

# 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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**Thou openest thine hand, and satisfiest the desire of every living thing. (Psalm 145:16)**



## Fundamental Pillars — The Second Angel's Message

By Allen Stump

On August 27, 1801, my great, great, great grandfather, Joshua Counts, was born. He lived to the ripe age of eighty-one. When he was twenty-seven, his son, Elijah Shelby Counts, was born in 1828. In 1858 his son, Joshua Clarence Counts, was born. He only lived to the age of forty-six, but when he was forty (1893), his son, Oscar Hawkings Counts, was born, and Oscar was my grandfather. When I was a young boy, he shared an interesting story with me. When he was twenty-four, he served with the First Army of the American Expeditionary Forces in World War I in France. One night he was on parol duty, and as he was walking in the dark, he fell in an uncovered grave containing what graves normally contain. Needless to say the fall was a great shock to him on more than one level. He did not expect to fall and certainly did not plan or expect to fall as he did.

In Revelation 14, we read the pronouncement that Babylon is fallen:

<sup>8</sup> And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. (Revelation 14:8)

There is no doubt that, just like my grandfather, Babylon did not plan nor expect to fall. However, unlike my grandfather, Babylon did not realize that it had fallen and that it was to fall out of favor with God.

The second angel's message is the shortest of the three angels' messages. There is no command in the message, just simply a statement of fact that Babylon is fallen and that she has made all nations drink of her wine. The fact that it is stated twice that Babylon has fallen shows that "the thing is established by God." (See Genesis 41:32.)

In the first angel's message we are told to fear God, give glory to him, and worship him as Creator. While there is no command in the second angel's message, there is a response that we must give to the message.

### God always warns before destruction

God never brings destruction without first giving a warning. Before he brought the great flood, he commissioned Noah, "a preacher of righteousness" (2 Peter 2:5), to preach a warning message for one hundred twenty years (Genesis 6:3). Before God destroyed Sodom, he sent two angels to warn any who would listen (Genesis 19:1-13).

Before the destruction of this world, God sends a message of warning to the world. In Ezekiel 22:29, 30, God said:

<sup>29</sup> The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. <sup>30</sup> And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. (Ezekiel 22:29-30)

In Ezekiel's time a breach had been made in God's Ten-Commandment law, and God was wanting someone to stand in the gap to make up the hedge. Today God needs men and women to stand in the gap, but few heed the call. Few even know what the hedge is that has been broken, but God is going to have a people who will be faithful and give all three messages of the angels. Before you can share them, however, you have to understand them.

Who is this Babylon mentioned in Revelation 14:8, and what has caused her to fall? What will be her judgment, and how can one come out of her?

Before the second angel's message is given, the message of the first angel must be given and received. If we do not understand, comprehend, nor appreciate and believe the first angel's message, the second angel's message cannot be understood nor appreciated.

According to the first angel's message, we are living in the antitypical day of atonement.

The day of atonement was the atonement of all atonements (Leviticus 23:27, 28). It was the only feast day that had a prohibition against work equal to that of the fourth commandment.

The children of Israel were to do no work on that day (Leviticus 16:29). This was to represent to them the righteousness which comes from faith alone in Christ. However, all the works of Babylon are the works of man and not God and run counter to God and his plans.

## Ancient Babylon

To better understand modern mystical Babylon, let us look back at ancient Babylon. Babylon's beginnings are told in Genesis:

<sup>8</sup> And Cush begat Nimrod: he began to be a mighty one in the earth. <sup>9</sup> He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. <sup>10</sup> And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. (Genesis 10:8–10)

Nimrod was the first person who accepted the title of king and by this very act displayed rebellion and defiance to God, who was to be the only and true king.

Prior to Nimrod, other rulers simply claimed to be a viceroy, the one who stands in the place of the king. God was acknowledged as king, and it was too close to the time of the flood to deny God and his existence. Instead of being submitted to God being the king, Nimrod claimed to be king.

Babylon was founded for two reasons, firstly to avoid being lost in another flood, but God had promised to not destroy the earth by a flood again:

<sup>11</sup> And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. (Genesis 9:11)

God made a promise, but that promise was not believed by those living in the plain of Shinar:

The dwellers on the plain of Shinar disbelieved God's covenant that he would not again bring a flood upon the earth. (Ellen White, *Patriarchs and Prophets*, p. 119.1)

So, unbelief, which is a lack of faith, was the first reason for the existence of Babylon. Secondly, Babylon was founded because of rebellion against God and his command to disperse.

<sup>1</sup> And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish [Heb. Fill] the earth. (Genesis 9:1)

<sup>2</sup> And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. <sup>3</sup> And they said one to another, Go to, let us

make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. <sup>4</sup> And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. (Genesis 11:2–4)

God also had told Noah's descendants to replenish the "earth" (Genesis 9:1). They were not to live in just one area. God's direction was to disperse; instead, the building of the city was to avoid the command to disperse. They did not wish to be scattered.

So, the two principles behind Babylon were unbelief and rebellion, the very same two issues that are part of modern-day Babylon. Babel was a project begun in defiance to God, and all that it stood for was in defiance to God.

In the Bible, the name *Babel* means confusion.

<sup>9</sup> Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth. (Genesis 11:9)

If you had asked one of the workers from the plain of Shinar, however, what the name *Babel* meant, you would have gotten a different definition. To the builders of Babel, the name signified "Gate of God." (See the *Theological Wordbook of the Old Testament*, page 89.) The inhabitants of Babel said that their city was the gate, or way, to God. The route to heaven was through Babel. Even today, the leaders of Babylon claim that Babylon is the gate to God, but Babylon is no more the gate, or way, to God today than it was in ancient times.

Babylon was later the kingdom of Nebuchadnezzar. It was, square foot for square foot, the most glorious-to-the-eye city ever built, but one night the Medes and Persians came knocking, and that was the beginning of the end. The city was step-by-step destroyed and would never be inhabited.

<sup>1</sup> The word that the LORD spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. (Jeremiah 50:1)

<sup>39</sup> Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. (Jeremiah 50:39)

Men through the ages have considered re-establishing Babylon, but it cannot happen because God's word cannot be broken. Saddam Hussein began a rebuilding program in defiance of the God of heaven. The project was started but later began to crumble, and the city was not inhabited. So the Babylon of Revelation 14:8 cannot be the literal city but a mystical city. In fact, there are two cities in the book of Rev-

elation that are set in contradistinction one to the other. One is mystic Babylon, and the other is the New Jerusalem. The first is mystic, symbolic, and operative only in the minds of people.

The Greek word *Babylon* is from the Greek equivalent of the Hebrew *Babel*. Further, we are told that:

The term “Babylon” is derived from “Babel,” and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. (Ellen White, *The Great Controversy*, p. 381.1)

In its most broad sense, Babylon is used to represent every false religious system. We will also find that, within specific contexts, it can have a restricted meaning.

Beloved, when we say that Babylon is not fallen, we are rejecting the second angel’s message and declaring God is uninformed and that we know more about the matter than God.

### More on ancient Babylon

Concerning ancient Babylon, God used Babylon and specifically King Nebuchadnezzar as an instrument of chastisement, but there came a time when God said that Babylon had exceeded her authority, and judgment was set against her. God instructed Isaiah to set a watchman:

<sup>5</sup> Prepare the table, watch in the watchtower, eat, drink: arise, ye princes, and anoint the shield. <sup>6</sup> For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth. <sup>7</sup> And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: <sup>8</sup> And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: <sup>9</sup> And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. (Isaiah 21:5–9)

The two horsemen represented the dual alliance of Media-Persia. Babylon is said to be fallen, and all its images are broken to the ground. Of course, mystic Babylon has idols, too. Coming out of Babylon includes getting rid of all of our idols.

