

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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Straight and Narrow

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Blessings from the Camp Meeting



Prayer Requests

Dear Brothers and Sisters, Thankfulness is very appropriate, for we have a prayer-hearing God. We were certainly blessed at the West Virginia camp meeting this year, and we praise God for his goodness to us.

We were very sorry, though, that Pastor Willis Smith was not able to attend. Willis suffered a heart attack recently, and, though doing better, we certainly wish to uplift him in prayer for total healing and restoration.

Please also continue to keep the Beachy family in prayer. They still are dealing with health issues, as well as trying to permanently relocate somewhere in the southern area of Arizona.

May we all continue to pray for more workers in the field and for the means with which to see them supported. There are always many calls, especially from overseas, for help.

Editor

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Chains of Truth

By Allen Stump

On August the 8th, 1914, Sir Ernest Shackleton's ship *Endurance* left Plymouth, England, to begin what would be known as the Imperial Trans-Antarctic Expedition. This expedition's goal was to cross Antarctica, traveling by the South Pole along the way. The men would begin on one side and be picked up by a waiting ship on the other side.

After stopping at Buenos Aires and South Georgia Island, Shackleton and his crew departed for the Weddell Sea on December 5. As the ship moved southward, ice was soon encountered, slowing progress. Deep in the Weddell Sea, conditions gradually grew worse until, on January 17, 1915, *Endurance* became tightly frozen in an ice floe. Here she and her crew stayed until October 24. That day the moving ice broke *Endurance* beyond repair, and the crew was forced onto a large ice floe.

Through many ordeals, Shackleton and his men stayed on the ice unto April 9, 1916. Shackleton then decided that the crew should enter the lifeboats they had saved from *Endurance* and head for the nearest land. After a week, Shackleton and his men, using three small lifeboats, landed at Elephant Island.

Shortly after landing on Elephant Island, Shackleton made the decision to take five men in the best boat, the *James Caird*, and try to sail to South Georgia Island. They left Elephant Island on April 24, 1916.

Prior to the landing on Elephant Island no people had even set foot upon the island for it was a rocky and inhospitable place, far from any shipping routes and thus a poor location to await rescue. However, the choice to sail for help was daunting. They must travel 800 miles (1,300 km) in a lifeboat through some of the worst ocean conditions in the world. The challenging task of navigating the trip fell to Captain Frank Worsley. The trip involved the need of being accurate to less than one degree or they would miss the island and drift into the open sea without any possibility of rescue. This ability to be accurate was made the more difficult by the near constant gale force winds and the lack of a visible horizon with which to take sextant readings.

Beloved, think of it, just one degree off and Shackleton, Worsley, the rest of the men on the *James Caird*, as well as the men on Elephant Island, would all be doomed. If you think accuracy is not important, just remember the story of Shackleton. Even one degree of error may not seem like much to be off, but it was too much for Shackleton, and he

knew it. Friends, no amount of error should be acceptable to the Christian. We have been told:

Error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous (*Testimonies for the Church*, vol. 5, p. 292).

No wonder the Apostle Paul was so adamant writing to the brethren in the churches of Galatia. No where else do we find Paul speaking so straightly to the early church about the importance of being in the truth and not having erroneous ideas.

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another [Greek: *heteros*—another of a different type] gospel: Which is not another [Greek: *allos*—another of the same type]; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Galatians 1:6-9).

To Paul, there were not two, three, four, five, or more different gospels. There was only one true gospel. Any other gospel was, in fact, not a true gospel at all, and the preacher of that false gospel was to be accursed.

In Deuteronomy 18:20, God told his people: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." God's instruction was that a false prophet was to be killed.

Usually when we think of prophets, we think of those who tell the future, but a prophet is literally one who speaks for God. Ministers who speak from the sacred pulpit also claim to speak for God. When they speak that which is not the truth, they dishonor God, and God accounts it so great a wrong as to claim the life of the false messenger. Why? Because a false gospel will cause people to lose eternal life!

How important is it to be accurate and correct in everyday life? It depends upon the results needed. If I am plowing ground to plant a pound of corn, I am not too careful to measure the land. If I am seeking to be a part of

the 144,000, however, I must have a very different concept of truth and accuracy. What is our goal or end product that we are seeking? "Be ye therefore perfect, even as your Father which is in heaven is perfect (Matthew 5:48)." The book of Revelation states concerning the 144,000: "And in their mouth was found no guile: for they are without fault before the throne of God (Revelation 14:5)."



Shackleton and men leaving Elephant Island on the *James Caird*

God requires perfection of character from his children. He demands that his law be remembered and meditated upon, that unswerving obedience be rendered to its requirements. "And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul [Deuteronomy 10:12] (*The Signs of the Times*, March 4, 1897).

Beloved, truth is vital. We are to serve the "God of truth (Deuteronomy 32:4)." Jesus is the express image of the Father (Hebrews 1:3) and he claimed to be "the way, the truth, and the life (John 14:6). The Spirit of the Father and Son is the "spirit of truth (John 14:16, 17; 15:26; 16:13)." Jesus says that it is the truth that sets us free. "And ye shall know the truth, and the truth shall make you free (John 8:32)."

It was Satan, the enemy of our souls, that did not love or abide in the truth. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it (John 8:44)." Those lost will have not received a "love of the truth (2 Thessalonians 2:10)."

Our Gullibility: It is interesting to me that there are some very strange and weird things that try to get attached to Adventism. When we hear about some cult or group leader arrested for child abuse or about some group that has committed suicide, we might automatically think "I hope they are not Adventists." If we lived in the Arctic, we might even consider buying an air conditioner or a freezer from a good salesperson. As a people, we look for truth and usually are eager to find it, so we are open to listen to almost anything new. This is one of our greatest blessings but also one of our greatest curses if we do not carefully judge and weigh every teaching by the word of God. What we need is the truth. Jesus prayed to his Father, "Sanctify them through thy truth: thy word is truth (John 17:17)." Hosea, the Old Testament prophet, declared for God: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee (Hosea 4:6)."

Systematic Theology: God has laid out and arranged his written word so that it may be best understood in a systematic way. The basic foundational truths are to be used to build upon. Truth is built upon truth and layer of truth adds to layer of truth so that the believer has a unified truth that perfectly interlocks and is in complete harmony with itself. In algebra there are many different proofs that "prove" $2=1$. These so-called proofs always have at least one piece of bad mathematics which allows the rest of the proof to proceed to an incorrect conclusion. Usually the incorrect part of the procedure is early in the proof, hidden and not easily seen by the untrained or lazy eye. It is used, however, to form a false

foundation and, once established, makes not only a false result possible but a necessity.

The same happens in theology. One may begin with a premise that sounds logical but is, in reality, false. Once that false premise is accepted, however, and the building upon it begins, the end cannot be correct.

For example, I have studied the teachings of the Catholic Church. Do you know how many of their doctrines are truth? None! They claim, for instance, that they believe in the virgin birth, but what do they really believe about it? Firstly, that Mary was born immaculate. Secondly, that Jesus had the sinless nature of Adam before the fall. The reason that all their doctrines are wrong is because they have accepted the doctrine of the Trinity and it is, by their own admission, the foundation of all their doctrines and teachings (See *Handbook for Today's Catholic*, p. 16). It is the truth and not error that sets one free (John 8:32), and the freedom Jesus is talking of here is freedom from sin!

Last Generation Theology: We have, as a people, been counseled:

The Lord has made his people the repository of sacred truth. Upon every individual who has had the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been done (*The Home Missionary*, July 1, 1897).

Elder M. L. Andreasen accepted this counsel. He built upon the eschatology and soteriology of the of the pioneers and developed what has been called "Last Generation Theology." Andreasen believed, based upon the Bible and the testimonies of Ellen White, that in the last days God will have not just an Elijah here or there but a whole generation of people; a special people, doing a special work and living a special life, at the end of time. These people will live without sin after the close of probation.

Revelation 14:7 tell us to "fear God, and give glory to him." How are God's last-day people to bring glory to him? Are we simply to shout "hallelujahs?" Romans 3:23 tell us that "all have sinned, and come short of the glory of God." Sinning brings one short of the glory of God, but obedience brings glory to God.

Since 1888, the topic of righteousness by faith has been discussed over and over in Adventism, with conflicting theories and ideas. I am reminded of a statement in *Testimonies to Ministers and Gospel Workers* that helps me to sort things out. Ellen White states that "the righteousness of Christ... is pure, unadulterated truth (p. 65)." This is what we need now!

The Apostle Paul writes in Colossians 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Interestingly, the Greek word that is translated philosophy means the love of wisdom. As Adventists we have been taught to have a love for truth and wisdom. However, there is a wisdom which is another (*heteros*) or false wisdom and it has vain deceit after the traditions of men. We

do not need that kind of wisdom but rather the word of God. Sometimes we read and hear error (philosophical and theological) that sounds very good at first. It seem logical, but if it is not founded solidly in God's word, it is sure to lead to further errors.

Satan is a master of deception. In fact, we have been told:

The power of Satan now to tempt and deceive is ten-fold greater than it was in the days of the apostles. His power has increased, and it will increase, until it is taken away. His wrath and hate grow stronger as his time to work draws near its close (*Spiritual Gifts*, vol. 2, p. 277).

God "will have all men to be saved, and to come unto the knowledge of the truth (1 Timothy 2:4)." The most important truth that we may come into is found in the very next verse: "For there is one God, and one mediator between God and men, the man Christ Jesus (v. 5)." This is foundational truth, and we must understand and build upon this foundation.

Jesus is our high priest in heaven today, a mediator who perfectly understands both sides of any issue. Understanding this properly is vital to understanding God's plans and purposes for the last days.

In the beginning of Hebrews 9, Paul speaks about the different compartments of the sanctuary. Paul declares that the focus of the sanctuary services centers in the daily and yearly services.

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: The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the *conscience* (Hebrews 9:6-9).

