are happy, and much honored, to be in a position to fulfil this demand, even the demand for real Christian food.

We do not expect, as with the previous volume, that this paper will be without enemies. But it is written: “He that sitteth in the heavens shall laugh: the Lord shall have them in derision”, “The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming.” Psalm 2:4; 37:12-13. It is laughable, we think, that a man totally clueless about anything Christian should rise up against our paper. That a man so blank and totally unable to defend his position should dare open his mouth in criticism of the positions here presented from our own pens as well as from those of Ellen White and the other pioneers. Let young and old alike, whatever titles they may have – church pastor, church elder, etc, humble themselves at the foot of the Cross, in the very demanding School of Christ, and learn for themselves what is truth. Dear friend,

raise no objections by which you will be confounded.

“He that sitteth in the heavens shall laugh”. Even now He laughs at the foolishness of men. “Professing themselves to be wise”, He says, “they become fools”. This truth is clearly illustrated in the protests against the protestant version of the Bible – KJV – by the majority of the religious leaders under the pretext that it is difficult to understand. Yet this same class claims that the whole world must depend on their understanding of the Bible – they must first read and understand for the rest of us. Then we must believe what their feeble minds understand as truth. The missionary work of these men was pictured by Christ:-

“Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.” God accepts nothing of their labour because it is not after His order. But how deceiving their appearance of piety! How deceiving their labours. Elsewhere it is written about them: “The founders of this system would go into the cities, and do a wonderful work.” “The leaders would teach that virtue is better than vice”, etc. And this passes today for genuine missionary work. The counterfeit pulpit of the Pharisee and the counterfeit pen of the scribe so resemble the true that it is impossible, without the tests of scripture, to tell the difference between them.

But “God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.”

“Twofold more the child of hell than yourselves.” Terrible denunciation! “In vain they do worship me, teaching for doctrines the commandments of men.” Matthew 15:9.

Yet it is possible for all of us in our work to come under this deception which Christ warned would be greater in our day. For He said, “the time cometh, that whosoever killeth you will think that he doeth God service”. John 16:2.

But with the warning there is also given us a way of escape. How can we know that everything which we undertake is acceptable before God, accepted by Him and blessed of Him? We have the Bible for our guide. Whoever shall accept it as the all sufficient rule of faith and practice that it is and make it his rule of life can be assured of the smile of heaven in all he undertakes.

Vol 3. The Bible Instructor
 Then "THE GREAT
 PROTESTANT PRINCIPLE"
 remains to us a most precious
 treasure. Remember this: "the
 Bible and the Bible only" is the
 rule of faith and practice. Seek
 to learn for yourself as much of
 it as you can, then walk in all
 the light you receive. And
 surely, "the path of the just is as
 the shining light, that shineth
 more and more unto the perfect
 day." Proverbs 4:18.

But to be colabourers with
 Christ, to be Bible mission-
 naries, requires that work
 disagreeable to the human
 nature must be done. Pleasing
 or unpleasing to human nature,
 faithfulness, vigilance, and
 boldness must be exercised, or
 sin will triumph over righteous-
 ness. A failure to see and sense
 the wants of the cause for this
 time, and to reprove sin, is
 called by some, meekness; God
 calls it unfaithfulness, and
 spiritual sloth. He gives no
 credit to those who shun the
 cross and neglect the disagree-
 able duties, thereby imperiling
 his church. Envy, jealousy,
 dishonesty, falsehoods, and evil
 surmisings have ever had to be
 met. They existed in the time of
 ancient Israel, and will ever be
 found in modern Israel. Some
 one must meet this element, and
 whoever does will displease
 some; it cannot be otherwise,
 for there will ever be those who
 will sympathize with wrong-
 doers.

Those who have shunned that
 part of the work which requires
 anxiety and care, boldness and
 fortitude, will receive no
 reward for their silence and
 their peaceful demeanor; but
 condemnation will be written
 against them.

"Son of man, I have made thee
 a watchman unto the house of
 Israel; therefore hear the word
 at my mouth, and give them
 warning from me.

TABLE OF CONTENTS

The Third Angel's Message – A.T Jones.....4

Christ Our Example – Ellen G. White.....8

Meeting the Iceberg – Brian Onang'o.....11

The Cares of this World – Ellen G. White.....16

The Disagreeable Work of Rebuking Sin – Ellen G. White.....18

The Sin of Witchcraft – J. N. Andrews.....21

What is Education? – Sammy Buruchara.....24

Partaking of the Divine Nature – Sami Wilberforce.....26

Science and the Bible in Education – Ellen G. White.....29

What a Difference a Day Makes – Ron Spear.....31

Studies In The Revelation.....32

But to act the part of a faithful sentinel requires that we must do our work after the order of God. "He ordained twelve, that they should be with him, and that he might send them forth to preach". Mark 3:14. Christ, "a teacher come from God", walked with the disciples for a period of 3 years, educating them in the principles of heaven. Then left them this commission: "Go ye therefore, and teach all nations... Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

How important then that we should consider the kind of education that we receive. It is true of the greater part of the Christian world that they have received an education that is strange to heaven. God says concerning this education: "my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge." Jeremiah 4:22. If you would hear the blessed words from the lips of Christ: "well done faithful servant", then remember that just now you need to be a faithful sentinel. Begin just now, or continue as the case may be, this work that has been committed to your trust. And it is always our prayer that "the Bible Instructor" will be a most useful aid to you in this work.

Brian Onang'o, Editor

Son of man, I have made thee a watchman...

PIONEER LIBRARY



The Third Angel's Message

A.T JONES

As we begin our Bible study I think it would be well to spend this hour, at any rate, in considering what we came for, and how we are to come to get any good. I suppose that everyone came expecting to hear things we never thought of before; and not only expecting to hear things we never thought of before, but expecting to learn things we never thought of before. It is very easy to hear things we never thought of before, but we do not always learn what we hear. But I suppose we have come expecting to learn things we never thought of before. It is simply saying we have come expecting the Lord to give us new revelations of Himself, of His word, and of His way altogether. I have come for this.

This text is good advice for us all: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark 10:15. Thus we have come to learn of the kingdom of God, to receive things of the kingdom of God, things new and old, old things in a new way, and new things in a new way. Whosoever shall not receive it as a little child, shall not enter therein; cannot have it. Hence, we are all to come here and to sit down at the feet of Christ, looking to Him as our teacher, expecting to receive what He has to tell us, coming as a little child. Because, not only is this text here which speaks thus about those who would receive the kingdom of God, but in Matthew it is put in such a way as to cover all the time after we receive the kingdom of God from the first. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:1-3.

Now if anyone should say that the other text refers to any who are receiving the kingdom of God for the first time and admit the truth that they can receive it only as a little child, confessing that they know nothing of it themselves and cannot bring themselves to a knowledge of it, this verse shows that it goes beyond that, and that the idea goes with it even after we have received the kingdom of God; for in order to be converted we are to be as a little child, receive the kingdom of God as a little child, allowing that we know nothing of ourselves, no wisdom of our own. It is not our own wisdom that can make it plain to us, can open the way by which we can understand it all right as it

is. We must leave all our wisdom out in order to gain it and by being converted become as a little child. "Except ye be converted and become as a little child, ye shall not enter the kingdom of God." What kind of children are mentioned? Little children. Little children have not much pride of opinion of their own. Grown up ones are not so ready to learn. Then this is spoken as giving us a model and example as to how we are to come to the word of God to learn. There is another verse that tells us the same thing and perhaps in a more forcible manner. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know it." 1 Corinthians 8:2. How many people does that cover? "Any man," all of us that have come here. Anyone then who has come here, will it refer to us as personally as that? Every one. Any one of us then who have come here, that thinks he knows anything, how much does that cover? Thinks he knows how much? Thinks he knows what? "Anything." Does that cover all things then? Yes sir. Then the text covers all people and all things that may be known. Then if any one of us thinks he knows anything, what does he know? How much does he know? He knows nothing yet as he ought to. Well, then, we will all assent that that is true, shall we? Just set that down for yourself. If you came here thinking you knew something, you must decide you do not know that as you ought to know it. Then shall we come to this study in that way? Shall we all come to this study tomorrow, next day, each time we come here, and just settle it in our minds that we do not know anything as we ought to know it? I do not care if it is the oldest minister in our ranks; he must come and say, "I do not know anything yet as I ought to know it; teach thou me." And we will learn. Every one that comes to this house that way will learn something

every lesson he hears. And this includes that same oldest minister in the ranks. He will learn more than any of the rest of us, if he sits down like that. But how long a time does that text cover? How long will it remain there? Will we go beyond that time during this institute, think you? No sir. Very good then, we have that settled, for the whole institute, if we thought we knew anything.

Little children have not much pride of opinion of their own. Grown up ones are not so ready to learn.

There are some things we thought we knew pretty well. If there is one thing we thought we knew, just put it down, we don't know anything. We are always learning the most out of those texts that we already know best. Don't forget that. We are always learning the most out of the texts with which we are already the most familiar. Then don't you see that anyone who takes any text or thought, and studies upon it for a long time and thinks he has got all the thought out of it that is in it, he just shuts himself off there? When he says, "Now I know it," he shuts himself off from learning what is really in that text.

Brother Porter here in the lesson of the previous hour spoke to us of God's purpose in making known to us these things. What kind of purpose was that spoken of? An "eternal purpose." And the Scripture is God's expression to us of His thoughts in that eternal purpose. The Scripture is the expression of God's thoughts on that purpose, in carrying out and setting forth and making known that purpose. Well then, what kind of purpose is it? Eternal. How deep then are His thoughts? How far-reaching is that purpose? Eternal. How deep then are the thoughts expressed in the scriptures? Eternal. In how many expressions in the Scriptures and in how many scriptures is the thought of eternal depth? In how many passages? Every one. Then it does take all the Scriptures that are written for the Lord to express to us what he wants to tell us, of His eternal purpose? Yes sir. Then how deep is the thought in each passage of Scripture and the words that are used to tell it? Eternal. Then just as soon as any man catches one of these thoughts and thinks, I know it now and have got it, how far short is he? How far short is he from having the thought that is really there, from having the thought that is in that passage? (Voices: As far as his mind is from God's mind). When he says, I have the truth; I have the thought, he has shut up his own mind from the wisdom of the knowledge of God, putting himself and his own mind in the place of God and His thoughts. The man that does that cannot learn any more. Don't you see, that at that instant he shuts himself out forever from learning? And the man who does that, of course can learn nothing beyond himself, and of course will never have the knowledge of God.

The expressions of thought conveyed in the statements of the Scriptures are as eternal depths. Then what limit can we set to ourselves in the study of these? No limit at all. Then does not that present the splendid picture and the grand prospect that the eternal and the whole mind of God is wide open before us for us to study upon? Well then, let us not forget that that is the field of study upon which we are to enter.

We have been in it a good while, and let us be careful that we do not think we know something. Let us be sure that we have not been

iveigled into the idea of thinking that we know something as we are to know it. Let us just settle it now by the word of God that we do not know that thing at all. There is knowledge in each line of thought for us to catch. And until all the depths and eternities are past we will never get to the place where we will have the right to think we know that thing and are done with it. Shall we? Well then, I am glad to know that we have such a subject as that to study upon, and such a length of time as that (eternity) in which to study it. Well then let us be glad to start with. That text is going to remain with us as long as we are in the world at least, and it won't go then; it will go in this shape of course; the Bible, the word of God as put up in this shape, will go. No doubt these Bibles will be burned up just as any other book of paper and leather. But the word of God will not be burned up. That text in this shape (in print) will last as long as the world does, but after that it will still exist in this shape (the body). Then that text will still remain with us all the time, even eternally. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." No, no man knows it. Are not you glad, brethren, are not you glad? But we must not linger too long upon any one of these texts, for there are several texts we want to bring up tonight. Taking the thought we had a moment ago, we have come here expecting to learn many things that are new and many new things about what we have learned formerly. We have not come though, to learn anything but the truth. That is what we want. The only thing there is any power in, the only thing there is any good in, the only thing there is any sanctifying force in, is the truth, the truth as it is in Jesus of course, because there is no truth in any other way. Then coming with that purpose, to know only the truth, that is all we are to study, that is all

we are to ask about. It is none of your business or mine whether a thing be old or new or who says it in this institute or whether it is for us to study or for anyone else, is it? The thing for us to ask is, Is it true? If it be true, then take the Lord's word as He has given it to us, no difference by whom He says it, no difference in what way it comes, no difference if it comes in exactly the opposite way in which way we expected it to come - and the probabilities are that it will, "for your ways are not my ways, saith the Lord." Isaiah 55:8 Then when we have a way fixed up, we may expect it to come another way.

The Lord will not allow anyone to dictate to Him or to lay out plans for Him. We may take the Lord in that text, "O God, verily thou art a God that hidest thyself." Isaiah 45:15. But we can see Him. He will hide Himself; we cannot fix the ways in which He is going to do things always, but the best of it is we will let Him have His own way to do things, and we will be in a position to do it all the time. Then we will be perfectly safe. Then we will never need to have any anxieties, need never have anything to do with the management of it ourselves. He is all wise; everything goes straight with Him, and we simply keep ourselves ready to see Him do it at any time. And we have nothing to do but to enjoy ourselves in seeing Him do things. I have been greatly blessed in the study of the Bible and in watching the Lord do things. And when it is the darkest, the most mysterious, then it is the best study, because it takes us clear out of ourselves to see Him do it. If we could see just how it was coming out always it would not seem interesting. When it is the darkest, we can watch the more intently and with more interest, to see the Lord straighten it out.

So then we are to learn the truth only - no difference who speaks it. The Lord will speak it, of course, no difference by whom it is spoken or the way it comes. If we knew it before, thank God somebody else knows it now. If we did not know it before, then thank the Lord we now know it. The only thing to ask is, Is it true? You all know those verses in 2 Thessalonians 2:9, 10: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth". Anyone who loves the truth and will receive the love of the truth, Satan will never have any chance to work in with all signs and lying wonders and all deceivableness of unrighteousness. No sir. Because Jesus has said it. John 8:32: "Ye shall know the truth, and the truth shall make you free." Then everyone who receives the love of the truth, this will make them free. Then the one in whom Satan is to work all signs and lying wonders, is he free? No, he is a fearful slave. As long as we have it settled in our minds that the only thing we shall ever seek or expect is the truth, and love it because it is the truth, and take it because it is the truth, then we need not be uneasy about whether Satan is going to deceive us or not.

