

Loyalty to Sacred Trusts

Faithfulness to God

Allen Stump May 27, 2023

President Lyndon Johnson

We are not about to send American boys nine or ten-thousand miles away from home to do what Asian boys ought to be doing for themselves. (October 1964)



Vice President George H. W. Bush

Read my lips: no new taxes!
August 18, 1988



Neville Chamberlain

“Peace for our time”



We, the German Fuhrer and Chancellor, and the British Prime Minister, have had a further meeting today and are agreed in recognizing that the question of Anglo-German relations is of the first importance for the two countries and for Europe.

We regard the agreement signed last night and the Anglo-German naval agreement as symbolic of the desire of our two peoples never to go to war with one another again.

We are resolved that the method of consultation shall be the method adopted to deal with any other questions that may concern our two countries and we are determined to continue our efforts to remove possible sources of difference and thus to contribute to assure the peace of Europe. (September 30, 1938)



As Christians submit to the solemn rite of baptism, He registers the vow that they make to be true to Him. This vow is their oath of allegiance. (*Letters and Manuscripts*, vol. 18, Lt 129, 1903, par. 10)

1 Timothy 6:20 (KJV) — 20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

2 Timothy 1:14 (KJV) — 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

2 Timothy 1:12 (KJV) — 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

1 Timothy 1:11 (KJV) — 11 According to the glorious gospel of the blessed God, which was committed to my trust.

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. (*Testimonies for the Church*, vol. 9, p. 19.1)

The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them.

(Testimonies for the Church, vol. 9, p. 19.2)

Isaiah 55:11 (KJV) — 11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Ecclesiastes 5:4 (KJV) — 4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.

Numbers 30:2 (KJV) — 2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Matthew 5:33 (KJV) — 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

Matthew 5:33 (NKJV) — 33 “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to the Lord.’”

The history of Judas presents the sad ending of a life that might have been honored of God. Had Judas died before his last journey to Jerusalem he would have been regarded as a man worthy of a place among the twelve, and one who would be greatly missed. The abhorrence which has followed him through the centuries would not have existed but for the attributes revealed at the close of his history. But it was for a purpose that his character was laid open to the world. **It was to be a warning to all who, like him, should betray sacred trusts.** (*The Desire of Ages*, p. 716.1)

Luke 12:47, 48 (KJV) — 47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

The greatest guilt and heaviest responsibility belonged to those who stood in the highest places in the nation, the depositaries of sacred trusts that they were basely betraying. Pilate, Herod, and the Roman soldiers were comparatively ignorant of Jesus. They thought to please the priests and rulers by abusing Him. They had not the light which the Jewish nation had so abundantly received. Had the light been given to the soldiers, they would not have treated Christ as cruelly as they did. (*The Desire of Ages*, p. 737.2)

God has committed to each of us sacred trusts, for which he holds us accountable. He desires us so to educate the mind that we may be able to accomplish the greatest good, and reflect the glory to the Giver. We are indebted to God for all the powers of the mind. These powers can be cultivated, and so discreetly directed and controlled as to accomplish the purpose for which they were given. It is duty so to educate the mind as to bring out the energies of the soul, and develop every faculty. When all the faculties are in exercise, the intellect will be strengthened, and the purpose for which they were given will be accomplished.

(Gospel Workers, 1892ed, p. 176.1)

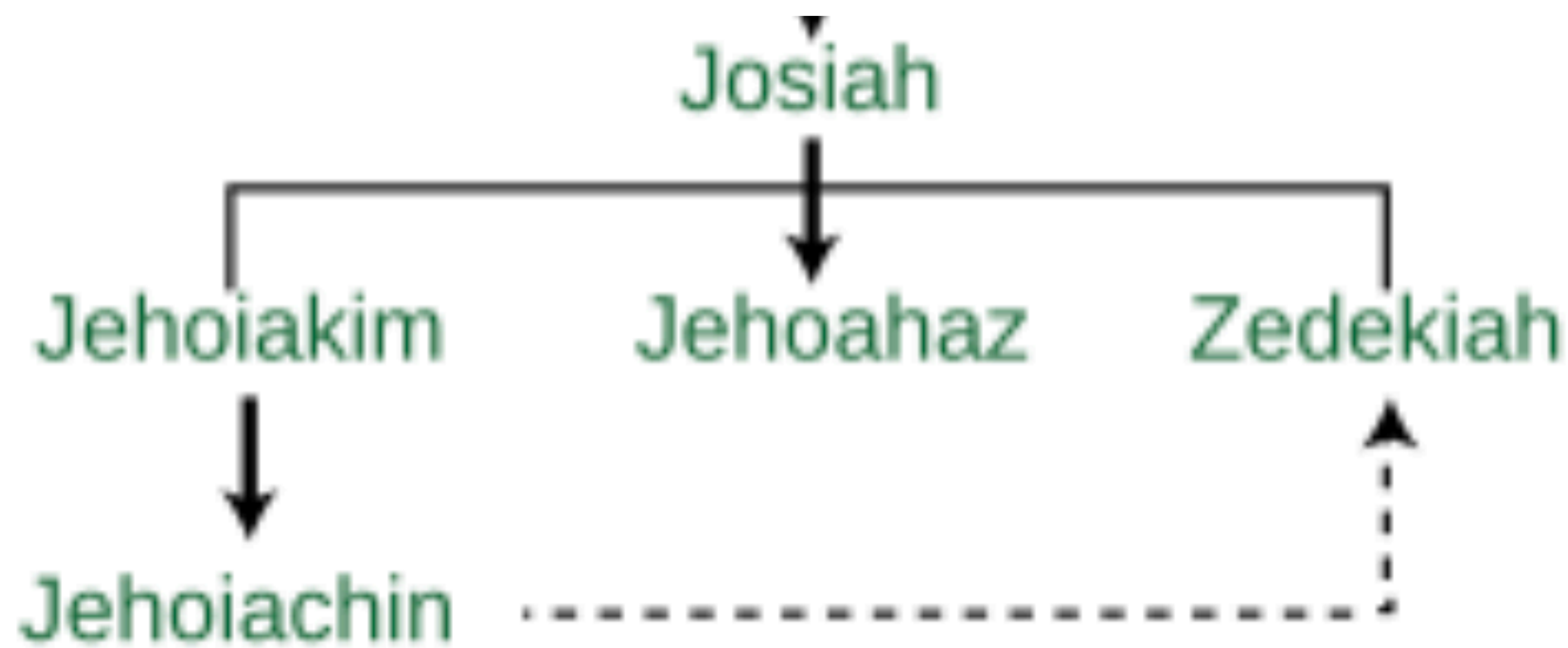
Matthew 6:24 (KJV) — 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Those who stand under the blood-stained banner of Prince Immanuel should be **faithful soldiers** in Christ's army. They **should never be disloyal, never be untrue.** Many of the young will volunteer to stand with Jesus, the Prince of life. But if they would continue to stand with Him they must constantly look unto Jesus, their Captain, for His orders. They cannot be soldiers of Christ, and yet engage with the confederacy of Satan, and help on his side, for then they would be enemies of Christ. **They would betray sacred trusts.** They would form a link between Satan and the true soldiers, so that through these living agencies the enemy would be constantly working to steal away the hearts of Christ's soldiers. (*Messages to Young People*, p. 138.2)