Paul is stating that the earthly sanctuary failed to do that which Christ, through his ministry in the heavenly sanctuary, must do for the believer—cleanse and purify the conscience. Verse 9 states that what needs to be made perfect is the "conscience." The conscience is the inner awareness of righteousness and wickedness. It is "the soul as distinguishing between what is morally good and bad (*Online Bible Greek Lexicon*)." What Paul is speaking of here, in the basic sense, is the mind and its ability to make decisions of righteousness. Our minds are what need, ultimately and most importantly, to be perfected in us. Paul continues in Hebrews:

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but

by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God (Hebrews 9:10-14)?

This section of Hebrews says that while there were Old Testament ordinances—the different blood offerings, the washings, and various other services—that may have accomplished a purification of *the flesh*, the blood of Christ is to accomplish something far more important. Christ's death on the cross was given to purge our *consciences* from dead works so that we might serve the living God. Paul then goes on to say: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance (Hebrews 9:15)." This is the reason Christ is the mediator—to heal and purge our consciences. He is our mediator so that we can be brought back to God, and the emphasis of what needs to be brought to God is our minds.

In the beginning, God created Adam a perfect being. There were no flaws in any aspect of his makeup (Genesis 1:26, 31). In creating man there were two components. Let us see what they are. Genesis 2:7 states: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The first component of man is the dust of the ground. This is the flesh or the body of the person. The second component of man is the breath of life; however, is this simply providing respiration? Just a puff of air? Hardly, for no clay, however perfectly formed, can have life by merely blowing air into it. As Adventists, we know that in the Bible breath is equated to spirit. In fact, while the formula in Genesis 2:7 is simple, body + breath = soul, the reverse is found in James 2:26: "the body without the spirit is dead." Here, instead of using the phrase *breath of life*, James speaks of the *spirit*.

What are the fleshly parts of the person? They are the parts that are made from the dust of the earth, the parts that can be measured, weighed, and examined. Organs such as the skin, the lungs, and the heart are all flesh. What about the brain? Is it a part of the body? Yes, it must be. While the mind or spirit resides in or operates from the brain, the brain itself is an organ made up of smaller particles that function using physical processes.

God's written word equates the concepts of "spirit" and "mind." Isaiah 40:13 states: "Who hath directed the *Spirit* of the LORD, or being his counsellor hath taught him?" Paul quotes this verse twice from the Septuagint. In Romans 11:34 we read: "For who hath known the *mind* of the Lord? or who hath been his counsellor?" What is different here? Instead of "Spirit," the word "mind" is used. Paul also quotes this verse

in 1 Corinthians 2:16. The translators of the Septuagint understood the concept that the spirit and the mind were, at times, to be considered equal. In Ezekiel 11:5, “Spirit,” and “mind” are both from the same Hebrew word *ruwach* (רוּחַ), which is the Hebrew word for breath or wind. Ezekiel equates the spirit and the mind to be the same thing.

Inside the cranial cavity of your skull lies a watery, convoluted piece of grey matter—the brain. The brain is an organ of the flesh, just like the kidneys, the heart, and all other parts of our anatomy; however, the brain has a unique function and ability. As we noted, the fleshly part of the human being is the tangible part that we can hold, weigh, measure, see, and touch at its various stages of development. It is that tangible part that we can easily identify. The spirit of man, in contrast, is the part of man that cannot be identified through regular physical senses.

Is the spirit of man just as real as the flesh? Yes, it is just as real and just as vital as the flesh. The spirit is the part of a human being that makes up the identity of who and what he is, and it is not bodily in any way but works primarily through the thought processes of the brain, a part of the flesh.

Now, let us go in our minds to the Garden of Eden for just a moment. God originally created Adam and Eve to be perfect. There was no taint of sin or illness or any such thing upon them, but after they ate of the fruit of the tree of the knowledge of good and evil, their nature became changed. God told them that if they ate of the forbidden fruit, they would die (Genesis 2:17). Before the fall they did not know sin—they were sinless and their nature was sinless—but after they sinned and fell, their natures changed. They now had a sinful nature, a nature that of itself was bent to do wrong.

At the tree of the knowledge of good and evil, Eve was tempted to do wrong but that temptation came from a source without her. It was the devil in the form of the serpent that tempted her (Genesis 3:1-5). The temptation did not originate within her. Please mark this point. Satan could have access to Adam and Eve only at the tree of the knowledge of good and evil. There was no other place he could reach them.

The tree of knowledge had been made a test of their obedience and their love to God. ... Satan was not to follow them with continual temptations; he could have access to them only at the forbidden tree (*Patriarchs and Prophets*, p. 53).

After Adam and Eve sinned, did they have to go to the tree of the knowledge of good and evil to find temptation? No, they did not, and it was not simply because that was the only place Satan could be. The Bible says that we can also be tempted of our own lusts and our own desires:

But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death (James 1:14, 15).

Because we are born with a sinful nature, we have that liability for temptation within our own selves. We have that inclination or bent to do wrong that pulls us in the wrong direction.

Adam and Eve were composed of two components—the body (or flesh) and the spirit. The fall clearly had an effect upon both aspects of humanity. They now had sinful flesh and a sinful or, what the Bible calls, carnal (σάρξ, *sarx*) mind or spirit. This is a mind or spirit controlled by the flesh. Now what does the Bible say about the carnal mind? “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Romans 8:6).”

Paul says that the mind is carnal and is not subject to the law of God. Interestingly, the word translated “carnal” (*sarx*) is the same word translated “flesh” in verses 1-5. The mind controlled by the impulses of the flesh has no power or ability to obey, and, in fact, has no desire to obey. Except that the Spirit of God prompts us and pleads upon our hearts, we have no desire to repent and do what is right. Even repentance is a gift (Acts 5:31).

The sinful nature that Adam and Eve obtained at the time they sinned was the only nature they had to pass on to their children.

Let us now travel forward in time approximately 4,000 years to the time of Christ. How many components were there to the man Christ Jesus? Humanity was made in the image of God (Genesis 1:26). The Bible teaches that God has a body, a form. He sits upon his throne, has hair, etc. (Daniel 7:9; Revelation 4:2). God also has a spirit (John 4:24). The same can also be said for Jesus. Christ had a body (Hebrews 10:5), and he also had a spirit (Luke 23:46).

Now let us consider Christ’s body, his flesh, for just a minute. What kind of flesh does the Bible say Jesus had?

Concerning his Son Jesus Christ our Lord, which was made of the *seed of David according to the flesh* (Romans 1:3).

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of *sinful flesh* (Romans 8:3).

Wherefore in all things it behoved him to be made *like unto his brethren* (Hebrews 2:17).

What kind of mind did Jesus have? Was it a carnal mind? No. It could not have been a carnal mind because if he had had a carnal mind he could not have been our sacrifice, for the carnal mind is not subject to the law of God. In other words, the carnal mind cannot obey God and cannot be in harmony with God. Christ had to have a different mind. Does Inspiration give us this information? Yes, God does inform us. The mind of Jesus was divine and naturally pure like the mind or Spirit of the Father. This is why we are instructed to “Let this mind be in you, which was also in Christ Jesus (Philippians 2:5).” Furthermore, we are told in Luke 1:35 concerning the birth of Jesus:

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Christ is here called “that holy thing.” According to the Greek, even though the word “thing” is not italicized, it is a supplied word. The Greek construction requires the translators to supply something here. If we examine the verse, we see that the nearest antecedent that could work is “ghost” or, more properly translated, “spirit.” Christ was the holy, pure, spirit that was to be born of Mary.

Concerning this concept, Ellen White makes an interesting statement about the nature of Christ which includes the two different areas of the mind and the spirit. In *The Youth's Instructor* of December 20, 1900, we find this amazing statement:

Think of Christ's humiliation. He took upon himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: *a divine spirit dwelt in a temple of flesh*. He united himself with the temple. ‘The Word was made flesh, and dwelt among us,’ because by so doing he could associate with the sinful, sorrowing sons and daughters of Adam.

Two components: Ellen White speaks of two components: “divine spirit” and “temple of flesh.” Christ accepted a temple that was defiled by sin. God “made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him (2 Corinthians 5:21).”

He took upon His sinless nature our sinful nature, that He might know how to succor [help] those that are tempted (*Medical Ministry*, p. 181).

This means that of the flesh Jesus had a sinful nature, but in his mind or spirit he had the mind of God. This is where his divinity lay. Christ was not divine when he was on earth because of the flesh he had. He was not divine because he had the omnipotent power with which he had created the worlds. He laid that aside when he came to this earth. Jesus laid this aside and accepted humanity so that:

- “... he could associate with the sinful, sorrowing sons and daughters of Adam,”
- “... we might be made the righteousness of God in him.”
- “He might know how to succor those that are tempted.”

Though Jesus Christ dwelt in the flesh with a *fleshly brain* pulling and urging him to sin, “he knew no sin.” Jesus did not have a carnal mind when he came into this world, but he was always spiritually-minded and subject to God's law. He always “loved righteousness, and hated iniquity (Hebrews 1:9).” Remember, however, that Jesus was “in all points tempted like as we are (Hebrews 4:15). He had to battle against the pull of the flesh, but the flesh was never, not for a

moment, victorious. Jesus was always the victor. You might be tempted to think that Jesus could have victory while you cannot because he had a divine spirit or mind. It is true that he did have a divine spirit or mind, but God offers this to the Christian in the New Covenant experience. We are told to “Let this mind be in you, which was also in Christ Jesus (Philippians 2:5).” God promises to put a new spirit or mind within us. “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you (Ezekiel 36:26, 27).” Notice that it is the very spirit of God that is offered to the sinner. Ellen White said of Jesus that a divine spirit dwelt in a temple of flesh, but she makes an even more astounding statement:

In Christ divinity and humanity were united, and the only way in which man may be an overcomer is through becoming a partaker of the divine nature having escaped the corruption that is in the world through lust. *Divinity and humanity are blended in him who has the spirit of Christ* (*The Youth's Instructor*, June 30, 1892).

