

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

Religious Liberty Forsaken

By Allen Stump

“And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, *Forbid him not: for he that is not against us is for us.*” (Luke 9:49, 50)

When our Saviour walked upon the earth He earnestly sought to change men’s hearts from stone to flesh. He healed the sick, raised the dead, comforted the sorrowful, and brought peace to the distressed. But there was one thing that Jesus Christ never did. He never, never, used force to enlist men and women into His kingdom. Neither did He ever ask or request the civil government to enforce His teachings or wishes. In fact, our Saviour taught that the church was not to be involved with the affairs of the state.

When John told the Master that a man was casting out demons in Jesus’ name but didn’t follow with them, John said that he “forbad him.” Jesus did not commend John at all for this but, rather, He kindly reprimanded him saying, “Forbid him not: for he that is not against us is for us.” (Luke 9:50) Not to the civil government, not even to His own disciples did Jesus entrust the use of force upon people! Even if someone was using the Master’s “good name” He did not allow force to be used against that person. Why? Two reasons should be self-evident. First, force is not the way God works in the hearts of men. This is the manner of Satan. Well did Ellen White note:

“Earthly kingdoms are established and upheld by physical force, but this was not to be the foundation of the Messiah’s kingdom. In the establishment of his government no carnal weapons were to be used, no coercion practised; *no attempt would be made to force the consciences of men. These are the principles used by the prince of darkness for the government of his kingdom.* His agents are actively at work, seeking in their human independence to enact laws which are in direct contrast to Christ’s mercy and loving-kindness.” (Review & Herald, August 18, 1896 – emphasis supplied)

There is another reason that Christ refused to use force against those who used, or even misused, His name without permission, that should be self-evident. Jesus believed that God was high and mighty enough to protect His own “good name” without the help of civil courts or religious inquisitions.

The issue of religious liberty is one that was dear to many of the early American settlers who left Europe to find a land not ruled by a pope or a church-state. Religious liberty was dear to the early Seventh-day Adventists who labored diligently to maintain religious freedom in the United States, not

Faithful Warrior Rests

It is with sadness that we report the death of Elder William (Bill) Wade Stringfellow. Bill died Wednesday April 19. Family and close friends gathered to remember Bill on Sunday April 23. He was buried in a country cemetery close to where he and Dee lived.

While the passing of Bill leaves an empty spot in our hearts, we believe that Revelation 14:13 surely applies to Bill: “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” With a book ministry that literally reached millions, and later a tape ministry that brought the truth to thousands more, Bill certainly did his share and more for the Lord. And through his published materials, his work still continues.

At one time Bill enjoyed great popularity among Seventh-day Adventists. A successful pastor and

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only for themselves, but for all people. Seventh-day Adventists, at one time, were at the forefront of the cause of religious freedom.

It is with wonder and sadness that we consider what has happened to this once cherished belief. Most Seventh-day Adventists have heard of the high profile trademark lawsuits that the corporate church has launched against several independent churches for daring to use the name "Seventh-day Adventist," or "SDA" in their name.

These lawsuits seek to force the independent groups to give up using the name "Seventh-day Adventist," or the acronym "SDA." The corporate church registered a "trademark" on its name in 1980 and received approval in 1981. The General Conference claims that they alone have a legal right to use the name and that any independent group using the name causes confusion, thus bringing hurt to their "good name."

The most recent lawsuit brought by the corporate church was against Pastor Raphael Perez and the fellowship which called itself, "Eternal Gospel Church of Seventh Day Adventists" of West Palm Beach, Florida.

Based upon statements of Ellen White, such as those found in *Testimonies for the Church*, Vol. 1, pp. 223, 224, The Eternal Gospel Church of Seventh Day Adventists believes they have been mandated to always identify themselves as Seventh-day Adventists.

The Eternal Gospel Church of Seventh Day Adventists has run several advertisements in newspapers containing extensive material from *The Great Controversy* exposing the papacy as the beast power and anti-christ. A full page ad in *U.S.A. Today* especially upset the General Conference. These advertisements have carried the name of The Eternal Gospel Church of Seventh Day Adventists. The General Conference wants nothing to do with such an ad and does not wish for people to identify them with the Eternal Gospel Church or with anything that appears to be anti-Catholic.

While some have debated as to whether or not this is the best method

of witnessing, that is not the important question at this time. Neither is the issue regarding whether God's people "have been mandated by our Adventist Prophet, Ellen White, to always identify ourselves with this name [Seventh-day Adventist] for it is a name that God has given to us." (*The Shaping of the Ultimate Tyranny*, Eternal Gospel web site: <http://www.eternalgospel.com>) The issue is: Should Christians sue one another in a civil court of law over matters of conscience? The General Conference says yes. The Bible says no! Please carefully consider these words of inspiration:

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." (1 Corinthians 6:1-9)

The Scriptures clearly teach that it would be better to suffer the "wrong" than to take action through the civil courts against brethren. In fact, Paul begins this with the expression, "Dare any of you." The word "dare" used here according to the *Jamieson, Faussett, Brown Commentary* "implies treason against Christian brotherhood." Yet legal action has been taken by the General Conference against small groups from Florida and Alabama to Hawaii. The General Conference has been selective in choosing groups that are small, without large

financial resources, while they have spent millions of dollars of sacred tithes money to hire lawyers and pay court costs for these cases.

The case against Pastor Raphael Perez and the "Eternal Gospel Church of Seventh Day Adventists" took place March 13-16 of this year.

At the end of the first day's session, just after Colin Standish finished his testimony, the judge made a plea with the two groups expressing that he was a civil judge who ruled on civil matters. He asked if it was not possible for the two groups to try once more to iron out their differences. He then made reference to 1 Corinthians 6:1 and stated that he was going to leave for the day and asked the two groups to try to talk out their differences in the hopes that when he returned the next day he could find that the matter had been settled out of court!

What a rebuke to the plaintiff! Here a secular judge is quoting Scripture, telling them in effect, You should not be coming to me, you are to deal with this among yourselves.