Notice the last half of the verse. The effect of the truth is to make us free. The first half is the best promise in the Bible, if we could measure promises. But we cannot do that because one is just as important as another. All are the thoughts of God, and His thoughts are eternal. But this is an excellent promise, "Ye shall know the truth." That, it seems to me, is a most wonderful promise. "Ye shall know the truth." Think you know it? Wonder if you know it? Wonder whether such and such a thing is true? No sir. "Ye shall know the truth." That is the promise of Jesus Christ to you and to me, that when we trust in Him and follow Him, we shall know the truth. And as

certain as we yield to Him and follow Him, He will take care that we know the truth, and we trust Him for it.

*The Lord does
not want us to
take things
because
someone says
them. We are to
know it is true,
because God
says it.*

"Then said Jesus to those Jews which believed on Him, If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." How are we to know the truth? Continue in His word, be His disciples indeed, and ye shall know the truth. Then His word is the word of truth. "Ye shall know the truth." We want to stick to that promise. It seems to me that if that promise were the only one in the Bible it would be all we would need. "Ye shall know the truth." Because Christ has promised that, this is for you and for me, when we follow Him and when we yield to Him. And because this is so, it seems to me that we ought to be the gladdest people on the earth, for that promise given, "Ye shall know the truth."

There will be plenty of opportunities, assuredly - there have been some already, no doubt, in just the first lessons which have been given - some opportunities already for persons in the classes to say, Well, now, is that so? Probably some opportunity has already been offered for some to say, "Well now, I do not know about that." There will be countless instances doubtless, before the six weeks are past, that the Lord has given us to study His word and ways, numberless times in which we will be called upon to

say, Well now is that so? What is the promise? "Ye shall know the truth." Now the Lord does not want us to take things because someone says them. God does not want us to say when anyone says a thing, Well, that is so, because he says it. That is not the thing. We are to know it is true, because God says it. And I say that there is the promise, "Ye shall know." There will be the opportunity for the query to arise, Is that so? How about that. There is the query, but there is the promise with it. Do not forget it. Jesus has said to you every time that query arises, "Ye shall know the truth." Then, when that query arises from some thought in the lesson, what is the answer to you and me? What are we then to consider? What is the place for us to occupy just then? Here is some brother who will be speaking someday, and he will make a statement perhaps, reading a passage or two or three passages, and catch a thought there that is new to me, make an expression here that is new to me, and the query comes, Well now is that so? What is the answer to me? "Ye shall know the truth." Then what am I to do just then with that new thought, with that query? Am I now just to hold that query, that new thought, that which is to me a new thought? Am I not to hold that right before Christ, and ask Him the truth? Or wouldn't I better go to some of the brethren and ask, "What do you think about that? Brother A. says so and so. What do you think about that? That is new to me, and I kind of half doubt it." "Well, I doubt it too," says the other brother. Well then, of course it cannot be so; that settles it. It is not so. It is none of your business what I think about it.

I remember once in a camp meeting a brother read some scriptures right straight through - it was about all he did do; it was a Bible reading - but the thoughts he brought out in the Bible reading were new to a large number in the audience. About half a dozen came in a flock to me and asked, "Well, now, Brother Jones, what do you think about that?" I said, "It is none of your business what I think about it; what do you think about it yourself?" "Well, we do not know what to think about it," they replied. Then I said, "Find out." Suppose I had said I do not believe it. Then they would have gone off and said, "I do not believe that, because Brother Jones said he did not." Suppose I had said it was so. They would have said, "That is so. Brother Jones says that is so." So I propose to tell you nothing about what I think. It is none of your business. You know for yourselves what is the truth. That is the position I propose to occupy in this institute. I expect to find some things coming out here that are new. I have never found a meeting yet where we have studied the Bible that the Lord did not give us something that was new, beautiful, grand, and glorious. But the place I propose to occupy is right upon that promise, "Ye shall know the truth."

But I find people, and doubtless you have too, who seem to get upon the idea that the only sure way to know the truth is to raise all the objections they can and have them answered. But when I have raised and presented all the objections I know against a point and they are all answered, then am I sure what is truth? Am I sure of it? No, because there are objections I never thought of. Don't you see? On that line can I ever be sure that it is the truth until every objection that is possible is brought against it by every mind in the universe - can I be sure of it until then? When these are all answered would that make me sure it was so? If it would, how can I live long enough to hear all the objections answered? Can we get at the truth in that way? Is there any possibility of getting at the truth by raising objections and having them answered? No sir. What is the use of starting on a road of which

you will never reach the end - a wrong road of course? Better not start on it at all.

Another word. Can there be any objections against the truth? Think of that closely. Well, when something is presented, are you and I to say, "I see an objection against that?" Is that the position we are to take? No; we are to ask whether it is the truth, and if it is, there is no objection, there can be no objection against it. Our objection is a fraud. Don't you see? The thing we are to ask is, Is it the truth?

I have never found a meeting yet where we have studied the Bible that the Lord did not give us something that was new, beautiful, grand, and glorious.

And then another way the people have of getting at the truth is to hear both sides of it. You have heard that thing yourself. "That is one side," they say, "but now I want to hear the other side before I decide." What is one side of the truth? Well, here is one side of the truth, and there is the other side of the truth. Then where is the truth? You get on the either side of the truth and it is error. I have heard one side, and I want to hear another side of it! Then how can I tell what is the truth, anyhow? But suppose I have heard actual truth (and that is the need of it), and I am not satisfied until I hear the other side. What is the other side? Taking this one side to be the truth, what is the other side? Error. Then we can decide best what is truth by hearing a lot of lies, can we? "Well," says one, "I have heard your side of it, and it looks to me as though it were true, but I want to hear the other side!" The truth is the word of God. Then he proposes by waiting to hear the other side,

to know whether it is true or not by comparing it with a lot of lies and thus make a lot of lies a test of the truth.

We do not want to hear the other side. All we want is the truth. Here is one side of the truth, and there is the other side of the truth. He hears both sides according to his own plan; then how does he arrive at the truth? In his own way. He has heard this and that. Where is the truth? He must find it out some way. Does he not compare one side with the other and weigh one against the other and strike the balance and judge where the truth is? Well, when he has done that, can he know he has the truth? Is he sure that is the truth? Is my mind, my judgment, my ability to weigh arguments and decide upon the truth - is that the infallible test of truth? Is a man's judgment, his faculties, the test of truth at all? When we want to test the truth so as to know it is the truth, the test must be an infallible one. Is not that so? It must be one that will never fail. To discern the truth and declare it, it must be one that will never miss under any circumstances amid ten thousand arguments and errors. The one by which we must test the truth must be such a one as will strike the truth among ten million diverse opinions, and strike it without fail in succession - every thought that may be raised among men. Is not that so? Man's mind we know is not the test of truth. It is only his own idea and the truth that he settles upon. "But your thoughts are not my thoughts, neither are your ways my ways, says the Lord."

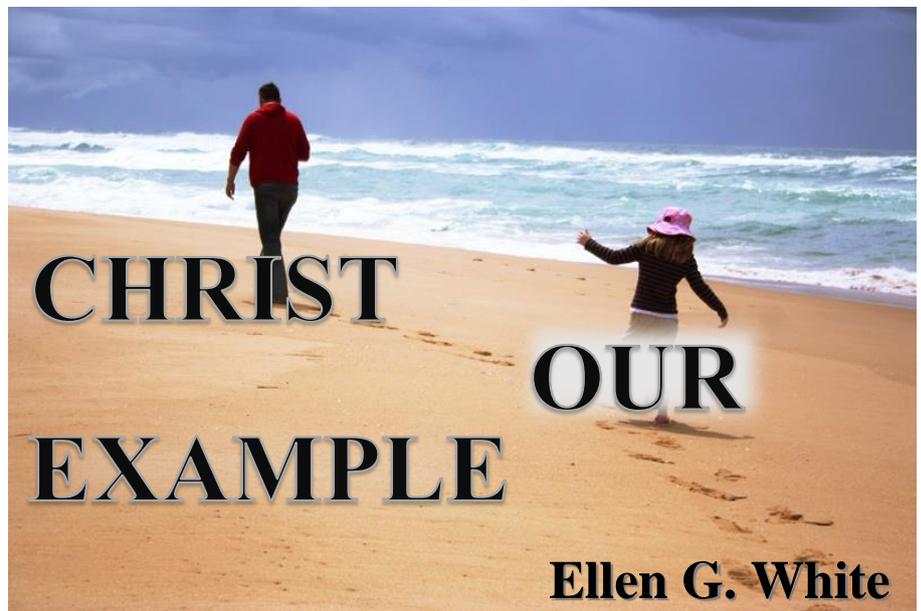
(continued in the next number)

Q: How is your church doing?

A: We are doing fine.

Q: Everyone is converted and sealed?

A: No, we are just fighting the conference. We don't care much about the sealing.



Our Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. Matthew 8:17. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. From Him flowed a stream of healing power, and in body and mind and soul men were made whole.

The Saviour's work was not restricted to any time or place. His compassion knew no limit. On so large a scale did He conduct His work of healing and teaching that there was no building in Palestine large enough to receive the multitudes that thronged to Him. On the green hill slopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital. In every city, every town, every village, through which He passed, He laid His hands upon the afflicted ones and healed them. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered to those who came to Him; in the evening He gave attention to such as through the day must toil to earn a pittance for the support of their families.

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Through childhood, youth, and manhood He walked alone. Yet it was heaven to be in His presence. Day by day He met trials and temptations; day by day He was brought into contact with evil and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail or become discouraged.

In all things He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us?" He answered, - and His answer is the keynote of His lifework, - "How is it that ye sought Me? wist ye not that I must be about My Father's

His life was one of constant self-sacrifice. He had no home in this world except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much.

He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace. He saw the needs of men and women, children and youth, and to all He gave the invitation, "Come unto Me."

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy.

"The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,
Galilee of the nations,
The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up." Matthew 4:15, 16, A.R.V., margin.

The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace.

Christ might have occupied the highest place among the teachers of the Jewish nation, but He preferred rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might hear the words of truth. By the sea, on the mountainside, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words.

So unlike the explanations of Scripture given by the scribes and Pharisees was Christ's teaching, that the attention of the people was arrested. The rabbis dwelt upon tradition, upon human theory and speculation. Often that which men had taught and written about the Scripture was put in place of the Scripture itself. The subject of Christ's teaching was the word of God. He met questioners with a plain, "It is written,"

"What saith the Scripture?" "How readest thou?" At every opportunity when an interest was awakened by either friend or foe, He presented the word. With clearness and power He proclaimed the gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived in the word of God such depth of meaning.

Christ might have occupied the highest place among the teachers of the Jewish nation, but He preferred rather to take the gospel to the poor.

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the Great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the gospel and healing the sick - the King of glory in the lowly garb of humanity.

He attended the great yearly festivals of the nation, and to the multitude absorbed in outward ceremony He spoke of heavenly things, bringing eternity within their view. To all He brought treasures from the storehouse of wisdom. He spoke to them in language so simple that they could not fail of understanding. By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace He ministered to the sin-sick soul, bringing healing and strength.

The prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word.

What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. Gracious, tenderhearted, pitiful, He went about lifting up the bowed-down and comforting the sorrowful. Wherever He went, He ca-

ried blessing.

While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches.

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. With unwearying patience and sympathetic helpfulness He met men in their necessities. By the gentle touch of grace He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence.

He could say to whom He pleased, "Follow Me," and the one addressed arose and followed Him. The spell of the world's enchantment was broken. At the sound of His voice the spirit of greed and ambition fled from the heart, and men arose, emancipated, to follow the Saviour.

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make a local and a national benefit of the gifts of heaven and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.

The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life.

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He

encouraged to persevere, assuring them that they would win; for angels of God were on their side and would give them the victory.

At the table of the publicans He sat as an honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power. New impulses were awakened, and to these outcasts of society there opened the possibility of a new life.

Though He was a Jew, Jesus mingled freely with the Samaritans, setting at nought the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept with them under their roofs, ate with them at their tables, -partaking of the food prepared and served by their hands, - taught in their streets, and treated them with the utmost kindness and courtesy. And while He drew their hearts to Him by the tie of human sympathy, His divine grace brought to them the salvation which the Jews rejected.

Christ neglected no opportunity of proclaiming the gospel of salvation. Listen to His wonderful words to that one woman of Samaria. He was sitting by Jacob's well, as the woman came to draw water. To her surprise He asked a favor of her. "Give Me to drink," He said. He wanted a cool draft, and He wished also to open the way whereby He might give to her the water of life. "How is it," said the woman, "that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water.... Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:7-14.

How much interest Christ manifested in this one woman! How earnest and eloquent were His words! When the woman heard them, she left her waterpot, and went into the city, saying to her friends, "Come, see a man, which told me all things that ever I did: is not this the Christ?" We read that "many of the Samaritans of that city believed on Him." Verses 29, 39. And who can estimate the influence which these words have exerted for the saving of souls in the years that have passed since then?

Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the service acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, "I that speak unto thee am He."

MEETING THE ICEBERG

Evil surmisings
Dishonesty
Falsehoods
Jealousy
Envy

Brian Onang'o

As a stone thrown from the peak of a high mountain in its free fall to the vales below gains velocity with each passing foot and at last possesses within itself energy of sufficient magnitude to cause a great deal of destruction, so is apostasy – the falling away. It is like the descent of heavy bodies, it proceeds with ever-accelerating velocity. It is true of men, churches and nations, as with the natural world, that without the external power of God to prevent decay, “entropy always increases”. Paul made this plain when he said: “evil men shall wax worse and worse”. Daniel also made mention of the same when he said “many shall run to and fro, and knowledge shall be increased”. A knowledge of good as well as of evil would be increased. But to everything God has set a limit. The falling stone finally gets to the valley floor where its misdirected energy crushes it into powder. That energy that could have be used for good becomes the means of its destruction. We mourn not for the inanimate stone, but for the sons of men in the same path of self-destruction. The wise man asks, “why shouldest thou destroy thyself?” He warns: “Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself?” Ecclesiastes 7:16.