Let's review a little bit now. A child is born with sinful flesh, and his mind is carnal or controlled by the flesh. He does not have the mind or spirit of Christ. When one is converted, a new power is available—a new mind or divine spirit is within the believer. The born-again Christian has sinful flesh, but now he has something that can overcome the pull and power of sinful flesh. He has something that has been proved and tried. He has the mind of Jesus. So while his brain and the rest of the flesh is still sinful, his mind has the mind of Jesus.

Some may feel that the mind of Jesus must have been sinful in order for him to have come low enough to save us, but it had to have been pure. As A. T. Jones noted:

Now as to Christ's not having “like passions” with us: In the Scriptures all the way through He is like us and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don't go too far. He was made in the likeness of sinful flesh, not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh, but the mind was “the mind of Christ Jesus.” Therefore it is written: “Let this mind be in you which was also in Christ Jesus (1895 *General Conference Bulletin*, p. 327).”

Now the flesh of Jesus Christ was our flesh and in it was all that is in our flesh--all the tendencies to sin that are in our flesh were in His flesh, drawing upon Him to get Him to consent to sin. Suppose He had consented to sin with His mind--what then? Then His mind would have been corrupted and then He would have become of like passions with us. But in that case He Himself would have been a sinner; He would have been entirely enslaved and we all would have been lost--everything would have perished (*Ibid.*, p. 328).

Definition of Sin: At this point in our study, we need a clear understanding of sin. There are two great branches of theology that are foundational. Christology is the study of the nature and person of Jesus Christ. Soteriology is the study of salvation and its understanding is based largely in the definition of sin. The systematic theological basis of the teachings in the book *Questions on Doctrine (QOD)* find their roots in a new understanding of Christ and sin. This is seen in the area of Christology where Jesus is the second person of a trinity and where he also became incarnate in the sinless nature of Adam. The view that sin is a state of existence forms the basis for *QOD's* soteriology. This should raise a red flag about these teachings. The Bible does not teach Jesus to be the second person of a trinity but rather the “only begotten Son of God (John 3:16).” As we have seen, the Bible also teaches that in the incarnation Jesus accepted the fallen nature of man.

But what about the understanding of sin? Is the new theology right? Dennis Fortin, dean of the Seventh-day Adventist Theological Seminary at Andrews University, believes so and has publically stated that he and the university stand solidly behind the theology in *QOD*. But what does Inspiration say about this? The clearest statement in the Bible is found in 1 John 3:4: “Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*” Commenting upon this verse, Ellen White stated:

Our only definition of sin is that given in the word of God; it is “the transgression of the law (*The Great Controversy*, p. 492).”

The only definition we find in the Bible for sin is that “sin is the transgression of the law (*The Signs of the Times*, December 5, 1892).”

Paul helps us to avoid confusion as to *what* law defines sin when he writes: “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet (Romans 7:7).”

Points to Ponder: Perhaps you have heard it said that we only sin because of what we really are or because of our nature. It is true that we are born with a sinful nature that has a bent to do wrong, a bent too strong for us to resist of ourselves. Interestingly, however, there is more to this story. What was Lucifer like when created by God? According to Ezekiel 28:15, he was perfect when created. Adam was also created without any sin or imperfection (Genesis 1:26, 31), yet both of these perfect creations sinned! Now if we sin *only* because of what we really are, did God make a mistake and create sinners when he created Lucifer and Adam and Eve? Of course not, but we do know that God has given to all of his intelligent creatures the power of *free will*. For reasons that cannot be explained or justified, both Satan and Adam exercised their free will and sinned. Even after conversion, we still have free will and can choose to do wrong.

It is true that Paul used the word “sin” in a symbolic sense in Romans 7:17, 20 to refer to the carnal mind; but this was an out-of-the-ordinary use of the word, not a new definition for sin. This is similar to the use of the word “beast” in the Bible. It usually refers to an animal but is used in a symbolic sense in Daniel and Revelation to refer to kingdoms. We cannot conclude that the word “beast” now has a secondary meaning of a kingdom that can be applied anywhere the word *beast* is used. No. The definition of “beast” is still an animal in every case, though this animal is sometimes used as a symbol.

A word of caution: I do not wish to say that our sinful nature is a small thing to be forgotten about. Not at all. God has done something, however, that enables us to counteract every single liability of the carnal nature. He offers us a new heart. We can be born again. The necessity of this is clearly spoken of by Jesus when he said, “Ye *must* be born again (John 3:7).” John writes: “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, *because* he is born of God (1 John 3:9).” This new birth experience comes through the word of God. “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).” The word of God has sanctifying power: “Sanctify them through thy truth: thy word is truth (John 17:17).”

When we accept Christ into our lives, we receive power from above to conquer all sin, power from the word. In the fight against sin, let us notice the words of David: “Thy word have I hid in mine heart, that I might not sin against thee (Psalm 119:11).”

The reason for sin is twofold. If we are not born again there cannot be power to avoid sin. Jesus said that without him we can do nothing (John 15:5), but with Christ the Christian can do all things (Philippians 4:13). “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 (1 John 4:4).” Yet even for born-again believers, choices must be made. We *choose* to sin. This is why the Bible instructs us to *choose* the path of truth.

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)?

Christ has made provision for us to overcome every sin and temptation, but the battle is not a once-for-all affair. The Apostle Paul wrote, “I die daily (1 Corinthians 15:31).” Selfishness must be beaten back each day and we are told that “All sin is selfishness (*The Ellen G. White 1888 Materials*, p. 1763).”

Satan is no less on the attack when we are converted; in fact, his efforts increase. The Bible says that Satan is “as a roaring lion, walketh about, seeking whom he may devour (1 Peter 5:8),” but we are then told to resist him in verse 9.

According to 1 Peter 4:12, trials and temptations are to be expected as Christians, but victory in Jesus is also to be expected! Romans 6:7 states, "For he that is dead is freed from sin." Temptations are still very real and we are to victoriously battle and "fight the good fight of faith (1 Timothy 6:12)." Does this battle, however, have to be so difficult?

Some folks look with dread upon the thought of having to wage a continual warfare with self and worldly lusts. That is because they do not as yet know anything about the joy of victory; they have experienced only defeat. But it isn't so doleful a thing to battle constantly, when there is continual victory. The old veteran of a hundred battles, who has been victorious in every fight, longs to be at the scene of conflict. Alexander's soldiers, who under his command never knew defeat, were always impatient to be led into the fray. Each victory increased their strength, which was born only of courage, and correspondingly diminished that of the vanquished foe (E. J. Waggoner, *Living Faith*, p. 13).

Two Keys: Let us remember that there are two great keys God has given us to unlock the door to victory. We have the Scripture and prayer. As we noted in Psalm 119:11 God's word provides protection from sin and Jesus taught us to "watch and pray (Matthew 26:11)." Ellen White completely agrees with these Bible concepts:

When you are tempted to speak cross words, pray for grace to resist the temptation (*Child Guidance*, p. 551).

When you are tempted to criticize and to make difficulty, let your mind dwell on this scripture (*General Conference Bulletin*, April 6, 1903).

When we are born again, we receive the mind of Jesus and become a new creature. "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)." While temptation is still very real, its draw upon the soul lessens the closer we come to Jesus. While we may have the mind of Jesus (Philippians 2:5), we are ever in sinful flesh until Jesus comes back, but the promptings of that flesh may always be subdued by the indwelling Spirit of Christ. Jesus, in his discourse on the vine and the branches makes it very clear that without him we can do nothing, but if we are connected to him as branches are to the vine, we can receive his strength and grace for all that we face.

For this to be a reality, though, we must keep our eyes upon Jesus. "Looking unto Jesus the author and finisher of our faith (Hebrews 12:2)." As we more perfectly understand his righteousness and character, we more clearly understand our own weaknesses; therefore, the Christian realizes that he must "watch ye therefore, and pray always (Luke 21:36)."

Struggles between the flesh and the spirit do not end after conversion. Paul stated, "But I keep under, my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway (1

Corinthians 9:27). While this warfare continues, victory is assured to those who put no confidence in the flesh.

Righteousness: Just as the Bible defines sin, it also defines righteousness. In Psalm 119:172, we read: "My tongue shall speak of thy word: for all thy commandments are righteousness." Isaiah 51:7 says, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Here we clearly see that the righteousness of God is defined by the standard of God's law and will never cease to be the standard of righteousness.

The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed; and faith in Christ, his atoning sacrifice. Thus he obtains "remission of sins that are past" and becomes a partaker of the divine nature (*Notebook Leaflets*, p. 12).

While the law is the standard for defining righteousness, the Bible says that we may have the righteousness of Christ "without the law (Romans 3:21)." This righteousness of Christ is perfect obedience to the law, lived out by the power of Christ living in us (Colossians 1:27). The necessity of obedience is not lessened; but, instead of our futile efforts to keep the law, Christ, living in us, empowers us as to obey. In the battle against sin, therefore, we can see that human effort (the decision of the will) and divine power are exercised in combating sin. Paul stated, "I press toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:14)." Ellen White noted:

While Christ is cleansing the sanctuary, the worshipers on earth should carefully review their life, and compare their character with the standard of righteousness. As they see their defects, they should seek the aid of the Spirit of God to enable them to have moral strength to resist the temptations of Satan, and to reach the perfection of the standard. They may be victors over the very temptations which seemed too strong for humanity to bear; for the divine power will be combined with their human effort, and Satan cannot overcome them (*The Review and Herald*, April 8, 1890).

The Divine power combined with human effort will give to all perfect and entire victory. Every believing mind will be filled with conscious power. The language of the soul will be: I can do all things through Christ which strengtheneth me (*The Signs of the Times*, February 14, 1878).

Again, we cannot emphasize enough that as long as we are in this world, conflict against sin (self) and Satan will happen. While we may have victory in Jesus, it will never cause one to be boastful. The only thing one may boast in is the cross. "But God forbid that I should glory, save in the cross of

our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (Galatians 6:14).”

Through Christ taking his abode in our hearts we can have immediate victory over all known sins. While we may have victory in Jesus, it will never cause one to be boastful.