The General Conference has stated in the different lawsuits that they are trying to protect their "good name." However, actions like this only degrade their name and reveal their true spirit. It would be well for those bringing these lawsuits to consider the following counsel:

"Christians should not appeal to civil tribunals to settle differences that may arise among church members. Such differences should be settled among themselves, or by the church, in harmony with Christ's instruction. Even though injustice may have been done, the follower of the meek and lowly Jesus will suffer himself "to be defrauded" rather than open before the world the sins of his brethren in the church.

"Lawsuits between brethren are a reproach to the cause of truth. Christians who go to law with one another expose the church to the ridicule of her enemies and cause the powers of darkness to triumph." (*Acts of the Apostles*, pp. 305, 306)

With the above statement and the counsel of the Scriptures, how can suing brethren be justified? The truth is so plain it is hard to misunderstand. Therefore, those being sued *are not* considered to be among those in the category of “another,” “brother,” or “brethren.”

During the discussions that followed the judge’s request to have the two groups dialog, Pastor Perez expressed a willingness to add disclaimers to their advertisements and materials stating that they were not in any manner connected to the General Conference, thereby clearing up any possible confusion. This was totally rejected.

For those who wish to know more about the trial itself, detailed information and documentation can be found at <http://www.eternalgospel.com>.

Despite the defendant’s spirit-filled defense of the matter, Judge James Lawrence King issued a ruling on April 27 against the defendants.

In reading Judge King’s ruling it can be seen that he attempted to give a very broad and liberal interpretation of the trademark laws, stating that the General Conference “is entitled to broad protection.” (Paragraph #24) Judge King based his decision on federal law that regulates “commerce.” In his ruling he uses the terms “customers,” (three times) “consumers,” (once) “products,” (seven times) “goods,” (eight times) and “services” (twenty-six times).

While this might appear insane to speak of churches and ministry by using business terms, this is exactly what has happened to the General Conference. It has incorporated with the state, and through its policies and practices it has taken on the flavor of a business more than a ministry whose work it is to spread the gospel!

Concerning apostasy within Judah and Jerusalem, the prophet Isaiah stated: “How is the faithful city become an harlot!” (Isaiah 1:21) As Israel went after other gods and false teachings she became a harlot. The papacy, by the teachings of her false doctrines (Sunday sacredness, the immortal soul, the trinity, etc.) is

described as a “great whore.” The book of Revelation states that by their association with her “the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” (Revelation 17:2) Yet in Revelation thirteen the papacy is described as a beast power. In these two chapters in Revelation we have two pictures; two representations of the papacy showing different aspects of her. The harlot face of the papacy represents her false teachings and associations with the kings of the earth. The beast aspect goes further. Here we now have a false religious system that uses the arm of the state, or civil government, to enforce its decrees. A. T. Jones noted:

“THE papacy, the Beast of Revelation 13, was formed of a union of the apostate Church with an apostate Republic.” (*Ecclesiastical Empires*, p. 867) Then Jones logically continues and states: “Again an apostate Church – professed Protestantism – is fast forming a union between that Church and this other apostate Republic. And thus will be formed the Image of the Beast of Revelation 13.” (*Ibid.*)

In the United States today there are many evangelical Christians who are pushing for various types of legislation in an attempt to Christianize this country. Yet, even among all of these different groups, churches, and coalitions, I have not heard of one that has taken their brethren to court and used the civil courts to enforce their will upon others. To my knowledge there is only one church that has taken other Christians to court within this last year. That church is the Seventh-day Adventist Church. They have not done this silently or behind the scenes. The September 16, 1999 issue of the *Review* published the church’s intentions of legal action against Perez and the Eternal Gospel Church and news of the trial has been on the General Conference’s web site. Many church members have protested the action of the General Conference but to no avail.

The action taken by the General Conference is beastly! It is

unreasonable and immoral! As bad as the results of this action are in relationship to the issue of the use of the name, the principle at stake is even more vital. This action serves to break down the law of separation of church and state. It sends a message to the civil government that we are ready to join hands with them. It also teaches the church members that the principle of separation of church and state is not important or even truth! This action destroys one of the great principles we have stood for and prepares the way for further action of an even more beastly nature!

Recently I received a call from a church member in North Carolina. This brother stated that in a recent conversation with his pastor he was told that if the Conference said that they should worship on Sunday, that that was what they should do. I was not sure I heard correctly and asked him to repeat himself. He did, and I heard the same thing. A few days later, in talking face to face, he again repeated the same story without any deviation. Beloved, if the church will sue people over just the use of a name, what will they do when they give in to Sunday “blue laws” and some of their members resist?

“As the storm approaches, a large class who have professed faith in the third message, but have not been sanctified through it, abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and partaking of its spirit, they come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them.” (*Spirit of Prophecy*, Vol. 4, p. 426; See also *Great Controversy*, p. 608.) ✍

Dimensions in Salvation

by Lynnford Beachy

A proper understanding of salvation is imperative because one's eternal destiny is based upon it. All Christians must have a proper understanding of this subject. First, so that they can be saved. Second, so they can clearly explain to unbelievers their necessity of a Saviour and the way of salvation. Whatever views you have on this subject, I encourage you to take the time to examine this study. My prayer is that after reading it you will have deeper insights into God's plan of salvation and a great desire to share this knowledge with others.

Let us begin by acknowledging that God's goodness and love is the only thing that ever melts the heart of a sinner. "The goodness of God leadeth thee to repentance." (Romans 2:4) "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world..." to die for us. (1 John 4:9) John said, "Behold, what manner of love the Father hath bestowed upon us." (1 John 3:1) If we behold the Father's love by looking at the immense sacrifice that was made for us at Calvary, it will touch our hearts like nothing else can. Please take the time to behold that wonderful love.