I have been to the Vatican. One can see idols everywhere there, but you do not have to go to Rome or even to Silver Spring, Maryland, where there is an idol called “the church” to find idols to worship. God tells us that he is going to break all these idols and cast them to the ground. Jeremiah notes:

<sup>7</sup> Babylon hath been a golden cup in the LORD’S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. <sup>8</sup> Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. <sup>9</sup> We

would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. (Jeremiah 51:7–9)

### Babylon the great and her daughters

God would have healed Babylon, if she had submitted to him, and he would have used the Protestants at 1844 and thereafter, if he could have, but they would not submit to his ways. Their lack of faith and rebellion disqualified them to do God’s work. In Revelation 17:1–6, we find that God’s judgment falls upon mystical Babylon because she has made the rulers of the world drunk with her wine. We also learn that she has daughters:

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. (Revelation 17:5)

Babylon is a key element of the book of Revelation and is mentioned in chapters 14, 16, 17, and 18. In Revelation 17, these daughters represent those churches that cling to the doctrines and traditions of Rome and follow her worldly practices.

But Babylon the harlot is the mother of daughters who follow her example of corruption. Thus are represented those churches that cling to the doctrines and traditions of Rome and follow her worldly practices, and whose fall is announced in the second angel’s message. (Ellen White, *The Spirit of Prophecy*, vol. 4, p. 233.1)

When a harlot has a child it takes the name of the mother, for there is no father present. There is only one name the daughters of Babylon can have—*Babylon!*

The second angel’s message comes after the first angel’s message of 1844. It will be those who reject the first angel’s message that are said to be *fallen*.

### Testing truths

Let us now consider what the churches in the summer of 1844 were tested upon.

The Sabbath message had not been given. They were not tested on the Sabbath, although the Sabbath is to be a great testing truth in the end of time. Neither was the truth about God preached, as many of the Advent preachers, such as William Miller, were trinitarians. The sanctuary doctrine of Jesus in the most holy place was not understood. In fact, one of the key components of the message, the identity of the sanctuary, was wrong. Were these churches tested on spiritualism in the form of the immortal soul? No. While George Storrs began to preach the mortality of the soul in 1841 and convinced Charles Fitch early in 1844 of this truth, there was still great opposition to the teaching by William Miller, Josiah Litch, and others.

So, we see that many of the doctrines that we consider to be foundational and that make up pillars of our faith today were not testing truths at that time. The churches, however, rejected the message about the second coming of Jesus and the midnight cry, and in that rejection of light God held them accountable! Even though they did not fall to the lowest state, they were rejected based upon the light that they had received.

Again, were they tested on the Sabbath or the sanctuary? No, and we have so much more light today. Can the people of this enlightened time be held less accountable? Of course not! A proper attitude to the truth is imperative if we wish to maintain the favor of God. Paul writes:

<sup>9</sup> Even him, whose coming is after the working of Satan with all power and signs and lying wonders, <sup>10</sup> And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie: <sup>12</sup> That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thessalonians 2:9–12)

The issue to us should not be if we will obey the truth but, simply, what is the truth that we are to obey? God is a God of truth (Deuteronomy 32:4), and Jesus is the truth (John 14:6). If we love the truth, we will be safe, for he will guide us into all truth, but if we do not love the truth and react properly to it, we will be lost, for that will show that we do not love the God of truth. A good thermometer to gauge our spiritual temperature with God is our attitude towards the truth. If we love God, we will love the truth, and if we realize that we do not love truth, it is because we do not truly love God.

## Why does God call his people out?

In the second angel's message, Babylon is said to be fallen, but there is no command to respond to that fallen condition. However, we find this message repeated in the message of the fourth angel of Revelation with a command that must be responded to, if one wishes to be saved from destruction.

<sup>1</sup> And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. <sup>2</sup> And he cried mightily with a strong voice, saying, 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. <sup>3</sup> For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. <sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Revelation 18:1–4)

The command is very clear that one must come out of Babylon and all the confusion of Babylon. The reason is very simple. If one does not come out, one will become a partaker of her sins and receive of her plagues.

This message of Revelation 18 tells us that Babylon is “the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Why would one wish to fellowship with devils? This should make no sense to the dedicated Christian. God is a holy God, and if we are to be in his presence forever, we must be a holy people. He wants us to be holy like he is:

<sup>15</sup> But as he which hath called you is holy, so be ye holy in all manner of conversation; <sup>16</sup> Because it is written, Be ye holy; for I am holy. (1 Peter 1:15–16)

Holiness is constant agreement with God. (Ellen White, *The Southern Watchman*, June 11, 1903, par. 7)

God is holy, and he desires those made in his image (Genesis 1:26) to be holy. Beloved, we cannot be in the place where pigs wallow and physically stay clean. Neither can we be in a place where spiritual swine are and stay spiritually clean.

God's desire for his people was stated in a prophecy of Balaam:

<sup>9</sup> For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. (Numbers 23:9)

God does not change (Malachi 3:6), and he still wants a holy, separate people unto himself.

<sup>14</sup> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? <sup>15</sup> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? <sup>16</sup> And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. <sup>17</sup> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, <sup>18</sup> And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. (2 Corinthians 6:14–18)

## How shall we relate to the SDA corporate church and the second angel's message?

How shall we relate to the Seventh-day Adventist corporate church and the second angel's message? There are various views. Let us examine them.

1. All is well within Adventism. Stay with the ship!

2. The church is in apostasy—a falling away from the truth—but is recoverable.<sup>1</sup>

3. The church is apostate—a person or church which renounces a religious principle.

Sometimes it is said that apostasy is the act of renouncing one's religion while an apostate is the one who commits the act which is called apostasy. For our purposes, we will make a slight difference in that there is help for apostasy, someone can leave that state and return to the truth, while to be apostate the unpardonable sin has been committed. That person or church will never return to the truth.

Over thirty years ago, then editor of the *Adventist Review*, William Johnsson, wrote:

Some Adventists today think that our beliefs have remained unchanged over the years, or they seek to turn back the clock to some point when we had everything just right. But all attempts to recover such “historic Adventism” fail in view of the facts of our heritage. (*Adventist Review*, January 6, 1994, p. 10)

Johnsson has also noted, concerning the attempt to shift the Seventh-day Adventist Church back to a non-trinitarian position, that the church will never go back.

Today there is much confusion about how the Seventh-day Adventist Church fits into the picture of Babylon.

One former Seventh-day Adventist minister who was defrocked for accepting a non-trinitarian position, teaches that God has given to the Seventh-day Adventist institutional, or corporate, church unconditional promises. He has written a book on his understanding of God which also encourages Seventh-day Adventist members to not leave their denomination over the issue of the Trinity doctrine. In fact, on the cover it calls the book “A **New** Approach to Fortify Membership Against the Anti-Trinitarian Movement” (emphasis in original). The author is not against the anti-trinitarian doctrine but against a movement that would draw any away from the corporate church. In this book, he boldly states:

Does the Seventh-day Adventist Church have any unconditional prophecies relating to its continuance as God's denominated, visible church on earth? Yes, it does! (John Witcombe, *One God One Church*, p. 144)

The author states that God will do something for the corporate Adventist Church he has never done for another, that the God who changes not (Malachi 3:6) has changed. This

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1. The word *apostasy* comes from the Greek word *αποστασια* meaning *defection* or *revolt*. It is derived from two parts: *ἀπό* (*apo*), meaning *away from*, and *ἵστημι* (*histēmi*), meaning *to stand*. Therefore, the literal etymology is to stand away from, and it refers to a departure, abandonment, or desertion of a belief system.

implies that “the Father of lights, with whom is no variable-ness, neither shadow of turning” (James 1:17) now can vary in his manner of working with humanity.

But all of this begs the question: Is the Seventh-day Adventist corporate church still God's church? Does it hold a special place in God's eyes as the remnant. Or is the corporate church apostate? Is it in apostasy? This is vital to know, for it will determine how we live and worship God. Let us begin by noting a lesson from the Bible.