If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse (Job 9:20).

If we say that we have no sin, we deceive ourselves, and the truth is not in us (1 John 1:8).

None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.

So will it be with all who behold Christ. The nearer we come to Jesus, and the more clearly we discern the purity of His character, the more clearly shall we see the exceeding sinfulness of sin, and the less shall we feel like exalting ourselves (*The Acts of the Apostles*, p. 561).

As we draw near to Jesus, while realizing that we are great sinners, we come to know him as a greater Saviour, and we may rest in him. “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ (Philippians 1:6).” Beloved, this is certainly good news. Many do not understand this. Buddhists in Tibet, for example, believe that long and arduous pilgrimages purify one from sin and wrong. This is just one of the traps of Satan to get people’s eyes off of Jesus where there real help is and onto themselves where there is no help.

Ernest Shackleton and his men on the *James Caird* arrived safely on South Georgia Island. From there a rescue boat was sent to Elephant Island and all the crew of *Endurance* finally was saved. This was because the crew was accurate and obeyed the readings of their sextant which pointed out the straight and narrow route, the only route, that could save them.

Beloved, we have the word of God and we have been blessed with the testimonies of Ellen White. They point out a straight and narrow path. Any known deviation of that path, even to the degree will cause us to miss the heavenly harbor. May we each trust in the plain word of God and, as we endeavor to know all the truth that God has for us now, we can claim the promise of Jesus: “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself (John 7:17).”



Allen Stump

Youths' Corner

God Leads His Children Along

Brother Siegfried is no longer living, but while he was alive there were three promises that were very important to him. The first is a promise found in Psalm 146:9: “The LORD preserveth the strangers.” Another version states it this way: “The Lord takes care of those who are in a strange land (*The Bible in Basic English*),” and that is just where Brother Siegfried was—in a strange land. He had been born in Germany, but the Seventh-day Adventist Church had sent him to the Netherlands, which borders Germany, as a minister, and later to the Netherlands East Indies as a teacher and administrator. When Brother Siegfried first arrived in the Netherlands, he had to apply for a residence visa in order to continue to stay in the country, but he was refused one as he did not have a letter from the Seventh-day Adventist Church stating that they would financially support him while he was in the Netherlands. Jobs were scarce in the country at that time, and a law had been passed that no “stranger” could be gainfully employed while in the Netherlands because that would take a job away from a citizen of the country. Brother Siegfried had been sent to the Netherlands to learn the Dutch language, and the Adventist Church had instructed him to support himself while there by colporteur.

The immigration officer, however, would not allow Siegfried to stay in the Netherlands beyond a few weeks while colporteur, and one morning near the end of his stay, Siegfried was due back at the Immigration Office. He was running out of time, and he still did not have the required paperwork from the Seventh-day Adventist Church. Brother Siegfried was afraid that he would be told to leave the country. Before leaving home that morning, he had worship and read Psalm 146:9. He prayed and then walked to the Immigration Office. He was too nervous to immediately go in, so he walked around the block and then had to walk around the block again before he gained enough courage to walk up the steps and into the large foyer of the building. When he opened the front door and walked in, he found a different person sitting at the main desk! He did not have to face the same man who had told him two times before in no uncertain terms that he must have documentation from the Adventist Church! This new person asked him why he wanted to stay in the Netherlands. Brother Siegfried Horn answered honestly and explained that he wanted to sell religious books while he learned to speak the Dutch language. The immigration officer announced “Okay!” and stamped his visa! He did not ask him any more questions! It was all over in just a few minutes. Brother Siegfried could hardly believe what had happened, and when he arrived home he wrote in his Bible beside Psalm 146:9—“Fulfilled within two hours.”

Continued on page 23

2008 West Virginia Camp Meeting Report

The 2008 West Virginia camp meeting was held June 10-14, with the theme being *Maranatha*. By many testimonies, this camp meeting proved to be one of the best ever held in Smyrna Valley. One person wrote, "I want to thank you for the most wonderful camp meeting I have ever experienced in my lifetime." Another person described it as "a most rewarding experience." There was a harmony and unity at the camp meeting that we believe was pleasing to the Lord Jesus.

Rain and the West Virginia camp meeting have been synonymous for many years now. While we had a couple of showers, for the most part, rain did little to disrupt the schedule or cause the usual problems. Many days were nice, and we were blessed that the extreme high temperatures that has been forecasted for the week of camp meeting moderated to a reasonable level.

Participants and campers came from as far away as Australia and the Netherlands Antilles. We were sad that for the first time since our camp meetings began, the Beachy family was not able to be with us. Sister Kendra has been experiencing some health issues that prevented her and the family from traveling from Arizona. They were greatly missed. However, we were blessed to have Lynnford and the family call in Sabbath night to share a greeting via speaker phone with the camp.

We also missed Ken and Maria Corklin. Maria has missed the last two years due to health issues and Ken needed to be near her this year. They were greatly missed. We earnestly ask that you remember Sister Maria in your prayers. Three special people that had not missed a camp meeting up to this time also were in jeopardy of missing: Zachary, Janine, and Jennifer Corklin. Due to their mother's illness, their presence at the camp became doubtful. The weekend before the camp meeting, Brother David Sims and his daughter Elyssa visited the Corklin family. When they left for West Virginia they brought along, to our great surprise, Jennifer! Then we learned that Zachary and Janine would be coming down on Thursday! So, while we greatly missed Ken and Maria, we were blessed to have their children here. This was especially comforting to me since my son Hans, who had died last September, was not with us. Of course, there were many others we missed, and we pray that we may see these dear brothers and sisters soon.

This year we endeavored to have a variety of presentations and speakers bridging health with the gospel, and there was even a presentation on current civil and legal issues.

Brothers Jim Raymond, Dr. Glenn White, Calvin Bickel, and Richard Stratton shared presentations that were centered in healthful living and tying the health message in with the gospel. We greatly appreciated their giving of their time and energies to have some very interesting and informative meetings. Brother Jerry Travers shared three sessions on methods

of growing and procuring good food. These meetings certainly were of high interest to many people.

Brother Reuben Luna-Marte from Florida was invited by our Spanish brethren to share spiritual messages with all the brothers and sisters each day. His cheerful and energetic spirit was appreciated by all.

Brother Dennis Robertson shared an inspirational message Sabbath morning on beholding Christ. Brother Ed Cyrus led out in our communion service for us, as well as sharing the Thursday morning meeting. Brother Elvis Alberto from the Netherlands Antilles shared three messages that centered on the sanctuary, and Brother Allen Stump shared messages presenting the need for both obedience and faith that works by love, as well as some denominational history.

Sister Elaine Nailing, an attorney from Dayton, Ohio, gave a presentation Sabbath afternoon on hate crimes. During her presentation, she showed a video that brought us up-to-date on just how fragile religious intolerance is in the United States.

One of the highlights of the meetings was a presentation by the Waldensian Center. Leaders, teachers, and student gave testimony to the working of God in the methods outlined in the Spirit of Prophecy counsels that they are endeavoring to follow.

As usual, our two children's division teachers, Janet Cox and Sandy McCrillis, did a most wonderful job helping the little ones under their charge to have a special experience while at camp. On Sabbath they had an extraordinary bell choir presentation for the adults that was truly special. To see and hear it you should request DVD CM 2008-10.

Brother Todd Brown led out in sharing with the young adults and teenagers. This was the first year that Todd has helped here, but I pray it will not be the last! The youth built a prayer board that was by the path between the camp ground and the chapel. Prayer requests were written upon the board and several prayer bands and meetings were then held near and around this board. The youth also spend an afternoon in Welch passing out literature, inviting folks to accept Jesus Christ, and encouraging them to study their Bibles.

We were blessed Sabbath afternoon to witness the baptism of a brother who had been baptized many years ago as a child but who had not had a conversion experience at the time. Since then, he has accepted Jesus as his personal Saviour and he has committed his life to following him. He wished to publicly attest to this decision by being rebaptised, and we all rejoiced with him.

An audio recording of all the presentations, except two, are currently available on the Internet for downloading or streaming. Just go to our calendar page (http://www.smyrna.org/calendar/2008_Calendar/June_2008.htm) to access the links and information

needed for listening. We also have all the meetings available on DVDs and audio CDs, as well as in mp3 format. Please see our request information at the end of this report for information on how you may obtain copies of the presentations.

I would like to thank all our speakers and the support personnel who worked so hard to make this a great camp meeting. I know that in reality everyone helped a great deal and should not be left out, but I do not know how to adequately thank everyone enough. Please know that you were all appreciated, and we are thankful for each one, for you are what makes camp meeting worth it all.