Important Facts to Realize

The first thing we must understand about ourselves is that all of us have sinned. Paul wrote, "For all have sinned, and come short of the glory of God." (Romans 3:23) Not some of us have sinned, but all of us have sinned, and therefore we have come short of the glory of God. Let us make sure we are clear on this point. Every individual who has ever lived on this earth has sinned with only one exception, and that is our Lord Jesus Christ. No matter how good a person may have lived throughout his life, it is certain that everyone but Christ has sinned at least once. "There is none that doeth good, no, not one." (Romans 3:12)

With this sad fact in mind, let us consider another important verse on this subject. Paul wrote, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23) God's Word has made it clear that the wages of sin is death. If you sin, your wages (what you deserve) is death; eternal death.

If we plead for justice we are pleading for death, for that would be just and fair. Death is the penalty for sin. For many people this is not a pleasant thing to consider. It demonstrates our helplessness. It reveals our absolute need for a Saviour.

Can We Somehow Atoned for Our Sins?

Knowing that the penalty of sin hangs over our heads, is there any way that we can become free from paying that penalty? Is there anything we can do that can pardon us from our sins? If we change our lives and obey God perfectly from this day forward will that pardon us from sins that we have committed in the past? Paul wrote, "Therefore by *the deeds of the law there shall no flesh be justified in his sight*: for by the law is the knowledge of sin." (Romans 3:20) What a deplorable condition we are in! God has told us that we all have sinned, and that the penalty for that sin is death. Now we find that even *if* we never sin again, and keep the law of God perfectly from now on, we still could not be justified by doing it. In other words we would still have to pay the penalty for sin.

Let me use an example to illustrate. Suppose I were to visit a local store and make my purchases using credit. As the days go by, my debt keeps rising. I occasionally think of my increasing debt, but push the thought away without much consideration. Eventually I accumulate a debt of \$500. One day I reconsider how I have been treating the store owner and make a decision that from now on I will not make my purchases using credit—I will use cash only. I go into the store and inform the store owner of my intentions, letting him know that I have now amended my ways and will no longer make purchases using credit. I tell him that from now on I will only use cash to make all my purchases. Certainly the store owner would be happy that I made the change, yet there would be in his mind a wish to have some reconciliation for the debt that I had accumulated. In like manner, future obedience to the law can never make up for even one transgression of the law in the past.

We are informed that salvation comes, "Not by works of righteousness which we have done, but according to His [God's] mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5) God does not save us because we have done good works, but because He is merciful. Righteousness is a free gift; not something we can earn.

We must understand that God's righteousness does not come to us by the law. "If there had been a law given which could have given life, verily righteousness should have been by the law." (Galatians 3:21) Paul makes an important point in Galatians 2:21. "For if righteousness come by the law, then Christ is dead in vain." If we could have become righteous by doing the deeds of the law, then there would have been no need for Christ to die for us. Surely Christ would have remained in heaven if there were no need for His death on the cross.

Forgiveness of Sins

Now that we know that we cannot be pardoned for past sins by keeping the law, how *can* we be pardoned? Although “the wages of sin is death,” “the gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23) Praise God! God knows that it would be perfectly just for Him to allow all of us to perish, yet He is “not willing that any should perish.” (2 Peter 3:9) God goes beyond justice and gives us mercy. He gives everyone better than they deserve. Even the wicked who will eventually perish in the lake of fire; God gives them less than their iniquities deserve. “Know therefore that God exacteth of thee less than thine iniquity deserveth.” (Job 11:6)

The penalty of sin, which is death, is sure and it cannot be changed or altered. However, God has made a way whereby we can be saved. The angel of the Lord spoke concerning Mary, “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” (Matthew 1:21) God sent Jesus into this world to save His people from their sins. God is able to save us from the power of sin, the penalty of sin and the existence of sin. The power of sin by giving us the power to overcome every temptation (1 Corinthians 10:13), the penalty of sin by giving His Son to die in our place (2 Corinthians 5:21), and the existence of sin by finally destroying sin completely (Revelation 21:4).

Peter wrote of this salvation when he said, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12) God has provided a way by which we all might be saved, and that way is Jesus Christ. Jesus said, “I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6)

Come to Christ Just As You Are

Does there have to be a change made in me before I can come to Christ? Jesus answered this question when He said, “him that cometh to me I will in no wise cast out.” (John 6:37) What if we are living in terrible sins? Wouldn't that cause Jesus to reject us if we come to Him? Certainly not! He has promised that if we come to Him, He will, under no circumstance, cast us out. That is a precious promise. The key is *if* we come to Him. Not everyone will come to Him, but if they would, Jesus has promised that He will not cast them out. “And *whosoever will*, let him take the water of life freely.” (Revelation 22:17)

Sadly, many people have the idea that they must cleanse themselves before coming to Christ. However, the Bible reveals that we cannot cleanse ourselves and that God cleanses us after we come to Christ. It is our duty to come to Him. We do this by acknowledging that we have sinned and that we deserve to die. Then we must believe that God gave His Son to die in our place so that we can be forgiven. We must be sorry for our sins and ask God to forgive us. In short, as we see the Saviour uplifted on the cross dying for our sins, our heart is broken and we desire to turn away from our sins

and forsake them. He has promised that if we do this, He will forgive us. Solomon wrote, “He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” (Proverbs 28:13) “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9)

Dear friend, if you have not given your heart to Christ—if you have not come to Him asking for forgiveness of your sins, please do it now. He is full of love, urging you to come to Him and begin a relationship with Him right now. For you it is written, “*now* is the accepted time; behold, *now is the day of salvation.*” (2 Corinthians 6:2)

In the sixteenth chapter of Ezekiel there is a wonderful illustration of how God cleanses a sinner. God, speaking through his prophet, said, “And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.” (Ezekiel 16:6)

Blood, in this context, is referring to sins. (See Isaiah 4:4.) God is telling us that when He passed by us we were polluted in our own sin, and He then gave us eternal life (it could be none other because we already have physical life).