Jeremiah had given a prophecy that was considered of great value to the Jews. He wrote:

<sup>35</sup> Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: <sup>36</sup> If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. <sup>37</sup> Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. (Jeremiah 31:35–37)

This seemed to the Jews pretty foolproof! As long as the sun was rising and setting, as long as the moon was going through its phases and the tides were coming in and out, Israel would be a nation forever before God. Every day the sun rose and the tides ascended and fell, the proud Jew could boast in his heart that he was the favorite of heaven.

The Jewish people cherished the idea that they were the favorites of heaven [Adventists think this way also], and that they were always to be exalted as the church of God. They were the children of Abraham, they declared, and so firm did the foundation of their prosperity seem to them that they defied earth and heaven to dispossess them of their rights. But by lives of unfaithfulness they were preparing for the condemnation of heaven and for separation from God. (Ellen White, *Christ's Object Lessons*, p. 294.2)

Inspiration states that the people would defy even God and all his creation to sustain the idea that they could not be dislodged from their position as the favorites of God!

When Jesus left the temple for the last time he said, “Behold, your house [not my Father's house anymore] is left unto you desolate” (Matthew 23:38). You can be sure that the rabbis and priests were there to quote Jeremiah 31 and declare that Jesus was an imposter and a fraud, for he had broken God's word!

But there were two things that the Jews missed. One was within the prophecy of Jeremiah 31. The promise of verses 35–37 was to a people in whose heart his law was written.

<sup>33</sup> But this shall be the covenant that I will make with

the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (Jeremiah 31:33)

If God's law had been written in their hearts, they would never have lost favor with God, and they would never have killed the Son of God because they would have had the commandment in their hearts that said "thou shalt not kill" (Exodus 20:13).

The Jews also failed to remember the words of another prophecy found in Daniel 9:24: "Seventy weeks are determined upon thy people." While it may have appeared on the surface that the Jews were promised the kingdom no matter what transpired, the reality is that they were accountable to truth. Not only were the Jews held accountable for truth but all humanity is also accountable, especially the Seventh-day Adventists. Adventists are all going to be held accountable for the truth we know and the truth we could have known!

<sup>31</sup> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; <sup>32</sup> And ye shall know the truth, and the truth shall make you free. (John 8:31-32)

<sup>25</sup> Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. (Ephesians 4:25)

<sup>36</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matthew 12:36, 37)

<sup>42</sup> And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? <sup>43</sup> Blessed is that servant, whom his lord when he cometh shall find so doing. <sup>44</sup> Of a truth I say unto you, that he will make him ruler over all that he hath. <sup>45</sup> But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; <sup>46</sup> The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. <sup>47</sup> 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. <sup>48</sup> 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. (Luke 12:42-48)

There is a lesson in all this for Adventism. God is "no respecter of persons" (Acts 10:34), including Adventists.

Further, inspiration has warned us:

In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: "Found wanting." By the light bestowed, the opportunities given, will she be judged. (Ellen White, *Testimonies for the Church*, vol. 8, p. 247.2)

Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and thenceforth their lives were surrounded with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation. Their own fierce passions, uncontrolled, wrought their ruin. In their blind rage they destroyed one another. Their rebellious, stubborn pride brought upon them the wrath of their Roman conquerors. Jerusalem was destroyed, the temple laid in ruins, and its site plowed like a field. The children of Judah perished by the most horrible forms of death. Millions were sold, to serve as bondmen in heathen lands. (Ellen White, *Christ's Object Lessons*, p. 295.3)

As a people the Jews had failed of fulfilling God's purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, was entrusted to others. (Ibid., p. 296.1)

The parable of the vineyard applies not alone to the Jewish nation. **It has a lesson for us. The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.** (Ibid, 296.2; emphasis supplied)

Concerning our study of the testimonies, we have been given this simple but effective rule of interpretation:

Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. (Ellen White, *Selected Messages*, bk. 1, p. 57.2)

So, to properly understand the testimonies, we may have to know when it was written and the conditions around its writing. With this in mind, let us notice some statements which condemn calling the Seventh-day Adventist Church Babylon or a part of Babylon.

To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is

taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth (Ellen White, *Testimonies to Ministers and Gospel Workers*, p. 42.1; first published in *The Review and Herald*, August 29, 1893).

My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong, God has not given you any such message to bear. Satan will use every mind to which he can attain access, inspiring men to originate false theories or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. (Ibid., p. 59.2, written from New Zealand and first published in *The Review and Herald*, September 12, 1893)

At the time of these testimonies, there were some brethren in Australia who were declaring that the church was Babylon. Did they have a basis for saying such a thing at that time? No! In fact, not many months earlier Ellen White had written:

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. (Ellen White, *The Review and Herald*, November 22, 1892, par. 7)

At the time some were proclaiming the church to be Babylon, the Spirit of Prophecy said that God was pouring out his Spirit upon the church and that the loud cry was beginning to sound. There is no way that such a church could be Babylon. But, beloved, that was over one hundred thirty-three years ago. Nobody believes it will take one hundred thirty-three years for the loud cry to do its work. Something happened to shut the loud cry off!

The questions that we must deal with are: 1.) How does God look upon the “church” today? and (2) Have time and place changed?

Fundamental to the issue is an understanding of the definition of *church*. The term *church* today has many meanings. We may speak of a building and call it a church. We may use church for a local congregation. Church can be used for a group of churches, such as in a denomination. What, however, does inspiration describe the church bibli-

cally? First Timothy 3:15 declares that “the church of the living God, [is] the pillar and ground of the truth.”

<sup>15</sup> But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. (1 Timothy 3:15)

If fundamental truth is lacking, no organization or group can truly be the church of the living God.

Jesus told Peter that upon the truth he professed, that Jesus was the Son of God, he would build his church. (See Matthew 16:16–1; *The Desire of Ages*, pages 412.3, 413.5.)

God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. “Where two or three are gathered together in my name, there am I in the midst of them” (Matthew 18:20). Where Christ is even among the humble few, this is Christ’s church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. (Ellen White, *The Upward Look*, p. 315.5)

From the beginning, faithful souls have constituted the church on earth. (Ellen White, *The Acts of the Apostles*, p. 11.2)

How can one claim that a church which teaches the central doctrine of the beast of Revelation 13 is the true church? How can one claim that a church which teaches the one doctrine upon which are all the other teachings of the harlot of Revelation 17 be the true church? This is not rocket science, beloved!

In a letter of 1940, J. S. Washburn wrote a blistering attack on Elder W. W. Prescott for a sermon that Prescott had preached in the Takoma Park, Maryland, Seventh-day Adventist Church on October 14, 1939. The title of Prescott’s sermon was “The Coming One” and dealt with the Trinity doctrine, among other subjects. Washburn wrote in his letter:

The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus from his true position of Divine Saviour and Mediator.

Satan has taken some heathen conception of a three-headed monstrosity, and with deliberate intention to cast contempt upon divinity, has woven it into Romanism as our glorious God, an impossible, absurd invention. This monstrous doctrine transplanted from heathenism into the Roman Papal Church is seeking to intrude its evil presence into the teachings of the Third Angel’s Message. (Letter of J. S. Washburn to W. W. Prescott, April 24, 1940)

The significance of this letter for this study is that in 1940 the Trinitarian doctrine did not have a complete stronghold

in the church. In fact, Washburn's letter, while highly personal, was liked so well by one conference president that he asked for thirty-two copies to distribute to all the ministers in his conference. Washburn also wrote:

Seventh-day Adventists claim to take the word of God as supreme authority and to have "come out of Babylon," to have renounced forever the vain traditions of Rome. If we should go back to the immortality of the soul, purgatory, eternal torment and the Sunday Sabbath, would that be anything less than apostasy? If, however, we leap over all these minor, secondary doctrines and accept and teach the very central root, doctrine of Romanism, the Trinity, and teach that the son of God did not die, even though our words seem to be spiritual, is this anything else or anything less than apostasy? and the very Omega of apostasy? (Ibid.)