That we are faced with a serious problem of fanaticism we cannot deny without indicating a want of honesty on our part. This we cannot do without a denial of faith; a denial of the prophecies of which it is a common subject. But the worst is yet to come and we must brace ourselves to handle greater fanatical movements within our ranks than in the former years. The statement by Daniel about these days that “knowledge shall increase” has been fulfilled even in the knowledge of evil. God laments, “my people is foolish, they have not known me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.” Jeremiah 4:22. O how true this of our day! Where they had to contend with single cow skins drums, we have them in legions in the modern drum sets, or trap sets. Where false prophets would struggle to reach the masses, they hoot into our ears every day, everywhere. Where nations were republican and godly, and churches just beginning their fall, we have

them now suppressing the freedom of conscience, inviting upon themselves the already awakened wrath of God.

Christ, referring directly to the work of fanaticism, said, “the time cometh, that whosoever killeth you will think that he doeth God service.” John 16:2. Did not God say “thou shalt not kill”? Exodus 20:13 Nay, He did not say, but wrote it upon the table of stone with His own finger. How then can it ever be service to God to kill those deemed as heretics? This time would come after He spoke the words: “the time cometh”. This blind madness would be, he explained, “because they have not known the Father, nor me”. Verse 3. We therefore should expect that as the knowledge of the one true God and His Son Jesus Christ is gradually forgotten in the world, fanaticism, for it is that and nothing else that could cause a man to break the commandments of God while attributing his evil work to the Spirit of God, should increase.

But we find some useful truth in the old adage “the pot calling the kettle black”. It is from the heretic’s mouth that the cry of heresy rings loudest against the servants of God. So also with the ignorant zeal of the fanatic. Christ asked, “why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye”? Matthew 7:3. In this he pictured the heretic’s work. He pictured the papal church charging against the protestants sins of which she herself, and she alone, was guilty. His statement had also in view the work of Israel of old who regarded as heresy the true worship of their day. Hear the testimony of Paul: “after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets”. Acts 24:14. It was true in Paul’s day and it is true today.

This does not mean that the cry of heresy should cease. The commission given us is “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins”. Isaiah 58:1. The men needed today are those with sufficient godly courage to call sin by its right name. “The fearful”, John declares, “shall have their part in the lake which burneth with fire and brimstone: which is the second death”. Revelation 21:8. For this reason, “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind”. 2 Timothy 1:7.

The following statement from the Spirit of Prophecy tells us the exact attitude that we should sustain toward those who teach error: “Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. “It is not for you to know the times or the seasons, which the Father hath put in His own power.” False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth”. TM p. 55.1 The poet writes:

*Give me Thy courage Lord to speak
Whenever strong oppress the weak
Should I myself the victim be
Help me forgive, remembering Thee.*

In the burial of Christ we see the attitude that God Himself sustains towards error. We know that the dead “know not any thing, neither have they any more a reward; for the memory of them is forgotten”. Ecclesiastes 9:5. That is, that man, who was made out of the dust of the earth, is just as good as dust is when he is dead. Yet Christ was not suffered to be buried with the common criminals in the graves reserved for them by the Roman civil government. “When the even was come”, Matthew records, “there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus”. Matthew 27:57-58. As long as it is true that no honor can be paid to the dead, it made no sense for the dead Christ to be accorded an honorable burial. Yet Pilate granted the request and Christ received an honorable rich man’s burial in a rich man’s grave. The reason for this is given by Isaiah: “because he had done no violence, neither was any deceit in his mouth”. Isaiah 53:9. That is, according to Bishop Lowth's translation, “his grave was appointed with the

wicked; But with the rich man was his tomb” because “he had done no wrong, Neither was there any guile in his mouth”. While the penitent thief, although justified, had his grave with the wicked in the place where the criminals of his kind were buried, Christ did not. Had Christ been buried there, would it not have suggested that the accusations against Him, which led to His death, were true; and that He was indeed a criminal?

*The prophets prophesy falsely,
and the priests bear rule by their
means; and my people love to
have it so...*

We need the courage to speak against oppression, especially when those supposedly strong in faith oppress the weak by laying stumbling blocks in their paths. Keep not silent when fanatical zeal kills men in the name of religion. This is an error and it has to be met. “The Lord commanded one of his ancient servants, “Pray not thou for this people, neither lift up cry nor prayer for them; neither make intercession to me; for I will not hear thee.” The prophet thus describes the sins which had called forth this fearful denunciation: “The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?” “From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.” Jeremiah 7:16; 5:31; 6:13. RH, November 7, 1882 par. 8. And the people loved to have it so.

It is iniquity that removes from prayer the sweet fragrance of the smoke of the burning incense that continually ascends before God out of the priest’s hand and turns in instead into an abomination. When God forbade Jeremiah to pray for them, He meant that there was much iniquity in the land. How much? So much that He said, “I am weary with repenting”. Jeremiah 15:6. From the spirit of prophecy we read, “There are many who regard the expression of love as a weakness, and they maintain a reserve that repels others. This spirit checks the current of sympathy. As the social and generous impulses are repressed, they wither, and the heart becomes desolate and cold. We should beware of this error. Love cannot long exist without expression.” AH p. 107.2. A man can by sinful reserve weary another that seeks his friendship. The love dies and the heart becomes desolate and cold. But can man weary

God? The Lord answers, "I am weary with repenting", "My spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years". Genesis 6:3.

Malachi tells us something about how man can weary God. He says, "Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him?" Answer: "When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?" Malachi 2:17. But God hears the silence of men. He hears "The fool hath said in his heart, There is no God" as much as He heard Hannah when in the grief of her spirit "she spake in her heart, only her lips moved". Psalm 53:1; 1 Samuel 1:13. From the spirit of prophecy we also read that "We should never give sanction to sin by our words or our deeds, our silence or our presence." DA p. 152.3 By silence, therefore, the man that beholds evil and leaves the evil to go unrebuked is giving sanction to it. He is verily saying, in his heart, "Every one that doeth evil is good in the sight of the LORD, and he delighteth in them". Jeremiah says that in this God is wearied. But we have another corroborating text. When Ahaz was asked by Isaiah to make a petition to God, he refused. The text reads: "Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD." Isaiah 7:10-12. To him came the denunciation: "Is it a small thing for you to weary men, but will ye weary my God also?" Verse 13. It is clear that the complaint was registered because of his silence. But is not silence golden? "The Saviour... knew when to speak and when to keep silent." GW p. 317.2. We must also constantly learn to avoid both extremes with respect to how we employ the talent of speech. We must constantly be learning when to speak and when to keep silent, for the Christian must be temperate in all things. As we follow Christ to the judgment hall, we find the mouth that had ever been employed in blessing men silent as death. When provoked by the high priest to talk, "Jesus held his peace". There must be times when the high priest's question comes to us also: "answerest thou nothing? What is it which these witness against thee?" "I must know when to speak, and when to keep silent." But "When the Lord bids me speak, I cannot keep silent". PC p. 110.2. And in dealing with apostasy, God has given us the command to speak. His word to us is "Them that sin rebuke before all, that others also may fear." 1 Timothy 5:20.

We may also notice in passing the frankness of Ahaz. He said, "I will not ask, neither will I tempt the LORD". Is it not written, "thou shalt not tempt the Lord thy God"? Why then was Ahaz rebuked?

We can read this text together with the parable of Jesus given in Matthew 21: "But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." Verse 28 – 31.

*Them that sin rebuke before all,
that others also may fear.*

"The son who for a time refused obedience to his father's command was not condemned by Christ; and neither was he commended. The class who act the part of the first son in refusing obedience deserve no credit for holding this position. Their frankness is not to be regarded as a virtue. Sanctified by truth and holiness, it would make men bold witnesses for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy. The fact that a man is not a hypocrite does not make him any the less really a sinner. When the appeals of the Holy Spirit come to the heart, our only safety lies in responding to them without delay. When the call comes, "Go work today in My vineyard," do not refuse the invitation. "Today if ye will hear His voice, harden not your hearts." Hebrews 4:7. It is unsafe to delay obedience. You may never hear the invitation again." COL p. 280.4

When God bids us speak, He must also give us what to speak. In apostasy He expects that we shall both send up our petitions to His throne and with the prayers act out part in rebuking the sin. "These things speak, and exhort, and rebuke with all authority. Let no man despise thee". Titus 2:15. The condition of Israel was vividly painted by Isaiah: "We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men. We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us. For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them; In transgressing and lying against the LORD, and departing away from

our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey” Isaiah 53:11-15. But as God looked, it is written, “the LORD saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor”.

Verse 16.

Charity “seeketh not her own”. 1 Corinthians 13:5. In our day God has enjoined us, on the pain of eternal damnation, not to send up selfish prayers for our own selves, but to intercede for others. He bids the sealing angel, “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” Ezekiel 9:4. The angel is told to seal only such men as “sigh and cry for the abominations that be done in the midst of Jerusalem”. If we compare this text with the one in Jeremiah 7:16: “pray not thou for this people, neither lift up cry nor prayer for them”, we see that they that will be sealed are, in the Spirit of Christ the Great Intercessor, engaged themselves in work of intercession. This until He tells us, as He told Jeremiah, not to pray for them; a question which, we believe, cannot be answered by mere impressions. It requires a prophet to know when intercession is asking amiss. Till then, “the effectual fervent prayer of a righteous man” for the erring “availeth much”. James 5:16.

But there is another prayer also that can be made. This prayer is made by every martyr at his death. It is thus that it can be recorded before God and reckoned to have been made by men long dead; who John “saw under the altar” being “the souls of them that were slain for the word of God, and for the testimony which they held”. Revelation 5:9. For in the grave they could not make prayer. It is this: “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”

Verse 10. Paul tells us that this prayer is also an intercession. He asks: “Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, etc.” Roman 11:2. Notice that this intercession was not for, but rather against idolatrous Israel. “Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.” “The effectual fervent prayer of a righteous man availeth much.”

James 5:17, 16

Read also from the Psalmist: “It is time for thee, LORD, to work: for they have made void thy law.” Psalm 119:126. And from Christ, “Thy kingdom come.

Thy will be done in earth, as it is in heaven.” Matthew 6:10. What is the will of God, “even your sanctification”, but “that ye should abstain from fornication... that no man go beyond and defraud his brother in any matter”, etc. 1 Thessalonians 4:3-6. It is the will of God that sin should be overcome; that sin in the earth should cease. In making the Lord’s Prayer it is our desire that that kingdom of God wherein dwells righteousness should come. That is, that sin should finally receive its just recompense of reward. This we can see to be true as we revisit the history of the great apostasy that established the state and empire and resulted in the building of the tower of Babel as well as that of Sodom and Gomorrah.

*How long, O Lord, holy and true,
dost thou not judge and avenge
our blood on them that dwell on
the earth?*

In Babylon – for that is the name given in the marginal reading of Genesis 10:10 for the city and the kingdom built by Nimrod - “Those that feared the Lord cried unto Him to interpose.” And the Lord came down to see the city and the tower, which the children of men builded.” Genesis 11:5. In mercy to the world He defeated the purpose of the tower builders and overthrew the memorial of their daring. In mercy He confounded their speech, thus putting a check on their purposes of rebellion.” PP p. 123.2 Because of the prayers that went up to God, the schemes of the Babel builders ended in shame and defeat.

It was no less different in Sodom. “The secret of the Lord is with them that fear Him.” Psalm 25:14. Abraham had honored God, and the Lord honored him, taking him into His counsels, and revealing to him His purposes. “Shall I hide from Abraham that thing which I do?” said the Lord. “The cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.” Genesis 18:17; 20-21. God knew well the measure of Sodom’s guilt; but He expressed Himself after the manner of men, that the justice of His dealings might be understood. Before bringing judgment upon the transgressors He would go Himself, to institute an examination of their course; if they had not passed the limits of divine mercy, He would still grant them space for repentance.

Notice that whenever “the Lord came down to see”, it was because “the cry of Sodom and Gomorrah was great”. This cry no doubt involved intercession for

the righteous men in Sodom as we see Abraham doing: "wilt thou also destroy the righteous with the wicked? ... That be far from thee to do after this manner". But the intercession of Abraham affords us also an important lesson. A.T Jones says, "When Abraham had reduced to ten the number in whose behalf he would plead with the Lord to spare Sodom, and the Lord had said he would not destroy it for ten's sake, Abraham ceased to plead any further. It has been supposed that ten was just the number of Lot's family and connections. And this seems probable from close attention to the narrative. We find Lot and his wife, and his two daughters that escaped, making four. Then we read of "his sons-in-law which married his daughters," and that these daughters were two, which seems to be implied in the words of the angels to Lot, "Arise, take thy wife, and thy two daughters, which are here." This would seem to imply that there were two daughters who were not there. Then besides these we read of his "sons," which would require at least two. Thus we have Lot and his wife, and his two daughters unmarried, two sons, and his two daughters and their husbands, his sons-in-law, making just ten. It is, therefore, most probable that when Abraham ceased pleading at the number ten, he had in view Lot and his whole family. And when the Lord agreed that if these were righteous, the city should stand, it seems that Abraham considered that sufficient, for if these should not be found righteous, it would be unreasonable to ask anything more. "And the Lord went his way, as soon as he had left communing with Abraham; and Abraham returned unto his place." February 10, 1887 ATJ, SITI p. 91.1 Jamieson in his commentary further says that Abraham ceased his intercession "Either because he fondly thought that he was now sure of the cities being preserved (Luke 13:9), or because the Lord restrained his mind from further intercession (Jeremiah 7:16; 11:14)." If we admit this explanation, then we see that even with Abraham, there was a limit. His prayer, if less than ten righteous were found in Sodom, could only rightly be "it is time for thee, LORD, to work: for they have made void thy law." What better answer could be given to this prayer than to remove just Lot from the evil influence of the city of Sodom and for God to overthrow Sodom and the cities around it as He did?

If ancient Babylon was but a type of spiritual Babylon, then before its destruction, an investigation has to be made to determine the measure of its guilt, just as it was done in the destruction of that tower in Babylon. This is done in the investigative judgment that is now going on in the courts of heaven above. John says, "her sins have reached unto heaven, and God has remembered her iniquities" Revelation 18:5. There are only two ways in which the affairs of men can get to heaven. Of the angels it is written that they "fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." Revelation 5:8. As the angels bear the intercessions made for the righteous men in Babylon, and for the sinners that they might be converted, and the prayers against the organizations that constitute Babylon, the sins of Babylon reach unto heaven and come before God. The recording angel is also with terrible exactness recording the deeds of men, and these are chronicled in the ledger of heaven. No sin passes the glance of the searching eye of God.

