

Old Paths

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.
Jeremiah 6:16

The secret of the LORD is with them that fear Him; and He will show them His covenant.
Psalm 25:14

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The Final Atonement

By Allen Stump

Within every denomination or Christian sect, there are written or unwritten, fundamentals of belief that set that group apart from others. While Seventh-day Adventists hold to the seventh-day Sabbath and a belief of the soon return of Jesus, these are not doctrines which, of themselves, set them apart from other groups. There are other groups of believers that observe the seventh-day Sabbath and many who believe in the soon coming of Jesus. The doctrine of the heavenly sanctuary is the one key teaching that stands as the great divide between evangelical Christianity and Seventh-day Adventism. In arguably her most important book, *The Great Controversy*, Ellen White declares:

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14 (*The Great Controversy*, p. 409).

The teaching of the sanctuary doctrine finds its roots in the Millerite movement when William Miller, a Baptist minister, was preaching the return of Jesus on October 22, 1844. Miller based his conclusion upon an understanding of Daniel 8:14 and believed that the earth was the sanctuary mentioned in the verse and that the coming of Jesus would purify or cleanse the earth by fire. Thousands believed the message of Miller and prepared for what they believed to be the return of Jesus Christ. When Jesus did not return, those who had accepted Miller's message were greatly disappointed. Many concluded that the whole message was in error. A few, however, believed that the prophetic calculations were correct and that the fulfillment must be something other than what they had previously considered.

Upon further study, these brethren discovered that the sanctuary spoken of by Daniel the prophet was the sanctuary in heaven. They clearly connected the prophecy of Daniel 8:14 with the antitypical Day of Atonement, meeting the fulfillment of the types of the typical Day of Atonement (Yom Kipper). From this concept the doctrine which became known in Adventism as *the investigative judgment* was begun.

The term investigative judgment is not found in the Bible. It is a coined term to describe the first phase of judgment of all people. This phase of judgment is, among other things, to determine before the universe the condemnation or justification of every person who has ever lived upon this earth. Adventists believe that, though the expression, like the terms incarnation and millennium, is not found in the Bible, it nevertheless describes a

Prayer Requests

Pastor Stump has returned safely from Europe and we praise God for this. Please keep the brothers and sisters that he has left behind in Europe in your special prayers that God will bless them continually as they seek a closer walk with Him. We also need to remember the Beachy family in prayer, as they now have obtained a coach RV to use as their home. We are thankful that Sister Beachy's health is improving and we want to keep her especially in our prayers that she will continue to gain strength as she settles into her new home.

Please also continue to pray for Steve Sutton. He is now eligible for a needed liver transplant as soon as one becomes available. Please also keep Lew McGee and the Diener family in prayer for health issues.

Onycha Holt

Also in this issue:

Set the Record Straight – A. Stump . . .	p. 7
Announcements	p. 11
On American Motherhood – T. R. . .	p. 12
Keeping Ladies Ladies – O. Holt . . .	p. 14
Youth Corner – O. Holt	p. 15
Bits and Pieces – A. Stump	p. 17
Faith in Action – A. Stump	p. 18
This is Justification by Faith – EGW .	p. 23

Bible doctrine. Ellen White repeatedly used the term in her book, *The Great Controversy*, and in other places in her writings. It was a term that was well used and understood by her contemporaries in the Advent movement. Ellen White wrote of this doctrine:

The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill (The Great Controversy, p. 488).

The term *investigative judgment* and the concept that God would have an open investigation of all the records of the books in heaven has never settled well with most evangelicals and in an attempt to “make friends and influence people” many Adventist teachers and ministers use the term, *pre-advent judgment* instead. All Adventists believe that this judgment is before the coming of Jesus, so, using the term *pre-advent judgment* instead of *investigative judgment* seems like a *kinder and gentler* doctrine. What is there about this doctrine that would make it not pleasing to nominal Christianity?

Connected with the concept of the investigative judgment is the idea of a final atonement and the vindication of the character of God. This is the uniqueness of Adventism. For 1,800-plus years before there was a Seventh-day Adventist, the message of the forgiveness of sins was preached and the atonement was taught to be finished at the cross. It was not until Adventism was raised up by the Spirit of God in response to Bible prophecy, however, that the concept of a final atonement was understood. A Google search, as well as a Yahoo search, on the Internet reveals little on the topic of the final atonement except for references to computer games and some references to Adventists both pro and con. No evangelical church teaches or accepts it today. To get a background to the issues, we need to understand that the earthly sanctuary was a type of the heavenly sanctuary. Moses was to construct the earthly sanctuary according to the pattern shown to him in the mount (Hebrews 8:5; Exodus 25:40). Paul speaks of the reality of the heavenly in Hebrews 9:23, 24 when he writes:

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

While the earthly sanctuary was to be cleansed with the blood of bulls and goats, the heavenly sanctuary was to be cleansed with the precious blood of Jesus. Each day of the year, the record of sin was taken to the earthly sanctuary where it polluted the sanctuary until the Day of Atonement

when all the confessed sins of the people were to be removed and cleansed forever. Sadly, the reality never came in the earthly sanctuary and in fact, could never come, for as Paul notes, “it is not possible that the blood of bulls and of goats should take away sins (Hebrews 10:4).”

The Apostle Paul sums up the main focus of the various sanctuary services by making reference to the daily sin offering and to the once-a-year Day of Atonement service.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people (Hebrews 9:6, 7).

Here Paul speaks of two main services, a daily (*always*) and a yearly service. The daily offering for sin is outlined in Leviticus chapter 4 and the yearly services outlined in Leviticus chapter 16.

Leviticus 4 contains the procedure for the sin offering. In the two cases for individuals who had sinned the result of the offering was stated: “and the priest shall make an atonement for him, and *it shall be forgiven him* (Leviticus 4:31 – see also v. 35).” The emphasis of this atonement is one of forgiveness.

Leviticus 16 outlines the typical Day of Atonement services which were to complement the daily service of the sanctuary. The result of those services is found in Leviticus 16:30 where we read, “For on that day shall the priest make an atonement for you, *to cleanse you, that ye may be clean from all your sins before the LORD.*”

In both cases there was an atonement made for the sinner. One atonement provided *forgiveness* and the other *cleansing*. We might ask, “What is the difference, and is it important?” Of course, anything in God’s Word is important. Jesus said, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God (Matthew 4:4).” There is nothing that may be taken lightly in the Scriptures. Everything has its place and its place is not of minor value. Here we see Paul summing up the gospel in these two services..

Since the issue is important the next thing we must determine is, “Why is it important?” There is an enlightening quotation from Ellen White that says. “The righteousness by which we are justified is *imputed*; the righteousness by which we are sanctified is *imparted*. The first is our *title* to heaven, the second is our *fitness* for heaven (*Review and Herald*, June 4, 1895).”

Here Ellen White speaks of both a title and a fitness for heaven. Both are necessary and Christ has the power and the ability to provide both to the repentant sinner. Perhaps we can make the distinction by the following illustration. Several years ago when my daughter Heidi was very young, she was clad in a nice dress shortly before our family was to leave on a trip. In between getting her dressed and our leaving, she

accidentally fell and got both herself and her dress very dirty. She came to the door upset. She was sorry and did not mean to fall, but she did. Immediately her mother saw her plight and forgave her. She was forgiven, but she was not clean! That was a different problem.

The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on record in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement (*Patriarchs and Prophets*, p. 357).

An imperative point that should be made is that the work of Calvary was totally complete in what it was designed to do. At the cross provision was made for full and free pardon for sin and the removal of guilt. The justice of God's law was fully met and the sacrifice was complete. But this was not the finishing of the work of Jesus or the finishing of the plan of salvation. A very simple, but important point will prove and illustrate this. Paul notes:

And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins (1 Corinthians 15:14-17).

Paul plainly states that without the resurrection of Jesus, we are still in our sins and there is no salvation. Of course we could not be saved as such and therefore to say that the atonement was complete at the cross is neither true nor possible. The word atonement can be broken down to: at-one-ment. At the cross, God made an at-one-ment, a reconciling with the sinner, providing him forgiveness of sin, freedom from guilt and a full pardon. But the record of sin is still in the sanctuary and the root of the sin is still in the sinner. The sinner may be forgiven his past and be free from the penalty of sin, but there is still a power that sin has over him that must be overcome and that is the very work of Jesus in the final atonement in heaven.

By virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctuary will be freed, or cleansed, from the record of sin. In the type, this great work of atonement, or blotting out of sins, was represented by the services of the Day of Atonement—the cleansing of the earthly sanctuary, which was accomplished by the removal, by virtue of the blood of the sin offering, of the sins by which it had been polluted (*Patriarchs and Prophets*, pp. 357, 358).

While at the cross provision was made for the forgiveness of all sin, in the final atonement all the record of sin will be forever blotted out of the heavenly sanctuary and that will be

possible because all sin will have been blotted out of God's people. God's forgiving grace has pardoned the transgressors, saving them from the penalty of sin, and his enabling grace will empower them to be free from the draw of sin.

The Jews considered The Day of Atonement to be the final great event in history and was considered the judgment day of all the people. We are living in the great antitypical Day of Atonement, the time of the final end of all sin in the lives of God's people before Jesus comes. This should be a strong inducement to live a holy and pure life for, by so doing, we are bringing honor and glory to God which is our great purpose of life! Famed Adventist theologian, M. L. Andreasen, wrote:

The matter of greatest importance in the universe is not the salvation of men, important as that may seem. The most important thing is the clearing of God's name from the false accusations made by Satan. The controversy is drawing to a close. God is preparing His people for the last great conflict. Satan is also getting ready. The issue is before us and will be decided in the lives of God's people. God is depending upon us as He did upon Job. Is His confidence well placed (M. L. Andreasen, *The Sanctuary Service*, p. 115)?

Satan has declared that God is not just and fair in His dealing with His creatures. Satan claims that God has no right to forgive men if he, himself, cannot be forgiven. Either none are forgiven, or all must be alike forgiven. The final atonement is the answer to Satan's charge, for if forgiveness by divine fiat is all that was involved, Satan's charges would seem more plausible. The plan of salvation, however, is more than forgiveness, it is more than a title to heaven, it is more than freedom from the penalty of sin.

The plan of salvation also involves freedom from the power of sin in the repentant believer's life. Here is where Satan must forever part company with his former prey. Satan proclaims that man cannot serve God, that he is not capable of responding to God's love or does so only under selfish motives. God will have a generation of followers in the last days to disprove Satan. God has waited until this last generation, sickened by six thousand years of sin, to be vindicated. Today, the weakest of the weak will prove Satan wrong, a liar, and that God is righteous and true in all His ways.

Thus it shall be with the last generation of men living on the earth. Through them God's final demonstration of what He can do with humanity will be given. He will take the weakest of the weak, those bearing the sins of their forefathers, and in them show the power of God. They will be subjected to every temptation, but they will not yield. They will demonstrate that it is possible to live without sin—the very demonstration for which the world has been looking and for which God has been preparing. It will become evident to all that the gospel really can save to the uttermost. God is found true in His sayings (*Ibid.*, p. 109).

God will, through the final generation, prove that His law and grace are compatible. He will show that genuine repentance, based on a broken heart due to Christ's sacrifice on Calvary, truly leads to victory over the power of all sin! This demonstration will not come through Enoch, Elijah, or Moses, but through people like you and me! This demonstration will not be made by just a few great individuals, but by a whole group of people. The 144,000 will give a vindication of God's character in a manner that no generation ever has or ever could have done. What a privilege we have!