Will the church who loves God and keeps his commandments accept the central doctrine of Catholic faith (the trinity)? Will faithful souls throw away the sanctuary doctrine and the final atonement for an evangelical mess of no-sanctification pottage? Will the pillar and ground of truth deny the one who is the way and the truth and the life? Hardly! The true remnant keep the commandments of God and have the testimony of Jesus Christ (Revelation 12:17). They will be a people within whose hearts God's law is enshrined. The promises of Jeremiah were and are true for a people wherein whose hearts God's law dwells. They will never be disposed from being his people. This would have been true for Judaism and is true for genuine Adventism today, but there has been a highjacking of the movement's name and many of the members.

If I go to a town and see a bar with the name "Paradise" above it, does that make the alcoholic establishment a paradise? If I see a Catholic church with the sign "True Church of God," does that make it so? If I go to an Adventist church and see the title "Remnant" over it, does that make it so? Of course not. The name or profession means nothing without the corresponding life upholding the truth.

Now, let us go back to a basic point. The churches that fell from the favor of God in 1844 did not fall as far as they could have nor did they even have the Sabbath test given to them.

What is the evidence concerning corporate Adventism to these issues? Ellen White was given prophetic information about an attempted hijacking of the church by Satan. This attempt was going to happen. She was not given light on if it would be successful but was given qualifiers so one could know if it was successful or not. She wrote:

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of

reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, [apostate here] they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. (Ellen White, *Special Testimonies*, series, B, no. 2, p. 54.3; 1904)

Please tell me, other than the very last one, what part of this has not yet been fulfilled? The principles of truth that God in his wisdom has given to the remnant church, have been discarded, especially those principles of truth concerning God, Christ, and the sanctuary. This has certainly changed the religion of the church. Those great principles of truth that were a part of the church for the first fifty years have been accounted as error! Many books of a new order, such as *Questions on Doctrine*, *Seventh-day Adventists Believe*, and *Movement of Destiny* have been written. A system of intellectual philosophy has been introduced. The Sabbath is lightly regarded in so many ways. We could go on and on, but it should be so clear that even a blind person can see it.

In Ezekiel chapter 8, there are four abominations listed that God saw among his people. This is clearly a vision for the last days, and the last of the four abominations that Ezekiel records is the leaders of God's people, with their backs to the temple and their faces to the east, worshiping the sun. There are two wicked things here. The worship of the sun is bad, indeed, but they have their backs to the temple, to the sanctuary message, sanctification, and the final atonement.

What people, group, or church will have the most required of them? Of course, the one who has been entrusted with the most light. The greater the truth given, the more that will be expected. If God, in 1844, could take the nominal churches, that had never had the light of the Sabbath, nor of the sanctuary and reject them, what will he do with a people who have had the light that Adventism has had?

Today there are Sunday sunrise services in Adventism, celebration services, ecumenical services with other churches, a disregard for the sanctuary message, low to no standards in dress and health reform, and a host of other issues that space forbids speaking of now. The statement on

the sanctuary in the corporate church's current fundamental principles has been written almost verbatim to match the language of the theology in the apostate book *Questions on Doctrine*. The leaders and the laity alike of the corporate church have denied the only true God and his Son. The sabbath is lightly regarded. Neurolinguistic programming and spiritualism have entered into the church. How much more must happen before God apologizes to the fallen churches of 1844 for his rejection of them while accepting Adventism which has had so much greater light? Beloved, let us not be deluded nor hypnotized.

Before we can teach others to come out of Babylon, we must come out of Babylon in all her forms. The teaching that Babylon is fallen and to come out has never been, nor ever will be, a popular message. If we, by God's grace, have seen the brilliant light of the first angel's message, we will not hold our peace to any who are in danger of perishing with Babylon.

God is going to work in such a manner that no glory will go to man! The message of Revelation 14:7 to give glory to God will be accomplished, "not by might, nor by power," but by the Spirit of God and all glory will be his. What should be our relationship to this apostasy?

We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time. (White, *Special Testimonies*, Series B, no. 7, p. 57.1)

Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, "Iceberg just ahead!" There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, "Meet it!" There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way. (Ellen White, *Special Testimonies*, Series B, no. 2, p. 55.3)

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our

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“God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments.”

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Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!" (Ibid., p. 56.1)

Beloved, the iceberg appeared shortly after the "alpha" apostasy. To confront the omega will bring a "fearful shock," and we will be "violently shaken by the force of the collision." The true ship is "injured, but not beyond repair." Let us obey the Captain of our faith and "meet it!"

Meeting that iceberg today will be costly. If one is to protest with a "loud cry" within the corporate Seventh-day Adventist Church and "spare not," they will not have to worry long about their relationship to that body, for discipline will follow in the form of disfellowshipment. But should one need apostates to boot them out of an apostate organization? Should we rather not flee? Paul wrote to the church at Corinth to "flee fornication" and "flee from idolatry" (1 Corinthians 6:18; 10:14). The Greek word translated in both verses is from *φεύγω* (*pheugō*), and it means to flee or escape. It is used in Matthew 2:13 where Joseph was told by an angel to "arise, and take the young child and his mother, and flee into Egypt." Joseph dared not dally or wait around. He needed to flee as soon as the command was given. We are also to flee idolatry in the form of a false god and spiritual fornication. Let us obey God's direct command.

<sup>4</sup> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Revelation 18:4)

As we have seen in our study, knowing God is eternally important. The prophet Daniel tells us that "the people that do know their God shall be strong and do exploits" (Daniel 11:31). Now is the time to know our God and be strong as never before. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

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# The Gospel through the Sanctuary: Steps to the Father 2

By Zaddoch Opiyo Ponde

It is important to notice that the earthly sanctuary was made up of the furniture, the sacrifices, the coverings, and the ministers, which include the high priest, the other priests, and Levites. The services were to be done within a stipulated length of time marked by the feast days. The entire plan of salvation was to be worked out between the Feast of Passover and the Feast of Tabernacles. In the antitypical sanctuary, we have the Son of God as the high priest, the angels minister to fallen humanity, and those of us who accept the grace of Christ are also called into the ministry of reconciliation.

In our last study we focused on the ministers within the sanctuary and were able to realize that in order to get to the Father, we need the ministry of Christ, the high priest, the angels (priests), and that of fellow human beings who have accepted Christ.

In this study we shall delve into the articles of the sanctuary and through these articles understand better how we can advance and bridge the gap between man and God.

We are told about Jesus, that as a child the first time he beheld the sanctuary services he would be lost into thoughts. The more he looked at it, the more he saw the meaning of the sanctuary.

For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worshipers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour. (Ellen White, *The Desire of Ages*, p. 78.1)

We are further told that:

The subject of the sanctuary and the investigative Judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith essential at this time, or to occupy the position which God designs them to fill. (Ellen White, *The Spirit of Prophecy*, vol. 4, p. 312)

We are to bear testimony of the great truths which God has committed to us. The sanctuary in Heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to our view the plan of redemption, bringing us down to the very close of

time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all who have received the light, both old and young, should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them. (Ibid., p. 313.1)

## The altar of burnt offering

As soon as the sinner enters the sanctuary courtyard, he is brought into contact with the altar of burnt offering. This was about nine feet square and nearly five and a half feet in height. It was overlaid with brass and was, as its name implies, used for the purpose of offering up sacrifices to God. (See Exodus 27:1-8; 37:1-7, 8.)

When the sinner came to the altar, he offered the sacrifice. The altar was a symbol of sacrifice and self denial. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Those who desire to follow Jesus must understand that the first step into Christianity is self denial and cross-bearing. They must with Christ deny self and take up the cross. We fast forward to see the 144,000 following the Lamb whithersoever he goes: "... these are they which follow the Lamb whithersoever he goeth" (Revelation 14:4).

They must be crucified with Christ, as Paul says "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Death to self is the first step into a Christian walk with Christ. No one can advance in their Christian walk without experiencing self-surrender and death to self. Those who are offered as a sacrifice upon the altar, are renewed in their minds. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). That means they receive a new mind. This is the Spirit of Christ. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2).