Continuing in Ezekiel, we read, “Now when I passed by thee, and looked upon thee, behold, thy time was the time of love... I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.” (Ezekiel 16:8) God considers us His, and enters into a covenant with us, even when we are yet in our sins. After God calls us His very own people, then He proceeds to cleanse us. God continued, “Then washed I thee with water; yea, I thoroughly washed away thy blood [sins] from thee, and I anointed thee with oil.” (Ezekiel 16:9)

God passes by us and sees that we are polluted in our own sins and, with perfect love, He accepts us even though we are in our sins. Then God washes away the filth that pollutes us. He chooses to wash us with His Word which is symbolized by water. “Christ... loved the church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the word.” (Ephesians 5:25, 26)

Don't Delay to Come to Christ

Don't let yourself think that you have to be good before you come to God, because if you think this way you will always be trying to become “good” and the day will never come when you think you are good enough to come to Him. Jesus said, “him that cometh to me I will in no wise cast out.” (John 6:37) Christ will not turn anyone away who in sincerity comes to Him, no matter what condition he is in or how sinful he appears, for Christ “is able ... to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Hebrews 7:25)

Does God wish for you to stay in a filthy condition even after you come to Him? Certainly not! He cleanses you and makes you a new creature.

There was a man by the name of Nicodemus, a ruler of the Jews, who came to Jesus by night to talk with Him. This man

was very highly respected as a church leader. Many people thought that if anyone was going to heaven, certainly this man was. Yet Jesus spoke to Nicodemus very boldly, informing him of his condition. This man should have known the way of salvation. He should have understood how a person is saved, and should have been able to explain it clearly to others. From his dialogue with Jesus it is plain that he was ignorant about many of these things.

Ye Must Be Born Again

Nicodemus came to Jesus and said, “Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.” (John 3:2) Jesus immediately replied, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God... Ye must be born again.” (John 3:3, 7) What a stern reply to such a complimentary greeting. Jesus made no attempt to address this man’s comment about His miracles, but immediately spoke to his need of being born again. Jesus was not speaking to just anyone off the street. He was speaking to a member of the church, and not just a member but a leader of that church, saying that he needed to be born again.

Jesus said that unless a man is born again he could not enter into the kingdom of heaven. Jesus explained what it means to be born again. He said, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5) So we must be born of water and of the Spirit to enter into the kingdom of God. What does it mean to be born of water? As noted earlier, sometimes the Bible uses water to represent the Word of God. Peter wrote, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” (1 Peter 1:23; also see Ephesians 5:25, 26; Isaiah 55:10, 11)

To be born of water is to be born by the Word of God—to allow God’s Word to become a part of you and guide your thoughts and actions. (See James 1:21.) But what does it mean to be born of the Spirit?

Paul described the born-again experience in this way, “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” (2 Corinthians 5:17) Paul wrote that a man must be in Christ for him to have the born-again experience. What does it mean to be in Christ? Paul also wrote, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.” (Romans 8:1) Paul described those who are in Christ as those “who walk not after the flesh, but after the Spirit.” This is a description of someone who is born of the Spirit. They no longer walk after the flesh, but after the Spirit. To walk after someone is to follow after that person. Those who are born of the Spirit follow the guidance of God’s Spirit rather than following their own earthly ambitions or carnal nature.

One who is born of the Spirit says, along with Christ, “not my will, but thine, be done.” (Luke 22:42) A person who is born of the Spirit has yielded his will to God. For such persons, the Bible declares, “there is... now no condemnation.”

What about those people who “walk after the flesh”? Paul wrote, “they that are in the flesh cannot please God.” (Romans 8:8) He also wrote, “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) If we walk after the flesh and not after the Spirit we will perish. “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.” (Romans 8:13, 14)

Obtaining God’s Forgiveness of Sins

Jesus made it clear that we must be born again in order to enter into the kingdom of heaven. This new-birth experience is a result of genuine repentance. An amazing thing happens when we repent of our sins. All of our life history, with all the sin and guilt, is accounted to Christ as if He had done it Himself. “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all.” (Isaiah 53:6)

All of Christ’s life history, with His righteousness and love towards God, is accounted to us as truly as if we had done it ourselves. To the repentant and believing sinner full remission of sin is given. “Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.” (Romans 3:24, 25) Through the death of His Son God has made provision for the forgiveness of every sin of every sinner who ever lived or ever will live in this world. Through faith in the blood of Christ God gives us Christ’s righteousness in place of the sins that we have committed in the past. At this point we can stand before God as if we have never sinned. Praise the Lord for such a wonderful gift!

Does God Forgive Us of Future Sins Before They Are Committed?

The Bible makes it plain that if we confess our sins God forgives us of sins that we have committed in the past. But does the Bible anywhere indicate that we can be forgiven of sins in the future—sins we have not yet committed? In other words, if I confess all my sins today will God forgive me today for sins that I may commit tomorrow or the next day? Can I ask God to forgive me for a sin that I am about to commit? This certainly sounds strange when we think about it. Is this what the Bible teaches?

To help answer this question let us look to the Old Testament sanctuary service because it gives an illustration of how God deals with sin. In the book of Numbers we read, “And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement

for him; and it shall be forgiven him.” (Numbers 15:27, 28) In the earthly sanctuary service a person was not forgiven until he confessed his sin and brought a sin offering to the sanctuary. In reference to this God said, “the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.” (Leviticus 4:26)

For these faithful believers their sins were only forgiven after they repented of them and manifested their faith in the sacrifice of Christ by bringing an offering for their sin. Although Christ’s sacrifice was “once for all” (Hebrews 10:10), the repentant sinner was required to confess his sin and manifest his faith in the sacrifice of Christ by bringing a sin offering for each of his subsequent sins. If he sinned one day he was to bring a sin offering and confess his sins. If he sinned the next day he was to repeat the process in order to be forgiven. There was no provision made for the repentant sinner to confess his sins one time, which would release him from all his future sins. Furthermore, his confessions were for specific sins. (See Leviticus 5:5 and *Steps to Christ*, p. 38.) It would be impossible to be specific in confessing sins that have not yet been committed—unless they had been planned beforehand.