When God commands men to keep His law, it does not serve the purpose He has in mind to have only a few men keep it, just enough to show it can be done. It is not in line with God's character to pick outstanding men of strong purpose and superb training, and demonstrate through them what He can do. It is much more in harmony with His plan to make His requirements such that even the weakest need not fail, so that none can ever say that God demands that which can be done by only a few (*Ibid.*, p. 112).

Those who are a part of the 144,000 will have "no guile" in their mouths (Revelation 14:5). They will be a people who have ceased from sin (1 Peter 4:1). Paul speaks of our bodies being a temple for the spirit of God in 1 Corinthians 6:19. For the temple in heaven to be finally cleansed, our soul temple must first be cleansed. Ellen White noted:

Now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls (*The 1888 Materials*, p. 127).

Let us examine this statement made at the Minneapolis General Conference on Sabbath, October 20, 1888. Ellen White said that Jesus was "in the heavenly sanctuary," there "Making atonement for us, cleansing the sanctuary from the sins of the people." For this to happen she says that we must enter into the sanctuary with Jesus by faith! And we do this by commencing "the work in the sanctuary of our souls." This is the heart of the matter. Paul notes that the "blood of Christ, who through the eternal Spirit offered himself without spot to God, [is to] *purge your conscience* from dead works to serve the living God (Hebrews 9:14)."

Jesus said, "the flesh profiteth nothing (John 6:63)" and cleansing of the flesh also profiteth nothing. The cleansing of the mind or conscience is what must be accomplished in the final atonement and it will be done in a manner that, if the 144,000 were left alive on the earth for one hundred years without Jesus as their mediator in the heavenly sanctuary, they would still never sin! To this group, God will triumphantly point and say, "Here is the patience of the saints: here are they **that keep** the commandments of God, and the faith of Jesus (Revelation 14:12)." These are not those who simply profess to keep God's commandments, but they are a group that truly have victory over the power of sin in their

lives. These people with fallen natures and weakened wills, and of themselves are incapable of any righteousness, will be imbued with the spirit of Christ as they fully, totally, and knowingly surrender all of themselves to God.

This must be a conscious work understood and recognized by the individual. If God were to simply wipe away the record of our sins without our understanding, consent, or knowledge this would do nothing to help us develop a character that is clean, pure and holy. The last generation will be fully in harmony with the pulse of heaven.

God has reserved His greatest demonstration for the last generation. This generation bears the results of accumulated sins. If any are weak, they are. If any suffer from inherited tendencies, they do. If any have an excuse because of weakness of any kind, they have. If, therefore, these can keep the commandments, there is no excuse for anyone in any other generation not doing so also (*The Sanctuary Service*, p. 112).

When John Huss was called to the Council of Constance he was given the promise of a safe-conduct from the king of Bohemia, as well as from Sigismund. However, he was arrested soon after arriving and his life appeared to be hanging by the thinnest thread of Papal tolerance. Huss' friend, Jerome, declared, "that if he should fall into any peril, he himself would fly to his assistance (*Great Controversy*, p. 110)." Jerome came to Constance but quickly realized he could not help Huss and had, instead, only imperiled himself. Therefore, he fled, but was caught by the Romish church. Soon Jerome was also imprisoned. Huss, thereafter, was burnt at the stake. The conditions of Jerome's imprisonment were terrible and after a while he recanted and pledged favor to the Romish Church. Later his conscience smote him and he withdrew his recantation and followed Huss to a martyr's death at the stake. Both Huss and Jerome boldly challenged the popes and Satan their Master. We admire the courage of these two men, but the 144,000 will give an even greater witness.

God is ready for the challenge. He has bided His time. The supreme exhibition has been reserved until the final contest. Out of the last generation God will select His chosen ones. Not the strong or the mighty, not the honored or the rich, not the wise or the learned, but common, ordinary people will God take, and through and by them make His demonstration. Satan has claimed that those who in the past have served God have done so from mercenary motives, that God has pampered them, and that he, Satan, has not had free access to them. If he were given full permission to press his case, they also would be won over. But he charges that God is afraid to let him do this. "Give me a fair chance," Satan says, "and I will win out."

And so, to silence forever Satan's charges; to make it evident that His people are serving Him from motives of loyalty and right without reference to reward; to clear His

own name and character of the charges of injustice and arbitrariness. And to show to angels and men that His law can be kept by the weakest of men under the most discouraging and most untoward circumstances, God permits Satan in the last generation to try His people to the utmost. They will be threatened, tortured, persecuted. They will stand face to face with death in the issuance of the decree to worship the beast and his image. (Revelation 13:15) But they will not yield. They are willing to die rather than to sin (*Ibid.*, p. 114).

Do you remember that we noted personal salvation is not the most important matter to the 144,000? Rather, the dearest thing to them is the clearing of God's name from the false accusations made by Satan! Here is not just two or three people but a whole nation of righteous people who are living in the sight of a holy God without a mediator! Here is a group of people that would rather die than sin against God. God's glory and honor will be paramount to the remnant people. These people serve God, not to walk upon a street of gold or have a mansion but to be close to Jesus and to the Father. No matter what volleys Satan brings against them, and he will bring the accumulated terror and knowledge of over six millennia against them, he cannot get them to sin. Every temptation that can be brought to bear will be pressed upon these people but they will not sin! They will prove that God is not only the justifier of His people, but is just in doing so! As Paul states, "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus (Romans 3:26)."

The ministry of Christ in the heavenly sanctuary will finally close. Jesus will declare: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me (Revelation 22:11, 12)." This declaration, however, will not be an arbitrary decree. It will simply be an acknowledgment that a great polarization has finally finished. The wicked have so rejected the Spirit of God that they will forever be wicked, while the righteous have been sealed of God and regardless of the storm, tempest, or temptation, they will never sin again. The services in the heavenly sanctuary will finally cease for the saints. Why? A lack of business! This is part of the reason we may hasten or delay the coming of the Lord. (See 2 Peter 3:12.)

Does the final generation have a different standard of salvation than other generations? No. They, like all the saints, will be saved by grace through faith (Ephesians 2:8), but they will be brought to the test in a way no other has ever been tested and they, by their faithful obedience to all of God's commandments, will prove to Satan and the watching universe that the righteousness and judgments of God are true now and forever. The weakest of the saints is more than a match for Satan and all his hosts of evil angels. 1 John 4:4 says, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

Will they [the final generation] stand the test? To human eyes it seems impossible. If only God would come to their rescue, all would be well. They are determined to resist the evil one. If need be they will die, but they will not sin. Satan has no power-and never has had-to make any man sin. He can tempt, he can seduce, he can threaten; but he cannot compel. And now God demonstrates through the weakest of the weak that there is no excuse, and never has been any, for sinning. If men in the last generation can successfully repel Satan's attack; if they can do this with all the odds against them and the sanctuary closed, what excuse is there for men's ever sinning (*Ibid.*)?

Please remember, again, that one of the great issues in the great controversy between Christ and Satan is whether or not man can live without sin. What if forgiveness is no longer an option? What course would the saints take if Jesus left his place of mediation? Would man, by the power of Christ dwelling in them (Colossians 1:27), stand; or, despite the power of God being abundantly supplied, fall? The character of God depends upon the correct answer! The answer is as sure as Christ's victory over sinful flesh in the incarnation was. The same miracle that Jesus performed in human nature during life on this earth, He will perform again as He personally lives within us.

The prophet Isaiah writes about Christ, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder (Isaiah 9:6)." No earthly government is spoken of here. It is the stability of God's government, which rules over the entire universe, that was entrusted to Jesus. If, by sinning, Jesus failed in His plan to redeem man, the whole government of God would have failed. In the last days, God's people allow Him to live in their lives completely, and their lives uphold and sustain the government of God.

The cause of God and His government is the real burden of the 144,000. The Papacy with her secret rapture teaching, which is accepted by the vast majority of Protestants, focuses people's attention upon themselves and upon getting themselves ready for the secret coming of Jesus and on avoiding the mark of the beast. Of course, we are to be ready and we are to reject the mark of the beast, but not simply to save our eternal life, but for the glory and honor of God! The love of God will be the great constraining factor for the 144,000.

May I illustrate this? I heard someone share an experience of lying to a creditor about a payment that had not been made. "Oh," the believer said, "it's in the mail." And, in fact, it was in the mail shortly thereafter, but the lie was still there; a lie that this person knew better than to do. Gently, our Father encouraged this person to apologize to the creditor, but the response was, "Lord, I made the payment. That's what he wanted." Finally the Lord asked this person, "But do you love me?" "Yes, of course I love you," was the reply. And so what was hard to do simply because the law required it or because it was the right thing to do, became immediately easy to accomplish because of love. The truth is lived out

each day in the lives of the faithful and they will be faithful because they love God.

The last generation will so love and surrender their lives to God that the truth of Revelation 14:12 will not just be proclaimed, but lived in their lives. They recognize that they are living in the antitypical Day of Atonement which was to be a day of affliction of soul: “On the tenth day of the month, ye shall afflict your souls (Leviticus 16:29).” Throughout the year in ancient Israel the people had confessed their sins and received forgiveness. On the Day of Atonement, the sins were to be finally put away and the sanctuary was to be cleansed. As we have noticed, however, that cleansing is dependent upon the people of God being cleansed, as well as forgiven. “There must be a purifying of the soul here upon the earth, in harmony with Christ’s cleansing of the sanctuary in heaven (*Maranatha*, p. 249).”

The 144,000 will give a vindication of God’s character in a manner that no generation ever has or could have done.

The final atonement, then, is simply Christ ministering in our behalf and supplying cleansing grace to our lives so that forgiveness is no longer needed, as we are empowered to live without sin. It is the final and complete process of being at-one-ment with God. God’s people are not fully at-one with Him today. The universe is not safe from sin yet. The day is coming soon, though, when Christ will prove, by His saints’ lives, that this at-one-ment is final and complete.

Nearly a half century ago, the book *Questions on Doctrine* was published causing an uproar among a small group of concerned Adventists. The outgrowth of the issues raised in *Questions on Doctrine* is seen today in many of the independent ministries (Steps to Life, Adventist Laymen’s Foundation, etc.) and many conservative groups whose members still reside within the mainline Seventh-day Adventist Church (Hartland, Firm Foundation, etc.). *Questions on Doctrine* was an attempt to answer questions put to our brethren by some leading evangelicals concerning specific points of our faith. Among the areas of concern that were met with great protest were the incarnation of Jesus and the sanctuary atonement. Diverting from the plain Bible teaching and the past history of the pioneers, *Questions on Doctrine* taught that Jesus accepted the sinless nature of Adam before the fall and also denied the final atonement in heaven by teaching that all the work of redemption was accomplished on the cross.

Elder M. L. Andreasen, who is frequently quoted in this article, was a champion who raised the banner of protest. Concerning the issue of the atonement, he read such statements in *Questions on Doctrine* as:

When, therefore, one hears an Adventist say, or reads in Adventist literature – even in the writings of Ellen G. White – that Christ is making atonement now, it should be understood that we mean simply that Christ is now *making application of the benefits of the sacrificial atonement He made on the cross*; that He is making it efficacious for us individually, according to our needs and requests (*Questions on Doctrine*, pp. 354, 35—emphasis in the original).

To this statement Elder M. L. Andreasen wrote:

If Sister White were now living and should read this, she would most certainly deal with presumptuous writers and in words that could be understood. She would not concede the right of anyone, whoever he might be, to change what she has written or interpret it so as to vitiate its clear meaning. The claim which *Questions on Doctrine* makes that she means what she does not say, effectively destroys the force of all she has ever written. If we have to consult an inspired interpreter from Washington before knowing what she means, we might better discard the Testimonies altogether. May God save His people (*Letters to the Churches*, Series A, No. 2).