They, therefore, are having the mind of Christ. They are justified by faith through Christ. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). This is the mind of the Father that was given to Christ.

## Death experience

Without death in the natural world of a seed, there is no growth. Using this truth as an illustration, the Saviour said,

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit” (John 12:24).

Not any single Christian can produce fruit or experience an increase without going through a death experience. The sanctuary instills in us a fundamental foundation of Christian growth.

In the ministry of Christ, his death was as the casting of one seed into the ground, and it is through this sole sacrifice that we are or through which we are now called into the family of God as sons and daughters of God. “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).

The Father knew the principle of multiplication was in death. As Christians, our faith and Christian experience cannot multiply if we live selfishly. We must allow self to die. We must be crucified with Christ. We must die to self that Christ may live. If we die with Christ and he lives in us through his abiding word, then when trials and temptations come our way, it is Christ's life, his word in us, that has now become a personality that lives and responds and reacts. We all know as Bible students that if someone who is declared dead begins to speak, then we are dealing with spiritualism, which is the spirits of Satan pretending as dead friends and relatives. We must desist from such deceptions. Even so in our Christian walk, when the old man keeps reacting and speaking, then we truly are not dead, and that is spiritualism. When we are dead to self, we are truly dead. We might miss the mark, but Christ, through his angels, will daily help us to see and tap into the power availed through his death to overcome the enemy.

At the end of time, the 144,000 are described as the first-fruits, meaning they are a produce that comes as a result of the death of a seed. We cannot manage the perfection of Christian character if we do not die to self.

The sinner was to individually bring a lamb, confess his sin on the head of the lamb, which was without blemish, and then kill the lamb. “And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering” (Leviticus 4:25). The process of the transfer of the blood signified the process of transfer of sin from the sinner into the sanctuary.

Here the theology of sin is clearly outlined. The sinner confessed their individual actions but not the actions of Adam or any of their forefathers. They took responsibility of their individual actions and did not expect to walk out of the sanctuary with a different nature but, rather, as a forgiven person.

The fire is lit today by God himself (Mark 9:43–48; Revelation 20:9) and is not to be quenched (Leviticus 6:13). It

consumed that which typified sin, and as the fires were continually burning, it has been called “the altar of continual atonement” (Ellen White, *Patriarchs and Prophets*, p. 353.2).

Sin separates man from God, and all sin must be put away before the sinner can have at-one-ment with God. Therefore, the work done upon this altar was a symbol of the final destruction of sin which will be necessary before the redeemed can enjoy their eternal inheritance. This whole process symbolized the death of Christ on the cross.

<sup>10</sup> We have an altar, whereof they have no right to eat which serve the tabernacle. <sup>11</sup> For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto him without the camp, bearing his reproach. (Hebrews 13:10–13)

The ashes were first taken up by the priest and placed “beside the altar” on the east side (Leviticus 6:10). When the time came to remove them from beside the altar, the priest laid aside his priestly robes, and “put on other garments;” then he carried the ashes forth without the camp, and poured them out in “a clean place” (Ezekiel 28:18–19). Ashes are all that will remain of sin, the devil, and sinners after the fires of the last day have finished their work. When the purifying fires of the Lord have removed the last trace of sin, there will appear a new earth, a clean place, without one taint of sin upon it; and as the righteous walk over the face of the clean, pure earth, the ashes of sin and all that clung to sin in this earth will be under their feet. Truly the type will then have met its antitype, and the ashes of all sin will be in “a clean place.” (Stephen N Haskell, *The Cross and Its Shadow*, p. 176.4)

Christ is our pascal lamb. “Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Ephesians 1:14).

The high priest also herein offered his sacrifice:

<sup>1</sup> And the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died; <sup>2</sup> And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. <sup>3</sup> Thus shall Aaron come into the holy place: with a young bullock for a sin offering, and a ram for a burnt offering. (Leviticus 16:1–3)

The altar of burnt offering represented the sacrifice of Christ, and no prayer or praise is acceptable to God except it be kindled in the heart Jesus.

And what was the meaning and purpose of these

things? Let us see: When any of the children of Israel had “done somewhat against any of the commandments of the Lord concerning things which should not be done,” and so was “guilty,” then “of his own voluntary will” he brought to the door of the tabernacle his sacrificial lamb. Before the lamb was offered in sacrifice the individual who had brought it laid his hands upon its head and confessed his sins and it was “accepted for him to make atonement for him.” Then he who had brought the lamb and confessed his sins slew it. Its blood was caught in a basin. Some of the blood was sprinkled round about upon the altar of burnt offering,” which was at the door of the tabernacle; some of it was put “upon the horns of the altar of sweet incense, which is in the tabernacle of the congregation;” some of it was sprinkled “seven times before the Lord before the veil of the sanctuary;” and all the rest of it was poured out “at the bottom of the altar of burnt offering, which is at the door of the tabernacle of the congregation.” The lamb itself was burnt upon the altar of burnt offering. And of all this service, it is written in conclusion: “and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.” The service was similar in case of the sin and confession of the whole congregation. Also there was a similar service, a continual service morning and evening, in behalf of the whole congregation. But whether the services were individual or general, the conclusion of it was always declared to be “The priest shall make an atonement for him [or them], and it shall be forgiven him.” See Leviticus chapters 1–5. (A. T. Jones, *The Consecrated Way to Christian Perfection*, p. 63.2)

Let us crucify self, that in our hearts may grow up a strong love for Christ and for one another. (Ellen White, *The Review and Herald*, February 24, 1903, par. 13)

Now is our time to prepare to meet Christ. God has given us this time, and if we use it in self-gratification instead of in crucifying self by sacrifice, we shall come up to the Judgment unprepared. (Ellen White, *Signs of the Times*, April 17, 1901, par. 15)

Those who are willing to make any sacrifice for eternal life, will have it; and it will be worth suffering for, worth crucifying self for, and sacrificing every idol for. The far more exceeding and eternal weight of glory swallows up everything and eclipses every earthly pleasure. (Ellen White, *Counsels for the Church*, p. 42.3)

Are we crucifying self? Are we growing up into the full stature of men and women in Christ, preparing to endure hardness as good soldiers of the cross? (Ellen White, *God's Amazing Grace*, p. 285.6)

Only those who die to self grow in Christ. Attempted growth without death to the seed is unnatural and impossible. Christians who struggle to produce fruits of righteousness without coming into the death experience do

not yet understand the gospel. This is true justification by faith.

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heartbreaking confession of sin and humbling of the soul before Him. Only by constant renunciation of self and dependence on Christ can we walk safely. (Ellen White, *Christ's Object Lessons*, p. 159.4)

This is just as far as the sinner went in the sanctuary service. The rest of the services in the sanctuary concerning the other articles of furnishing he followed by faith.

### The brazen laver

A most important step of service before the priests would enter into the holy place or the tabernacle was the washing or bathing. God gave instructions that a brazen basin, or laver, should be placed at the entrance porch of the sanctuary.

<sup>17</sup> And the LORD spake unto Moses, saying, <sup>18</sup> Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. <sup>19</sup> For Aaron and his sons shall wash their hands and their feet thereat: <sup>20</sup> When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD: <sup>21</sup> So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations. (Exodus 30:17–21)

How important was the washing? Very important, for without it the priests and Aaron would die, if they entered the sanctuary. Sin brought the separation between the sinner and God, and it still does. God is keen on symbols typifying the removal of sin. No one comes into the Father's presence with sin. Every step has an element of removing sin or transferring sin. The problem is sin, and that is why understanding sin as a choice and not nature is so important, so vital to our salvation. Those who misunderstand the theology of sin, misunderstand or destroy the sanctuary unknowingly to them.

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. (Isaiah 52:11)

The priests could not themselves officiate in the presence of God while unclean. They were called holy, as are Christ

and his angels. The priests could not officiate before the Father except they overcame sin and had victory over it.