While the attendance at the camp meeting this year was up from last year (about 125 compared to 110), we truly missed many who wished to come but could not at the last minute for a variety of reasons. With the price of gasoline continually increasing, we realize that the cost to come this year was the highest ever. Yet, we question, if there is to be a next year, what will the price of travel be then? Each year we wonder aloud if this might be the last camp meeting we will be able to have. This year though, the feeling was much stronger for many that with the cost of fuel and other events happening in the world, this has more potential to be either the last camp meeting we can have here, or at least, the last one that we might have easy travel and access to. This is truly a sober thought, but as our theme *Maranatha* states, the Lord is coming and Jesus did not say to get ready, but rather to be ready (Luke 12:40)! ✍



Special Selection



Caleb sharing a testimony



Baptism Sabbath afternoon

List of Media Available from Camp Meeting

1. The Way of the Lord – E. Alberto CM 2008-1
2. Why Does God Use Prophets? – E. Alberto CM 2008-2
3. The Master Teacher – R. Luna-Marte CM 2008-3
4. The Watchman and the Message – C. Bickel CM 2008-4
5. Altoids and Insulin – J. Raymond and Are Our Foods Nourishing? – J. Travers CM 2008-5
6. Present Truth – D. Sims CM 2008-6
7. Health Part 1 – R. Stratton and Understanding and Preaching the Three Angles' Messages – E. Alberto CM 2008-7
8. The Two Shall Be One – E. Cyrus CM 2008-8
9. A Blessing – R. Luna-Marte CM 2008-9
10. The True Remedies Parts 1 & 2 – Dr. G. Waite CM 2008-10
11. Preparing the Soil – J. Travers CM 2008-11
12. The Prophetic Basis for our Existence – D. Sims CM 2008-12
13. Health Part 2 – R. Stratton and Chains of Truth Part 1 – Allen Stump CM 2008-13
14. Sweet Promise – D. Sims CM 2008-14
15. The Seed – R. Luna-Marte CM 2008-15
16. Afflict Your Soul – E. Cyrus CM 2008-16
17. The True Remedies Part 3 – Dr. G. Waite and Plant Genetics – J. Travers CM 2008-17
18. Health Part 3 – R. Stratton and Chains of Truth Part 2 – Allen Stump CM 2008-18
19. When We Shall Behold Him – D. Robertson CM 2008-19
20. The Glory of This Latter House – R. Luna Marte CM 2008-20
21. God's Plan for Jesus – A. Stump CM 2008-21
22. When Speech Becomes Dangerous – E. Nailing CM 2008-22
23. Health Part 4 – R. Stratton and Righteousness by Faith, the Sabbath, and the Final Atonement – A. Stump CM 2008-23

Audio CDs of the presentations are also available. Please specify when requesting if you wish for video DVDs or audio CDs. We have put Richard Stratton's four talks on one CD. Request CM 2008-24. All the messages are on one mp3 disc for listening to on computer, iPod, or other walkman-type mp3 playback device. Request CM 2008-25.

The suggested donation for each DVD is \$4.00, plus shipping, and the suggested donation for each CD or the mp3 disc is \$3.00, plus shipping. ✍



Sabbath Morning



Bell Choir



Special Music



Conversations



Lynn speaking by phone to us



Michael speaking on the Waldensian Center



Youth at the Prayer Wall



Richard Stratton



Zachary testifying



Brother Luna-Marte



Youth making a craft



Pastor Bob sharing with the youth

The Prophetic Basis for our Existence

By David Sims

The title for our discussion today is *The Prophetic Basis for our Existence*. I would like us to consider that we have a right to exist as a people with a message from God and that God foresaw this and foretold it. I believe that the Advent people were raised up by God in 1844 and that they have a prophetic reason for their existence and can point to the Scriptures for that reason. I believe also that we who teach the truth about God today have a reason for our existence and that we also can find this reason in the Scripture. This will be our topic for consideration this afternoon.

I am going to be dealing a lot with history, and normally I present my message from the Scripture alone but, as we will be dealing with historical matter today, I will read various things from the Spirit of Prophecy which show a fulfillment of prophecy and which bring out specific points which I believe we, as God's remnant people, have every right to study and preach. We are a people of prophecy. We are a people that have the commandments of God and the testimony of Jesus (Revelation 12:17), which is, according to Revelation 19:10, the spirit of prophecy. As Ellen White said:

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God (*Selected Messages*, vol. 2, p 117).

We, especially, should recognize the difference between Jesus and God. In Revelation we find one on the throne and we also find the Lamb. We have the commandments of God and then we have the faith of Jesus. Numerous times in the Scriptures we find references to God and to Christ, to God and to Jesus, to God and to his Son, etc. While not denying the divinity of Christ and that Christ is to be worshipped as divine and as God, when used in these instances these titles make a distinction between the persons and the individuals of God and of his Son. Reading on, Revelation speaks of the commandments of God and the faith of Jesus.

The first, second, and third angels' messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place (*Ibid*, p 117; all emphasis supplied unless otherwise noted).

Quite often we, as Adventists, consider the importance of the messages, but God also wants us to consider the time and the place. Revelation 1 tells us that the book of Revelation is a book of prophecy. "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." Revelation is not a book on the

life of Jesus, though it reveals many aspects of the gospel. It is not a book of theology as Romans and Galatians are, but it is a book of prophecy. So, when we come to Revelation 14 and the three angels and their messages, the primary significance of this record is the reason for the existence of the Seventh-day Adventist Church because angels are messengers, primarily the people giving the message, so when we read, "I saw another angel flying in the midst of heaven having the everlasting gospel (Revelation 14:6)," who has that everlasting gospel? Who was given the work of preaching the gospel? People were given that work. Angels, angelic messengers, play an important role. They guide and direct. They spoke to Cornelius and another angel went to Peter, but to men has been given the work of preaching and proclaiming the gospel. So, when you read that there is an angel flying in the midst of heaven, having the everlasting gospel or having a message, we must realize that this is a prophecy of a people being raised up at a particular time to do a particular work.

What is the time mentioned in Revelation 14:6? It is the time when the judgment hour is imminent. That is the time when a people were to be raised up to proclaim this message. That is why God says, concerning the first, second, and third angels' messages, that we must clearly discern their *import*, their *time*, and their *place*.

The second angel came in the summer of 1844, and, in response to the message of the second angel and prophetically foretold, 50,000 people in the United States alone withdrew from the churches of the day as a result of the message that Babylon was fallen.

When did the third angel come? 1844. The third angel points the way to the Most Holy Place in the Heavenly Sanctuary where the ark of God and the Ten Commandment Law are. Within that law, which God wrote with his own finger, is a commandment that the whole world has sought to trample upon, change, and claim that it does not apply anymore. God raised up a people to hold his law before the world, a law which points back to God, the Creator. It points to Jesus, the one "by whom also he [the Father] made the worlds (Hebrews 1:2)." "All things were created by him, and for him (Colossians 1:16)." The Sabbath is a memorial not only of the Father's creative power, but it is also a memorial of Christ and Christ's creative power. It is a fitting sign, a fitting seal. Thus we can gain the significance of the message. "The Lord would teach man the lesson that, though united in church capacity, he is not saved until the seal of God is placed upon him (Ellen G. White, *Seventh-day Adventist Bible Commentary*, vol. 7, p. 969)."

Let us consider the Sabbath for a moment as being more than simply a day that we observe. What do we expect will happen on the Sabbath? What is our goal for the Sabbath?

We communicate with God! What is one of the first things we pray for on the Sabbath? The presence of God. The Sabbath is all about being in the presence of God. Enoch learned an experience which God's people must have in the last days. His experience was one of walking with God and dwelling constantly in God's presence. This is the significance of the Sabbath for God's people. We must learn, through the observance of the seventh-day Sabbath, how to stay and abide constantly in the presence of God. The significance of the Sabbath should be a subject of more than just surface study, more than merely quitting our work on Sabbath and rushing in just as the sun is setting and thinking, "Oh, I am glad it is Sabbath." Then we sleep half the day on Sabbath or do other things. It is not true Sabbath observance unless there is physical and spiritual preparation.

The seal of God is synonymous with several things in inspiration.

What is the seal of the living God, which is placed in the foreheads of his people? It is a mark which angels, not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord's adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God's commands (*The Gospel Herald*, June 11, 1902).

After the question is asked "What is the seal?" Ellen White says the people have on the wedding garment.

What does the seal of God and God's name encompass? God's character. What does the wedding garment symbolize? The righteousness of Christ, the character of God.

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments' from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3:4). The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages... A fair miter" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels,

unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand (*Testimonies for the Church*, vol. 5, pp. 475, 476).

Ellen White says "The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God (*Ibid.*, p. 475)." To receive the seal of God is to receive the robe of his righteousness (the wedding garment), the Father's name, and his character.

In Isaiah 58 we learn of a work that God has called his people to do in these last days:

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it (vs. 12-14).

In the last days, God's people are going to be called the repairers of the breach, the restorer of paths to dwell in. They have a work to do of Sabbath reform even among professed Sabbathkeepers. I have traveled in many places in the world. In one state, the conversation on the Sabbath day was about everything else but God. In Taiwan, I was invited by the minister to eat in a restaurant on the Sabbath. I have a sister that attended a school in Europe where they play soccer on the Sabbath. In every way imaginable the Sabbath is outwardly violated and desecrated by God's professed command-keeping people, but Sabbath observance goes deeper than this. Sabbath observance involves keeping the day holy because God wants a people that are holy, a people that reflect the character of Christ fully.

"Woe to him who shall move a block, or stir a pin in these messages (*Spiritual Gifts*, vol. 1, p.168)." I have a tractor at home with implements that I pull in my farming and we have pins that hold the implements onto the equipment and then there are some smaller pins that clip onto these pins that keep



David Sims

them from sliding off. My daughter, Elyssa, was disking several days ago when she noticed some smaller pins had slipped off due to the vibration, and if we had not caught it very quickly, one side of the implement would have fallen off and would have been bent sideways. It could have been a costly accident. We are told the smallest little pin is not to be moved.

Woe to him who shall move a block, or stir a pin in these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received. I was again brought down through these messages, and saw how dearly the people of God had purchased their experience (*Spiritual Gifts*, vol. 1, pp. 168, 169).

There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world (*Testimonies for the Church*, vol. 6, p. 17).

None of the landmarks is to be moved; no line of truth is to be weakened. We have a perfect chain of truth and if you remove any link, then you break the chain. Some of the points I am touching on are not necessarily the basic or bottom line of our message, but if you do not have every link in the chain, then the chain will fall apart. If you do not have a systematic theology, a harmonious truth that fits together with every block in its place, then the whole will crumble. That is why the Catholic Church has laid as their foundation the theory of the trinity, and upon that they build their structure. People were telling me that not everything the Catholic Church teaches is wrong, I went to the Catholic Catechism to see if they were right. I read and found that not a single doctrine in all of Catholicism is true, not one single doctrine. I challenge you, if you doubt me, to do the same thing. You can find a catechism online or at the library. I guarantee you will not find a single doctrine that is not corrupted and adulterated. They may seem to have the same doctrine. For example, we all believe that Jesus died on the cross, but what do we believe about it? That is where the problem is. As Adventists we also have a foundation, but if that foundation is laid wrongly, then the building is not going to stand and woe to him that shall move a block or stir a pin of these messages. Whatever block is removed, whether it is at the foundation or further up, everything above it will fall.