If God were to forgive me today for every sin I might commit in the future there would be no need for me to confess any sin that I might commit in the future after it has been committed. Yet John wrote, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John 1:9) Forgiveness of our sins is conditional on whether we confess them or not.

This is logical and it agrees with the words of the New Testament. Paul wrote, “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” (Ephesians 4:32)

We have been instructed to forgive others in the same way that God forgives us. How did Jesus say we are to forgive others? Jesus said, “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” (Luke 17:3, 4) Jesus said that when a person repents we are to forgive him. If he comes to us seven times in a day and says, “I repent,” we are commanded to forgive him. Since we have been instructed to forgive others in the same way that God forgives us, it is only reasonable to conclude that when we sincerely come to God in repentance He forgives us in the same way.

In the Lord’s Prayer Jesus gave us an example of how to pray. Jesus instructed us to ask the Father to, “forgive us our debts, as we forgive our debtors.” (Matthew 6:12) We are to ask God to forgive us in the same way that we forgive others. My friends, that is very serious. That means if I do not forgive others then God will not forgive me. This is precisely what Jesus said right after He gave us the Lord’s Prayer. He said, “if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matthew

6:14, 15) That is very serious, and it should cause us to carefully reflect upon the manner in which we forgive others.

Jesus said to His twelve disciples, “And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” (Mark 11:25, 26) Please note that Jesus is speaking to Christians—Christians who have already begun their walk with God. Christ’s words here could not be true if God forgave us of all of our future sins at the time of our first confession of sins, for at any time, even after we have confessed our sins of the past, we could cherish bitterness toward someone and refuse to forgive that person. Jesus said if we do this God will not, in fact cannot, forgive us of our sins. But if God had already forgiven us of all future sins, how could it be true that He would refrain from forgiving us of our sins?

Once Saved, Always Saved?

To believe that God forgives the sinner of all future sins at the point of conversion, implies that once a person is saved he will always be saved and cannot lose that salvation no matter what happens. However, the sad history of Saul is an example proving that this is not true. When Saul first was anointed as king, he was truly converted. The Bible says that the Lord “gave him another heart,” and he was “turned into another man.” (1 Samuel 10:6, 9) Yet the Bible records that after a life that included rejecting God, “Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it.” (1 Chronicles 10:13)

If God has already forgiven me of all my future sins as well as my past, then it would not matter what lifestyle I would choose to live. If this were true, “adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders,” and “drunkenness,” would all be acceptable. But Paul said, “they which do such things shall not inherit the kingdom of God.” (Galatians 5:19-21)

When we come to Christ He tells us, “sin no more, lest a worse thing come unto thee.” (John 5:14) Jesus says to you and me today just as He said to the woman caught in sin, “go, and sin no more.” (John 8:11) John wrote, “My little children, these things write I unto you, that ye sin not.” (1 John 2:1) Paul wrote, “Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.” (1 Corinthians 7:19) A rich man came up to Jesus and asked, “Good Master, what good thing shall I do, that I may have eternal life?” Jesus answered, “if thou wilt enter into life, keep the commandments.” (Matthew 19:16, 17)

God’s Forgiveness of All Sins

Some use the following verses as proof of their assertion that future as well as past sins are forgiven at the time of initial

repentance: “Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth *all* thine iniquities; who healeth all thy diseases.” (Psalms 103:2, 3) Some assume that the word “all” in this verse must include future as well as past sins. However, even a superficial examination of the word “all” in the Bible will reveal that this is not necessarily the case. For example, notice how this word is used in the following verses: “He spake, and the locusts came, and caterpillars, and that without number, And did eat up *all* the herbs in their land, and devoured the fruit of their ground.” (Psalms 105:34, 35) Certainly nobody would assume that the locusts and caterpillars ate not only all the herbs that existed at that time, but also all the herbs that ever would exist in the land of Egypt in the future. It would not have been possible at one time for the locusts to eat all the herbs that ever would exist in the future.

God forgives us of all our sins, that is for sure. When we confess our sins God forgives us of all of our sins and we can stand before God as though we had never sinned. Thomas Watson insightfully wrote the following in 1692, addressing God’s complete forgiveness of our sins.

“When God pardons a sinner, he forgives all sins. ‘I will pardon all their iniquities.’ Jeremiah 33:8. ‘Having forgiven you all trespasses.’ Colossians 2:13. The mercy-seat, which was a type of forgiveness, covered the whole ark, to show that God covers all our transgressions. He does not leave one sin upon the score; he does not take his pen and for fourscore sins write down fifty, but blots out all sin. ‘Who forgiveth all thine iniquities.’ Psalm 103:3. When I say God forgives all sins, I understand it of sins past, for sins to come are not forgiven till they are repented of. Indeed God has decreed to pardon them; and when he forgives one sin, he will in time forgive all; but sins future are not actually pardoned till they are repented of. *It is absurd to think sin should be forgiven before it is committed.*

“If all sins past and to come are at once forgiven, then what need to pray for the pardon of sin? It is a vain thing to pray for the pardon of that which is already forgiven. The opinion that sins to come, as well as past, are forgiven, takes away and makes void Christ’s intercession. He is an advocate to intercede for daily sins. 1 John 2:1. *But if sin be forgiven before it be committed, what need is there of his daily intercession? What need have I of an advocate, if sin be pardoned before it be committed?* So that, though God forgives all sins past to a believer, yet sins to come are not forgiven till repentance be renewed.” (Thomas Watson, *The Lord’s Prayer*, page 278, first published in 1692, emphasis supplied.)

This brings up an excellent point. If a man’s future sins were forgiven at the time of his first confession of sins, then there would be no need for Christ to intercede for them. Let us take a few moments to examine some very vital points that Paul made in his epistles regarding our need for Christ’s intercession.

The Importance of the Intercession of Christ

Paul wrote concerning Christ that He “was delivered for our offences [sins], and was raised again for our justification.” (Romans 4:25) The Greek word that was translated “justification” means to declare righteous or to render innocent. (See *Thayer’s Greek Lexicon*.) To be justified is to be pardoned, or forgiven, of sins in the past. A man who has been justified stands before God as if he had never sinned.