This may sound good to many. *Questions on Doctrine* does not deny that Jesus is in heaven today. It appears to uplift the cross. It clearly denies, however, that Christ is making atonement now! It affirms that Jesus provided an atonement of forgiveness at the cross and states this as the purpose of His mediation now, but it was not to provide atonement of grace for overcoming sin! This is why we can find the following statement in *Questions of Doctrine*:

Adventists do not hold any theory of a dual atonement (Questions on Doctrine, p. 390—emphasis in the original).

What does the principle author of *Questions on Doctrines*, LeRoy Froom, mean by this? Let his own words speak:

How glorious is the thought that the King, who occupies the throne, is also our representative at the court of heaven! This becomes all the more meaningful when we realize that Jesus our surety entered the “holy places,” and appeared in the presence of God for us. But it was not with the *hope* of obtaining something for us at that time, or at some future time. No! He had already obtained it for us on the cross (*Questions on Doctrine*, p. 381—emphasis in the original).

Froom teaches there is only one atonement and that is the atonement of forgiveness at the cross. The atonement of cleansing is gone and with it victory over sin and the vindication of God’s character! No wonder Andreasen protested so vigorously! Sadly, these concepts are still alive and well within Adventism. Almost fifty years later, Statement #24 in the Fundamentals begins:

There is a sanctuary in heaven, the true tabernacle which the Lord set up and not man. In it Christ ministers on our behalf, making available to believers the benefits of His atoning sacrifice offered once for all on the cross.

This language is almost word for word from *Questions on Doctrine!* This language has been repeated in the book, *Seventh-day Adventists Believe*, an official “Exposition of Fundamental Doctrines.” In this book we read statements such as:

The once-for-all sacrifice has been offered (Heb. 9:28); now He makes available to all the benefits of this atoning sacrifice (*Seventh-day Adventists Believe ...*, p. 313).

Similarly, Christ, in the heavenly sanctuary, has been ministering the benefits of His completed atonement to His people (*Ibid.*, p. 365).

In the newer work, *Handbook of Seventh-day Adventist Theology* (volume 12 of the Bible Commentary series), we read similar statements:

On the cross Christ obtained redemption; in the heavenly sanctuary He is applying the benefits of His redemptive work to those who repent of their sins and believe (*Handbook of Seventh-day Adventist Theology*, pp. 391, 392).


At His ascension He inaugurated His priestly work of applying to believers the benefits of His expiatory/propitiatory death on the cross (*Ibid.*, p. 400).

The current *Adult Sabbath School Bible Study Guide* echoes this theme in the teachers comments section of lesson thirteen. There we read:

Christ now stands in the heavenly sanctuary and ministers in our behalf the merits of His atoning death.

Beloved, shall we not repudiate this new theology that attempts to take away from us the truth of cleansing as outlined in Leviticus 16? Forgiveness of sins is important and vital (Leviticus 4), but without the final atonement and God’s people cleansed, the great controversy cannot be ended!

As we noted earlier, the uniqueness of Adventism is found in their understanding of the typology of the sanctuary. Our calling as a people and our reason for existence is inseparably tied to this truth and to the fulfillment of Christ’s work of ministry. Christ will empower His people to overcome sin and He will cleanse them and then He will be able to cleanse the heavenly sanctuary. For over six millennia Satan has spread his lies about God, with good success, even among those claiming to be the remnant of God. Now, however, these lies have been *demonstrated* to be false. Is it any wonder that Satan hates this doctrine so much and has fought so hard to destroy and distort it?

Beloved, we are living among the final generation from which the 144,000 will, as a people, give a demonstration of loyalty and obedience unlike any demonstration ever given! We have been counseled to, “strive with all the power that God has given us to be among the hundred and forty-four thousand (*Review & Herald*, March 9, 1905).” 

Let’s Set the Record Straight (Part 2)

By Allen Stump

With the 147th edition of his newsletter, *Endtime Issues Newsletter* (hereafter known as *EIN*), Samuel Bacchiocchi began a series of articles on the doctrine of the Trinity which we have been discussing in *Old Paths* over the last few months. The 149th issue of *EIN* has an “Editorial Introduction to ‘The Adventist Trinity Debate’ ” written by Bacchiocchi. This editorial is followed up by an article written by Jerry Moon entitled, “The Adventist Trinity Debate.” In this article, Moon attempts to cover a brief overview of the debate over the Trinity within Adventism and then covers the development of the doctrine of the Godhead in the Seventh-day Adventist Church during six periods which he defines as follows:

(1) Antitrinitarian Dominance, 1846-1888; (2) Dissatisfaction with Antitrinitarianism, 1888-1898; (3) Paradigm Shift, 1898-1913; (4) Decline of Antitrinitarianism, 1913-1946; (5) Trinitarian Dominance, 1946-1980; and (6) Renewed Tensions, 1980 to the Present.

The 150th edition of *EIN* has an article from Moon entitled, “Ellen White and the Trinity.” These two articles by Moon represent, in part, his material that was published in the book he co-authored with Woodrow Whidden and John Reeve, *The Trinity*. Part 1 of our study, published last month, examines the main points stressed by Bacchiocchi and provides commentary and factual adjustments to these points. This month we will cover the historical material concerning the six periods of church history detailed by Moon and next month we plan to publish Part 3, covering Moon’s additional thoughts on Ellen White and the Trinity.

The Pioneers were non-Trinitarian

All evidence available today clearly demonstrates that the early Adventists were non-Trinitarian. This was not always an accepted fact. By 1970, enough time had passed from the days of non-Trinitarianism that many were ignorant of the Church’s history in this area. L. E. Froom, in his book *Movement of Destiny*, tried to paint the history of the movement to be one that held various views on the Godhead, with some early believers being Trinitarians and a small group being semi-Arians, who quickly gave way to the Trinity doctrine.

But research was soon to show this incorrect. Russell Holt wrote a research paper in 1969 which declared that “to a man, they [the early pioneers] rejected the trinity (Russell Holt, thesis entitled, ‘The Doctrine of the Trinity in the Seventh-day Adventist Denomination: Its Rejection and Acceptance’).”

In the last twenty years the evidence has become so overwhelming concerning the views of the early Adventists that today, nobody knowledgeable of the facts would say that the Seventh-day Adventist Church was always Trinitarian.

Antitrinitarian Dominance: 1846-1888

The first phase of Adventist history that Moon discusses is called, “Antitrinitarian Dominance: 1846-1888.” To Moon’s credit, he correctly states:

It must not be misunderstood that those who rejected the traditional Trinity doctrine of the Christian creeds were nevertheless devout believers in the eternity of God the Father, the deity of Jesus Christ “as Creator, Redeemer and Mediator,” and the “importance” of the ministry of the Holy Spirit. They held, however, that unlike the Father, the Son had a beginning, though by 1888 it was widely accepted that the Son had preexisted from “so far back in the days of eternity that to finite comprehension” he was “practically without beginning.” Moreover, they initially believed that the Holy Spirit was an expression for the divine presence, power, or influence, but not an individual divine Personality (*EIN*, #149).

Moon documents that there was a widespread anti-trinitarian view of God among the leading Adventists writers of this time. However, in an effort to show that not all were agreed on anti-trinitarianism, Moon quotes D. T. Bourdeau as saying,

“Although we claim to be believers in, and worshipers of, only one God, I have thought that there are as many gods among us as there are conceptions of the Deity” (*Ibid.*).

I have seen this quotation used for years by those trying to champion the Trinitarian cause by attempting to bring discredit to the belief that the early pioneers were not Trinitarians. What was always interesting to me, as I saw this quotation in use, was the fact that I never saw it quoted in context or with a copy of the article it originally came from. I began to wonder if someone referring to this statement either used it without researching its context or printed it intentionally disregarding the context. Different authors have quoted the text, but I fear few have referred to the original source. When one does research such as Dr. Moon does, one of the first rules of study is to always obtain original sources for your information whenever possible. It is hard to believe that if Dr. Moon had done this he would still have written what he did about Bourdeau. It is important that we gather all the facts and have an objective view of history before we write. Let us not be like Sir Winston Churchill who said, “History will be kind to me for I intend to write it.”

The quotation from Bourdeau is taken from an article he wrote entitled, “We May Partake of the Fullness of the Father and the Son.” The title is descriptive of the article and the need

we have to be deep partakers of all the fullness of God and Christ. The context of Bourdeau’s statement is seen below:

And, thank God! ample [sic] provision has been made to help any one who has an ear to hear and a heart to accept the divine offers of mercy, to reach this glorious result, which is infinitely more inviting than all the riches and gold of earth, and all the honor that mortal man can heap upon us.

Although we claim to be believers in, and worshipers of, only one God, I have thought that there are as many gods among us as there are conceptions of the Deity. And how many there are of these, and how limited are most of them! Rather, how limited are *all of them!* We do not half study the character of God the Father and of God the Son, and the result is that we make God and Christ such beings as ourselves. In approving sin in ourselves, we sometimes make God a sinner. This is true when we would make it appear by an appeal to God or to the Bible, that wrong is right, and that when we are tempted to do evil, we are tempted of God to do right. James says we should not do this. Thus he speaks on this point: “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

Later, Bourdeau continues,

Oh the high [sic], the breadth, the depth, of the unmerited favor of God through Jesus Christ, which brings forgiveness and justification to the vilest of sinners that truly repents, and exercises living, appropriating faith in the man of Calvary; which enables us to subdue the remains of inbred sin, and makes us more the conquerors through Him who hath loved us! May God help us to take in more fully the riches of grace, and to honor him by living faith that brings pardon, deliverance, and salvation from the power and bondage of sin; that brings light and life to the soul, and enables humble, penitent souls who have been washed in Jesus’ precious blood, to sit together in heavenly places in Christ Jesus (*Review & Herald*, November 18, 1890).

It can be clearly seen that Bourdeau is not advocating differences on the view of God in a theological sense, i.e., the Trinity vs. an arian or semi-arian belief. Rather, he was stating that the brethren were not taking advantage to know God and understand His character in the fullness the Bible teaches. They had “as many gods among” them in relationship to their various understanding of His character and will for man.

Dr. Moon tries to explain that part of the reason for the pioneers rejecting the Trinity doctrine was because they were at times confused with the issue and therefore did not really understand what they were rejecting. However, this is hardly the case. The accusation is an interesting one considering what Moon says in the 150th edition of the *EIN* about Ellen White’s rejection of one idea of the Trinity and her

acceptance of another version of the Trinity. God is a “God of truth (Deut. 32:4).” If God is a Trinity, there is only one version or understanding of it, not several. Further, Moon’s article appears in the *EIN* published by Dr. Bacchiocchi, whom we have shown in the last two issues of *Old Paths* to be clearly speaking outside the norm of Seventh-day Adventist theological thinking when he advocates three *beings* in the Godhead. This would be anathema to strict Trinitarians. If Moon thinks there was confusion in the days of the pioneers over what the Trinity is supposed to be, he should take a good look at the confusion in Adventism today!

When the pioneers published their first Statements of Belief it was clearly representative of the whole body of the church. The preamble to the 1872 statement says in part:

We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them.

It would not be correct or honest if the church published such a preamble today for it is very clear that there are a host of different beliefs among the church people today.