We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching

of the Word--especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority (*Selected Messages*, vol. 1, p. 209).

It should be of interest to note that there is one fundamental doctrine within Adventism that has clearly been altered and changed since the foundation of the movement was laid. That is the doctrine of God. But how could we change that doctrine significantly and still hold firmly to the fundamental principles that were in the first 50 years of the movement which historically can be shown to have been a time when the church was non-trinitarian. Some have taken some of Ellen White's statements and used them as a license to justify the church's change of position on God.

“Woe to him who shall move a block, or stir a pin in these messages (Spiritual Gifts, vol. 1, p.168).”

One such statement that is a problem for some to harmonize, is the statement that says there are three living persons of the heavenly trio. This statement is found in a letter concerning Dr. Kellogg's material and his theology. In the letter it says that we are to hold fast. Ellen White quotes from the message to Thyatira where the Bible says to “hold fast till I come (Revelation 2:25).” I recommend that you read the whole letter, for it talks about the truths that have made us what we are, the truths which we had held fast to for the previous fifty years. Read the whole letter, and you will come out with an entirely different understanding of that statement.

Who is going to receive the seal of the living God?

It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character... What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the

worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God--candidates for heaven (*Testimonies for the Church*, vol. 5, pp. 215, 216).

The Lord has shown me that precious souls are starving, and dying for want of the present, sealing truth (*The Review and Herald*, September 1, 1849).

Let us consider a time line with the three angels' messages. When did the first message come? It was given especially in 1843, but it actually began earlier when the hour of God's judgment was being proclaimed in 1833. The second angel's message was in the summer of 1844, just before the Great Disappointment. "The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected (*The Great Controversy*, p. 389)." The first angel's message is described as going to every mission station and every habitable place upon the globe. The first angel's message was worldwide, and there were hundreds of thousands of people that accepted it. There were people from South America to Europe to Asia, and even to the remote island of St. Helena halfway between Africa and South America. During the proclamation of the second angel's message, 50,000 people left the churches. "The proclamation, 'Babylon is fallen,' was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches (*The Spirit of Prophecy*, vol. 4, p. 232)." We usually think that the third angel came in December of 1844, but actually the third angel came October 22, 1844. When Jesus stepped out of the Holy Place and opened the door to the Most Holy Place, he sent a mighty angel with a third message to the world: "As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world (*Early Writings*, p. 254)." The sealing message of the Sabbath rose like the sun, at first a little glimmer of light like the dawn that got brighter and brighter. This took place among the Advent people on December 13 when Rachel Oakes Preston began to proclaim the Sabbath message and it grew from there. Joseph Bates accepted it shortly after that

and within a year James and Ellen White accepted it. William Miller began to preach the hour of God's judgment in 1833, and that was in response to a prayer of his in which he said he would not go unless someone invited him. Before he finished praying, someone was at the door. We have a job as a people to proclaim these messages. The messages themselves and the importance of them are to be given again.

Let's go to the fourth angel and consider the time and place of the fourth angel. We read about it in Revelation 18:1, 2: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." Is this a new message? "I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message (*Ibid*, p. 277)." Here we see angelic messengers being in heaven preparing to come to this work to guide and direct the human messengers that God has called to prepare the world for the coming of Jesus. The fourth angel comes to strengthen the voice of the third angel. Why? Because the third angel's voice had become tame and lifeless.

Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844 (*Ibid*).

Perhaps this makes you wonder what the corruptions are that have been entering the existing churches since 1844 and, significantly to me, the Seventh-day Adventist Church. When the Seventh-day Adventist Church was raised up, it was one hundred percent nontrinitarian, but something has happened and the church has lost the truth that it had in 1844. Errors have crept in. This mighty angel comes down from heaven and the earth is lightened with its glory and preaches the message of the second angel with the additional mention of the corruption that has been entering the churches since 1844. "The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message (*Ibid*).

Does the message of the truth about God, does the message of the truth about Jesus as our Comforter and as the Son of God, and does the message of Jesus dwelling in us through his Spirit, give power and force to the third angel's message?

Absolutely! “Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, ‘Come out of her, My people’ (*Ibid.*)” What do angels represent? They primarily represent human messengers. “I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord (*Testimonies for the Church*, vol. 1, p. 76).” Angels represents the people, but what people does the third angel, as a group or body, represent? The Seventh-day Adventist Church is represented. What does the fourth angel represent and the angels, plural, represent? Why does it say angels were sent to aid the mighty angel from heaven? We are told that this mighty angel from heaven is aided now by angels which seem to sound everywhere. Let us read the context about these angels which seem to sound everywhere:

The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.

I heard voices which seemed to sound everywhere, “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844 (*Early Writings*, pp. 277).

Here we see God sending help from heaven as his glory rested upon the saints who fearlessly gave the message.

The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord and keeping all His commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them. The last call was carried even to the poor slaves (*Ibid*, pp. 277, 278).


What single doctrine is more responsible than any other doctrine for causing the fall of Babylon? The trinity. And we

have here angels which “were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere... This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844 (*Ibid.*, p. 277).” The fourth angel is coming back because it came first in 1888, and we could have been in the kingdom within a couple of years. But what was the reaction at that time?

In 1888 in the General Conference held at Minneapolis, Minn., the angel of Revelation 18 came down to his work, and was ridiculed, and spoken against, and rejected by the majority (*Are Seventh-day Adventists Doing God’s Will?*, pp. 10, 11)

The fourth angel comes back with these other angels, plural, that were sent to aid the mighty angel from heaven and they “seemed to sound everywhere.”

I read and found that not a single doctrine in all of Catholicism is true, not one single doctrine.

Where are God’s people today? Everywhere. There are groups and individuals everywhere proclaiming this message. I received an email from Australia about a trip that took place a couple of months ago. A couple of brothers went to Papua, New Guinea and in Papua, New Guinea hundreds of people came to the camp meeting that these brothers held and, almost as a body or as a group, they accepted the truth about God. The work is going in these tropical islands, it is going very fast, like the fire in the stubble, in the continent of Africa, and in the continents of Europe, Asia, Australia, and South America, and I find this so significant. Inspiration is not speaking any longer of one particular single angel, but now God is using individuals and individual groups here and there. This does not say that God’s people do not need gospel order. God’s people need to flee to gospel order, we are told (*Early Writings*, p. 100). We need it, but I believe the prophet foretold here a work that would be spearheaded by self supporting and independent ministries and groups and home churches, etc., just like we have right now. We do not see a denomination or major group taking up this work and proclaiming it. God is going to work in this last work in a way out of the ordinary, differently than he has ever worked before. The sealing is taking place. “Just as soon as the people of God are sealed in their foreheads,—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved,—just as soon as God’s people are sealed and prepared for the shaking, it will come (*Manuscript Releases*, vol. 1, p. 249).” May the Lord help us to prepare to receive the seal of God in our foreheads. 

The True Remedies Part 1

by Dr. Glenn Waite

(Dr. Glenn Waite is a medical doctor who also has a Master of Public Health degree specializing in nutrition. He is board certified in both family medicine and physical medicine rehabilitation. He also has two years of additional training in preventative medicine. In three different sessions during camp meeting, Dr. Waite discussed the eight natural laws of health that God has provided for us. We will endeavor to publish a summary from each section in the coming months. This first article concerns trust in divine power. Editor)

I am not a preacher such as you might see on Sabbath, but I am a teacher, and what I want to do is interact with all of you as much as I can. If you ask questions, we will have a better learning experience and it will help you to understand what I am trying to say.

Let us start by looking at John 10:7-10:

Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Whenever Jesus says “Verily, verily,” he wants us to understand what he is trying to get across. Jesus is contrasting himself with the enemy. The enemy wants to come in and steal, kill, and destroy; but Jesus comes that we might have life and have it more abundantly. This is the essence of the natural remedies—that we might have life and have it more abundantly.

When we see the poison symbol on a container, would we disregard it and ingest the contents anyway? Or if it does not have a label but we know the substance will cause death if we



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drink it, do you think we would swallow it? Probably everyone here knows the story of what happened in December 30, 1902, when the Review and Herald Publishing building was completely destroyed by fire. Because the publishing house was not working after God’s order, thirteen months earlier Ellen White had warned:

I feel a terror of soul as I see to what a pass our publishing house has come. *The presses in the Lord’s institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity.* The office must be purged of this objectionable matter. I have a testimony from the Lord for those who have placed such matter in the hands of the workers. God holds you accountable for presenting to young men and young women the fruit of the forbidden tree of knowledge. Can it be possible that you have not a knowledge of the warnings given to the Pacific Press on this subject? Can it be possible that with a knowledge of these warnings you are going over the same ground, only doing much worse? It has often been repeated to you that angels of God are passing through every room in the office. What impression has this made on your minds?

You have given matter containing Satan’s sentiments into the hands of the workers, bringing his deceptive, polluting principles before their minds. The Lord looks upon this action on your part as helping Satan to prepare his snare to catch souls. God will not hold guiltless those who have done this thing. He has a controversy with the managers of the publishing house. *I have been almost afraid to open the Review, fearing to see that God has cleansed the publishing house by fire (Testimonies for the Church, vol. 8, p. 91; emphasis supplied unless otherwise noted).*

Earlier that year, on February 18, 1902, the Battle Creek Sanitarium had burned down. The people wondered why this had happened, and Ellen White wrote:

I am instructed to say, let no one attempt to give a reason for the burning of the institution that we have so highly appreciated. Let no one attempt to say why this calamity was permitted to come. Let every one examine his own course of action. Let every one ask himself whether he is meeting the standard that God has placed before him.

Let no one try to explain this mysterious providence. Let us thank God that there was not a great loss of life. In this we see God’s merciful hand (*Special Testimonies, Series B, no. 6, p. 7*).