<sup>5</sup> Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. . . . <sup>9</sup> But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: (1 Peter 2:5, 9)

Elsewhere Paul tells the church:

<sup>16</sup> What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. <sup>17</sup> But he that is joined unto the Lord is one spirit. <sup>18</sup> Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. (1 Corinthians 6:16–18)

Those who minister before the Father and to the world as ambassadors of Christ must be cleansed before they commence their ministry. Self-scrutiny and examination, confession of sin, and repentance are necessary before pastors, elders, evangelists, or any such persons go forth to share the gospel to a perishing world.

<sup>6</sup> I will wash mine hands in innocency: so will I compass thine altar, O LORD: <sup>7</sup> That I may publish with the voice of thanksgiving, and tell of all thy wondrous works. (Psalm 26:6–7)

This was what Christ was to the world, a blameless lamb: “But with the precious blood of Christ, as of a lamb without blemish and without spot” (1 Peter 1:19).

The water represents the Holy Spirit of Christ:

<sup>38</sup> He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. <sup>39</sup> (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (John 7:38–39)

And that Spirit is righteousness, “And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness” (Romans 8:10).

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:7)

The Spirit of God is in his word, and so by the word we are cleansed. “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life” (John 6:63).

This washing basin was brazen and made of women’s looking glasses: “And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation” (Exodus 38:8).

The word of God is also seen as a looking glass, and so is the law referred to as a mirror. It is for self examination. We have to spend time looking at ourselves against the word of God and his law before we proceed to minister to the world.

<sup>23</sup> For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: <sup>24</sup> For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. <sup>25</sup> But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (James 1:23–25)

We are also told that “for by the law is the knowledge of sin” (Romans 3:20), and that by beholding we become changed: “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Corinthians 3:18).

The word of God is the mirror that reveals sin, the grace of God working through the Spirit in the word is the power that cleanses the sinner from sin.

Every minister of the word must experience the word as an agent through which God gets them ready for ministry. A daily study of his word prepares our lives to be living epistles read of all men. Paul wrote that Christ “might sanctify and cleanse it [the church] with the washing of water by the word” (Ephesians 5:26).

E. J. Waggoner, writing in the United Kingdom edition of *The Present Truth*, notes, after quoting Ephesians 5:26 from the Revised Version:

The margin has, “Greek, laver,” for washing, showing what was symbolised by the laver in the earthly sanctuary. Some versions have it, “cleansed by a water bath in the Word.” If we believe the Word, we have the witness of the Spirit. (E. J. Waggoner, *The Present Truth*, December 26, 1895, p. 818.3)

The sanctuary is a routine manual on how to build character for eternity.

The life of Christ from His earliest years was a life of earnest activity. He lived not to please Himself. He was the Son of the infinite God, yet He worked at the carpenter’s trade with His father Joseph. His trade was significant. He had come into the world as the character builder, and as such all His work was perfect. Into all His secular labor He brought the same perfection as into the characters He was transforming by His divine power. He is our pattern. (White, *Christ’s Object Lessons*, p. 345.2)

Satan cannot hold the dead in his grasp when the Son of God bids them live. He cannot hold in spiritual death one soul who in faith receives Christ’s word of power. God is saying to all who are dead in sin, “Awake thou that

sleepest, and arise from the dead." Ephesians 5:14. That word is eternal life. As the word of God which bade the first man live, still gives us life; as Christ's word, "Young man, I say unto thee, Arise," gave life to the youth of Nain, so that word, "Arise from the dead," is life to the soul that receives it. God "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Colossians 1:13. It is all offered us in His word. If we receive the word, we have the deliverance. (White, *The Desire of Ages*, p. 320.2)

*To Be Continued*



*"Health Matters continued from page 18*

In the past, many large cities have had unhealthy conditions, and many diseases resulted from open sewage in the streets and polluted air, due to many homes, located close together, burning coal or wood for heat. Also, there were issues with garbage piling up within the city. Consider the words of Lord Palmerston:

When Lord Palmerston was premier of England, he was at one time petitioned by the Scottish clergy to appoint a day of fasting and prayer to avert the cholera. He replied, "Cleanse and disinfect your streets and houses, promote cleanliness and health among the poor, and see that they are plentifully supplied with good food and raiment, and employ right sanitary measures generally, and you will have no occasion to fast and pray. Nor will the Lord hear your prayers while these, His preventatives, remain unheeded." (White, *Christ Triumphant*, p. 113.7.)

Cleanliness is next to godliness and is of vital importance in our Christian journey here on this earth. From what I have studied on this subject, cleanliness is required for fitness to heaven! This is a salvation issue.

Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that *those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes.* Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. *They have not been created anew in Christ Jesus, unto purification and holiness.* (Ellen White, *Review and Herald*, June 10, 1902, par. 4)

*Continued on page 17, column 2*

# Parenting God's Way

By Sheri Stump

## Train Up a Child

To parents is committed the great work of educating and training their children for the future, immortal life. Many fathers and mothers seem to think that if they feed and clothe their little ones, and educate them according to the standard of the world, they have done their duty. They are too much occupied with business or pleasure to make the education of their children the study of their lives. They do not seek to train them so that they will employ their talents for the honor of their Redeemer. Solomon did not say, "Tell a child the way he should go, and when he is old, he will not depart from it." But, "Train up a child in the way he should go, and when he is old, he will not depart from it."

True views of parental responsibility would greatly elevate our hopes and aims for those who are shortly to fill our places. *If parents could realize the consequences of allowing one fault to remain uncorrected in the character of their children, they would seek God more earnestly for his help in training their families. The fault in one will be communicated to others.*

Parents should act their part with earnestness. They should practice self-denial, and refrain from extravagance in dress and in the furnishing of their homes. The time given to display should be devoted to the educating of their children so that they may meet the approval of God. They are not to be molded after the standard of the world, but after the standard of heaven.

Children should be instructed by both precept and example. Their parents should manifest kindness and courtesy and loving attention to each other. They should manifest self-forgetful love to others. Children will copy the lessons that they see practiced in the family circle. Holy angels will be round about a family where love and joy and peace abound. (Ellen White, *The Review and Herald*, June 24, 1890, par. 1-4; all emphasis supplied unless otherwise noted)

The scripture referred to above is found in Proverbs 22:6: "Train up a child in the way he should go: And when he is old, he will not depart from it." I have claimed this as a promise since I raised my children in a Christian home, since we attended church, and since my children were spiritually safe. I believed that even though they might walk away from God as young adults, they would return to the teachings of their youth, but is this what the verse is referring to?

Looking up the passage in the Logos program, I looked at the meaning of each word in the verse.

# Marriage Morsel

By Sheri Stump

To *train* means to develop a person's behavior by instruction and practice. It went on to say that the verse has the concept of dedicating, consecrating, or devoting a person to God. This is understood in the phrase "in the way he should go," and the verse ends with that famous promise that when the child grows old, he will not depart from the teachings of his upbringing.

Parenting is a high and holy calling, and it is not easy! It takes a lot of sacrifice on the part of the parent to live their life in a way that will demonstrate godly living to the child. Yes, children will copy the example of the parents.

As parents we are to train our children to be thinkers for themselves.

Every human being, created in the image of God, is endowed with a power akin to that of the Creator—individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. (Ellen White, *Education*, p. 17.2)

In Ephesians 6:4, we read: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

*Bring them up* means to train the child in accordance with proper rules of conduct and behavior, according to the *Greek-English Lexicon of the New Testament: Based on Semantic Domains* by Louw and Nida.

Paul wrote to Timothy in 2 Timothy 3:15: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." *Children should know the holy Scriptures from a young age.* This memorization of scripture, practical demonstration of scripture, and Bible truth is what is required of the godly parent. Parents must live the word of God in daily life, and parents must show by their lifestyles and in the way they spend their money the godly principles our children desperately need. From this I see that my shallow view of what Proverbs 22:6 meant was not enough. Oh how I wish I could have understood better what it means to be a godly parent. I believe I would have done things very differently.