Dissatisfaction with Antitrinitarianism: 1888-1898

The second phase of history Moon discusses is the “Dissatisfaction with Antitrinitarianism: 1888-1898.” This section’s time frame begins with the Minneapolis General Conference session. Moon correctly points out that there was a clear desire of E. J. Waggoner and others to lift up Jesus and reveal his divinity, and that Uriah Smith, one of the most staunch anti-Trinitarians, modified his position from Arian to semi-Arian.

A tract was published during this time by Pacific Press entitled, “The Bible Doctrine of the Trinity,” written by Samuel T. Spear, a non-Seventh-day Adventist. The tract, while writing against the concept of tritheism, interestingly, did not teach the orthodox Trinity doctrine. It taught, by very nature, a subordination of the Son to the Father. This tract was published while Ellen White was living and working in Australia and there is no evidence of her ever seeing it or of it having a wide-spread influence or acceptance.

The signal for the ending of this phase of Adventist history, and the beginning of the next section, is the publishing of the book *Desire of Ages*. Moon declares that *Desire of Ages* produced a paradigm shift in Adventists’ perceptions of the Godhead (*EIN*, #149).

Paradigm Shift: 1898-1913

Moon states that “The period from 1898 to 1913 saw an almost complete reversal of Adventist thinking about the Trinity. I say ‘almost’ because this paradigm shift did not lead to unanimity on the topic (*Ibid.*).” To support this statement Moon appeals to the publication of the book, *Desire of Ages*. Moon notes:

Her third sentence in chapter 1 declared, “*From the days of eternity the Lord Jesus Christ was one with the Father*” (emphasis supplied). Yet even this was not sufficiently unequivocal to clarify her position regarding the deity of Jesus, for as we have seen, others had used similar language without believing in Christ’s infinitely eternal preexistence.

Later in the book, writing on the resurrection of Lazarus, she quoted the claim of Christ, “I am the resurrection and the life” (John 11:25) and followed it with a seven-word comment that would begin to turn the tide of antitrinitarian theology among Adventists: “*In Christ is life, original, unborrowed, underived*” (*Ibid.*-emphasis supplied).

What is the real story on this statement, “In Christ is life, original, unborrowed, underived?” Is it so cut and dry as it might appear? M. L. Andreasen said:

This statement at that time was revolutionary and compelled a complete revision of my former view—and that of the denomination—on the deity of Christ (*Without Fear or Favor*, p. 76).

Andreasen was, at first, sure that Ellen White could not have written the statement so he traveled to Elmshaven to ask permission of Sister White to see the statement in her own handwriting. Andreasen states that he was given free access to the vaults where her writings were kept and he saw the statement in her writing. He declares that he had many discussions with Sister White, but interestingly, he never mentions discussing the specific statement with her. Why didn’t Andreasen specifically ask Sister White what she meant or intended to say by this statement? We may never know. What Andreasen apparently did not know was that this statement in question had been published the year before in *Signs of the Times*:

“In him was life; and the life was the light of men” (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. “I lay it down of myself” (John 10:18), He said. *In Him was life, original, unborrowed, underived*. This life is not inherent in man. *He can possess it only through Christ*. He cannot earn it; it is given him as a free gift if he will believe in Christ as his personal Saviour (*The Signs of the Times*, April 8, 1897. See also 1 SM, pp. 296, 297.).

The significance of this statement is tremendous! While stating that Christ’s life was “original, unborrowed, underived,” she also stated that “this life is not inherent in man.” So far to this point there is nothing to send up a red flag. The next two sentences open up a whole new perspective: “He [man] can possess it [life, original, unborrowed, underived]

only through Christ. He [man] cannot earn it [life, original, unborrowed, underived]; it is given him as a free gift if he [man] will believe in Christ as his personal Saviour.”

According to what Sister White wrote a year before *The Desire of Ages* was published, man is offered the same quality of life that Christ has. If Christ could bestow this life as a free gift upon man, then He could have received that same life from His Father. It was the original, unborrowed, underived life of the Father that Christ possessed and is able to bestow upon man. This is what Jesus meant when He said; “For as the Father hath life in himself; so hath he *given* to the Son to have life in himself (John 5:26).”

Moon quotes other statements of Ellen White to show that, according to his thinking, she was growing in her understanding of the Godhead. Many of these quotations we examined in the April, 2006, issue of *Old Paths*. Capping off this section, Moon noted that in 1913 an article of Adventist beliefs, written by F. M. Wilcox was published in the *Review and Herald*:

Wilcox wrote that “Seventh-day Adventists believe, - 1. In the divine Trinity. This Trinity consists of the eternal Father, . . . the Lord Jesus Christ, . . . [and] the Holy Spirit, the third person of the Godhead.” (*EIN*, #149)

It should be noted that the manner with which Wilcox defined the Godhead (even though he used the term, Trinity), was still consistent with the early position of the Adventist pioneers. Further, the *Yearbook* for 1913 contained the same Statements of Belief on the Godhead that had first been published in 1872. That statement said:

That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist.

The hymn book, *Christ in Song*, was published during this historical period defined by Moon. First published in 1900 and then republished in 1908, this song book carried hymns such as “Holy, Holy, Holy.” This song was originally written in 1826 by Reginald Heber. In its original form it was a Trinitarian song, which read: “God in three persons, blessed Trinity.” The publishers of *Christ in Song*, as well as the 1941 Adventist *Church Hymnal*, changed the version to read as follows: “God over all who rules eternity!” These song books proclaim with clear distinct tones that the church had not sold totally out to Trinitarianism.

Decline of Antitrinitarianism: 1913-1946

Although not a well-known event in its time, the church had a Bible Conference in 1919. During this time, the topic of the Trinity was hotly contested! Moon correctly notes:

At the 1919 Bible Conference, Christ’s eternity and his relation to the Father were major and unresolved subjects of debate.

The last event of this era was the publication of the first Statements of Belief that had a clear Trinitarian position. Due to a request from the African division to have Statements of Belief published in the *Yearbook*, the General Conference Committee asked M. E. Kern, F. M. Wilcox, E. R. Palmer, and C. H. Watson (General Conference president), to prepare a statement of Adventist beliefs. Wilcox became the principle writer, drafting twenty-two statements. This statement was given a backdoor approval at the 1946 General Conference Session when it was voted that:

“... no revision of this Statement of Fundamental Beliefs, as it now appears in the [Church] Manual, shall be made at any time except at a General Conference session (*Ibid.*).”

Trinitarian Dominance: 1946-1980


During this period of history, Moon correctly notes that L. E. Froom championed the Trinitarian position. His book, *Coming of the Comforter*, paved the way for the work, *Questions on Doctrine*, published in 1957. In 1971, Froom published *Movement of Destiny*, a volume that, according to Moon, needed “special pleading” to try and establish the Trinity early in Adventism.

This period climaxed in 1980 with the acceptance of the 1980 Statements of Belief which, like the 1931 statement, positively affirms the doctrine of the Trinity. As noted earlier, the 1946 General Conference gave a backdoor approval to the statement that Wilcox wrote in 1931. Wilcox’s statement had been in circulation for 15 years at that time and there was no floor discussion upon it. The 1980 statement was discussed and debated, hotly at times, and finally voted on by the delegates. Moon calls this statement, “explicitly Trinitarian.”

Renewed Tensions and Continuing Debate: 1980 to the Present

The last section of Moon’s article lists the publications and works that have been published in the last twenty-six years, as well as the continuing thought and philosophy concerning the Trinity doctrine. He specifically mentions the *Handbook of Seventh-day Adventist Theology* as having a “magisterial article” on the doctrine of God.

Conclusion:

Moon began by stating that “The purpose of this essay is to examine the process of change in the Adventist view of the Trinity in order to discover what motivated the changes, and whether they resulted from a growing biblical understanding or were driven by a desire to be seen as orthodox by the wider Christian community (*EIN*, #149).” Much of Moon’s history is incomplete and while he and the other church leaders would like to claim that a “growing biblical understanding” moved the church quickly to the Trinity, the facts show that the move was neither fast nor as widespread at first as Moon portrays. As to the reason that the changes were made, only God can read the hearts of men. May we each be honest with our God concerning our history as a people and the truths that His Word proclaims. 

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Continued on page 24

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Meetings in Stone Cave, Georgia

Brother Lynnford Beachy will be holding meetings in Stone Cave, Tennessee (near Chattanooga) October 6, 7. For details please contact Lynnford at 304-633-5411 or John Felts at 423-238-4779 

On American Motherhood

Theodore Roosevelt (1858–1919)

This is a portion of a speech presented by President Theodore Roosevelt in Washington, D. C. , on March 13, 1905, to the National Congress of Mothers, and it helps us to reflect on the high value that was placed not only on motherhood, but also on fatherhood, at that time. It is hoped that its duplication here will encourage all mothers and fathers in the most important responsibility of training and raising their children to be sons and daughters of our heavenly Father.

In our modern industrial civilization there are many and grave dangers to counterbalance the splendors and the triumphs. It is not a good thing to see cities grow at disproportionate speed relatively to the country; for the small land owners, the men who own their little homes, and therefore to a very large extent the men who till farms, the men of the soil, have hitherto made the foundation of lasting national life in every State; and, if the foundation becomes either too weak or too narrow, the superstructure, no matter how attractive, is in imminent danger of falling.

But far more important than the question of the occupation of our citizens is the question of how their family life is conducted. No matter what that occupation may be, as long as there is a real home and as long as those who make up that home do their duty to one another, to their neighbors and to the State, it is of minor consequence whether the man's trade is plied in the country or in the city, whether it calls for the work of the hands or for the work of the head.

No piled-up wealth, no splendor of material growth, no brilliance of artistic development, will permanently avail any people unless its home life is healthy, courage, common sense, and decency, unless he works hard and is willing at need to fight hard; and unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up as they should be brought up, healthy children, sound in body, mind, and character, and numerous enough so that the race shall increase and not decrease.

There are certain old truths which will be true as long as this world endures, and which no amount of progress can alter. One of these is the truth that the primary duty of the husband is to be the home-maker, the breadwinner for his wife and children, and that the primary duty of the woman is to be the helpmate, the housewife, and mother. The woman should have ample educational advantages; but save in exceptional cases the man must be, and she need not be, and generally ought not to be, trained for a lifelong career as the family breadwinner; and, therefore, after a certain point, the training of the two must normally be different because the duties of the two are normally different. This does not mean inequality of function, but it does mean that normally there must be dissimilarity of function. On the whole, I think the duty of the woman the more important, the more difficult,

and the more honorable of the two; on the whole I respect the woman who does her duty even more that I respect the man who does his.

No ordinary work done by a man is either as hard or as responsible as the work of a

woman who is bringing up a family of small children; for upon her time and strength demands are made not only every hour of the day but often every hour of the night. She may have to get up night after night to take care of a sick child, and yet must by day continue to do all her household duties as well; and if the family means are scant she must usually enjoy even her rare holidays taking her whole brood of children with her. The birth pangs make all men the debtors of all women. Above all our sympathy and regard are due to the struggling wives among those whom Abraham Lincoln called the plain people, and whom he so loved and trusted; for the lives of these women are often led on the lonely heights of quiet, self-sacrificing heroism.

Just as the happiest and more honorable and most useful task that can be set any man is to earn enough for the support of his wife and family, for the bringing up and starting in life of his children, so the most important, the most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self-respect and mutual forbearance, by willingness to perform duty, and by refusal to sink into self-indulgence or avoid that which entails effort and self-sacrifice. Of course there are exceptional men and exceptional women who can do and ought to do much more than this, who can lead and ought to lead great careers of outside usefulness in addition to—not as substitutes for—their home work; but I am not speaking of exceptions; I am speaking of the primary duties, I am speaking of the average citizens, the average men and women who make up the nation.