Paul is saying here that Christ died for our sins and He was raised again so that we could be forgiven of our sins. Why was it necessary for Christ to be raised from the dead in order for us to be forgiven? I understand that Christ’s resurrection was important as an assurance that God will one day resurrect those who are asleep in Christ. But Paul was talking about something more here. Paul said that our forgiveness of sins is dependent upon Christ’s resurrection.

Notice what Paul says in the following verses: “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain.” (1 Corinthians 15:12-14) These are strong words. Paul said that if Christ was not raised from the dead our faith would be in vain—it would be worthless. But Paul doesn’t stop here. He goes on, “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 15:15-17)

Paul said that if Christ was not raised from the dead not only is our faith in vain, but we are yet in our sins. Paul said that if Christ were not raised from the dead there would be no way that we could be forgiven of our sins. Why is this true? Didn’t everything happen at the cross? What more needed to happen after the death of Christ?

Before answering this question, let me clarify a vital point: Christ was the ultimate sacrifice. The sacrifice on Calvary was a complete and perfect sacrifice—Christ, the sinless one, dying for the sinner. The death of Christ is an absolute necessity in the plan of God to redeem mankind. However, the Bible teaches that there is more to the plan of salvation than just the death of Christ. This is not to in any way minimize that death. It is as essential to the plan of salvation as the heart is to the body. However, the heart alone, without support from other organs, is unable to give the body life.

Priestly Intercession Necessary

If in the earthly sanctuary service the sinner brought the sacrifice and merely killed it, would that be of any benefit to the sinner? Certainly not! The sin that had been symbolically transferred to the sacrifice by confession had to be transferred by the priest to the sanctuary before the sinner could be forgiven. In like manner, we must have the ministration of

our High Priest in the heavenly sanctuary so that we can be forgiven. We need the ministrations of Christ on our behalf as much as we needed the death of Christ for our sins. One without the other would be of no avail. “For there is one God, and one mediator between God and men, the man Christ Jesus.” (1 Timothy 2:5) “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Hebrews 7:25)

His death on the cross was vitally important, for without that He would have nothing to offer on our behalf. Paul wrote, “Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.” (Hebrews 8:1-3) At Christ’s resurrection He, for the first time, entered upon His work as our High Priest: a minister of the sanctuary in heaven. He could not have been our High Priest until after He had something to offer—after His death on the cross.

The earthly high priest was ordained “to offer gifts and sacrifices.” To whom did he offer the gifts and sacrifices? To God! Christ has been ordained as our High Priest, and He must have something to offer—the merits of His perfect and complete sacrifice. Paul wrote, “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” (Ephesians 1:7) Paul said that we have forgiveness of sins through His blood. Yet we just read how Paul said that if Christ had only died than we could not be forgiven of our sins. The only way we could have forgiveness of our sins “through his blood” is by Christ offering the merits of his perfect sacrifice—His blood—as our High Priest.

The Work of Our High Priest Today

This all seems new to many people. Many have never given much thought regarding the necessity of Christ being our High Priest, “a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”

Notice what Paul said in Hebrews 2:17: “Wherefore in all things it *behoved* him [Christ] to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.” This verse sheds much light on this subject. It says that Christ *had* to become a man before He could be a merciful and faithful High Priest. The Greek word that was translated “behoved” means “to be under obligation.” (*Strong’s Greek Dictionary*) Before Christ could be our High Priest He had to become a man and die for our sins so that He would have something to offer as a minister in the heavenly sanctuary.


Notice what Paul said that Christ would do after He became our High Priest. He said that Christ had to be a High Priest “to make reconciliation for the sins of the people.” Christ is our High Priest today making reconciliation for our

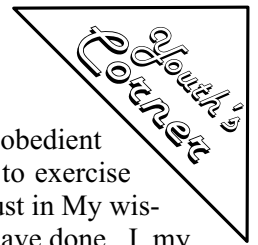
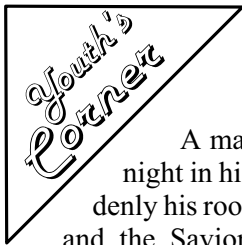
sins. Paul did not say He made reconciliation [past tense] for the sins of the people but that He is making reconciliation [present tense] for the sins of the people. The Greek term translated “make reconciliation” is in the present tense in the original Greek. This agrees with Paul’s words in the book of Hebrews where he said Christ “ever liveth to make intercession” for us. (Hebrews 7:25) Praise the Lord that He has not only provided His Son as our perfect sacrifice, but also appointed Him to be our High Priest to minister for us, making reconciliation for our sins today. There is a work going on right now in heaven that we must not overlook.

Conclusion

Let us summarize briefly some of the things we have learned in this study.

- ✳ We all have sinned and are worthy of eternal death.
- ✳ Of ourselves we can do nothing to make up for even one sin we have committed in the past.
- ✳ Keeping the law of God from this time forward will not pardon us from any sin that we have committed in the past or atone for present sin.
- ✳ God sent His Son to die for our sins so that we don’t have to.
- ✳ If we trust in His sacrifice for us and confess and forsake our sins He will forgive us of sins we have committed in the past.
- ✳ Future sins are not forgiven until after we have committed and confessed them.
- ✳ Once we have confessed our sins God expects us not to sin in the future and empowers us so that we might have the victory by faith.
- ✳ It is possible that a person can be truly born again, and then turn away from the Lord and be lost.
- ✳ Christ’s death on the cross was extremely important, yet if Christ had not been raised again to be our High Priest we could not be forgiven of our sins.
- ✳ Christ is now a minister of the heavenly sanctuary making reconciliation for our sins.