Later Ellen White noted:

I feel very much troubled about the burning of the Sanitarium. This is indeed a sad calamity. I fear there are

among our people those who will put their own construction on this accident, and will act the part of Job's comforters, searching for something to condemn in Dr. Kellogg (*The Early Elmshaven Years*, p. 151).

Yet, clearly there were reasons for this tragedy, and we can discern some of the reasons in the counsel that Ellen White gave that instead of having one large institution, there should be many smaller institutions in different places. God wished the work to be decentralized away from Battle Creek, and he was removing all excuses and providing the chance to spread out. Ellen White wrote to Percy T. Magan:

It is not wise to erect mammoth institutions. The Battle Creek Sanitarium was altogether too large. I have been shown that it is not by the largeness of an institution that the greatest work for souls is to be accomplished. A mammoth sanitarium requires a great many workers. But it is difficult, where so many workers are brought together, to maintain the standard of spirituality that should be maintained in the Lord's institutions (*Ibid.*, p. 154).

As I read the story, the firefighters who came to fight the fires at both the sanitarium and the publishing house put water on the fire and it acted like gasoline and made the fire more furious. After that, there was an effort to rebuild what God had destroyed. It was the same way after the flood. God said he would not destroy the earth again with a flood, but man did not believe God's word, so they build the tower of Babel in case there was another flood. Then they could go up into the tower and reach into the heavens where they thought the flood would not affect them. God destroyed the sanitarium and John Harvey Kellogg wanted to rebuild it bigger so he wrote a book on physiology and natural remedies. A lot of the book on the physiology part seemed pretty good, but there was a problem with part of the book. Part of the book talked about God being naturally in every living substance; in other words, in the leaf, in the flower, and also in human beings. In anything that was living, he taught, there was a god and a creator in that thing naturally, and therefore, that thing would never die. These pantheist thoughts were even picked up by Dr. E. J. Waggoner.

Ellen White would not accept these teaching and spoke out against them. Kellogg later said that it was his acceptance of the trinity and a new understanding of the Holy Spirit that enabled him to come to his conclusions. Ellen White spoke against his book *The Living Temple* and its teachings. In volume 1 of *Selected Messages*, we find where Ellen White spoke about the sophistries in the book *The Living Temple*: "They estimate as nothing the light that Christ came from heaven to give John to give to His people (p. 204)," and I think she was talking about the book of Revelation. She continues: "They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a

false science (*Ibid.*)." So, what this book was teaching was actually false science.

Thus I worked and suffered in my girlhood. And all through my life I have had the same errors to meet, though not always in the same form. In *Living Temple* the assertion is made that God is in the flower, in the leaf, in the sinner. But God does not live in the sinner. The Word declares that He abides only in the hearts of those who love Him and do righteousness. God does not abide in the heart of the sinner; it is the enemy who abides there (*Sermons and Talks*, vol. 1, p. 343).

In light of this historical background, I wish to discuss the natural remedies. We have all heard of the eight laws of health: Nutrition, exercise, water, sunshine, temperance, fresh air, rest, and the one given usually last is the one I would like to begin my discussions with—trust in divine power.

The only begotten Son of God, who came here and lived among us, wants to free us from disease.

Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her effort to expel impurities and to re-establish right conditions in the system (*Ministry of Healing*, p.127).

Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, [In other words, she did not teach original sin.] it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents and, by correct living, place themselves in better conditions.

The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working. Their transgression of nature's laws produces the sure result; and when sickness comes upon them, many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law (*Ibid.*, p. 234).

The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of ten commandments has been lightly regarded by man; yet the Lord will not come to punish the transgressors of that law without first sending them a message of warning. Men and women cannot violate natural law by indulging depraved appetite and lustful

passions, without violating the law of God. Therefore he has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which he has established in our very being (*Counsels on Health*, pp. 20, 21).

I am covering trust in divine power or trust in God first because where I was raised it was said you could lead a horse to water but you cannot make him drink, and if you do not have the focus correct, if you *first* do not trust in God, then nothing else is going to work, nothing else will avail.

The only begotten Son of God who lived here among men and women was the greatest physician that ever lived and he had no earthly degrees. The person who taught him was his Father, but as I looked at all the cases that he saw in regard to treating diseases, there is only one that I found he could not treat because the person would not fill the prescription. That was the rich young ruler. Jesus told him to sell all he had and give to the poor and then follow him, but the ruler went away sorrowful because he had a lot of riches. He said, "Well, this is kind of hard to do." He did not want to give up his riches.

Jesus, the only begotten Son of God, is the true physician, and I am only his helper. Many doctors do not make house calls anymore, but Jesus still make house calls, and he tells us how he makes them. In John 14 we read of one of Christ's disciples who did not understand exactly what Christ had been saying. In verse 18, we read: "I will not leave you comfortless: I will come to you," but then one of his disciples asks him to explain what he meant. "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him (John 14:22, 23)." Jesus makes house calls and he brings someone with him—his Father. If you have Jesus making the house call, bringing his Father, what more do you need? Does Jesus talk about bringing anyone else? No one else is mentioned in this verse. Is there anywhere else in the Bible that says Jesus brings anyone else? "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you (John 14: 16-18)." If you put all this together, what is it saying? If you take only one verse out of here and only look at it and not the other verses, you have a problem. You will not get the whole picture when you do not use all the verses.

The first thing Jesus says is, "If a man love me." He is saying something about love. He told the story of two men, one who owed a small amount, like \$50, and another who owed a much greater amount, like \$100,000, and the creditor forgave them both. Which of them loved the creditor more? The one who was forgiven the most. So what has Jesus done for

us as far as love is concerned? He gave his life as a ransom for many. What did we deserve if he had not done that? Death. So, can you think of any reason *not* to love Jesus? This is the first step—love—and the natural step that follows when we truly love Jesus is what? We will keep his words. "If ye love me, keep my commandments (John 14:15)." Jesus spoke the Father's law, the ten commandments. Are the laws of health his words? Is he the one who instructed Israel in regards to the health laws in the Old Testament? After we keep Jesus' words, the Bible says his Father will love us. What kind of love did the Father have for us? John 3:16: "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." Ellen White tells us that it was a struggle for the Father to give up his Son. There actually was a risk involved. "The government shall be upon his shoulder (Isaiah 9:6)." Jesus could have fallen, he could have sinned, he could have not made it, but "hallelujah" he did make it. So, in order to get the true Physician, the only begotten Son of God, to come and make a home visit to your body temple the first step is to love him. If you really, truly love him you will keep his words and after that his Father will love you, and after that they will both come and make their abode with you. John 14:21 also says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

So, is it important for us to study physiology? "To become acquainted with the wonderful human organism, the bones, muscles, stomach, liver, bowels, heart, and pores of the skin, and to understand the dependence of one organ upon another for the healthful action of all, is a study in which most mothers take no interest. They know nothing of the influence of the body upon the mind and of the mind upon the body. The mind, which allies finite to the infinite, they do not seem to understand. Every organ of the body was made to be servant to the mind. The mind is the capital of the body (*Testimonies for the Church*, vol. 3, p. 136)." The mind allies the finite (us) to the infinite (God). We need to understand the relationship of the mind to the body. "The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man and affect his inmost life (*Ibid*, vol. 2, p. 347)." So, we need to have a healthy nervous system.

If we fail to follow these steps in John 14:23 and the other verses that go along with it, and we do not allow Jesus and his Father to come, who occupies the space? Who is the originator of disease and sin? If we have him in the mind, could it result in a sick mind? Sickness of the mind is the foundation of ninety percent of man's ills, and the religion of Christ is its most effectual remedy.

Satan is the originator of disease; and the physician is warring against his work and power. Sickness of the mind prevails everywhere. Nine tenths of the diseases from

which men suffer have their foundation here. Perhaps some living home trouble is, like a canker, eating to the very soul and weakening the life forces. Remorse for sin sometimes undermines the constitution and unbalances the mind. There are erroneous doctrines also, as that of an eternally burning hell and the endless torment of the wicked, that, by giving exaggerated and distorted views of the character of God, have produced the same result upon sensitive minds. Infidels have made the most of these unfortunate cases, attributing insanity to religion; but this is a gross libel and one which they will not be pleased to meet by and by. The religion of Christ, so far from being the cause of insanity, is one of its most effectual remedies; for it is a potent soother of the nerves (*Testimonies for the Church*, vol. 5, pp. 443, 444).

Ellen White talks about the alpha and omega of deadly heresies. Could a deadly heresy, such as teaching that God is in the sinner naturally, disease the mind? She is just mentioning one of these erroneous doctrines, but other erroneous doctrines can poison our mind and make us have a sickness of the mind that affects our body's health.

The tempted one needs to understand the true force of the will. This is the governing power in the nature of man--the power of decision, of choice. Everything depends on the right action of the will. Desires for goodness and purity are right, so far as they go; but if we stop here, they avail nothing. Many will go down to ruin while hoping and desiring to overcome their evil propensities. They do not yield the will to God. They do not choose to serve Him.

God has given us the power of choice; it is ours to exercise. We cannot change our hearts, we cannot control our thoughts, our impulses, our affections. We cannot make ourselves pure, fit for God's service. But we can choose to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure. Thus our whole nature will be brought under the control of Christ.

Through the right exercise of the will, an entire change may be made in the life. By yielding up the will to Christ, we ally ourselves with divine power. We receive strength from above to hold us steadfast. A pure and noble life, a life of victory over appetite and lust, is possible to everyone who will unite his weak, wavering human will to the omnipotent, unwavering will of God (*The Ministry of Healing*, p. 176).