Elias maketh intercession to God against Israel

(Continued from page 20)

When he has recovered his health, he has found himself limited in means, and fearing he has not been as careful in its application as would best serve the cause of God, he has claimed the privilege of reconsidering the matter, especially as he has seen bad management in using the means which has cost us so much hard labor, physically and mentally, to accumulate. But the principle of this is not good. If he has given to his own hurt, when in physical and mental strength he should not change. If he sees that he has made mistakes, he should move more carefully in the future, consulting others at every step, and seeking wisdom from above more earnestly, that all his work may be wrought in God.

The charge of dishonest dealing with his fellow-men does not stand against him; he has been as true to the interests of the cause as the compass to the pole. But he gives his brethren opportunity to misjudge him, by his apparent desire to advantage himself. He has labored beyond his strength almost constantly, when he was able to labor at all. But when assailed by envy and jealousy he has made himself the subject of thought and of remark, and has called the attention of others to himself. He has thought the course of his brethren compelled him to do this.

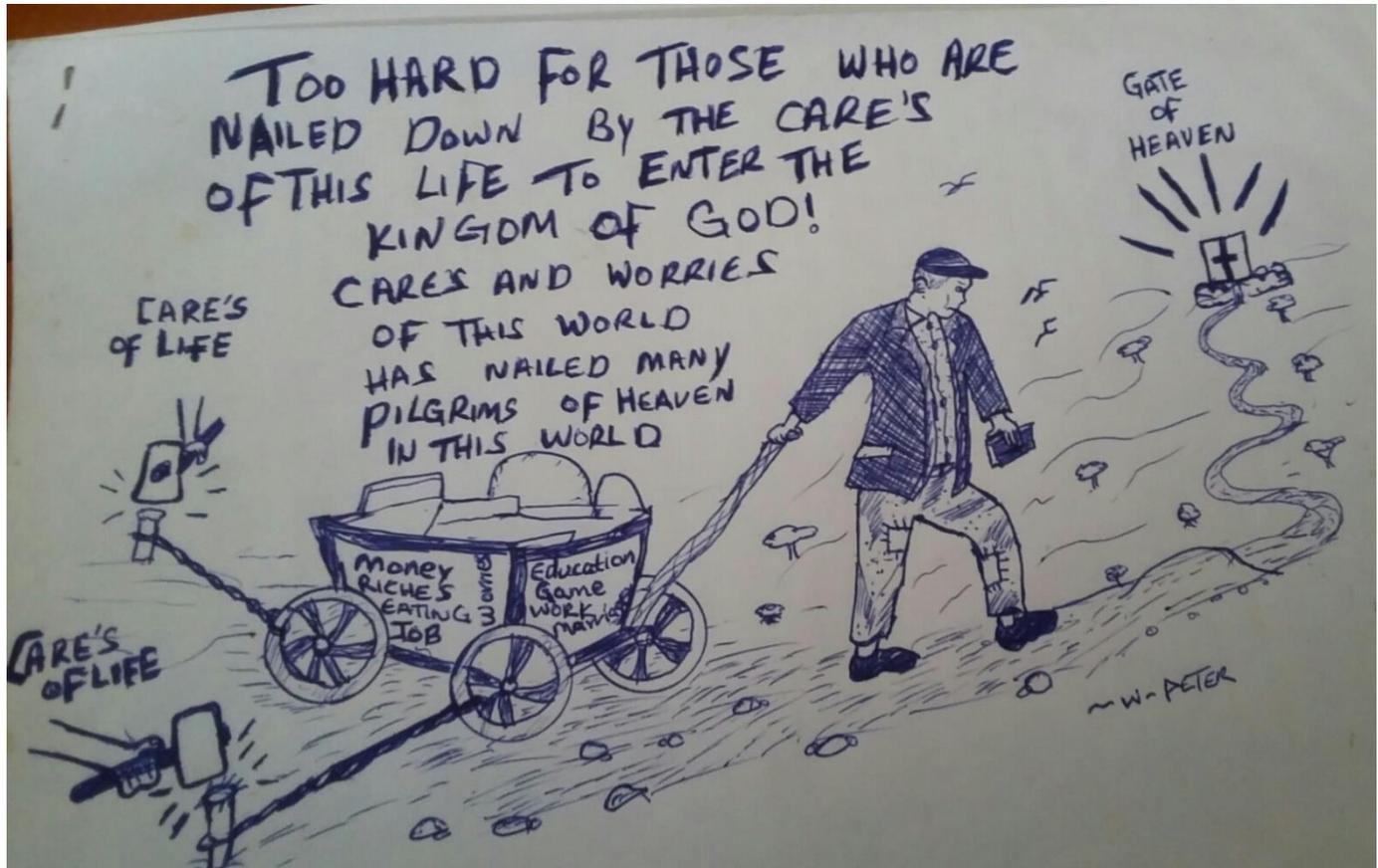
(Continued in the next number)

Q: Which is the most common verse?

A: John 3:16, of course! "God so loved the world that He gave His only begotten son".

Q: So the Bible teaches that God has a Son?

Q: No, He doesn't. Our church teaches that Christ is His twin brother.



The Cares of this World by Ellen G. White

On the morning of October 23, 1879, about two o'clock, the Spirit of the Lord rested upon me, and I beheld scenes in the coming Judgment. Language fails me in which to give an adequate description of the things which passed before me, and of the effect they had upon my mind.

The great day of the execution of God's judgment seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire, "Ledger of Heaven." One of these books containing the names of those who claimed to believe the truth was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were professedly children of the light and of the truth engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force.

Under the general heading of selfishness came every other sin

Another book was opened, wherein were recorded the sins of those who professed the truth. Under the general heading of selfishness came every other sin.

There were also headings over every column, and underneath these, opposite each name, were recorded in their respective columns the lesser sins. Under covetousness came falsehood, theft, robbery, fraud, and avariciousness; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld, I was filled with inexpressible anguish, and exclaimed, Who can be saved? Who will stand justified before God? Whose robes are spotless? Who are faultless in the sight of a pure and holy God?

Their first appearance when around the throne was that of careless indifference.

As the Holy One upon the throne slowly turned the leaves of the Ledger, and his eyes rested for a moment upon individuals, his glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as if traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless

terror. A dread is upon every soul lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as his solemn, searching eye sweeps over that company, there is a quaking of heart, for they are self-condemned without one word being uttered. In anguish of soul each declares his own guilt, and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life.

Their first appearance when around the throne was that of careless indifference.

One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale and quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. They now see that they presumed too much upon the mercy of God. True, they had not such confessions to make as had the vile and basely corrupt; but like the fig-tree they were cursed because they bore no fruit, because they had not put to use the talents intrusted to them.

This class had made themselves supreme, laboring only for selfish interests. They were not rich toward God, not having responded to his claims upon them. Although professing to be servants of Jesus Christ, they brought no souls to him. Had the cause of God been dependent on their efforts, it would have languished; for they not only withheld the means lent them of God, but they withheld themselves. But these now see and feel that in occupying an irresponsible position in reference to the work and cause of God, they have placed themselves on the left hand. They had opportunity, but would not do the work that they could and should have done.

They loved that work which would bring the greatest profit in this life; and opposite their names in the Ledger devoted to good works, there was a mournful blank.

The names of all who professed the truth were mentioned. Some were reprov'd for their unbelief, others for having been slothful servants. They allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were selfishly serving their own temporal interests. By cultivating the abilities God had given them, they could have been reliable burden-bearers, working for the interest of the Master. Said the Judge, All will be justified by their faith, and judged by their works. How vivid then appeared their neglect, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow-men. Each was to demonstrate a living faith, in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God with his means. But like Meroz, the curse of God rested upon them for what they did not do. They loved that work which would bring the greatest profit in this life; and opposite their names in the Ledger devoted to good works, there was a mournful blank.

The words spoken to these were most solemn: You are weighed in the balances, and found wanting. You have neglected spiritual responsibilities because of busy activity in temporal matters, while your very position of trust made it necessary that you should have more than human wisdom and greater than finite judgment. This you needed in order to perform even the mechanical part of your labor; and when you disconnected God and his glory from your business, you turned from his blessing.

The question was then asked, why have you not washed your robes of character and made them white in the blood of the Lamb? God sent his Son into the world, not to condemn the world, but that through him it might be saved. My love for you has been more self-denying than a mother's love. It was that I might blot out your dark record of iniquity; and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt. The pangs of death, and the horrors of the darkness of the tomb, I endured that I might conquer him who had the power of death, unbar the prison-house, and open for you the gates of life. I submitted to shame and agony because I loved you with an infinite love, and would bring back my wayward, wandering sheep to the paradise of God, to the tree of life. That life of bliss which I purchased for you at such a cost, you have disregarded. Shame, reproach, and ignominy, such as your Master bore for you, you have shunned. The privileges he died to bring within your reach have not been appreciated. You would not be partaker of his sufferings, and you cannot now be partaker with him of his glory.

Q: What do you think about this crisis in the church?

A: That's easy. Ted Wilson will help us when he comes.



Upon one page of the Ledger, under the head of “Fidelity,” was the name of my husband. His life, character, and all the incidents in our experience, seemed to be brought vividly before my mind. A very few items which impressed me, I will mention. I was shown that God had qualified my husband for a specific work, and in his providence had united us to carry forward this work. Through the testimonies of his Spirit he had imparted to him great light. He had cautioned, warned, reproved, and encouraged; and it was due to the power of his grace that we had been enabled to bear a part in the work from its very commencement. God had miraculously preserved his mental faculties, notwithstanding his physical powers had given out again and again.

*God had qualified my husband for a specific work,
and in his providence had united us to carry
forward this work.*

God should have the glory for the unbending integrity and noble courage to vindicate the right and condemn the wrong which my husband has had. Just such firmness and decision were necessary at the commencement of the work, and they have been needed all along, as it progressed step by step. But if with this courage, firmness, and indomitable energy he had perseveringly cultivated gentleness, kindness, and charity, graces positively essential in carrying forward any great enterprise, but especially the work of God, he would now have greater influence than he has. He has stood in defense of the truth without yielding a single principle to please the best friend. He has had an ardent temperament, bold and fearless in acting and speaking. This has often led him into difficulties which he might frequently have avoided. He has been obliged to stand more firmly, to be more decided, to speak more earnestly and boldly, because of the very different temperament of the men connected with him in his labor. But even here he has made mistakes, in misjudging the motives of his brethren.

But if with this courage, firmness, and indomitable energy he had perseveringly cultivated gentleness, kindness, and charity, graces positively essential in carrying forward any great enterprise, but especially the work of God, he would now have greater influence than he has.

Had Elder Smith exercised more firmness and boldness in defending the right and condemning the wrong, my husband would not have been forced to take such firm, decided positions. This disposition on the part of Elder Smith to overlook wrong, and leave evils uncorrected, which, though small at first, would increase till they finally destroyed the purity of the church, has forced my husband to act, and caused his course, in contrast with Elder Smith's, to seem very severe and dictatorial. Had Elder Smith stood as a bold soldier for Jesus Christ, had he called sin, fraud, and dishonesty by their right names, had he given these evils their just rebuke, less of such disagreeable work would have fallen upon my husband, and less cause would have been given for temptation in regard to his course of action.

God would have the facts appear as they are. Elder Smith has neglected to cultivate those traits of character which it is so needful that all who are engaged in the work of God should possess. Pleasing or displeasing to human nature, faithfulness, vigilance, and boldness must be exercised, or sin will triumph over righteousness. A failure to see and sense the wants of the cause for this time, and to reprove sin, is called by some, meekness; God calls it unfaithfulness, and spiritual sloth. He gives no credit to those who shun the cross and neglect the disagreeable duties, thereby imperiling his church. Envy, jealousy, dishonesty, falsehoods, and evil surmisings have ever had to be met. They existed in the time of ancient Israel, and will ever be found in modern Israel. Some one must meet this element, and whoever does will displease some; it cannot be otherwise, for there will ever be those who will sympathize with wrong-doers. Those who have shunned that part of the work which requires anxiety

and care, boldness and fortitude, will receive no reward for their silence and their peaceful demeanor; but condemnation will be written against them.

“Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.”
Ezekiel 3:17-21

Pleasing or displeasing to human nature, faithfulness, vigilance, and boldness must be exercised, or sin will triumph over righteousness. A failure to see and sense the wants of the cause for this time, and to reprove sin, is called by some, meekness; God calls it unfaithfulness, and spiritual sloth.

This exactly represents the case of ministers in our day. It is an evil day. Satan is continually at work to press his temptations among us. At first he presents little deviations from right; then after the senses have become accustomed to this slight departure from the light which God has given, he presents another temptation to lead away from former positions and principles. Then as the mind becomes accustomed to that, he presents a still greater departure from the simplicity of our faith, until the barriers are broken down, and idolatry in various forms is at home in our midst. God then moves upon those who will not shun to declare his whole counsel, and charges them, “Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, ... as a nation that did righteousness, and forsook not the ordinance of their God.” Isaiah 58:1-2 Those who ought to be humiliating their souls before God will then begin to justify themselves:—

“What an easy, happy time we were having. The church was in a pleasant condition. We were doing well. But, lo! here come Elder White and his wife, the disturbers of Israel. They always create a trouble whenever they come. If they only had the sweet spirit of Elder Smith; he never hurts any one's feelings, he never says sharp and cutting things.” But these blind ones do not see that this very pleasing, careless indifference on the part of men at Battle Creek who have failed to keep the fort, has created the necessity for the alarm to be sounded and the cutting rebukes to be given. Where would the church drift, were it not for the plain, close, searching testimonies to arouse them from their slumber?

I was shown that God had given judgment and strength of discrimination to my husband in the past, not because this was

exclusively for him, but because he was willing to use these abilities. God has given him clear foresight, because he put to use what he had given him. God has given him the power to form and execute plans with the needed firmness, because he did not refuse to exercise these qualities of the mind, and to venture in order to advance the work of God.

Self has at times been mingled with the work; but when the Holy Spirit has controlled his mind, he has been a most successful instrument in the hands of God for the upbuilding of his cause. He has had elevated views of the Lord's claims upon all who profess his name,—of their duty to stand in defense of the widow and the fatherless, to be kind to the poor, to help the needy, and to guard the interests of those who should settle at Battle Creek. He would jealously guard the interests of his brethren that no unjust advantage should be taken of them. His self-denial, and firm, conscientious purpose to deal justly and love mercy, and see that justice was done and no fraud allowed, has made him enemies of those who wished to serve themselves at the expense of their brethren. His zeal in these matters has sometimes caused him to exercise too great severity in order to have right rule, and wrong rebuked.