I pray that this study has been a blessing to you. It certainly has been a blessing to me. Most of all I pray that you will accept God’s merciful provision for your salvation. “What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD.” (Psalms 116:12, 13) Keep trusting in the Lord and follow Him to the end. Jesus said, “he that endureth to the end shall be saved.” (Matthew 10:22) 



A man was sleeping at night in his cabin when suddenly his room filled with light and the Savior appeared. The

Lord told the man he had work for him to do, and showed him a large rock in front of his cabin. The Lord explained that the man was to push against the rock with all his might.

The man did this, day after day. For many years he toiled from sun up to sun down, his shoulders set squarely against the cold, massive surface of the unmoving rock, pushing with all his might. Each night the man returned to his cabin sore, and worn out, feeling that his whole day had been spent in vain.

Seeing that the man was showing signs of discouragement, the adversary decided to enter the picture by placing thoughts into the man's weary mind: "You have been pushing against that rock for a long time, and it hasn't budged. Why kill yourself over this? You are never going to move it." Thus giving the man the impression that the task was impossible and that he was a failure.

These thoughts discouraged and disheartened the man. "Why kill myself over this?" he thought. "I'll just put in

my time, giving only minimum effort, and that will be good enough." And that is what he planned to do until one day he decided to make it a matter of prayer and take his troubled thoughts to the Lord.

"Lord" he said, "I have labored long and hard in your service, putting all my strength to do that which you have asked. Yet, after all this time, I have not even budged that rock by a half millimeter. What is wrong? Why am I failing?" —The Lord responded compassionately, "My friend, when I asked you to serve me and you accepted I told you that your task was to push against the rock with all your strength, which you have done.

Never once did I mention to you that I expected you to move it. Your task was to push, and now you come to me, with your strength spent, thinking that you have failed. But, is that really so? Look at yourself. Your arms are strong and muscled, your back sinewy and brown, your hands are callused from constant pressure, and your legs have become massive and hard.

Through opposition you have grown much and your abilities now surpass that which you used to have. Yet you haven't moved the rock. But your

calling was to be obedient and to push and to exercise your faith and trust in My wisdom. This you have done. I, my friend, will now move the rock."

At times, when we hear a word from God, we tend to use our own intellect to decipher what He wants, when actually what God wants is just simple obedience and faith in Him.... By all means, exercise the faith that moves mountains, but know that it is still God who moves the mountains.

So ~ P.U.S.H!

When everything seems to go wrong... just P.U.S.H.!

When the job gets you down... just P.U.S.H.!

When people don't act the way you think they should... just P.U.S.H.!

When your money looks funny and the bills are due... just P.U.S.H.!

When you want to tell them off for whatever the reason... just P.U.S.H.!

When people simply don't understand you... just P.U.S.H.!

P.U.S.H — Pray Until Something Happens!

Author Unknown

West Virginia Camp Meeting

As announced earlier, Smyrna will be hosting a camp meeting this August 8th–12th. The camp meeting will be here in West Virginia and we wish to encourage everyone to plan on attending.

David Clayton, Gary Richmond, Howard Williams, Ben Vela, Arthan Wright, Willis Smith, and Lynnford Beachy are some of the speakers currently scheduled. We are also currently working on scheduling some other fine speakers for the meetings.

The first meeting will be Tuesday evening. Each day will begin with an early morning devotional. Then there will be a morning meeting, a midmorning meeting, an afternoon meeting, and an evening meeting. Time will be provided in the afternoon for nature hikes and other activities.

If you did not return your camp meeting reply card last month, we have included another one with this issue. Please return it as soon as possible so we can plan efficiently to

provide for the needs of those who are coming.

We have also included in this mailing a detailed map of how to get here and more information on the camping arrangements.

We believe that this is going to be the best camp meeting the movement has ever had. Please plan now to attend, and make it a special matter of prayer so that you and your family might not miss out on the tremendous blessing.

Allen Stump

Excerpts From a New Book

Brother Lloyd Martin of Jamaica has recently published a book entitled, *100 and More Mysteries of the Trinity*. This book presents over 100 enigmas that cannot be reconciled with an acceptance of the Trinity doctrine. Below are some excerpts.

Excerpts

Outlined below, from an Adventist perspective in particular, are **one hundred and more mysteries which inevitably arise out of an acceptance of the mystery of the Trinity** and which, if not successfully explained, must render *the doctrine none other than the outworking of "The Mystery of Iniquity."* (p. 9)

(4) **Is it not a veritable mystery that the Trinity is considered such a mystery that it should not be investigated, when the fact is that theologians spent many centuries formulating the doctrine, a fact of which the majority is also ignorant?** (p. 9)

Mysteries of the Trinity and Deceptions

(34) The Trinity was formulated at Nicaea, in 325 A.D., at the first ecumenical council of the church and, by this act, also marked the official launch of the Papacy when the church and state officially combined to enact a religious creed. Therefore, the birth of the Trinity and the Papacy is one identical event (substance). **Is it not a mystery that we are being asked to believe that God had sent forth from one fountain, at the very same time, the sweet water of the Trinity along with the bitter water of the Papacy?** (pp. 15, 16)

(35) It was Emperor Constantine who legalized Sunday as a day of worship. It was also Constantine who officially presided over the Council of Nicaea and who, under the threat of the most severe banishment to all objectors, made the crucial insertion into the Nicæan creed which launched the Trinity. Is it not a mystery that God, in order to affect **His purposes, providentially used an unconverted pagan, who was quite ignorant of theological**

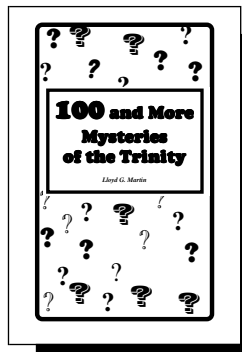
questions and was influenced by a bishop, even employing force and deceit in the process? (p. 16)

(57) With an in-depth understanding of the doctrine of the Trinity (if it is truth), **then a rejection of the Trinity would most definitely amount to unqualified apostasy. Would it not be a mystery if the birth of our church was accompanied by the greatest advance into light in modern times and the greatest apostasy at the same time?** (p. 20)