As a doctor, people come to me that are smoking or are overweight, or have some other unhealthy habits, and they say, "Doctor, I just do not have any willpower." Perhaps most of you drive cars or at least you have ridden in cars, and let's say you are driving a car and there are stations that have fuel for the car, and you say, "Well, I have the desire but not the will to turn in here to put gasoline in the car," and you pass

ten stations but keep saying, "I do not have the willpower to go in there and get gasoline." Then you run out of gasoline and an officer comes along and offers help and you say, "Well, I ran out of gas. I passed ten stations, but I just did not have the willpower to put gas in the tank. I have money in my pocket to pay for it, but I just did not have the willpower." We laugh at this and think such a person is a little foolish, but a lot of people are like that in regard to the natural remedies and in trying to bring themselves into accord with the natural laws of health. They say they just do not have the willpower to quit smoking or give up alcohol, sweets, and refined foods and to avoid medicines that are just treating symptoms but are not getting to the cause. So, if this thought ever comes to you, think about the gasoline thing and remember this story of the gasoline. It is true that we do not have power within ourselves to obtain factory over these things, but we have this encouraging counsel: "The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are 'willing to be made willing,' God will accomplish the work for you, even 'casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' 2 Corinthians 10:5. Then you will 'work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure.' Philippians 2:12, 13 (*Thoughts from the Mount of Blessing*, p. 142)."

Does anyone have any questions on the topic of trust in divine power?

Question from the audience: If you are trusting in God for help, is it still all right to go to a doctor for help?

Dr. Waite answers: Sometimes it is necessary to go to a physician to find out the true cause of your condition. Sometimes you may not be aware of the cause. Ellen White says that whenever disease comes, the first thing to do is to look for the cause and eliminate it. Many times physicians are very busy and all they do is treat the symptoms and do not look for the cause. It is important to find a physician that will work with you to try to find the cause of your illness. Also, the physician may prescribe something or you may go to the drug store or health food store and get something on your own, but you should know what the ingredients in the medicine are. Many times people will think that natural herbs are automatically not poisonous. Tobacco is an herb, but we do not use it to gain health, although in the past tobacco was given as a remedy. There are books you can get that have the drugs listed in them and books that have all the herbs listed. It is good to look things up to know what they are before you swallow them. There is a book that is produced on www.naturalmedicine.com. It is the best dictionary in regards to all the herbs and is well referenced to all the studies.

To be continued:

Bible Reading on Genesis 13-16

1. Abram was mentioned as being rich in what three things?

2. How does Lot's response to Abram's offer in Genesis 13:9 compare with Paul's counsel in Philippians 2:1-5?

3. What did God do for Abram after Lot has separated from him? What promise had God made earlier to Abram concerning this?

4. What specifically did Stephen the martyr say about this and what did Paul in Hebrews mention concerning this?

5. What do the names of the kings of Sodom (Bera) and Gomorrah (Birsha) mean? You can find these in the *Online Bible Hebrew Lexicon*.

6. How many trained servants did Abram have?

7. Who else went with Abram to rescue Lot and his family? What group of people were these (16:3)? Who were they descended from?

8. How many other kings joined with Chedorlaomer?

9. After Abram and his forces defeated Chedorlaomer and his confederates, how many kings came to greet Abram?

10. In what way is Psalm 110:4 fulfilled in Christ?

11. What two things did God promise he would be to Abram?

12. What can we learn by comparing Genesis 15:8-10 with Jeremiah 34:18, 19?

13. God foretold the Egyptian bondage to Abram. What is the reason that they would wait until the fourth generation until they came out?

14. Where was Hagar from?

15. How long did it take for Sarai to see that her plan with Hagar was not wise?

16. How did the angel of the LORD address Hagar and what may we understand by that? (See *Patriarchs and Prophets*, p. 145.)

17. What does the name Ishmael mean?

18. How old was Abram when Ishmael was born?

Bonus: Genesis 15:6 says, "And he believed in the LORD; and he counted it to him for righteousness." What does the

deeper meaning of the word translated "believed" in this verse mean? How does this help us in our understanding of righteousness by faith?

Answers to May's quiz on Genesis 9-12

1. After the flood, God gave mankind permission to eat meat, but what did he require of man if he ate meat? **The blood and life of the person.**

2. The rainbow was the sign of a covenant between God and "**every living creature.**"

3. In Genesis 6:8, Noah is the first person in the Bible to be mentioned in connection with grace and in Genesis 7:1 the first person to be mentioned as righteous, but what sin of his is recorded in chapter 9? **He became drunk** In Hebrews 11, Noah is accounted with the worthies. What may we learn from this? **God is willing and able to forgive those who repent and seek his forgiveness.**

4. Who were the three sons of Noah? **Shem, Ham, and Japheth.**

5. Nimrod established Babel, but who established Nineveh? **Asshur.**

6. What does the name Peleg mean? **Division or divided.**

7. Why was the tower of Babel built? **Unbelief. The people did not believe that God would honor his promise of never again sending a worldwide flood.**

8. Who were the brothers of Abraham? **Nahor and Haran** He is listed first among them but, according to the chronological record, could not have been the oldest. Why is he mentioned first? **Because of his preeminence.**

9. What three things did Abraham have to remove himself from before God would show him the promised land? **His country, his kindred, and his father's house.**

10. Why could Abraham say to Pharaoh that Sarai was his sister and it be partly true? **Sarai was Abraham's half sister, her father being Terah.**

Bonus: Because God would justify the heathen through faith what did he preach to Abraham? **The gospel — "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed (Galatians 3:8)."**



That happened in 1930, but the rest of our story begins in 1940. Siegfried had learned to speak the Dutch language and was now a missionary in the Netherlands East Indies; however, a world war was beginning and Germany invaded its neighbor, the Netherlands. Because of this, the Netherlands government arrested all the German people in the Netherlands East Indies. Siegfried Horn was now a prisoner of war because his birth country was Germany, and Germany was now the enemy of the Netherlands!

The police officers allowed Brother Horn to pack a suitcase into which he put some clothing, a toothbrush and other items, plus a Bible and a Bible dictionary, and off he went! He did not know where he was going or how long he would be gone. When he arrived at the camp, he was told to leave his suitcase in one room and follow the officer to the barracks. For weeks he and the rest of the prisoners never saw their suitcases again, and they thought they had been destroyed. One day, however, he was taken to the room where all the suitcases had been stored, and he was allowed to take his suitcase back to the barracks with him. He was very happy to have his Bible again and immediately he began to read in it. Do you know the first place to which he opened his Bible? Psalm 146! This time he read verse 7: “The LORD looseth the prisoners.” The Bible in Basic English says it this way: “The Lord makes the prisoners free.” When he saw his note in the margin about verse 9, he thought that since he was a prisoner maybe God would also fulfill this promise to him right away! So Brother Horn claimed this promise, but nothing happened that day, nor the next, or the next. In fact, Brother Horn continued to be a prisoner of war for a total of six long years! During this time, however, he could have wondered if God would ever answer his prayer, but, instead, he stayed busy!

When his Bible and Bible dictionary were returned to him, he decided he would learn what he could about all the little-known people in the Bible, and he started in the books of Ezra and Nehemiah. He found this study to be very interesting, and he learned things he had never known! He awoke early to study, he took notes, and he wrote articles on what he had learned.

Soon he was transferred to another prison and at this place he and the rest of the prisoners were allowed more freedom. The commander even allowed the prisoners to write home and have books from their home libraries sent to them in prison. Right away Brother Horn wrote to his wife for many of his books—books on the Hebrew and Greek biblical languages, on archeology, on the history of Israel, and she sent them to him! Now he could really study and write!

At the new place, the prisoners decided to use their talents and skills to make their camp better. Some men planted gardens, others made tools from long nails and other parts of their barracks that they could spare. Other men were good cooks, and they volunteered to make the food from their meager supplies for the men. Other men liked working

outside and they made raised pathways to walk in and trenches to drain the rainwater away so the men would not have to walk in ankle-deep mud. Other men were musicians and they started an orchestra! Their first instruments were glass bottles tuned to particular pitches of the scale by filling them to various levels with water. Later they fashioned from materials they could find various instruments such as violins and cellos, and they did so well that the commander even allowed them to purchase instruments from town! Other prisoners made game boards and carved playing pieces for the men to use, but the most fun, I think, was the school! Everyone, it seemed, had something they could share! Brother Horn taught English, Greek, and Hebrew; others taught about volcanoes, medicine, and history.

Some men, however, could not get interested in anything. They lay in their beds all day thinking about how bad it was for them to be in prison when they had done nothing wrong. They worried about their families back home, and they became very sad and depressed. Those who kept busy working and learning, however, were the happiest, and they helped to make others happy too.

One of the ways Brother Horn stayed busy was that he translated the whole Bible from the original languages into German. It took him three and one half years to complete this project. Then he wrote a long paper about the history of Judah and another paper on the time periods of the kings in the Bible. He wrote about the New Testament and many articles on biblical archeology which he presented to a few ministers in the camp who were interested in this subject.

None of this may sound very interesting to you right now, but on the next rainy day when you are tempted to think “I do not have anything to do!” because you cannot go outside and you cannot find anything to do inside, think of Brother Siegfried H. Horn. When his Bible and Bible dictionary were returned to him, he had no table to work at and no chair to sit on. He had to sit cross-legged on the ground or, if it was raining, cross-legged on a cement floor in a windowless shed, but he was full of joy to have his two books. And when the men arrived at the new camp where they were allowed more freedom, if a tool was needed, they had to make it. If more food was needed, they had to grow it. If they wanted a dry path to walk on, they had to create it. If surgery was needed to save a life, it had to be done. And if a tooth needed pulling, the dentist did the best he could. If you think about it long enough, you just might find a good book to read when it is raining, or a picture to draw, a house to make out of blankets, or a project to do that will help your mother or father.

Because of the time Brother Horn was able to devote to study and to writing while a prisoner of war, he was better able to participate in the production of the *Seventh-day Adventist Bible Commentary*, authoring 963 pages of articles and other material within its covers.

Dr. Horn knew firsthand the truth of God’s promise “that all things work together for good to them that love God, to

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Glen and Ann Ford enjoying camp meeting



them who are the called according to his purpose (Romans 8:28) and that “God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him (*The Desire of Ages*, pp. 224, 225).”

Onycha Holt

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Editor Allen Stump—editor@smyrna.org
Assistant Editor Onycha Holt—onycha@smyrna.org