Inasmuch as I am speaking to an assemblage of mothers, I shall have nothing whatever to say in praise of an easy life. Yours is the work which is never ended. No mother has an easy time, the most mothers have very hard times; and yet what true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists upon perpetual amusement and the avoidance of care, and which often finds its fit dwelling place in some flat designed to furnish with the least possible expenditure of effort the



Theodore Roosevelt Family

maximum of comfort and of luxury, but in which there is literally no place for children?

The woman who is a good wife, a good mother, is entitled to our respect as is no one else; but she is entitled to it only because, and so long as, she is worthy of it. Effort and self-sacrifice are the law of worthy life for the man as for the woman; tho neither the effort nor the self-sacrifice may be the same for the one as for the other. I do not in the least believe in the patient Griselda type of woman, in the woman who submits to gross and long continued ill treatment, any more than I believe in a man who tamely submits to wrongful aggression. No wrong-doing is so abhorrent as wrong-doing by a man toward the wife and children who should arouse every tender feeling in his nature. Selfishness toward them, lack of tenderness toward them, lack of consideration for them, above all, brutality in any form toward them, should arouse the heartiest scorn and indignation in every upright soul.

I believe in the woman keeping her self-respect just as I believe in the man doing so. I believe in her rights just as much as I believe in the man's, and indeed a little more; and I regard marriage as a partnership, in which each partner is in honor bound to think of the rights of the other as well as of his or her own. But I think that the duties are even more important than the rights; and in the long run I think that the reward is ampler and greater for duty well done, than for the insistence upon individual rights, necessary tho this, too, must often be. Your duty is hard, your responsibility great; but greatest of all is your reward. I do not pity you in the least. On the contrary, I feel respect and admiration for you.


Into the woman's keeping is committed the destiny of the generations to come after us. In bringing up your children you mothers must remember that while it is essential to be loving and tender it is no less essential to be wise and firm. Foolishness and affection must not be treated as interchangeable terms; and besides training your sons and daughters in the softer and milder virtues, you must seek to give them those stern and hardy qualities which in after life they will surely need. Some children will go wrong in spite of the best training; and some will go right even when their surroundings are most unfortunate; nevertheless an immense amount depends upon the family training. If you mothers through weakness bring up your sons to be selfish and to think only of themselves, you will be responsible for much sadness among the women who are to be their wives in the future. If you let your daughters grow up idle, perhaps under the mistaken impression that as you yourselves have had to work hard they shall know only enjoyment, you are preparing them to be useless to others and burdens to themselves. Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work, for themselves and also for others, is not a curse but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life

with the steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and her daughters is thrice fortunate among women.

There are many good people who are denied the supreme blessing of children, and for these we have the respect and sympathy always due to those who, from no fault of their own, are denied any of the other great blessings of life. But the man or woman who deliberately foregoes these blessings, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate aright the difference between the all-important and the unimportant,—why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle, or upon the man who refuses to work for the support of those dependent upon him, and who tho able-bodied is yet content to eat in idleness the bread which others provide...

The way to give a child a fair chance in life is not to bring it up in luxury, but to see that it has the kind of training that will give it strength of character. Even apart from the vital question of national life, and regarding only the individual interest of the children themselves, happiness in the true sense is a hundredfold more apt to come to any given member of a healthy family of healthy-minded children, well brought up, well educated, but taught that they must shift for themselves, must win their own way, and by their own exertions make their own positions of usefulness, than it is apt to come to those whose parents themselves have acted on and have trained their children to act on, the selfish and sordid theory that the whole end of life is to "taste a few good things."...

To sum up, then, the whole matter is simple enough. If either a race or an individual prefers the pleasure of more effortless ease, of self-indulgence, to the infinitely deeper, the infinitely higher pleasures that come to those who know the toil and the weariness, but also the joy, of hard duty well done, why, that race or that individual must inevitably in the end pay the penalty of leading a life both vapid and ignoble. No man and no woman really worthy of the name can care for the life spent solely or chiefly in the avoidance of risk and trouble and labor. Save in exceptional cases the prizes worth having in life must be paid for, and the life worth living must be a life of work for a worthy end, and ordinarily of work more for others than for one's self.

The woman's task is not easy—no task worth doing is easy—but in doing it, and when she has done it, there shall come to her the highest and holiest joy known to mankind; and having done it, she shall have the reward prophesied in Scripture; for her husband and her children, yes, and all people who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed. 

Keeping Ladies Ladies

By Onycha Holt

(This topic is one that I have wanted to address for a long time but knew that it would be hard for me, as a brother, to address my sisters in this respect. While discussing this issue with Sister Holt, we both felt that the need is great for us, as God's remnant people, to have a better understanding of the principles of Biblical modesty, so I asked her if she would consider putting some thoughts together on the matter, under my editorship, for this issue of Old Paths and we pray that it will be a blessing for you. Editor)

As Christian sisters, when we consider dress reform, we often think of errors in dress that we want to avoid because they are injurious to our health, such as clothing that compresses the waist, heavy clothing suspended from the hips, and scantily-clad limbs, but another area worthy of consideration is found in Deuteronomy 22:5 and 1 Timothy 2:9 and these verses will be the focus of this article.

Deuteronomy 22:5

God says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God (Deuteronomy 22:5)." The much-debated question is, "What does 'that which pertaineth to a man' really mean?" None of us, I am sure, would want to do something that is an abomination to our heavenly Father.

To begin our study, let us look at the Hebrew word *keli* which is translated in the KJV as "that which pertaineth." The *Theological Wordbook of the Old Testament* says *keli* is used in the Old Testament 319 times, but only once is it translated "that which pertaineth." It is most often translated "vessel," as in 2 Kings 12:13. It has also been translated "instrument", as in 1 Chronicles 15:16 and "weapon", as is found in Judges 18:16. The fact that it is only translated once as "that which pertaineth" seems to make it difficult for us to clearly understand the meaning of Deuteronomy 22:5, but the second half of the verse gives a context to gain clarifying information about the first half. In case we think that the first part of the verse may not necessarily refer to normal, everyday clothing that we wear as women but instead to weapons of war or other instruments used by men, consider the fact that the second half of the verse gives specific instruction to *garments* men are not to wear. What is meant in the second half of the verse is very clear. Men are not to put on women's garments. It is also significant that the Hebrew word *labash*, translated "put," is only used in reference to clothing, and not in reference to weapons, instruments, or even jewels.

It is important to realize that while it appears that Deuteronomy 22:5 does give us counsel about what we are *not* to

wear, at the same time it does not give instruction about how unlike our clothing is to be from one another. Both men and women have shirts that button down the front of their garments, for example, and in other cultures it may be appropriate for both men and women to wear wrap-around skirts. The degree of similarity and dissimilarity is not addressed in this text, rather the text seems to imply that if an item is exclusively a man's or exclusively a woman's it is not to be worn by the other.

Deuteronomy 22:5 is part of a group of texts concerning the laws and ordinances given to the Israelites, and one may reason that, just as other texts in this series may no longer be binding upon us, verse 5 also may not be binding. For example, verse 11 says the Israelites were not to wear a garment of divers materials and verse 8 instructs them to make a battlement for their roofs. How one decides which laws to keep and which ones to ignore is not easily arrived at, but there are principles we can apply as we reach a decision. For example, some laws are obviously based on eternal moral issues, such as the command to not put a stumblingblock before the blind (Leviticus 19:14), while others seem to be related more to protecting the Israelites from heathen customs, such as not seething a kid in his mother's milk (Deuteronomy 14:21), and the instruction to build a battlement (railing) around one's roof illustrates the principle of providing a safe environment for anyone on the roof. The principle involved in Deuteronomy 22:5 seems to be one of maintaining a clear distinction between the appearances of men and of women, so that confusion does not ensue. We can also see this principle of distinction illustrated in Paul's counsel on the length of hair men and women should individually have (1 Corinthians 11:14, 15). In addition to maintaining a clear distinction between men and women, the difference in hair length has also been designated by God because of gospel order and headship issues.

In addition, it is interesting to read what Ellen White "saw" as it relates to our text in Deuteronomy:

I saw that God's order has been reversed, and His special directions disregarded, by those who adopt the American costume [a short top that did not reach to the knees worn over pants-see 1T, p. 465.1]. I was referred to Deuteronomy 22:5: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment for all that do so are abomination unto the Lord thy God." God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ. There is an increasing tendency to have women in their dress and appearance as near like the other sex as possible, and to fashion their dress very much like that of men, but God pronounces it abomination. (Testimonies for the Church, vol. 1, p. 421).

As women, we might think that it is appropriate in our culture for us to wear pants because a distinction can be

Youth's Corner – Aimé and Madeleine


maintained between the types of pants that men wear and those that are worn by women, thus staying in harmony with Deuteronomy 22:5. However, if we value the counsel of God through Ellen White, we will know that, regardless of the style, God considers pants worn by women without a long garment over the pants to be immodest, based in part on the previous references in *Testimonies for the Church*, vol. 1.

1 Timothy 2:9

Even if wearing pants without a covering garment could be considered modest, there is another Biblical principle that will help us in choosing our dress, as sisters in the faith, and that is found in 1 Timothy 2:9: “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array.”

The Greek word, *katastole*, that is translated “apparel” in this text, means a lowering, a garment that is let down, and some even interpret it to mean a dress. Whatever we choose to wear, God instructs us that it needs to be let down or lowered. In addition to this, God also instructs us that our apparel is to be modest. There may be disagreement on what the word modest means, it is true, and wearing a dress or skirt alone, for example, does not necessarily make us modest. What makes something modest or immodest is not only the length of the garment, but also its revealing nature. For the most part, if we were to choose which would be more modest, a modest skirt or dress versus a modest pair of pants, we would have to say that the modest skirt or dress would be more modest because it reveals less of one’s form. Having said all this, I also realize that in even wearing the most modest and attractive attire, one can still be immodest by attitude and behavior. The concept of modesty involves more than just what is worn or not worn; it is a matter of the heart, and one way our heart is revealed is in our choice of outward adorning.

It is indeed a privilege to be a woman in today’s world. God made Adam and Eve, not Adam and Steve, so let us not desire to look, act, or be like men. Instead, let us be the feminine women we are called upon to be. This will be pleasing both to God and to the godly men in our lives who are seeking to be in harmony with God’s plans and who desire not to follow the lustful ways of Satan and the world he inspires.

We are living at the end of time and God is looking for a people whose only desire is to bring honor and glory to Him and who are willing to proclaim before the universe, by word and deed, that His ways are righteous and true altogether. Why not do so, in part, by choosing to dress in a way that is both modest and feminine and at the same time allows no room to wonder whether it is an abomination to God or not. It is truly a small sacrifice to make for One Who loves us so dearly. 

A little while ago we heard a story about the perseverance Harry and Nora displayed while missionaries in Africa and then we learned about the faith of Aimé and Madeleine while they were missionaries in Africa too, and this month our story is about perseverance and faith put together. In fact, you could say it is about persevering faith. It is another story about Aimé and Madeleine and their friend, David. These three people were working very hard building a mission in one part of Africa when one day they received news that they were to move their mission station to another part of Africa. Since they had already started building the first mission outpost, they decided to finish building it but to also start building the new mission compound at the same time, so they had to travel back and forth from one town to the other while doing this.

One day they packed up their trusty missionary pick-up truck with pineapples and suitcases, for Aimé, Madeleine, and David were going to go to the new town to work. They packed the tools they would need and they also packed logs to take for the new building. When they were finally finished loading the items into the truck, Aimé looked across to the horizon and saw that the sun was starting to set, but he also noticed some black clouds in the sky and that the wind had started to pick up. He said, “Oh, Madeleine, we must hurry. We have got to get in the pick-up now and get off! It is going to rain soon and the roads that we have to travel on are very dangerous in the rain.”