The earnest efforts of my husband to build up the institutions in our midst I also saw registered in the Ledger of Heaven. The truth sent out from the press was like rays of light emanating from the sun in all directions. This work was commenced and carried forward at a great sacrifice of strength and means.

When affliction came upon my husband, other men were selected to take his place. They commenced with a good purpose, but they had never learned the lesson of self-denial. Had they felt the necessity of earnestly agonizing before God daily, and

thrown their souls unselfishly into the work, not depending upon self, but upon the wisdom of God, they would have shown that their works were wrought in God. Had they heeded the reproofs and counsels given, when they did not meet the mind of the Spirit of God, they would have been saved from sin. But they followed the inclination of their own carnal hearts, instead of walking in the counsel of God, and the record in the books of God was sad indeed. Unfaithfulness, dishonesty, and fraud were written against them.

Direct theft and outright robbery are not the sins which these men of influence are guilty of committing; but it is the petty dishonesties, the prevarications, the incorrect entries and false statements, which amount to quite a large sum in the course of years. The great evil exists in the heart,—dishonesty of soul. Any deviation from perfect fairness and integrity in business or in trade, little though it may be, is copied by others, only to be increased in magnitude two, three, four, five, or even ten fold. “He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.” Luke 16:10.

Any deviation from perfect fairness and integrity in business or in trade, little though it may be, is copied by others, only to be increased in magnitude two, three, four, five, or even ten fold.

It is not the magnitude of the transaction that makes it fair or unfair, honest or dishonest. It is the purpose of the heart begotten by covetousness and selfishness, which leads a man to overreach his neighbor in the smallest item. If temptation were placed in his way, and circumstances favored, he would overreach on a much larger scale. When the strict line of duty is passed, when rectitude is sacrificed, the way is opened to go to greater lengths. In the case of Adam it was not the value of the fruit of which he partook which made his sin so grievous, but it was the departure from God's requirements, the failure to stand the test. He was found on Satan's side when he should have been found wholly on the side of the Lord and of Heaven. The sin of Adam and Eve consisted in their disobedience of the express command of God.

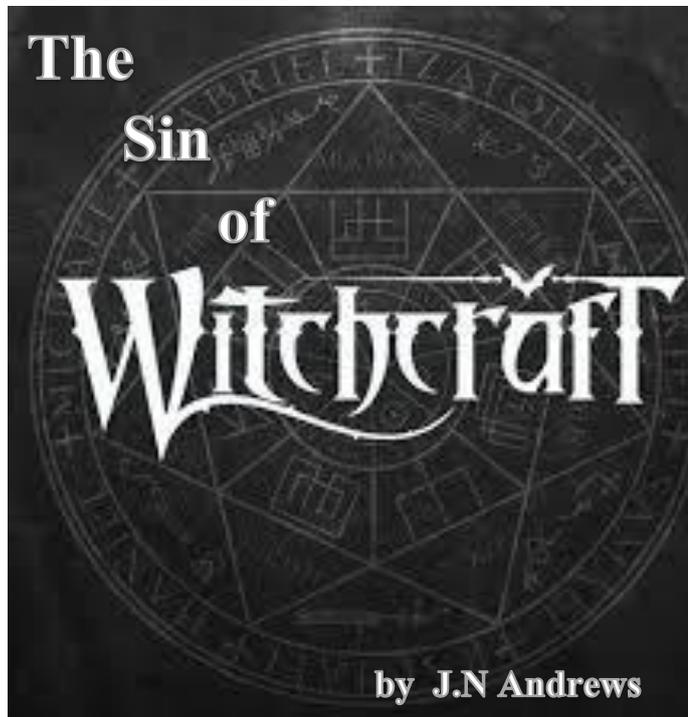
A man who is honest before God will deal justly with his fellow-men, whether or not it is for his own personal interest to do so. The outward acts are a fair transcript of the principles within. Many whom God called to his work have been tested and proved, and found wanting; and there are others whom he is now testing and proving. He makes examples of those who prove recreant to their trust; but men whose hearts are not right with God see virtues in those who have failed, where God sees dishonesty; and sin is not called by its right name and regarded in its aggravated character.

After God had tested and proved us in the furnace of affliction, he raised up my husband and gave him greater clearness of mind and power of intellect to plan and executed than he had before his affliction. When my husband felt his own weakness and moved in the fear of God, then the Lord was his strength; but when he did not fully rely upon God, his impetuosity of character brought him into difficulties. In the deep earnestness of his warm heart he was ready to promise and undertake much in the service of those he loved; and in order to help others he sometimes taxed himself severely. But this was a moral weakness in his character,—his dislikes were as strong as his

affections, and he did not always control his feelings, but moved too much by present impulse. His whole heart is in anything he undertakes; but he has acted at times under the power of strong feelings. Unexpected changes taking place, his mind has been turned in different directions. While he has labored under the special grace of God, these natural traits, which have been sharpened by disease, were not discernible. Prompt in speech and action, he has pushed forward reforms where they would otherwise have languished. He has made very liberal donations, fearing that his means would prove a snare to him. He has been cautioned through the testimonies in regard to these matters. God had made him his steward, and intrusted him with means to use judiciously for the advancement of his cause. Should he at once give all his means, he would not answer the purpose of God as a wise steward; for enterprises will be constantly arising until the close of time calling for means to carry forward the work of God, and some one should be able to lead out and set an example in donating. Large donations to any one object would limit his ability to aid in other enterprises which are equally important.

When my husband has overworked and nature has been burdened beyond endurance, a long period of sickness has resulted, then has come discouragement, as he has had a painful consciousness of his inability to plan and work to advance the cause of God. It has seemed to him of but little consequence to retain money, and he has donated largely to the various enterprises connected with the work of God.

(Continued on page 15)



Isaiah 8:19, 20: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

1. At what time does this warning have its proper application?

This admonition is found in a prophecy that pertains to the gospel dispensation. For the preceding verse, which reads, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in Mount Zion," is quoted in Heb. 2:13, and applied to Christ and the New Testament church. Thus we read, verses 11-14: "For both He that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

And it is worthy of notice that in verse 16, which reads, "Bind up the testimony, seal the law among my disciples," the term disciples is used, which is the common designation in the New Testament of a follower of Jesus, though it is not found elsewhere in the Old Testament. The force of this expression, as pointing us to New-Testament times, is seen in the fact that he who uses this term, "my disciples," is evidently our Lord Jesus Christ.

A further proof that this passage relates to the New

Testament dispensation is found in the fact that the "stone of stumbling" and the "rock of offense" of verse 14, which reads, "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense," is our divine Redeemer. For thus the New Testament applies this verse, which it blends in quotation with Isa. 28:16, giving the language of both in one. Thus:-

Rom. 9:33: "As it is written, Behold, I lay in Sion a stumbling-stone and rock of offense, and whosoever believeth on Him shall not be ashamed."

1 Pet. 2:7, 8: "Unto you therefore which believe He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed."

Another evidence that this prophecy of Isaiah pertains to the gospel dispensation is found in the fact that the next verse, which says that many shall "stumble and fall and be broken," is applied in the texts last quoted, or in their connection, to those who reject Christ. Thus, Paul says of those who stumble at Christ crucified, Rom. 9:32, "They stumbled at that stumbling-stone."

It thus appears that the admonition of Isa. 8:19, 20, belongs to the New-Testament dispensation. A further study of the connection will establish the fact that it was designed especially for the last days of this dispensation, when the disciples of Christ are waiting upon the Lord and looking for him. For the prophet, who personates in this chapter, sometimes the Lord and sometimes his people, says in verse 17, "I will wait upon the Lord [Douay Bible, 'for the Lord'] that hideth his face from the house of Jacob, and I will look for him." The New-Testament church was commanded not to look for that event till the Roman antichrist should have his predicted period of exaltation. 2 Thess. 2. But when the tribulation of those days should expire, the Saviour promised that the signs of his second advent should begin to be seen, and the saints were then to look and wait for their returning Lord.

Thus we are instructed:-

Matt. 24:32, 33: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Luke 21:25-31: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man

coming in a cloud with power and great glory. And when these things begin to come to pass, THEN look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Luke 12:35, 36: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

Zeph. 3:8: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy."

Heb. 9:28: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

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

The prophecy of Isa. 8:17-22, in which the waiting position of the church is designated, has reference, therefore, to that period immediately preceding the advent of the Saviour. He has proved a stone of stumbling to worldly professors, whether his first or second advent be considered. And it is from this class that he hides his face.

Another clue to the time of the fulfillment of this prophecy is found in the work which it assigns the church: "Bind up the testimony, seal the law among my disciples." Verse 16. We know that the man of sin was to oppose and exalt himself above all that is called God, and to think to change times and laws. Dan. 7:25; 2 Thess. 2. And we know that the law of God and the precepts of Christ have been wickedly mangled by the great antichristian power. We know also that it is the work of the third angel of Rev. 14, in the period of the saints' patience, to raise up a people that shall keep all the commandments of God, and the faith of Jesus. And we know also that the remnant of the church in the end of this dispensation is to be warred upon by the dragon because they keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17. This work of binding up the testimony and sealing the law among the disciples of Christ is the very work of the third angel. This law and testimony thus restored to the people of God is that to which they

are to appeal in their final conflict with the familiar spirits. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Verse 20.

We cannot doubt, therefore, that the admonition of Isaiah 8:19, 20, respecting the familiar spirits, pertains to the time in which we now live, when the unclean spirits are making preparation for the battle of the great day of God Almighty. Rev. 16.

The "familiar spirits" are so called because they associate with men, even the vicious and the degraded, in the most familiar manner... There is nothing in their manifestations that inspires awe, veneration, or reverence

And when the prophet says of them that seek to familiar spirits, "They shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward," Isa. 8:21, he fitly describes the famine predicted in the following passage:-

Amos 8:11, 12: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

And when Isaiah adds, "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." verse 22, he speaks of their dreadful anguish in the battle of the great day, and of their final destruction in the outer darkness. Jude 13.

II. What is the meaning of the terms used in the text?

1. The "familiar spirits" are so called because they associate with men, even the vicious and the degraded, in the most familiar manner. Their character is entirely unlike that of the angels of God, in that they form intimate union with wicked men, and unite with them in the works which God forbids. There is nothing in their manifestations that inspires awe, veneration, or reverence. But when the angels have visited men, so awe-inspiring has been their appearance that even God's most favored servants have fallen upon their faces with terror, or stood trembling in their presence. And hence the style of address so often used. Thus, Daniel, the "man greatly beloved," the angel strengthens by saying, "Fear not, Daniel;" Dan. 10:12; to Zacharias, who was "righteous before God," he says, "Fear not, Zacharias;" Luke 1:13; to Mary, who had found favor with God, "Fear not, Mary;" Luke 1:30; to the

holy women at the sepulcher, "Fear not, ye;" Matt. 28:5; and to Paul, the most eminent of Christ's servants, "Fear not, Paul." Acts 27:24.

2. Wizards are men who deal with familiar spirits. Women who do the same work are called witches.

3. That these persons are said to "peep" and "mutter" shows that the spirits who control them are identical with the "unclean spirits like frogs;" for this is the very language of frogs. Rev. 16:13.

4. Their teaching does not even purport to come from God, but from the dead. Thus the prophet expostulates with those who seek unto them: "Should not a people seek unto their God? for the living to the dead?"

5. The law and the testimony by which their teachings are to be tested is thus spoken of in the Scriptures:-

Ps. 19:7, 8: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

Rom. 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law."

James 2:9-12: "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."

Rev. 12:17: "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."

OUR AUTHORIZED BIBLE VINDICATED

"The wise shall understand"

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

It may be that if you set aside the protestant version of the Bible, all things will become as difficult for you as they have become for the religious leaders who have set it aside for the counterfeit modern versions.

(Continued from page 31)

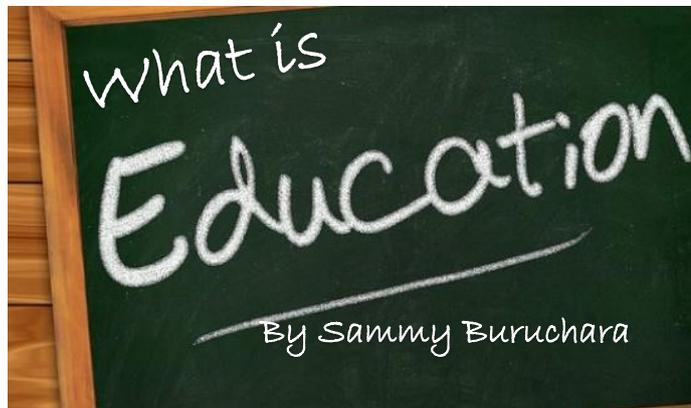
Let us return to the Garden scene. Something has happened. All heaven and earth are hushed, the birds suppress their lovely songs. Animals stand like statues in the morning mist. A chill is in the air. Something is terribly wrong; the caretakers of God's beautiful garden are hiding. But God is in the garden calling, and all the universe watches and listens (1 Corinthians 4:9). Jesus speaks to the sobbing pair lying prostrate at His feet. God is crying too. He picks them up and holds them to His breast. Angels with flaming swords bow reverently and weep with their God. As tears flow, He explains His plan of redemption. Jesus the Creator has now become the Redeemer of the fallen race. "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:18-21

But the tragic story of man's fall by breaking God's holy law, making him a sinner, did not change the law or the Sabbath of the law. The seventh-day Sabbath was more important than ever, for now it was Adam's reminder of His Creator who had 'volunteered to become man's Substitute.

Jesus quietly explains the plan of restoration. "To be restored to Eden, you must be restored in faith, My faith; Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." (Revelation 14:12) which I give to you as a gift, at your request, because of your great need. Your choice, your will, will then be My will. With My righteousness, I will restore you to godlikeness, and then you will love as I created you to love." This is God's plan for the restoration of the human race, the sons and daughters of Adam, to their Garden home, where they will worship their Creator and Redeemer every seventh day on His Sabbath. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isaiah 66:22, 23.

God can never change His Law or His Sabbath to meet the convenience of man. To change the rules, the Law, would make the cross of Christ seem meaningless.