But in the midst of prosperity lurked danger. The sin of David's later years, though sincerely repented of and sorely punished, emboldened the people in transgression of God's commandments. And Solomon's life, after a morning of so great promise, was darkened with apostasy. Desire for political power and self-aggrandizement led to alliance with heathen nations. The silver of Tarshish and the gold of Ophir were procured by the sacrifice of integrity, the betrayal of sacred trusts. Association with idolaters, marriage with heathen wives, corrupted his faith. The barriers that God had erected for the safety of His people were thus broken down, and Solomon gave himself up to the worship of false gods.

On the summit of the Mount of Olives, confronting the temple of Jehovah, were erected gigantic images and altars for the service of heathen deities. As he cast off his allegiance to God, Solomon lost the mastery of himself. His fine sensibilities became blunted.

The conscientious, considerate spirit of his early reign was changed. Pride, ambition, prodigality, and indulgence bore fruit in cruelty and exaction. He who had been a just, compassionate, and God-fearing ruler, became tyrannical and oppressive. He who at the dedication of the temple had prayed for his people that their hearts might be undividedly given to the Lord, became their seducer. Solomon dishonored himself, dishonored Israel, and dishonored God. (*Education*, p. 48.4)



Jeremiah 27:1–3 (KJV) — 1 In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, 2 Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, 3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

Jeremiah 27:4, 5 (KJV) — 4 And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; 5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

Jeremiah 27:6, 7 (KJV) — 6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. 7 And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

Jeremiah 29:5–7 (KJV) — 5 Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; 6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. 7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

Jeremiah 27:8 (KJV) — 8 And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

2 Chronicles 36:11–13 (KJV) — 11 Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. 12 And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD. 13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

Ezekiel 21:25–27 (KJV) — 25 And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, 26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. 27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

Jeremiah 37:3 (KJV) — 3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.

Jeremiah 7:16 (KJV) — 16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

Jeremiah 11:14 (KJV) — 14 Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their trouble.

Foremost among those who were rapidly leading the nation to ruin was Zedekiah their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah's king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own wisdom he turned for help to the ancient enemy of Israel's prosperity, "sending his ambassadors into Egypt, that they might give him horses and much people."

(Prophets and Kings, p. 450.4)

“Shall he prosper?” the Lord inquired concerning the one who had thus basely betrayed every sacred trust; “shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.

Neither shall Pharaoh with his mighty army and great company make for him in the war: ... seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.”

Ezekiel 17:15-18. (*Prophets and Kings*, p. 451.1)

To the “profane wicked prince” had come the day of final reckoning. “Remove the diadem,” the Lord decreed, “and take off the crown.” Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. “I will overturn, overturn, overturn, it,” was the divine edict concerning the throne of the house of David; “and it shall be no more, until He come whose right it is; and I will give it Him.” Ezekiel 21:25-27. (*Prophets and Kings*, p. 451.2)

Jeremiah 52:10, 11 (KJV) — 10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah. 11 Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.

The best education that can be given to children and youth is that which bears the closest relation to the future, immortal life.

This kind of education should be given by godly parents, by devoted teachers, and by the church, to the end that the youth in turn may become zealous missionaries for either home or foreign fields. They are to be earnestly instructed in the truths of the Bible, that they may become pillars in the church, champions for truth, rooted and grounded in the faith. They are to know whereof they believe, and to have such an experience in divine things that they will never become betrayers of sacred trusts. (*Fundamentals of Christian Education*, p. 231.1)

Jerusalem is a representation of what the church will be if it refuses to walk in the light that God has given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels. The temple courts were polluted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Everyone sought for gain from his quarter. Christ turned from them, saying: “O Jerusalem, Jerusalem,” how can I give thee up? “How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Matthew 23:37. (*Testimonies for the Church*, vol. 8, p. 67.2)