So, Aimé and Madeleine quickly got into their truck. David sat in the back of the pick-up with the logs and other supplies and off they went. Before long, do you know what happened? It started to rain. It started to rain in buckets and torrents. It was so bad that Aimé couldn’t see the road very well, and Madeleine said, “Oh, oh! Dear Aimé, do you think we should turn around?” “No, we cannot turn around,” Aimé said, “because the road is too narrow and if we try to turn around we will surely become bogged down on the side of the road. The only thing we can do is to keep on going.” They stopped once to let David hop in from the back of the truck so he could get in out of the rain, but Aimé knew he could not stop again. So, he gripped the steering wheel tighter, squinted through the windshield, and kept on going.

The road was very muddy and Aimé had to gun the engine and swerve left and right on the road to keep from getting stuck or bogged down in the mud. So he kept pushing the little engine through the rain, driving the truck back and forth on the road to avoid staying in one spot for very long. And then, up ahead he saw THE SWAMP! Now the swamp was a very dangerous place to be in the rainy season, but the people who lived there knew about the swamp and they had built the

road going through the swamp in a stronger manner than the rest of the road. The sides of the road had been protected with wooden edges to help keep the swampy mud and water off the road during the rainy season, but it had rained so hard and it had rained so much this night that the water on either side of this wooden protection was right up to the edge of the road. Aimé knew he could not slow down at all. If he was going to get through the swamp he knew he needed to floor the gas pedal and go straight on through, and so that is what he did! He gunned the engine and off he went down the swampy road until he was about half way through and then, plop! The back of the truck sank so deeply in the mud that the truck would not even move an inch! Madeleine, with a little quiver, said, "Oh, Aimé, what are we going to do?" And Aimé said, slowly but surely, "The first thing we will do is..." And what do you think he said?

"Pray!" That's right! The first thing Aimé, Madeleine, and David did was to stop and ask God to help them. Whenever you have trouble, remember to pray! That is just what they did. The rain was pouring down, they were stuck in the mud, the water was rising on each side of the road, it was dark outside, and Aimé stopped to pray to our heavenly Father. Then he got out to see what was really happening with the truck, and it was worse than he thought. The back wheels were sunken deeply in the mud. Now, remember whenever you pray, you are having faith. You are asking God to help you with whatever problem you have, and our story now is about persevering faith. Aimé had a problem but he had faith that God would help him through it, and he said to David, "The only thing I can figure out is to dig around these wheels and get the logs under them somehow and then take off! Hopefully the logs will be enough to get those wheels moving again!"

So, there they were, standing in the pouring rain. Their clothes were soaked. The water was splashing in their faces and blinding their eyes. Madeleine was holding the lantern so they could see and David was digging the mud from around the wheels. When he became tired of digging, Aimé started digging in the mud and finally they got enough mud dug out from around the wheels that they could put the logs down.

Aimé said, "This is what we will have to do. I am going to get in and drive, and you, David, are going to push and we are going to get out of this mud because we have persevering faith!" So Aimé got in the pick-up, he gunned the engine, David pushed, and the pick-up took off like a leopard out of a cage! It jumped right out of the mud, over those logs, and then down in the mud it went again! They were stuck again! They were! And so the only thing they could do was to dig the wheels out again. Now, remember these people were missionaries in Africa and missionaries do not give up! They stick with what they need to do and they pray and ask God to help them with it.

So, they began digging the wheels out again. Madeleine is holding the lantern, David and Aimé are digging. They are

soaked and their eyes are blinded by the heavy rain, but they were able to push the logs under the wheels again. Aimé said, "The only thing we can do is, I am going to drive and David is going to push." And that is what they did. Aimé gunned the engine, David pushed, and the pick-up took off again! Do you know what happened next? The truck sank again!

Aimé and David, with Madeleine holding the lantern, had to keep digging the wheels out of the mud over and over again, for the next few hours, because the truck would only go a little bit before it would sink down in the mud again. The road had deep mud but at least the water was not washing over the sides of the road yet. Aimé knew they would have worse problems if that happened and that they must get out of the swamp as quickly as possible. All three of them had persevering faith that God would help them and then they did all they knew to do to help get their missionary truck out of the mud. They had to stand in the mud and rain, they had to dig in the mud and rain, and they had to drive and push in the mud and rain, but they persevered and they had faith that God would help them. And God did. It wasn't until after midnight that they finally drove through the last of the swamp. Then they kept on driving to their new home at the mission station. Once there, Aimé said, "I don't think I want to do that again. Next time, when I see black clouds coming in, I will wait until the next day before we take off in our little missionary pick-up truck to make sure it doesn't rain hard before we leave. We don't want to have to drive through a muddy swamp again!"


Always remember, boys and girls, that in the rain or in the sunshine, God will help you with whatever problem you have and that He wants you to have persevering faith just like Aimé, Madeleine, and David had!

Ornycha Holt

"Bits and Pieces," continued from page 17

nothing of himself alone. The Father's will would be fulfilled in him (*Spirit of Prophecy*, vol. 1, pp. 17, 18).

Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. ... *The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor (Patriarchs and Prophets, p. 37).*

Here we see that Jesus is coequal with the Father, but this position has been given to Him, He was exalted to this equality. In fact, Satan acknowledged that Christ was equal to the Father, but that equality he considered to be an injustice done to him. The quarterly says that Satan contested this in the wilderness temptations. This is not what the Bible says, however. The issue in the wilderness was if Jesus could be tempted to deny that *He was the Son of God.* 

Bits and Pieces

By Allen Stump

In our continued review of the *Adult Sabbath School Bible Study Guide* last month, we looked at lessons 9 through 11. One of our pre-publish reviewers felt that the tone of the original draft article was one that appeared to be attacking and not uplifting enough. To meet apostasy is never easy and we do not wish to be unnecessarily hard or difficult, but we must not diminish the truth either. Instead of going through the last three lessons (12 through 14) line upon line, we have prepared the lead article of this issue, “The Final Atonement,” which we believe will cover the issues of these lessons without any direct reference to them, save one.

We would like to point out, however, three items from lessons 12 through 14 that are brought out in the Teachers Edition of the quarterly, which the readers of *Old Paths* may be confronted with in a Sabbath School class.

Lesson 12

In the commentary section of the Teachers Edition for lesson 12, we find the following comment about Daniel after his vision recorded in chapter 8:

Greatly disturbed and needing more clarification, Daniel faints and remains ill for several days until, in answer to his earnest prayer, God sends Gabriel (p. 139).

We do not wish to criticize, but there is an important clarification that we believe should be made. The writer of the commentary states that Daniel remained “ill for *several days* until, in answer to his earnest prayer, God sends Gabriel.” Now the question arises: What does the author mean by the expression, “several days?” To most minds, this would not mean months or years. The time between the vision of chapter 8 and Daniel’s prayer in chapter 9, however, can be calculated to be at least twelve years! The vision of chapter 8 occurs “In the third year of the reign of king Belshazzar (Daniel 8:1).” The third year of Belshazzar is usually dated between 553 BC and 550 BC. The vision of Daniel chapter 9 occurred “In the first year of Darius the son of Ahasuerus, of the seed of the Medes (Daniel 9:1).” This time period can be reliably dated 538 BC, thus making the time difference between the events of chapters 8 and 9 to be at least twelve years. This is important because 2,300 literal days is a little over six years and three months. If 2,300 literal days were to begin from the time the prophecy was given, then God would have sent the interpretation six years too late.

Lesson 13

As noted in the lead article this month, “The Final Atonement,” the concepts and language of the book, *Questions on Doctrine*, are incorporated into the lesson. Under the lesson outline on page 151 of the Teachers Edition for the quarterly we read:

Christ now stands in the heavenly sanctuary and ministers in our behalf the merits of His atoning death.

Lesson 14

The commentary in the Teachers Edition has a reference to the Trinitarian doctrine in lesson 14. Under the section entitled “The Vindication of God’s Sovereignty,” we read:

The scene in Daniel 7 describes the seating of the Ancient One in the heavenly court, the coming of the Son of Man, and the restoration of the Son’s “authority, glory and sovereign power” (vs. 14, NIV). These are the powers Christ had in heaven and the powers Lucifer coveted. Satan would never acknowledge that Christ is coeternal, coequal, and copowerful with God the Father—a point he contested powerfully and lost in the wilderness (*Matt. 4:1-11*).

The part of the statement concerning the powers of Christ and Satan contesting them is made without any proof. The attributes listed are considered essential to the Trinitarian doctrine. If Jesus is coeternal in an absolute sense, then He could not be the literal begotten Son of God. Proverbs 8 speaks of Jesus, under the symbol of wisdom. There we read:

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth (Proverbs 8:22-25).

Here Jesus claims to have existed before the Father’s works of old, such as the beginning of the fountains abounding with water or the mountains or hills. Before these things were created though, the Son of God was “brought forth.” The form of the Hebrew word translated “brought forth” means to be born. Before anything else ever existed, Jesus was, in a manner that is not explained in the Bible, begotten or born of the Father.

Is Jesus inherently to be considered coequal and copowerful with the Father?

The great Creator assembled the heavenly host, that he might in the presence of all the angels confer special honor upon his Son. The Son was seated on the throne with the Father, and the heavenly throng of holy angels was gathered around them. The Father then made known that *it was ordained by himself that Christ, his Son, should be equal with himself; so that wherever was the presence of his Son, it was as his own presence*. The word of the Son was to be obeyed as readily as the word of the Father. His Son he had invested with authority to command the heavenly host. Especially was his Son to work in union with himself in the anticipated creation of the earth and every living thing that should exist upon the earth. His Son would carry out his will and his purposes, but would do

Continued on page 16, col. 2

Faith In Action

By Allen Stump

Paul lists faith, hope, and love as the highest of virtues in the 13th chapter of First Corinthians, but he speaks predominately about love. Even though we know that faith and hope are essential qualities in our lives, Paul tells us that love is the greatest quality. In this article, we will consider faith and hope in combination with love. We will look at faith in action and at some specific Bible illustrations that show us how faith can work in our lives and give us hope for the future. Beloved, we cannot ignore that we are at a cross roads in the history of our world, in the history of this movement, and also in the progression of each of our individual lives toward character perfection. If there ever were a time that we needed to understand the righteousness of Christ and to incorporate this knowledge in our lives, it is today. I often remember a statement in *Testimonies to Ministers and Gospel Workers* on page 65 that says, “the righteousness of Christ... is pure, unadulterated truth.” This is what we greatly need today—the truth—and Jesus said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6).” We need that truth which is unadulterated, which has nothing vile or false mingled with it.

The Bible speaks of a group called the *144,000*, and one of the great attributes of this group of people is that there is no guile in their mouths (Revelation 14:5). The Greek word translated *guile* simply means fish bait. Bait is what you use to deceive a fish. The old-fashioned way of fishing is to simply cast out a net and pull the fish in, but using a hook and lure is a practice in deception because we are trying to deceive the fish into thinking there is something good on the hook.

Jeremiah prophesied to Judah that King Nebuchadnezzar of Babylon would come from the north and besiege Jerusalem. Nebuchadnezzar had done this before, but now Jeremiah was saying that he was coming back for a final time to completely overtake Jerusalem and make captives of the remaining inhabitants. Zedekiah, the king of Judah, was not happy with the prophecy. His response would be similar to what might happen if the President’s economic advisors told him the economy of the nation was collapsing because of excessive borrowing creating a huge, irreparable, national deficit and then Mr. Bush throwing his economists in jail because he did not like their forecast. But, it was worse than this for Judah because Jeremiah was the spiritual leader of God’s people, yet the king ordered him to be imprisoned. While Jeremiah was in prison, God sent one a cousin to him, offering to sell Jeremiah a parcel of land, and God instructed Jeremiah to buy it.