(Continued on Page 28)



What is education? This is a very sensitive subject. Today, anyone who can afford education acquires it. Even the church has recognized the importance of education and every beginning of the term, we call all students and place them in the hands of God in prayer, that God may give them success in their educational pursuits, that they may be the heads and not the tails.

We have all gone through the educational system of this world. Christians have come to treat education as a separate compartment from the rest of their lives. It is special and far apart from their spirituality. In fact, nearly all religions, Christianity included, pray for the good performance in the academic life of students.

So is education neutral? Is it a platform where all religions meet? Is it a noble thing? People take time to choose where to live, with whom to spend the rest of their lives, and what kind of house to stay in. But it appears a default that everyone of sound mind must go through this world's education. So we need to establish what it is, and why it is so noble that it almost passes without scrutiny or debate, that all who can afford it must acquire it. It must be acquired at all costs.

Again let me pose the question: what is education? What is the purpose of education? Why do we go to school? Is it to obtain an education that can get us a good job in later life? Is it simply to avoid ignorance and not be left out of modern society? Is it a lifetime achievement, a rite of passage that makes us conform to the norm? Why do we spend half of our lives in School? Why do we spend the prime time of our life in school? Something that we give the best of our life must certainly be rewarding, or it would have been a waste of time.

I meet many graduates today, without jobs. If you called many of those that had an education and now are in their forties and fifties, they will tell you that the area of study in school is not what they are involved in right now. So who is fooling who? Many professors, the greatest scientists, the men who planted a flag on the moon, are all now in their graves. Likewise, the wealthiest, the most famous, the greatest philosophers this world has produced, are all six feet under. What was it all for?

We must answer these questions in order for us to make a change for the better. Otherwise we shall be like sheep, like those who have gone before us, who spent all their lives chasing after the wind and never caught it, and retired to their graves, with regret and unfulfilled dreams and goals.

The Word of God gives some ideas on the basis of living. Our savior, the Son of God, while on this earth, and who went to no earthly school except the school of Bethlehem, the school of his parents, said the following:

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Matthew 6:19, 20, 25-33.

Yes, that is it. The Creator of the Universe, our Creator; He who created our brains, the master of Economics, the Chief Scientist, and the greatest Philosopher who has confounded this world's thinkers, said these words. Now what did Jesus mean by these words, in relation to the educational pursuits of this world? Do we read these verses and simply say they do not apply to education?

We take our children to school at a very early age. By eighteen months, the child of today has begun the long journey of this world's education. The stories taught, the theories, the teachers in the school, the games, the interactions will before long mold the character either for eternal life or eternal damnation. But our church today will close its eyes to the type of education that our children and ourselves receive. They will pray for us, visit us in school and even

send us success cards like the heathen do, that we successfully pass through this system. It must be a great system, I suppose for great and small, Muslim or Hindu, religious or atheist all agree that it is a noble system that all humanity if possible must pass. What is it then, that does not require God's involvement or sanction?

As we ponder this important, all important subject, it is my prayer that God will open your eyes that you will be enlightened so that you make the right choice in the few remaining days of your life.

Jesus again posed the following all important Question: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26.

The closing words of advise by Moses to the Israelites before their entry to Canaan would be very timely to us today in relation to this all important subject: "If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it." Deuteronomy 30:10-16

Man has always thought that he can by the educational system find wisdom. In fact, the modern man prides himself of the wisdom of this world. When one attains a Ph.D., it is called Doctor of Philosophy. The word philosophy in its original Greek meaning is "love of wisdom". Therefore, the highest learning of modern man is called by the term "the love of Wisdom", the Greek wisdom. But is it really the true wisdom?

"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" Job 28:28.

God is the true source of wisdom. And to fear Him, to live in accordance with his commandments, to love the Lord with all our hearts, with all our minds and with all our strength, that is wisdom, and that is the beginning of knowledge. For "The fear of the

Lord is the beginning of wisdom: and the knowledge of the holy is understanding." Proverbs 9:10.

At the mention of the word education, many think it is simply a course of study at some institution of learning. The dictionary definition of education is "a form of learning in which the knowledge, skills, values, beliefs and habits of a group of people are transferred from one generation to the next through story telling, discussion, teaching, training, and or research." Thus education is much more broader than simply a course in Medicine at the university. It comes as a package and depends on the environment. The package will either lead to a closer walk with God or a closer walk with the devil. For Education includes values, beliefs and habits.

We pick these from all sources that we come in contact with. It is true that children and youth spend a large amount of their time in school therefore their lives are shaped largely by the influences at the schools. This is why the pen of Inspiration says that "unless we understand the true science of education, we cannot have a share in the kingdom of God".

Purpose of Education.

The true object of education is to restore the image of God in the soul. When God created man in the Garden of Eden, He made the man in His image, in His likeness. Sin marred this image. Ever since, God has endeavored to restore this image to its original form. Through warnings, admonitions, His dealings with the patriarchs, the commandments, and ultimately the coming of Son of God, the whole effort has been to restore man to the image of God. Anything therefore that does not lead to the restoration of the image of God in man is not true education.

Whatever is not Christian is not becoming to Christians. The Bible, the word of God is the Book of Christians. It should be at the center of education of the Christian.

Sadly modern education casts out the Bible completely from the course of study and in fact rejects the existence of God. It is no wonder that children after completion of a course of study at institutions of higher learning come out farther from God than when they went in. The higher in worldly education one goes, irrespective of the course, the farther away he/she is drawn from knowledge of God. For modern education is based on Greek Education that is pagan in nature and which does not recognize God the creator.

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God

PARTAKING OF THE DIVINE NATURE

Sami Wilberforce

The law of God existed before man was created. It was adapted to the condition of holy beings; even angels were governed by it. After the Fall, the principles of righteousness were unchanged. Nothing was taken from the law; not one of its holy precepts could be improved. And as it has existed from the beginning, so will it continue to exist throughout the ceaseless ages of eternity. "Concerning thy testimonies," says the psalmist, "I have known of old that thou hast founded them for ever." Psalm 119:152. By this law, which governs angels, which demands purity in the most secret thoughts, desires, and dispositions, and which shall "stand fast for ever", all the world is to be judged in the rapidly approaching day of God. Psalm 111:8. Transgressors may flatter themselves that the Most High does not know, that the Almighty does not consider; He will not always bear with them. Soon they will receive the reward of their doings, the death that is the wages of sin; while the righteous nation, that have kept the law, will be ushered through the pearly gates of the celestial city, and will be crowned with immortal life and joy in the presence of God and the Lamb. – Selected Messages, Vol. 1, p. 220.2,3.

The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom. – The Great Controversy, p. 504.1.

The law of God existed before man was created. The angels were governed by it. Satan fell because he transgressed the principles of God's government. After Adam and Eve were created, God made known to them his law. It was not then written, but was rehearsed to them by Jehovah. The Sabbath of the fourth commandment was instituted in Eden. After God had made the world, and created man upon the earth, he made the Sabbath for man. After Adam's sin and fall, nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings. After the fall, the principles of those precepts were not changed, but additional precepts were given to meet man in his fallen state. – The Spirit of Prophecy, Vol. 1, p. 261.1, 2.

The Falling Away

Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the

laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. – The Great Controversy, p. 495.2

Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the divine law.While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in heaven. – Idem, p. 497.2

To the very close of the controversy in heaven the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law, He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. He denounced the divine statutes as a restriction of their liberty and declared that it was his purpose to secure the abolition of law; that, freed from this restraint, the hosts of heaven might enter upon a more exalted, more glorious state of existence. – Idem, p. 499.2

The Present Claim

"He has abolished the 10 Commandments along with the rest of the laws given at Sinai, as the means of governing His people. We are no longer under the law, we are no longer under the jurisdiction of the law. Our government comes from within, [Notice: "he urged that the angels should obey the dictates of their own will", "Angels needed no control, but should be left to follow their own will"] God has given us his very own nature and those who have been born again, do by nature, the very deeds which the law demanded, but could never produce. And we do it, without the legal law!"

Is this not the repeat of the Great Controversy but in a subtle way?

Partaking of the Divine Nature

2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

The Spirit of God does not create new faculties in the converted man but works a decided change in

the employment of those faculties. When mind and heart and soul are changed, man is not given a new conscience, but his will is submitted to a conscience renewed, a conscience whose dominate sensibilities are aroused by the working of the Holy Spirit. – Mind Character and Personality, Vol. 2, p. 692.3

When God created man, he endowed him with a well-balanced mind, with noble qualities and powers. Man was perfect in his being, and in harmony with God. His thoughts were pure, and his aims holy. But through disobedience to God, his powers were perverted, his affections misplaced, his high and holy purpose were lowered and selfishness took the place of love. The fall did not create in man a new set of faculties, but worked the perversion of all that was good in his character. – Signs of the Times, October 6, 1890 par. 1.

*We want the Holy Spirit, which is
Jesus Christ*

There seems a trend of many thinking partaking of divine nature is something so mysterious and a mysterious being dwelling in us to create new faculties or think for us or even make decisions for us. They seem to think a new conscience is given to us or the Holy Spirit changes everything about our mind and conscience. But no. The new birth and partaking of the divine nature is not God literally living in us but the Holy Spirit which is the germinating principle of the seed which is Christ, regenerating our dead or dormant sensibilities caused by partaking of the carnal mind of Satan. The once Holy perfections misplaced, are worked on to the right place. This is not creating the new faculties and new conscience but renewing it to the original state before the fall. It's not a modification of the present because the present is sin and sin cannot be modified. It is a restoration of the rightful one through the original which was misplaced and perverted.

When man fell, Satan did not enter him literally but only perverted, misplaced his faculties and conscience through his evil germinating principle in his seed. The rise of men is the opposite. Christ replacing his conscience and faculties through the germinating principle in his seed. Here is demonstrated the Holy Spirit of God. When it starts germinating in the heart of the believer, it recreates the obedience required by the legal law and aligns with the natural law which fulfills the law of love the very principle of the government of God. The Holy Spirit because it's the germinating principle of the seed, comes in the fullness of the Godhead

September 2019

unmodified, helping us to partake of the divine nature of Christ, the divinity of his character. Here is the Holy Spirit, a distinct personality, personifying Christ. What nature then is the Holy Spirit? It's not Christ literally so you can't tell what it is, but His personality in a mysterious nature called the comforter, the breath of his life, the soul of his life formed by impartation and acceptance of his word in the heart bringing the very presence of the Father and His Son. Hence, you can't cast aside his word to listen to the Holy Spirit because the Holy Spirit germinates from the word itself forming Christ within the hope of glory. "To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (which is Christ formed within the hope of glory,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." – Manuscript 24, 1898

"We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency." Letter 66, 1894. How do we commune with God? By partaking the flesh of His son and drinking of His blood? How do we become strong? I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Although the Holy Spirit is not the Word [seed/Christ] yet the two are intrinsically inseparable. The latter has its own distinct personality yet a personification of the former because it's his divinity in a different nature. I find it so amazing and saddening when folks with good intention insist that God is literally in us. God's purpose was that every created being be a temple for the indwelling of the Creator. But how? "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you"? By his spirit. Why confound the spirit of God with God?

"The Lord Jesus loves His people, and when they put their trust in Him, depending wholly upon Him, He strengthens them. He will live through them, giving them the inspiration of His sanctifying Spirit, imparting to the soul a vital transfusion of Himself". – Sabbath School Worker, Feb. 1, 1896. Now when you receive a transfusion of blood from a donor, do you have a literal part of the donor? You have received a revitalizing element but not the literal part of that person. Does God living in angels make them have a literal part of God? Isn't this meant by them being filled with the spirit of God so us to make them ministering spirits for they have his character in "fullness" hence also them being streamlets of the same? How about humanity being

the dwelling temple of God? "I am the way, the truth, and the life," Christ declares: "no man cometh unto the Father, but by me" (John 14:6). Christ is invested with power to give life to all creatures. "As the living Father hath sent me," He says, "and I live by the Father: so he that eateth me, even he shall live by me." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:57, 63). Christ is not here referring to His doctrine, but to His person, the divinity of His character." The giving of the spirit is not a mysterious person possessing us, it's partaking of divine nature, the divinity of His character, the third person of the Godhead, a distinct personality from the Father and Son and independent thereof. This divinity of His regenerates the dormant, deadened faculties and conscience to produce the fruit of the spirit that was in Adam before the fall without creating new faculties and conscience hence Christ's words "Remember therefore from whence thou art fallen, and repent, and do the first works"

*He will live through them,
giving them the
inspiration of His
sanctifying Spirit,
imparting to the soul a
vital transfusion of
Himself*

From a sinless to sinful to sinless state. The first works were obedience but the carnal mind brought disobedience, now renewed, the faculties and conscience walk in divine nature, obedience and man again become the temple of His Creator by the indwelling Spirit, the divinity of his character that vital transfusion of himself germinating from the seed, even the word.

"The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God's word. Christ says, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." John 5:24. In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God." – Christ's Object Lessons, p. 38.1.

(Continued from Page 23)

The Law could not be changed, for it is a transcript of God's character. Satan accused God of making a Law that could not be kept, but Jesus came in human flesh through the lineage of David, in our nature, (Romans 1:3; 8:3; Hebrews 2:14-18; Philippians 2:5-9) to prove Satan wrong and vindicate the character of God. By the power of the Holy Spirit, He kept the Law perfectly. He then became the example of perfect law-keeping, Sabbath keeping. "And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." (Luke 4:16) "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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 5:17-19) To fulfill the law does not mean to do away with the law, or righteousness would also be extinguished. Matthew 3:15.