(64) Is it not therefore incomprehensible to reason that from the 1860's to the end of the 1920's Adventists were regarded as having all the vital truths necessary for salvation, which did not include the Trinity, yet, **after 1930, one could not be considered fit to become a member of the same church unless one subscribed to the Trinity?** Would this not be an admission that all the time prior to 1930 we were in gross error and **therefore it could not have been possible for the Lord to come earlier** or, alternately, we have fallen into grave error since 1930? (p. 21)

(66) In his presentation at the Minneapolis General Conference in 1888, as recorded in the book *Christ Our Righteousness*, E. J. Waggoner set forth Christ as literally and truly the Son of God who was begotten in the recesses of eternity past. Ellen White, God's inspired prophet to His remnant church, fully endorsed this presentation, describing it as a most precious message from God; the Third Angel's message in verity. **Is it not a mystery how she could have so enthusiastically endorsed a message which was so decidedly counter to the Trinity, and which she believed if it had been accepted would have resulted in the outpouring of the latter rain and shortly thereafter, the second coming of Christ?** (p. 21) ✍

(For more information on this book you may contact Restoration Ministries, P. O. Box 23, Knockpatrick, Manchester, Jamaica W.I. You may contact the author by e-mail: parquet@infochan.com or phone: (876) 924-2982.)



Letters

Would you please remove my name from your mailing list. Thanks.

Florida

I was informed that you publish a paper under the above name [*Old Paths*] and distribute it. May my name be placed on your mailing list.

Washington

I pray that you are doing well and finding help in a time of need at the

throne of grace. May God greatly bless your efforts to communicate His truth.

Colorado

Greetings in the blessed name of our Lord and Saviour Jesus Christ.

We greatly rejoice that your literature has been of help to us here. We praise the Lord that many are coming to a saving knowledge of Jesus Christ.

Remember we are in a great need of your tracts, books, booklets, and Holy Bibles. Our goal is to reach 10 Roman Catholic parishes with the Three Angels' Messages and Sabbath Truth before ending of the year 2000. This

will be helped through your gospel literature. Do remember us in your daily prayers, while we will do the same to you all over there. We look forward to hearing your message. May God bless you all.

Nigeria, West Africa

I greet you in the name of our Lord – Jesus Christ.

I wish you abundantly God's blessing. May God lead and give you power in the work to spread the truth for the last days to the people of this earth. I am

Continued on page 12

“Letters,” continued from page 11.

from Bulgaria, but now I am studying in Theological Institute in Hungary.

I am studying here to be prepared to be a Bible worker and to preach the Gospel to the people who don't know the truth.

I saw some of your materials that you had sent to the church in Bulgaria about the Alpha and Omega.

I would like to receive this materials from you, if it is possible, and also others that you print about the last days.

Here in Hungary it is difficult to find the books or materials in English from Ellen G. White. I would like, if you have this possibility to send me some materials – books or leaflets.

I would like to know something more about you. Who are you? What is your activity? Do you have members in Hungary or Bulgaria that I may contact with them?

I am expecting for your answer!

May God bless you!

Hungary

I would like to thank you for the work you are doing for the Lord in this Web site. I have started doing the Bible studies and am really enjoying them. God's truth must get out. I have been disfellowshipped from our home church group that I used to attend because of what I believe. God's people are going to be tested for the truth's sake. I have found that God is sorting out those that really love Him and serve Him with all their heart and soul, and to obey His Words as truth and a thus saith the Lord. Can you please put me on your mailing list to receive your newsletters.

Australia

Good morning, thank you so much for the issues of *Old Paths* and *Present Truth*. WOW!!!!

Yes, please put us on your mailing list for both of these. I am wanting to know how to get some of the books I have seen.

Kentucky

I am a Sabbath School teacher in I stumbled on to your web page and was fascinated by the information you have there. I was looking for information regarding the SS lesson for May 13 on the Investigative Judgment. Believing that *Questions on Doctrine* took a different position than our pioneers took I was looking for material that would support the pioneers' position. I'd like to give you my e-mail address so that you can send me your monthly mailings. Thank you.

Idaho

“Faithful Warrior,” Continued from page 1.

evangelist, the writer of a missionary book of the year, Bill was greatly loved and well respected. When Bill began to see apostasy among God's people he spoke out. Later, as Bill fought against apostasy, he found himself aligned with independent ministries. This, of course, brought the disfavor of the corporate church upon him.

One day someone shared a booklet with Bill about the false nature of the trinity doctrine and the historical position of the Adventist Church on the nature of God. Bill was excited as he read it. He then shared it with Dee. Together, they experienced a soul-searching as never before. Soon they not only accepted the truth, but felt compelled to share it with others. Bill, who had been producing a monthly video-tape sermon, produced “The Red Flag Waving” tape. This was his first of many truth-filled presentations on the Godhead.

The acceptance of the truth brought a lot of criticism to Bill and Dee, yet they were happy to share reproach for Christ. Many of their “friends” dropped them like hot potatoes. Bill's and Dee's apparent loneliness reminded me of a story about Elisha. Once the Syrian army had surrounded Dothan in the hope of capturing Elisha. “And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.” (2 Kings 6:15-17)

To some outside observers, Bill and Dee might have appeared to be just an older couple on a lonely mountain in the hills of Tennessee, working on some “fool-brained” video ministry that could never have much of an impact. But in my mind's eye I could see a mountain on fire with the chariots of God surrounding this faithful minister and his steadfast help-meet! And God's closeness and blessing has been clearly demonstrated in both the quality and quantity of the fruit that their ministry has produced.

I wish to encourage our brothers and sisters to remember Dee in prayer. While she is strong in the Lord, only she really understands the great loss she has sustained.

It has been well noted that “The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.” (*Education*, p. 57) As a co-worker in the gospel with Bill, and as a very close friend, my personal testimony about Bill is simply, “He was a man!”

Allen Stump

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Editor Allen Stump
Associate Editor Lynnford Beachy