This seems like a strange command from God to Jeremiah, but God declared that Jerusalem would be restored after its destruction. “Behold, I am the LORD, the God of all flesh: is

there any thing too hard for me (Jeremiah 32:27)?” Beloved, I know that some of us, including myself, have wondered if some of the things that happen to us are too hard for the Lord to rectify, but Jeremiah tells us that there is nothing too hard for the Lord to solve. This might not be true in an absolute sense, for even though we know that God is omnipotent and omniscient, He cannot please everybody in this wicked world. There will be a day, however, when He will please everybody in the earth made new. Right now, God’s hands are tied to a certain degree on some issues, as we shall see.

God asks, “Is there any thing too hard for me?” Now this question was not asked *about* God, nor was it asked *to* God, but it was asked *by* God, Himself, and His answer to us is that there is nothing too hard for Him. God promised Abraham a son, even though Abraham’s wife, Sarah, was over ninety years old. When Sarah overheard God’s conversation with Abraham about a promised son, the Bible says she laughed within herself. “And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son (Genesis 18:13, 14).” God says there is nothing too hard for Him. There is no sickness too difficult for Him to heal; there is no discouragement too heavy for Him to lift; and there is no barrier too high, wide, or thick for Him to break down if we will cooperate with Him.

Let us go back to Jeremiah 32, where God asks if there is anything too hard for Him, and look at verse 17, for it shows us that Jeremiah already knew the answer. In prayer, Jeremiah said, “Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee.” If you read the beginning of his prayer you will find that the first thing Jeremiah does is praise God. Jeremiah exalts the greatness of God. He puts God first and Jeremiah and Judah last. This reminds me of the prayer of Jehoshaphat in 2 Chronicles 20. In the section on “The Victory of Faith” in the book *Christ and His Righteousness* by E. J. Waggoner, Waggoner states this is a model prayer to help us overcome sin. One of the important things Waggoner highlights in Jeremiah’s prayer is that instead of beginning with the problem Judah had, which was Moab, Ammon, and the children of Mount Seir coming to battle against them, Jehoshaphat began by saying, “God, you are the God of everything. You are the God of the universe. Everything is nothing compared to Thee.” After he finishes praising and exalting God, he says “By the way, we have this little problem. These people are coming on our doorstep and we are small compared to them. They are a vast multitude, but there is nothing too hard for You, God.” Friends, we may think that we have vast problems, but they are, in reality, nothing for our God. Jeremiah says there is nothing too hard for God, and beloved, I say that if Jeremiah’s answer is not true, then God could not be God.

For God to be God, He must be omnipotent and omniscient. From these two qualities, we will draw four practical applications that will give us confidence, as well as comfort and hope, for the difficult days and times that we are experiencing with our nation, our world, our movement, and with our individual lives.

Judah did many things to provoke God. He spoke “of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem (Jeremiah 32:32).” If you remember the history of Judah, you well know that they committed sin upon sin. They turned their back on God, rejected Him, and accepted Baal and Molech in His place. They flaunted their own righteousness in front of God, but friends, God does not give up on His people easily. It is only when they reached the point that nothing further can be done for them that God lets them go. There is a sin against the Holy Spirit, sometimes called the unpardonable sin although this is not a Biblical term, and this sin against the Holy Spirit cannot be forgiven for it takes us to a place where not even God’s grace can reach us. God had been working with the nation of Israel for a long time. “And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey (Jeremiah 32:21, 22).” God swore to give them this land. To swear means to literally take a sacred oath. It is a promise.

There are different ways to calculate the number of promises in the Bible. Someone tabulated 8,810 promises in the Word of God, and 7,487 of them are promises that God has made to man. Isn’t that encouraging? When we think that we do not know any promise to claim, remember that there are at least 7,487 of them. We should learn at least some of these promises and incorporate them into our lives and they will help build our faith and strengthen our experience.

God has kept, is keeping, and will keep every promise He has ever made. God has never, ever broken His promise. We may not always fulfill the condition of the promise, but God has never broken a single promise and He never will. 2 Corinthians 1:20 says, “For all the promises of God in him are yea, and in him Amen.”

I was raised by an old-fashioned father. Even though he was not a Christian, some things he taught me were very important, and one was that a man’s word is his bond. Because my father had lost his pilot’s license due to being diagnosed with heart disease, he had to sell his private airplane. He agreed to sell it to a certain individual, but when the lieutenant governor of Alabama learned that this plane was for sale, he called my father and offered him a few thousand dollars extra if he would sell the plane to him. Do you know what my dad said? “No. I would sure like to have the

extra money, but I have already promised this plane to someone else.” There was no written contract between my father and the buyer, just a verbal agreement, but that was enough for my father. God, our heavenly Father, always keeps His promises. If He has made a promise to us, friends, we do not need to put our trust in anyone else. We can trust God and His Word, for it cannot be broken. “And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not do it? Or hath he spoken, and shall he not make it good (Numbers 23:16, 19)?” Whatever God has said, He will do. God is not a man who can lie. As Paul said, “Let God be true, but every man a liar (Romans 3:4).”

Titus 1:1 states, “Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; in hope of eternal life.” God does not lie, and liars are not going to go to heaven. Paul continues to say we have this “hope of eternal life, which God that cannot lie, promised before the world began (v.2).” The lamb was slain from the foundation of the world (Revelation 13:8). God has had a plan from the very beginning, beloved, and His promises are true. Everything that He has said will come to pass, *will* come to pass, and every promise He has made, we can believe and accept. The good works that we might do will never earn us a place in heaven. We must depend solely upon His Word. The Bible says, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2:8, 9).” “And this is the record, that God hath given to us eternal life, and this life is in his Son (1 John 5:11).” Eternal life is a promise. God has given “us eternal life and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God (1 John 5: 11-13).” Friends, God has given us this promise so that we can know. Some may think it is arrogance or presumption to know that he or she is secure in Jesus Christ, but it is neither of these, rather it is a confidence based, not upon our own goodness, but upon the Word of God.

As a group of people, no one knows more about the future than Seventh-day Adventists. One can read books on the secret rapture, or on the prophecies of Nostradamus, or on New Age prophecies. One can go to spiritualists and supposedly find information about the future, but no one understands the only true source of knowledge about future Bible prophecy better than Seventh-day Adventists. If we are not ahead of the world in this knowledge, then we are in a sorrowful shape. If there ever was a time for a people to be standing upon and claiming the promises of God and having the faith and hope that everything God says is true, it is now.

If we cannot stand upon them now, while the times we live in are easy, we will be overwhelmed when circumstances become difficult. The wisest man who ever lived said, as he surveyed the majesty of his kingdom, his marvelous riches, and his matchless power, "Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant (1 Kings 8:56)." How much failed of what God had promised? Not a single word!

In a very realistic sense, God has promised nothing that He cannot keep. There are, however, conditions to many of the promises and we must realize that God cannot keep His promises if we do not meet the conditions, but we can be sure that any time we complete the conditions of the promise, God will fulfill His Word. The book of Revelation portrays future events and promises things to come and there are no conditions to these promises. It is "the Revelation of Jesus Christ, which God gave unto him, to shew unto his servants *things which must* shortly come to pass (Revelation 1:1)." These things were to come to pass, and we can depend upon all the promises in the book of Revelation, including the promises about partaking of the tree of life and being with the Lamb and the Father.

The second important practical point to consider is that there is no prayer God cannot answer. Jeremiah 32:21 says, "And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror." Did God do something special for those people? Yes. He did something very important for them, but I ask you, why did He do this? What prompted Him and what enabled Him to do this? Israel was a group of beaten-down slaves, with no weapons, no armor, no leader, no resources, and no money.

While in Africa I recently saw something that reminded me of the indentured Israelites. The African people have almost no resources. In a whole church organization of thousands of people there were only five or six automobiles. Most pastors receive the equivalent of \$25-30 a month to live on, to feed their families with, and to travel on. Their gasoline costs more than it does for us here in the United States and one wonders how they survive because the prices of necessary items are comparable to our prices in America. They have almost nothing to work with, but they have the Word of God and if you have the Spirit of God, you have everything you need. Our technology today allows someone hundreds of miles away to hear my voice over the Internet, it allows us to record camp meeting sermons and mail copies to people or broadcast the sermons live across the world. We have many things that enable us to give the message to the world, but it all costs money. Some people in Africa believed if they could just get on television, they would be able to spread God's Word, but beloved, even though that might be true, God does not need television. The early disciples did not have radio,

television or the Internet, but they turned the world upside down with the gospel through the power of the Holy Spirit.

Israel did not have resources either, and at one time they were facing the most powerful nation upon earth. It looked as if the door had been shut, locked, and the key thrown away, but Israel had something important, and it is the same thing we have today, and that is prayer. Israel had prayer. "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them (Exodus 2:23-25)." Do you know why? Because, friends, they started to pray and to cry out to God for help. If we will cry out to God for help, as Israel did, He will help us.

Over and over God speaks in the strongest of terms. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not (Jeremiah 33:3)." Sometimes we come to God with a need or a burden in our lives or for help to accomplish something, but, friends, God will show us even more! He will do even more for us if we call upon Him because He is able and He wants to do this.

Let us look at some of the challenging statements of Jesus that are both profound and exacting for us to grasp upon by faith. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matthew 21:22)." That is hard to comprehend, isn't it? Many times we only think about our failures. We look back in our lives and see where we have prayed but have no evidence of an answer and so it is hard to have faith. But, if we will remain connected with Jesus Christ as it is our privilege to be connected, then whatever we ask, it will be done, because we will be asking according to, and in harmony with, His will.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son (John 14:13)." These are strong, but beautiful, words. They are words of encouragement and God wants to fulfill this promise for us. There is one caveat, though, and we read about it in 1 John 5:14: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Beloved, nothing lies beyond the reach of prayer except that which lies outside of the will of God. Someone might say, "Well, you know, Allen, you don't understand my circumstances. You don't understand my situation. Even prayer will be of no use here." But, beloved, God is never limited by circumstances. Circumstances are limited by God.

In Jeremiah's time, Jerusalem had been besieged by the Babylonians. The city was surrounded and God told Jeremiah that the Babylonians would be victorious. They would overthrow the city and take the people captive, but God also

told Jeremiah to do something strange. He told him to buy a field. If we knew that a month from now our country would be conquered by communist China, for example, do you know what would happen to property values in this nation? They would drop immediately because the invaders would take possession of all the land. Since the new government would own all the land, no one would be able to buy or sell any of it. Would you invest \$100,000 for a piece of property that would be owned by someone else in a week? This is a similar situation to what God told Jeremiah to do. The Babylonians were coming, but God told Jeremiah to buy a piece of land because God knew in the end the land would be restored. The reason it was going to be restored is because of two words. "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely (Jeremiah 32:27)." In verses 38, 39, 40, 41, and 42 God says over and over, "I will." When God says He is going to do something, friends, He is not a man that He can lie. When God makes a promise, He fulfills it to the exact letter. "And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD (Jeremiah 32:43, 44)." God said He was going to do it, and did He do it? Yes, He did!