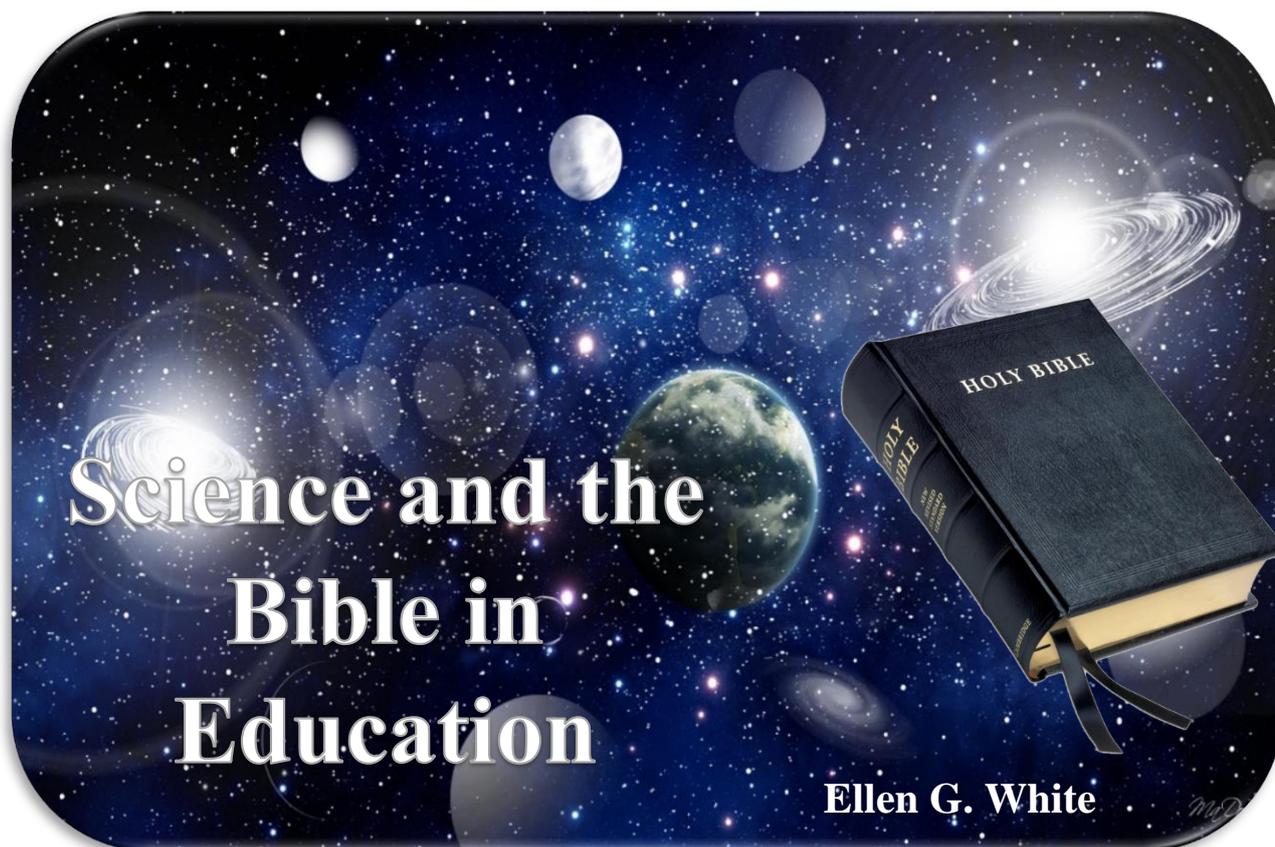
Those who say the Sabbath and then the Law was changed face a very stern accusation by Inspiration: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:3, 4.

The Law and the Sabbath can be traced through every generation in the Old Testament; God's people kept the law and the Sabbath holy. Sabbath-keeping is all through the New Testament; no other day is sanctioned as holy, blessed or sanctified. Jesus kept it as He has asked man to keep it. The apostles kept it, and eighty-four times in the book of Acts Paul kept it holy. See Acts 13:27, 42, 44; 16:13; 17:2; 18:4, 11.

There are only eight references in the New Testament to the first day of the week. It is never mentioned as being a holy day or blessed by God. See Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Corinthians 16:2. None of these texts refer to a change in the law, which would be necessary to change the Sabbath.

Who changed it? Man changed it. It was prophesied that a religious-political power would attempt to change it. "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

(Continued on Page 36)



Science and the Bible in Education

Ellen G. White

The foundation of all right education is a knowledge of God. Many parents who make great sacrifices to educate their children, seem to think that a well-trained intellect is more essential than a knowledge of God and his truth. They neglect to train up their children in the nurture and admonition of the Lord, and act as though they supposed this important part of education would come naturally, as a matter of course. But the first and most important lesson to be impressed upon young minds is the duty of regulating the life by the principles of the word of God.

Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation.

Parents and teachers should make God first. The influence of his Spirit purifies the heart and stimulates the intellect. If the fear of God is made the basis of education, the result will be a well-developed and symmetrical character, one that is neither dwarfed nor one-sided. Care should be taken to keep constantly before the mind the fact that we are dependent on God, and that we owe him willing obedience, a life-time of loving service. The true object of education is to fit us for this service by developing and bringing into active exercise every faculty that we possess. Satan desires to defeat this

September 2019

object. He is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of Heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God, to save souls and bless society. His object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity. The conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. These philosophers would make us believe that man, the crowning work of creation, came by slow degrees from the savage state, and that farther back, he was evolved from the race of brutes. They are so intent upon excluding God from the sovereignty of the universe, that they demean man, and defraud him of the dignity of his origin. Nature is exalted above the God of nature; she is idolized, while her Creator is buried up and concealed from sight by science falsely so-called. Cold philosophical speculations, and scientific research in which God is not acknowledged, are a positive injury. The thorns of skepticism are disguised; they are concealed and made attractive by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The

young see an independence in it that captivates the imagination, and they are deceived. Satan triumphs; it is altogether as he meant it should be. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped. Teachers who sow these doubts do not lead the mind through the mist of unbelief to faith in the inspired word. But ignorance of God, of his might, his infinity, and his majesty, is the real reason that there is an infidel in the world.

Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of nature are carried on in harmony with fixed laws, that God himself cannot interfere with. This is false science, and is sustained by nothing in the word of God. Nature is not self-acting; she is the servant of her Creator. God does not annul his laws nor work contrary to them; but he is continually using them as his instruments. Nature testifies of an intelligence, a presence, an active agency, that works in, and through, and above her laws. There is in nature the continual working of the Father and the Son. Said Christ, "My Father worketh hitherto, and I work."

God has finished his creative work, but his energy is still exerted in upholding the objects of his creation. It is not because the mechanism that has once been set in motion continues its work by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom we live and have our being. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. It is through his power that vegetation flourishes, that the leaves appear and the flowers bloom. His word controls the elements, and by him the valleys are made fruitful. He covers the heavens with clouds, and prepares rain for the earth; he "maketh grass to grow upon the mountains." "He giveth snow like wool; he scattereth the hoar frost like ashes." "When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."

Parents and teachers should aim to impress minds with the beauty of truth. They should realize that the safety of the young depends upon combining religious culture with general education, that they may escape the snare of unsanctified knowledge. Who and what are the men of learning, that the minds and characters of the young should be

moulded by their ideas? They are not connected with the great Source of wisdom; and if they do not actually deny God, they at least lose sight of his direct agency in the operations of nature. But his care is over all the works of his hands. Nothing is too great to be directed by him; nothing is too small to escape his notice.

God is the foundation of everything. All true science is in harmony with his works; all true education leads to obedience to his government. Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word do not disagree; each sheds light on the other. Rightly understood, they make us acquainted with God and his character by teaching us something of the wise and beneficent laws through which he works. We are thus led to adore his holy name, and to have an intelligent trust in his word.

There is in nature the continual working of the Father and the Son. Said Christ, "My Father worketh hitherto, and I work."

The Bible should be read every day. It is the correct standard of right and wrong and of moral principle. A life of devotion to God is the best shield for the young against the temptations to which they are exposed while acquiring an education. The first consideration should be to honor God; the second to be faithful to humanity, performing the duties and meeting the trials that each day brings, and bearing its burdens with firmness and courage. Earnest and untiring effort, united with strong purpose and entire trust in God, will help in every emergency, and will qualify for a useful life. Such a life is a series of triumphs, not always seen and understood, but reaching far into the future, when we shall see as we are seen and know as we are known.

If we work in harmony with the Spirit of God, we shall see of his salvation. The education begun here will not be completed in this life; it will be going forward through all eternity, – progressing ever, never completed. Day by day the wonderful works of God, the evidences of his miraculous power in creating and sustaining the universe, will open before the mind in new beauty and grandeur. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended.

WHAT A DIFFERENCE A DAY MAKES

By Ron Spear

It is the sixth day of a universe spectacular. God is making a new world and fashioning it by His divine imagination - from creeping things to animals, birds, and life for the watery deep.

The sun now hangs midway in its meridian and God, the supreme Sculptor, is now putting His finishing touch to His masterpiece. Before Him lies a beautiful being designed to resemble the master Craftsman. He already has a name but he does not move or breathe. He has a body, but not a soul. God now breathes into Adam His own breath, and "Adam becomes a living soul." Genesis 2:7. His eyes blink, and open wide, and looking into the face of his Creator, his questioning eyes search for answers to this amazing moment. Who am I, and who are You? God answers as they walked together in the cool of the day through this beautiful garden home.

The sun is leaning towards the forest trees; this historic day will soon be over. In this great hour stands God amidst His creation. Adam's questioning eyes again search his Master's face, and God answers, "Her name is Eve." Before Him they stand in awe of the great moment as God speaks and pronounces them man and wife. He is pleased with His handiwork. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed;

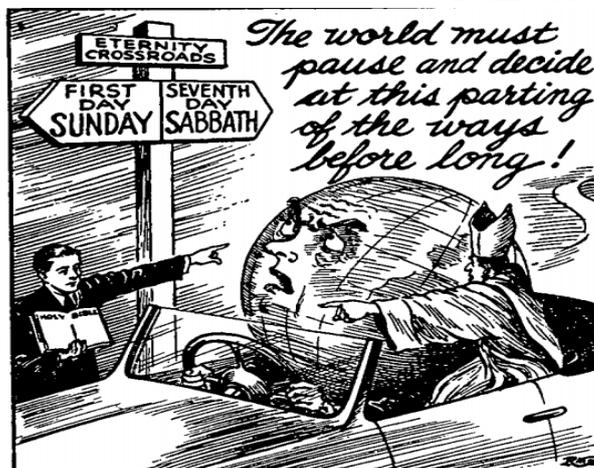
to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life,

I have given every green herb for meat: and it was so." Genesis 1:28-30

The setting sun hangs for a brief moment over this thrilling scene. Hand in hand they walk away into the sunset of the sixth day; the Creator lingers for a brief moment in His garden paradise and marvels at His handiwork. "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Genesis 1:31

The sun has set. The shimmering colors of the sixth day linger as the seventh day is ushered in. God is not finished; He has something very important for man, for all creation. It is the dawning of a new day; the morning sun lifts its head above the horizon. The mist rises and sparkles in trees and vegetation. All animal and bird life are there to greet the new day. Adam and Eve with joy see their first sunrise, and then God is there. It is the seventh day.

Creation was finished, but He was to give them a memorial of all He had done in six days, and therefore He made the Sabbath. The seventh day was to be a special time with God. All creation was to rest and remember their Creator. God rested with man; He blest the seventh day, made it holy, sanctified it forever. (Exodus 31:13; Ezekiel 20:12, 20) He now instructs His children how it should be kept, and He sets the seventh day apart from all the rest. "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.

More than two thousand years before there was a Jew, the seventh day Sabbath was incorporated into God's holy righteous law. It is from the beginning of the world. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8-11

The Sabbath was made for Adam and Eve and all their children, who were destined to live forever and to celebrate every seventh day with their Creator. "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." Mark 2:27, 28.

(Continued on Page 23)

STUDIES IN THE REVELATION

Lesson 1 – The Revelation of Jesus Christ.

1. What is the inspired title of this book? Who is the Author of this revelation? For what purpose was it given? How was it brought to men? Revelation 1:1.
2. What does God always do before bringing His judgments? Amos 3:7, Genesis 18:17, Rev. 1:1
3. Who alone can tell the end from the beginning and from ancient times things that are not yet done? How many of them are there? Isa 46:9-10, 1 Corinthians 8:6.
4. Does the Son by Himself know the end from the beginning? Mark 13:32
5. How then does Christ know the future? Revelation 1:1, John 3:35.
6. Is it then not natural that God should also give to Christ this revelation?
7. How does Christ call God? Revelation 3:12
8. What then is the relationship between God and Christ? Are they co-equal, co-eternal or is Christ the literal begotten Son of God? John 3:16. Note 1.
9. Of what did John bear testimony? Verse 2.
10. What had it cost John to bear witness for Christ? Verse 9. Note 2
11. Need one despised or persecuted by earthly princes be ashamed of the Christian calling? What has it cost Jesus to bring the revelation of His saving power? Verses 5, 6.
12. What special blessing may we claim as we take up studies in this book? What conditions does this blessing enjoin? Verse 3. Note 3.
13. Round what grand event does all the revelation center? Verse 7.
14. When were the scenes of this book opened to John? Verse 10. What day is this? Mark 2:28; Isa. 58: 13.
15. To whom was this revelation sent? Rev. 1:11. Note 4.
16. What did John see as he turned to learn from whence the voice came that spake to him? Verses 12, 13.
17. Describe His appearance. Verses 14-16.
18. Who does this One declare Himself to be? Verses 11 (first part), 18.
19. What did He hold in His right hand? Verse 16.
20. What do the seven stars and the seven candlesticks represent? Verse 20.
21. Need we fear to deal with this all-glorious One? Verses 17, 5, last part.

22. With what purpose is He ministering in the heavenly courts and overruling in the affairs of earth? John 14:1-3.
23. What help may we claim in believing God's revelations? Why are those things revealed unto us? Deut. 29:29

NOTES ON LESSON 1.

1. It is not without purpose that the first verse of the Revelations declares that the Revelation of Jesus Christ was given Him by God. This is in harmony with the rest of scripture, including, of course, Mark 13:32. It could well be the key that unlocks the difficulty in Mark 13:32. It is, in our opinion, a matter of good common sense, that he that giveth the Revelation is greater than he to whom it is given. John is, in the sense that there was no prophet greater than John the Baptist, greater than us. So is the angel greater than John, Christ, the archangel, greater than the angels, and God the Father greater than the Son. So it is stated, and so we believe. In this verse God has exercised his prerogative, to reveal the events of futurity. The events of this book go forward through time to the final judgment, and to the retributions of eternity.
2. "On account of the desolate character of this island, it was used, under the Roman Empire, as a place of banishment, which accounts for the exile of John thither. The banishment of the apostle took place about the year 94, as is generally supposed, under the Emperor Domitian; and from this fact the date assigned to the writing of the Revelation is A. D. 95 or 96." – Daniel and Revelation, p. 364.1 .
3. The blessing promised to those who read and hear comes only as the third condition is fulfilled, by the keeping of the things written. We are not studying merely to learn interesting facts regarding the past fulfilment of prophecy. These are all essential in the proper understanding of the book, but the study will be of lasting value only as we seek God for grace to learn how to *keep* in our own lives the lessons of the past and the warnings and counsels, all written for us. The "sayings of the prophecy of this book" are things to be daily *kept* by those who would be prepared for the coming of Christ. Revelation. 22:7.
4. "The seven churches." Under the names of the seven churches in Asia, the Holy Spirit has

delineated seven different stages of the Christian church, which appear in succession, extending from the apostolic days to the coming of the Lord and the consummation of all things. In other words, these messages to the seven churches constitute a connected prophecy of the church of Christ on earth, during seven periods of time, covering the entire history of the church from the first to the Second Advent. The messages to all the churches therefore come to us who live in the last days.