It is not too late to seek God for wisdom and courage to live our lives in a way that will lead those around us to the foot of the cross.

May God bless you, dear parent, with wisdom and grace. May God bless all our children and answer our earnest prayers for our children and lead each one to their Savior.



## Communication - Part 1

I believe we would all agree that open and clear communication is essential in any partnership and even more so in marriage. Daily we need to communicate with our spouse. If we neglect this vital relationship building, which communication brings, we will weaken our marriage and give the devil a place to come in and cause discord.

I tend to avoid conflict and allow things to build up. Emotions build up inside me one little misunderstanding or negative reaction at a time. Finally, one additional little thing becomes the *last straw*, and the emotions built up pour out disproportionate to the individual small problem. This is not fair to anyone. What is the solution? The answer is daily communication.

We must not allow our emotional wounds to fester and become infected. Infected emotional wounds grow roots and establish their presence in our hearts, just as noxious weeds that grow in our gardens. I am sure we have all experienced trying to pull out weeds that have deep roots. I end up digging around the weed and the process is laborious. Often in my haste to remove the unwanted weed, I leave behind a bit of deep root and soon the weed reappears.

We read in Hebrews 12:15: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

We must address relationship struggles right away. Do not wait until the root is deep. The Bible says in Ephesians 4:26 and 27, "Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil."

When we allow anger, sadness, misunderstandings, and distance to grow between our spouse and us, we become emotionally weakened. With the negative buildup inside, it is much harder to reasonably and calmly resolve the infected, swollen, and painful relationship wounds which are negatively affecting the harmony and peace in our homes. But these unwelcome wounds must be treated, healed, and removed. It is far better not to allow the wounds to take root in the first place.

How can we avoid the emotional wounds? Ephesians 4:29 says: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Of course, we must guard our mouths and never speak a negative word that will harm or discourage those around us. The way we say words is also very powerful. We can say the exact same sentence in a way that can be taken negatively or positively. Proverbs 15:1 says: "A soft answer turneth away wrath: But grievous words stir up anger." If we apply this verse to our lives, we

will avoid many of the emotional hurts that easily develop in our marriage.

Paul, writing to the church at Ephesus but also to us, noted:

<sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

<sup>32</sup> And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Ephesians 4:31, 32)

I believe the devil is constantly looking for ways to lead us into temptation. Matthew 6:13 tells us we need to pray that we will not be led into temptation.

What we say is important, but just as important as what we say is how we say it. Developing communication skills in marriage is essential for peace in our homes. A strong, healthy marriage takes work, time, and effort on our parts. Healthy marriages need daily nurturing.

Isaiah 50:4 says: "The Lord God hath given me the tongue of the learned, That I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned."

To have a healthy, loving marriage consider what, how, and when you say things. A church leader shared that when his wife makes creamed peas, he shouldn't say he dislikes them during the meal. She worked hard to please him, and he doesn't want to reprimand her. Instead, he'll eat them because he loves her. He'll mention his dislike before she makes them again. It'll take thought to remember, so a week later, when peas are on the menu, he might say: "Honey, you're sweet and thoughtful. I like your cooking. I appreciate you making things to please me. I like peas, but when I was young, I ate too many creamed peas and got sick. I'm not fond of creamed peas now, but I like regular peas with butter." She'll likely accept this without offense. This is an example of speaking in season. Be diplomatic. Consider your words and their impact, especially when communicating with your loved one.

How often in daily life are we stressed by the duties before us, and perhaps we have not had enough sleep because we are trying to accomplish more than daylight hours allow. Perhaps we have burned the midnight oil and pushed ourselves out of bed early to accomplish our duties. It may be that a bit of a cold or flu is trying to take advantage of our weakened physical state. We may not feel well. This is a prime environment for misunderstandings and discord. This is the time when we need the Lord to give us a word in season for the one who is weary. The person who is watchful to the challenges and struggles of their spouse will see the weakened state and will carefully and thoughtfully address the communication needed that day with wisdom from God. They will speak a word in season. Ephesians 4:15 tells us: "But speaking the truth in love, may grow up into him in

all things, which is the head, even Christ". When we speak the truth without love it is ineffectual.

Each human being living on this troubled planet has wounds and hurts from their past. The wise spouse will consider this. We need to thoughtfully communicate with our spouse in a way that takes into consideration past struggles. This is why it is vital to the healthy marriage to communicate. When our spouse unwittingly steps on an area that was damaged in the past, we need to share with them the reason this is a sensitive area for us. How can they know if we do not share?

Daily communication is vital to a healthy marriage! May God bless you to open and keep open the paths of communication that are so vital to abundant homes.



*"Health Matters continued from page 15*

Busyness will not be a good excuse when we stand before God. As we evaluate our schedules and what occupies our time, we must seriously consider how important it is to do our laundry, take regular showers, remove clutter from our homes, and organize our homes in such a way that angels, who enjoy the perfect order of heaven, will enjoy dwelling with us in our homes.

If we are to be the inhabitants of a pure, holy heaven, where there is not one taint of impurity, we must be obtaining an experience in this line here, during the precious hours of probation. *If your tastes and your habits are so unlike the pure society of heavenly beings, how can you expect to join that heavenly company?* (White, *Letters and Manuscripts*, vol. 6, Letter 18, 1889, par. 12)

This is the time for spring cleaning. I hope it holds high significance for us as followers of Christ and as his representatives here on the earth.



## 1889 HSDA Camp Meeting

Set your calendars for July 28–August 2 for the annual camp meeting to be held at Fall Creek Falls State Park near Spencer, Tennessee. We hope all will come and join with us in the fellowship and study of God's word. More details coming soon.



# Health Matters

By Sheri Stump

## Cleanliness is next to godliness.

Women in the early 1900s, despite poverty, maintained remarkably clean homes. My grandmother, living on a poor farm, kept her home tidy, even though it was outdated and in disrepair by today's standards. Her dishes were always washed and on the shelf, her garden was weeded, and her clothes were washed and ironed. The past generations had high standards for their homes.

Today I notice a decline in standards of order and cleanliness. I propose that society as a whole is currently trying to maintain a different standard of living than that of the past. Today we rarely see a full-time woman in the home. Today's standard of living requires both the woman and the man to work outside the home. Therefore, the time it takes to maintain a clean environment in and around our homes is absent. And yet, I also see very busy people living in clean environments who have not hired a housekeeper or groundskeeper. From this I conclude that it is possible to enjoy a tidy home and property even today. It will take decided effort. It will require a certain amount of time dedicated to cleaning and organizing. In this article, we will look at how important it is to maintain cleanliness. The Bible and the writings of Ellen White have much to say about cleanliness. Please consider with me this quote:

I tell you, my brother, it is not a work of humility to be uncleanly in your house or premises. The Lord gave special directions to the children [of Israel] in regard to their sanitary conditions, "lest the Lord should pass by and see your uncleanness." [Deuteronomy 23:14.] *This commonness and untidiness in your home is an offense to God.* You are [readily available] to the cause of God, but your duties in your home life are thoroughly neglected. You have your Bible, and should teach the lessons of strict cleanliness and order in your [home.] How can you expect the pure, heavenly angels to love to [enter] into your dwelling and minister to you, when it is in such a condition? *You should keep your bodies, your clothing, and the atmosphere of your home cleanly, and also the premises about your dwelling. Then will the Lord deign to come into your house and bless you.* (Ellen White, *Letters and Manuscripts*, vol. 6, Letter 18, 1889, par. 11; brackets in original)

This quote has a list of four areas we must maintain in a tidy and clean condition. These four areas are our bodies, our clothing, our homes, and the area around our home. I invite you to consider and evaluate these areas in your life.

Before I came into the Seventh-day Adventist understanding of the Bible and before I was introduced to the writings of Ellen White, I attended an Assembly of God church. It was a huge church, and I served as the Director of

Women's Ministries. In this position, I worked to meet the practical and spiritual needs of the women of the church. One day, I visited a young lady who had a new baby in the home. I will call her Susan. I knew her mother well and was very surprised at the disorder and stench of Susan's home. Her mother's home was exemplary in cleanliness, while Susan's home was the opposite. How could this be?