We can all depend upon the Word of God. The Word is for us if we will simply believe it and if we will pray and ask God to fulfill His Word. Beloved, there are dark days and nasty nights ahead of us and we need to be able to grab hold of the throne of God and claim His promises. When you are in doubt and perplexity, you can send a prayer to God and know there is no promise that He cannot keep and there is no prayer that He cannot answer.

The third practical application is that there is no problem God cannot solve if we will but submit our wills to Him. In prayer, Jeremiah said, "Great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings (Jeremiah 32:19)." God is mighty and great in counsel and His eyes are open to everything that is going on. There is nothing that happens that God is not aware of. He is not only all-able, but He is all-knowing, and when you link the omniscience of God with the omnipotence of God, there is no problem that God cannot solve. All of us have problems. There is no one that does not have some difficulty in his or her life, and one trouble that we all have is the problem of sin. It is a universal problem and the only solution for sin is salvation because we cannot change ourselves.

"Can the Ethiopian change his skin, or the leopard his spots (Jeremiah 13:23)?" It cannot be done. So you, who are accustomed to doing evil, cannot do well. Beloved, we cannot make the necessary changes within ourselves to become better. We need salvation from sin and God has the answer to this problem. He is the comfort for every hurt that we suffer and the solace for every wound that we have. We might think that something has hurt us so badly that we cannot go on, but beloved, God will comfort us. He has the cure for every illness and the solution to every problem. Perhaps we are having money problems. Only the God Who owns the cattle on a thousand hills and Who owns all the silver and gold has the solution for this. Maybe we are having marital problems. Only the God Who performed the first wedding can turn our home into a heaven. Maybe we are having a moral problem. Only the God Who can make us new creatures can solve our problem. "Therefore if any man be in Christ, he is a new creature (2 Corinthians 5:17)." I cannot change myself, nor can you change me. It is all about Jesus Christ and Christ alone. We are look to Jesus because He, and He alone, is the answer to every problem.

Beloved, there is no promise that God cannot keep. There is no prayer He cannot answer. There is no problem He cannot solve, and I am thankful to tell you there is also no person He cannot save. We realize that there will be many people lost, but He could have saved each one if they had given Him the opportunity and surrendered to Him. God is able to save any person who will come to Him and submit their lives to Him. "Therefore thus saith the LORD; Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it (Jeremiah 32:28)." Nebuchadnezzar was a ruthless king and often without mercy. What happened to King Zedekiah? Zedekiah's sons were killed in front of him and then his eyes were put out. The last thing Zedekiah saw were his sons being slain. Nebuchadnezzar was also known to have a violent temper, so much so that if you did not do what he said you might be thrown into a fiery furnace. This is what King Nebuchadnezzar was like, but the Bible tells us something else about Nebuchadnezzar.

Daniel chapter 4 tells us that Nebuchadnezzar believed Babylon was great as a nation because of his own great wisdom as a civil leader over his people and because of his great prowess as a general and military leader. "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee (Daniel 4:30, 31)." Nebuchadnezzar then became like an animal. There is actually a name for this disease, lycanthropy, in which people think they are a wolf or some other wild beast. Nebuchadnezzar lived as a wild animal for seven years, but God was doing something important

for Nebuchadnezzar—He was humbling him. He humbled Nebuchadnezzar because God wanted him in His kingdom and this was his last chance. By God’s grace, Nebuchadnezzar was brought out of this sickness and then notice what happened: “And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase [humble] (Daniel 4:34, 37).” The last recorded words that we have of Nebuchadnezzar indicate that he humbled himself and surrendered his life to God.

If God can take a man like Nebuchadnezzar and save him in His kingdom, friends, do not write yourself off and do not write anyone else off. It doesn’t matter what kind of scoundrel others may be, God is still working with the great majority of them, and I am thankful that He is still working with me. In the New Testament, the hardest man ever to be saved became the greatest Christian who ever lived. Saul detested the very name of Jesus and before conversion his fulltime job was persecuting the saints. If you had met Saul at that time, he would have cursed you, beaten you, arrested you, imprisoned you, and finally had you executed, all the time thinking he was doing God a favor. Then he met Jesus face-to-face on the Damascus Road and, in an instant, the church’s greatest foe became the church’s greatest friend, the church’s greatest persecutor became her greatest preacher, and the church’s greatest menace became her greatest missionary. Paul knew what God could do and that is why he could write in Romans 10:13: “For *whosoever* shall call upon the name of the Lord shall be saved.” Isn’t that encouraging? John expresses a similar thought when he says, “And *whosoever* will, let him take the water of life freely (Revelation 22:17).”

There is a story about a murderer who was condemned to death, and as he stood before the king, he trembled for his life. The king had ordered this man to be beheaded, but before the executioner could accomplish the task, the criminal asked for a drink of water and so a glass of water was given him. As he held the cup of water, his hand trembled so badly that he could not bring the cup to his mouth. The king looked at him and said, “Don’t be so alarmed. Your life is safe until you drink that water.” The criminal looked at the king and said, “Is that a promise?” The king said, “It is.” Do you know what the murderer did? He smashed the cup to the ground so that the water spilled everywhere and then he look boldly up at the king and said, “Sir, will you keep your word?” Well, the king was chagrined and a little angry, but he looked at him and said, “You have fairly won your life. The king cannot break his word. You are saved.”

Friends, God can do marvelous things for us. Have you ever heard of a man named Harry Orchard? There was a book written about him entitled, *Harry Orchard, The Man God Made Again*. Harry Orchard was a hit man for a crime syndicate approximately one hundred years ago when Frank Steunenberg was the governor of Idaho. While governor, Frank Steunenberg made some decisions that the crime syndicate was not pleased with, so the mob hired Harry Orchard to kill the governor. One day, as the former governor went through a gate into his back yard, a bomb that Harry Orchard had planted exploded and the governor was killed. In a few days, enough evidence was gathered and the police arrested Harry Orchard. He was put on trial for murder and convicted. Frank Steunenberg’s wife was a Seventh-day Adventist and when Harry was to be sentenced, she went into the courtroom and eloquently pleaded for the life of Harry Orchard, even though he was her husband’s murderer. Harry Orchard was so impressed by the faith of Mrs. Steunenberg that he began to read the Bible and he saw what a sinner he really was. He gave his life to Christ and before he was sentenced, he asked the jury to condemn him to death, saying he didn’t deserve to live. Harry said, “If you give me a life sentence now, people will think I became a Christian just to avoid being executed. Jesus is too important to me for that.” But Mrs. Steunenberg was still pleading with the jury and instead of giving him the death sentence, the judge sentenced Harry to life imprisonment without the possibility of parole. He was sent to the Idaho State Penitentiary, where his reputation had gone ahead of him because he had executed several men of high stature. When Harry arrived at prison, everyone was suspicious of him and thought he couldn’t really be a Christian, but for years Harry Orchard continued to live a changed life. New people arriving at prison who knew about Harry’s earlier life were amazed and did not believe he could be the same man.

Harry Orchard had changed so much that the warden of the prison actually allowed him to build a little shack outside the prison walls where he could raise chickens. We live in a world today where it is hard to know whom you can trust your children with, because even people who sometimes carry good resumes in order to obtain work with children, professional nannies for example, turn out to be molesters and pedophiles. The warden of the prison had a little daughter and when there was no one else to baby sit the little girl, the warden sent her out to stay with Harry Orchard. That is how much Harry had changed. Friends, if God can do that for Harry Orchard, if God could change Saul into the Apostle Paul, and if He could save a man like Nebuchadnezzar, then He can save me.

God has said that if you will call upon the name of Jesus and surrender your life to Him, you will be saved. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness (Romans 6:16)?”

Friends, it is a matter of choosing whom we will serve. The real issue is whether we will serve Jesus or ourselves.


Questions have probably arisen in most of our minds about why God has not intervened to help us in certain situations. If He can do all things, then why doesn't He? As I have looked at our nation, our world, our church, and even this movement, and as I have looked at myself, I have wondered why God does not do more at times. As I have thought of this, I realize that there are three things that can short-circuit, or cut off, the blessings of God and we need to briefly look at those three things.

One way God's blessing is cut off is by the wrong use of our free will. God does not work against our wills and from the beginning God has allowed us to exercise it freely. He is a God of love and not a God of force. The Bible says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16)." Friends, what kind of salvation would we have and what kind of God would God be if He were a dictator?

Free will leads to two other things that can short-circuit and cut off the blessings of God. Disobedience is one of these two things. Because we have been given a free will, we can obey freely but we are also free to disobey. Psalm 78:41 says, "Yea, they turned back and tempted God, and limited the Holy One of Israel." By tempting God, Israel limited Him. They symbolically tied His hands behind His back. How was it that they tempted Him? "Yet they tempted and provoked the most high God, and kept not his testimonies (Psalm 78:56)." Friends, when God tells us to do something and we disobey Him, we limit what He can do for and through us. God will not fight through our disobedience to get us to do

what He wants done in our lives. Israel dammed up the river of blessings by their disobedience.

The third way to short-circuit the power of God is disbelief, and it may be the most important one of all. The Bible says that Jesus was rejected at Nazareth and in Matthew 13:57 and 58 Jesus said, "A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief." "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God... So we see that they could not enter in because of unbelief (Hebrews 3:12, 19)." An unbelieving heart is evil, friends, and it stops the blessings of God. Unbelief is mentioned sixteen times in the Bible but never in a positive manner. Wherever you see a situation where God could do something but He does not do it, then, friends, you will either find disobedience or disbelief, or both, lurking in the shadows. That is why we sing, "Trust and obey for there is no other way to be happy in Jesus but to trust and obey." Is there anything too hard for the Lord? Not if you will trust and obey Him.

Ephesians 3:20 is my prayer for each of us, for we face challenges in this world, in our movement, in our local churches, in our families, and in our own individual lives, but the Word of God gives us hope. Over and over the Scriptures tell us that our God is able. His promises are sure and we can depend upon them. We know that there is no prayer that is brought to Him in humility and sincerity and according to His will that He cannot answer. We realize that God is able to save to the uttermost people like Saul, Nebuchadnezzar, Harry Orchard, and me. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us (Ephesians 3:20)." 

This Is Justification by Faith by Ellen G. White

(Portion of Manuscript 21, 1891, written February 27, 1891. Published in SDA Bible Commentary, vol. 6, pp. 1070, 1071 and Faith and Works, pp. 103, 104).

As the penitent sinner, contrite before God, discerns Christ's atonement in his behalf and accepts this atonement as his only hope in this life and the future life, his sins are pardoned. This is justification by faith. Every believing soul is to conform his will entirely to God's will and keep in a state of repentance and contrition, exercising faith in the atoning merits of the Redeemer and advancing from strength to strength, from glory to glory.

Pardon and justification are one and the same thing. Through faith, the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness, but because Christ receives him as His child by adoption. The

sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: "This is My child, I relieve him from the condemnation of death, giving him My life insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son." Thus man, pardoned, and clothed with the beautiful garments of Christ's righteousness, stands faultless before God.

The sinner may err, but he is not cast off without mercy. His only hope, however, is repentance toward God and faith in the Lord Jesus Christ. It is the Father's prerogative to forgive our transgressions and sins, because Christ has taken upon Himself our guilt and relieved us, imputing to us His own righteousness. His sacrifice satisfies fully the demands of justice.

Continued on page 24, column 2

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“Expanded Internet Worship” continued from page 11


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We also have some of the 2006 camp meeting videos on our website. You can view these sermons if you have a broadband connection.

Please try it out and let us know the results. We appreciate your input on this.

Onycha Holt

“This is Justification by Faith” continued from page 23

Justification is the opposite of condemnation. God’s boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal. 

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