Lesson 2 – The Seven Churches – Ephesus and Smyrna.

1. What are the names of the seven churches to whom this book of Revelation is dedicated? Revelation 1:11. Note 1.
2. What local church was named as representing the first period in this history of the entire church? Revelation 2:1
3. What was there desirable at that period of the church? Note 2.
4. Who bears this message to the church of Ephesus? Verse 1.
5. What assurance is there in the fact that He walks among the candlesticks? Revelation 1:20 (last part), Matt. 28:20.
6. For what is this church commended? Rev. 2:2, 3.
7. What reproof is given? Verse 4. Note 3.
8. What exhortation? What warning? Verse 5.
9. Suggest some examples of “first works.” See John 1:43-46; Luke 8:38-40; 2 Peter 1:5-9. Note 4.
10. What commendation is given concerning their attitude toward apostasy? Rev. 2:6. Note 5.
11. What is the call, and what the promise of the Lord to the overcomer? Verse 7. Note 6.
12. What may we say of the time of this first period of the church?—It covers the early church to the time when its apostolic leaders had passed away, say to the closing of the first century and the early days of the second, the natural boundary of the first, or apostolic, era of the church, though no specific year may be given.
13. What church is named for the second period of the history? Verse 8. Note 7.
14. How is the speaker described? Verse 8. Note 8
15. What comforting assurance is given? Verse 9.
16. What scenes of tribulation were they to pass through? Verse 10, first part. Note 9.
17. What was the cheering promise? Verse 10 (last part), 11.
18. What special period of time is covered by this second stage of church history? - From early in

the second century, through the days of pagan persecution, to the time of Constantine, whose professed conversion, in A. D. 323, opened a distinctly third era in church history.

19. What picture does inspiration set over against these descriptions of times of trial? Rev 7:13-17.

NOTES ON LESSON 2.

1. The number seven is used repeatedly throughout the book, evidently to denote fullness and completion. So just seven churches represent the complete history.
2. The word “**Ephesus**” means “desirable.” The church in this period—in the days of apostolic labor—had enjoyed the doctrine of Christ in its purity; also the benefits and blessings of the Holy Spirit received.
3. The first love, the warmth of affection experienced when the Saviour was first received and the hope of the message first dawned upon the mind, had faded out somewhat in process of years, under cares and trials. “Lord, is it I?”
4. The first love must be renewed by coming to Jesus for the forgiveness of all sin, the full surrender of the heart, and then, constrained by the love of Jesus for others, the new convert, though perhaps old professor, will have a new experience to tell, a new song to sing, even praise unto God. *Then missionary work of all kinds will be not a duty alone, but a joy; yet still a duty to which the believer must sternly hold himself against all the tendency of the flesh to become careless.* Just here was the failure of the early church.
5. The sect of Nicolaitanes was one of the earliest of the parties that sprang up within the church, undermining the truth by mysticism and fanciful teaching. Under profession of a higher philosophy of God and a more spiritual understanding of the doctrines of Christ, they brought heathen notions and moral corruptions into the church.
6. This and other references show plainly that the Eden that once was on earth has been transplanted to heaven.
7. “**Smyrna**” signifies “myrrh”, fit appellation for the church of God while passing through the fiery furnace of persecution and proving herself a “sweet-smelling savor” unto Him. - Thoughts on Revelation.
8. “Which was dead and is alive.” This is an assurance that One who has gone down into Satan's prison-house, conquered death, and

brought the key away with Him, was qualified to bear a message of hope and comfort to the church in that age when many were to seal their testimony with their blood.

9. In these times of pagan persecution, the issue was practically the same as we must again face - the Christian principle of religious liberty as opposed to the Roman principle of governmental regulation of religion. The Roman law was: "No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws." The prophecy speaks of "ten days". The last and severest persecution of this period was a sustained effort to suppress Christianity, lasting ten years. Ten days - prophetic time - a day for a year would be ten years, literal time "It was not till A. D. 311", says Lecky, "ten years after the first measure against the Christians, that the Eastern persecution ceased. Galerius, the arch-enemy of the Christians, was struck down by a fearful disease." He suspended his edict and besought Christians to pray for his recovery.

Lesson 3 – The Seven Churches – Pergamos and Thyatira.

1. To what period were we brought in the last lesson? - To the days when, under the patronage of Constantine and the great of earth, the apostate wing of the church and the world joined hands and the Roman Empire was said to be "converted."
2. Under what name does the Spirit address the loyal church in this third period? Revelation 2:12 (first part). Note 1.
3. How is the speaker described? Verse 12 (last part). Note 2.
4. What words of approval are spoken? Verse 13. Note 3.
5. What words of censure? Verses 14, 15. Note 4.
6. What warning is spoken? Verse 16.
7. What exhortation and promise is addressed to those who have compromised with evil? Verse 17.
8. By what church is the next, or fourth, period represented? Verse 18. Note 5.
9. Who speaks, and how is He described? Verse 18. Note 6.
10. What does He first mention? - The virtues. In what terms? Verse 19.
11. What is the reproof? Verse 20. Note 7

12. What threat is uttered against the apostate power? Verses 21-23.
13. How does the Lord encourage His own, but erring, church in days of apostasy? Verses 24, 25. See Isaiah 42:3, 4.
14. What promise is made to the faithful under oppression? Verses 26, 27. Note 8.
15. What pledge of victory has the believer? Verse 28. Note 9.
16. With what call does the message close? Verse 29.

NOTES ON LESSON 3.

1. "**Pergamos**" means height or elevation. The so-called conversion of the Emperor Constantine took place in A. D. 323. The same power which had been used to persecute and put to death millions of the Christians was now turned in their favor. Thus a flood of worldliness and pagan doctrines was brought into the church.
2. The description suggests the need of discipline by the hewing of the Word of God. Revelation 1:16, Hebrews. 4:12.
3. "Where Satan's seat is". It was following the supposed conversion of Constantine that the flood-gates of error were opened, and every form of false doctrine was brought in. Constantine was nothing but a heathen to the day of his death. His so-called conversion was wholly an affair of political policy. Nearly every false doctrine in the Roman Church today, and very many still retained in Protestant churches, came direct from paganism, and were brought into the church at that time. Truly it was where Satan's seat was.
4. The apostate Balaam having failed by direct attack to bring a curse upon Israel, counseled Balak to seduce them into sin and so indirectly accomplish the end. Num. 31:16. Here the church that had withstood the pagan persecutions was weakened by popularity, and the compromise with worldly principles, evil and falsehood springing up within. It is still the greatest danger of the church.
5. "**Thyatira**" means "sweet savor of labor," or "sacrifice of contrition," appropriately suggesting the torn and bleeding church of Christ in the dark days of papal rule. This period of the church may be said to begin about A. D. 538, the date marking the political supremacy of the Papacy, and introducing another distinct era in church history, namely, the 1260 years (538 to 1798) of Daniel 7:25.

6. The feet of burnished brass (see Rev. 1:15) are evidence that Jesus still walks the fiery furnace of trial with His loved ones.
7. "Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the papal abominations. See 1 Kings, chapters 18, 19, and 21. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the papal monks to preach and teach among them. See the 'History of the Waldenses.'"— William Miller, Lectures, p. 142.
8. The smiting of the nations (Psalms 2:8, 9) is performed by Christ, but associated with Him in the final judgment are all the saints. (Psalms. 149:5-9). During the thousand years they sit with Christ in judgment upon the wicked.
9. In that darkest hour of the church the Lord gives the assurance of the coming dawn. See Luke 1:78, Revelation 22:16, 2 Peter 1:19. The light shed abroad in the believing sinner's heart by the Holy Spirit, Christ's representative, is assurance of the dawn of eternal day to those who "hold fast".

Lesson 4 – The Seven Churches – Sardis and Philadelphia.

1. What special period was covered by the church of Thyatira? - The days of papal supremacy.
2. What great event prepared the way for a new era in the church? - The Reformation. Note 1.
3. By what church of Asia was the next, or fifth, period of the history represented? Revelation 3:1 (first part). Note 2.
4. How is this church addressed? Verse 1.
5. Would the Lord have His people rest satisfied in partial reformation? Verse 2.
6. What is the exhortation and warning? Verse 3. Note 3.
7. To what sad state had trust in high profession brought the church of Sardis? Verse 4.
8. Toward what event does the promise to the overcomer point in the Sardis stage of the church? Verse 5. Note 4.
9. What is still the call? Verse 6.
10. What name expresses the special characteristic of the next, or sixth, stage of the church? Verse 7. Note 5.
11. How is the speaker here described? Verse 7. Note 6.
12. What had He done for the church? Verse 8. Note 7.

13. What assurance is given the advent believers? Verse 10.
14. What is the hope held forth and the exhortation? Verse 11.
15. What is the ever-ringing call to every man? Verse 13.
16. What influence has the genuine advent hope upon the life? 1 John 3:3

NOTES ON LESSON 4.

1. The full prophetic period in which the Papacy was to wear out the saints reached to 1798. But for the elect's sake, those days were shortened. Matthew 24:22. The Reformation partially broke the power of the Papacy and brought the reign of wholesale persecution to an end. By successive reform movements the Protestant churches of Europe and America were developed. Thus, as we approach 1798, a new era, the fifth, develops in the history of the church - the era of the Protestant reformed churches.
2. "**Sardis**" means "song of joy", or "that which remains". "I will put upon you none other burden", was the promise made at the close of the preceding period of the church. Revelation 2:24. For nearly eighteen centuries the church had felt the hand of persecution laid heavily upon her, and many millions had fallen in death. At the close of the Thyatira church she was never again to pass through like scenes. This is truly cause for rejoicing.
3. Those who have started in reform and ceased to grow must fake fresh hold of principles already learned and go on unto fuller knowledge and experience in the truth. The fatal weakness in the reformed churches was the tendency to stand still where the first reformers left them. Growth is the law of spiritual life. See Proverbs 4:18, John 12:35.
4. We are now in our study approaching the time of the cleansing of the sanctuary - the final blotting out of sins, beginning in 1844. Hence the promise to the overcomer directs attention to the final work of Christ in the heavenly sanctuary, the opening of the judgment hour. The proclamation of this grand event, in the years just preceding 1844, constituted the world-wide Advent movement which was to mark the next stage in the development of the church.
5. "**Philadelphia**" means "brotherly love". All the story of the early Advent movement leading up to the autumn of 1844, at which time the Advent people expected to meet their Lord, shows that

believers were bound together in ties of fellowship and love like to that which reigns in heaven, which they expected soon to enter. Coming out from various churches and the world, they were made one by the "blessed hope". Now, with the ministry in the heavenly sanctuary almost finished and the coming of the Lord at the very door, all hearts must again let in the love of heaven, which will make the true believers one and fit them to live with the angels. See-the last rounds in Peter's ladder. 2 Peter 1:7-11.

6. The time approaches for Christ to take the throne and kingdom as son of David. Luke 1:32, 33. He gives assurance that none may frustrate His final work for us in the heavenly sanctuary.
7. The specific Philadelphia period of the church brings us to the autumn of 1844, when the long period of the 2,300 days ended, and the work of judgment was opened in the most holy of the heavenly sanctuary. "I was shown that. . . the time for the commandments of God to shine out; with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which is contained the Ten Commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches. I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Revelation. 3:7, 8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question." - Early Writings, p. 42.2

(Continued from Page 28)

History and those who changed it repeat it to us now. Read from the following Catholic documents:

"Question: How prove you that the Church hath power to command feast and holydays?

"Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of". - Henry Tuberville, An Abridgment of the Christian Doctrine (1833 approbation), p. 58."

"The observance of Sunday by the Protestants is an homage they pay in spite of themselves, to the authority of the Catholic church."-Monsignor Louis Segur, Plain Talk About the Protestantism of Today (1868), p. 213

The Convert's Catechism of Catholic Doctrine, by the Reverend Peter Giermann, received the 'apostolic Blessing' of Pope Pius X on January 25, 1910. On the subject of the change of the Sabbath, this catechism says:

"Question: Which is the Sabbath day?

"Answer: Saturday is the Sabbath day.

"Question: Why do we observe Sunday instead of Saturday?

"Answer: We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, transferred the solemnity from Saturday to Sunday." - Second edition, p. 50.

History proves that many people kept the seventh-day Sabbath through the Dark and the Middle Ages when the church was in the wilderness experience outlined in Revelation 12:14.

Some theologians would have us believe that no one knows which day is the seventh day. If this were true, neither would they know which day is the first day. But the Jews have kept every Sabbath since Christ walked the dusty roads of Judea, and they still worship on Saturday.

As Jesus met the abuses of His day He often made reference to the Sabbath. (Matthew 12:5, 8, II, 12; Matthew 24:20; Mark 2:27, 28; Mark 3:4; Luke 6:5, 9; Luke 13:15, 16; Luke 14:3, 5; John 7:22, 23) There are at least nineteen recorded verbal references to the Sabbath from Christ's own lips, and in no case was He even hinting at doing away with anything except the abuse of Sabbath observance. It is shocking to think that man could be so bold as to presume to take the place of God and defy what He has written. But is that not what this great controversy on earth is all about?

God's Holy Sabbath is part of His unchangeable Law. Jesus' words "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love," certainly include keeping the fourth commandment. (John 15:10) Jesus adds: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Soon, very soon, the world and God's remnant people will be tested, separated by two days: one that man (Satan) made, (Daniel 7:25), and the other which God made in the beginning of creation. (Genesis 2: 1-3)

The Bible Instructor

© 2019

Gospel Sounders Publications
publications.gospelsounders.org

Subscriptions:

Email: editor@gospelsounders.org

Phone: 0773824928