Prior to this experience, I assumed that children who lived in a clean and neat environment would naturally have that high standard of cleanliness instilled into them and would keep their environment clean and neat like their parents did. The influence of the parents' habits of cleanliness does have a profound effect upon the children. Clean homes will set a standard for the future generation. However, no matter what your past experience is, you can make a good choice. There are those who grew up in homes that were literally pigsties, and yet as adults, their homes are neat and clean. It is a choice.

My hope in this article is to encourage everyone to consider what the Lord requires, what heaven's standards are, and how we are called to represent heaven's standards here. Everything we do on this earth is a reflection of the one we worship and serve. What does God require? In her book *Child Guidance* and also in the devotional book *Christ Triumphant*, compilations of her writings, Ellen White wrote the following:

The Lord *commanded* the children of Israel to wash their clothes and put away all impurity from their encampment, lest in passing by He should see their uncleanness. *God is passing by our homes today, and He looks upon the unsanitary conditions of families and the lax habits.* Had we not better reform, and that without delay? (Ellen White, *Child Guidance*, p. 106.1)

Incorrect personal habits are among the most prolific causes of disease. *Order and cleanliness are laws of heaven.* The directions given to Moses when the Lord was about to declare His law upon Mount Sinai were very strict in this respect. . . . They were directed to do this, lest there should be impurity about them as they should come before God. *He is a God of order, and He requires order and cleanliness in His people.* (Ellen White, *Christ Triumphant*, p. 113.2)

This is a serious matter! I want the heavenly angels to dwell in my home. Don't you? And let us consider the health of the environment.

Clean environments are very important to our physical health. Clean living spaces prevent disease by reducing exposure to pollution, germs, and allergens, while improving mental well-being. A clean, safe environment—including fresh and pure air, pure water, and clean, orderly surroundings—is linked to fewer chronic diseases, improved cognitive function, and even reduced stress.

*Continued on page 15, column 1*

# Hid in My Heart

By Sheri Stump

The purpose of the Hid-in-My-Heart series is to meditate on and memorize scriptures that define the fundamentals of our faith so that we will be ready to give an answer for the faith that is in us. These Bible teachings are taken from the 1889 Fundamental Beliefs.

So far we have memorized or at least familiarized ourselves with scriptures that support the Father, the Son, the Holy Scripture, baptism, the new birth, prophecy, the fulfillment of prophecy, the truth about a temporal millennium, the prophetic correction of 1844, the prophetic ministry of Christ in the heavenly sanctuary, the immutable law of God, the Sabbath, the change of the law of God, Christ's peculiar people, how God would have his people dress, giving to God, the nature of man, man's dependance on God, and this article features Fundamental Belief XIX—gifts of the Spirit.

1889 Fundamental Belief number XIX:

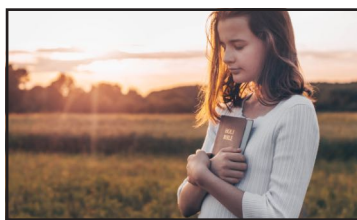
XIX – That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Corinthians 12 and Ephesians 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and to work a transformation in the heart and life; and that those who deny to the Spirit.

The Bible and the Bible only is our sure foundation! Ephesians 4:11–12 tells us why we have these gifts: “<sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:”

And in 2 Timothy 3:15–17, we read:

<sup>15</sup> And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. <sup>16</sup> All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup> That the man of God may be perfect, thoroughly furnished unto all good works.

Each believer is given gifts that equip him or her for the work of the ministry. The Bible gives a list of



the gifts given. Perhaps you can identify some of your gifts from this list: the word of wisdom, the word of knowledge, faith, gifts of healing, miracles, prophecy/prophets, discernment, tongues, interpretation of tongues, apostles, teachers, helps, governments (forms of leadership), evangelists, and pastor/teachers.

I hope each of us will follow the counsel in 1 Corinthians 12:31: “But covet earnestly the best gifts: and yet shew I unto you a more excellent way.”

If you would like a complete biblical explanation on this Fundamental Principle here is the link of a sermon Pastor Allen Stump gave on Fundamental Principle number nineteen. You may also scan the QR code.

[https://www.youtube.com/watch?v=h\\_qVj55r3Rk&list=PLsE-5c918fZEdGxPn-qrO6mmkyPe708owA&index=23](https://www.youtube.com/watch?v=h_qVj55r3Rk&list=PLsE-5c918fZEdGxPn-qrO6mmkyPe708owA&index=23)



There follows some verses for you to memorize/meditate upon.

I have included the first letter of each word following each verse. Memorizing the verse with this help will assure that you do not miss a word while reciting it, and since each letter represents one word, it will be a help to prompt you on what the next word in the verse is.

<sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; <sup>12</sup> For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: <sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (Ephesians 4:11–13)

Ahgs, a; as, p, as, e; as, pat; Ftpots, ftwotm, fteotboC: Twacituotf, aotkotSoG, uapm, utmotsotfoC: E 4:11–13

<sup>27</sup> Now ye are the body of Christ, and members in particular. <sup>28</sup> And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. (1 Corinthians 12:27–28)

NyatboC, amip. AGhssitc, fa, sp, tt, atm, tgoh, h, g, dot. 1 C 12:27–28

May God bless you as you meditate on these verses is my prayer for each of you!

Build a wall of scriptures around you, and you will see that the world cannot break it down. Commit the scriptures to memory, and then throw them right back upon Satan when he comes with his temptations, ‘it is written.’ This is the way that our Lord met the temptations of Satan, and resisted them. (Ellen White, *Review and Herald*, April 10, 1888, par. 9)



# PROPHETIC TRUTH FOR TROUBLED TIMES

**DATE: MAY 7 - JUNE 6, 2026**

**Thursdays, Fridays, Saturdays at 7pm EST**  
 Registration: [prophetictruthfortroubledtimes.com](http://prophetictruthfortroubledtimes.com)  
 Email: [info@prophetictruthfortroubledtimes.com](mailto:info@prophetictruthfortroubledtimes.com)

**Event Features**

Decoding Bible Prophecies  
 Health Talks  
 Live Q&A  
 Spirit-filled Music  
 Prayer Warriors  
 And more!



Evangelist Allen  
Stump & a Robust  
Spirit-led Team

**Zoom Information**

Meeting ID:  
613 212 7443

Passcode:  
916919

## Evangelistic Meetings

The USA conference of 1889 HSDA will be hosting an evangelist effort via Zoom May 7 – June 6, 2026. There will be meetings three evenings each week, plus Sabbath morning and afternoon meetings on the last two weeks.

As noted in the advertisement above, the meetings will have health talks with each session. We plan to use Zoom breakout rooms where the participants can get a brief overview of the message to come and have time for group prayer. We will have question and answer sessions also.

We plan to make business cards with the important information on them, including a QR code link, to distribute to persons of interest. We will also make postal flyers available for those wishing to do a mail-out advertisement in their local areas. Thus a church or eager person or family could also help by possibly leading out in a breakout room for any participants in their area.

Pastor Allen Stump will be the main speaker for the series, with Todd Brown and Rob Chisum as co-moderators to help guide the programs through their different stages. We will be posting more information soon, but please mark these dates on your calendars and try to attend and support each meeting.



## Online Virtual Service Schedule


We provide on-site, as well as virtual services. All times are EST or EDT, depending on the time of the year.

**Sabbath:** Sabbath School—9:10 am; Worship Service—11:00 am

**Monday:** Story Hour—7:00 pm

**Wednesday:** Prayer Meeting—7:00 pm

**Thursday:** History/Theology Study—7:00 pm

**Zoom Room Information:** ID—613 212 7443. Passcode—916919. Phone—1-646-931-3860, enter conference ID 613 212 7443, followed by the # symbol when prompted, and press the # symbol again. 

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