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Faith on the line

A Journal for Those Who Dare

The Final Generation

by M.L. Andreasen

The final demonstration of what the gospel can do in and for humanity is still in the future. Christ showed the way. He took a human body and in that body demonstrated the power of God. Men are to follow His example and prove that what God did in Christ, He can do in every human being who submits to Him. The world is awaiting this demonstration. See Romans 8:19. When it has been accomplished, the end will come. God will have fulfilled His plan. He will have shown Himself true and Satan a liar. His government will stand vindicated.

There is much spurious doctrine concerning holiness taught in the world today. On the one hand are those who deny the power of God to save from sin. On the other hand are those who flaunt their sanctity before men and would have us believe that they are without sin. Among the first class are not only unbelievers and skeptics; but church members whose vision does not include victory over sin, but who accept a kind of compromise with sin. In the other class are such as have no just conception either of sin or of God's holiness, whose spiritual vision is so impaired that they cannot see their own shortcomings and hence believe themselves perfect, and whose conception of religion is such that their own understand-

ing of truth and righteousness is superior to that revealed in the Word. It is not easy to decide which is the greater error.

That the Bible inculcates holiness is indisputable. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be pre-

served blameless unto the coming of our Lord Jesus Christ." *1 Thessalonians 5:23*. "Follow peace with all men, and holiness, without which no man shall see the Lord." *Hebrews 12:14* "For this is the will of God, even your sanctification." *1 Thessalonians 4:3* The Greek word (hagios) in its various forms is translated sanctify, holy, holiness, sanctified, sanctification. It is the same word which is used for the two

He will take the weakest of the weak, those bearing the sins of their forefathers, and in them show the power of God... It will become evident to all that the gospel really can save to the uttermost.

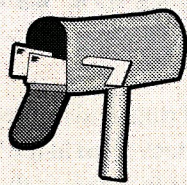
apartments of the sanctuary and means that which is set apart for God. A sanctified person is one who is set apart for God, whose whole life is dedicated to Him.

Forgiveness and Cleansing

The plan of salvation must of necessity include, not only forgiveness of sin, but also complete restoration. Salvation from sin is more than forgiveness of sin. Forgiveness presupposes sin and is conditioned upon breaking with it; sanctification is separation from sin and indicates

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From the Mailbox...



We welcome your comments and opinions. If something in our newsletter or material has impacted you, we'd like to hear from you. We can be contacted by fax, mail or email. Please see the last page for this information.

I have browsed through your site which is enlightening, but really short. I wonder when are you going to enlarge on things of health - is there anything planned for future, ie. different topics, etc. I will check it periodically and hope you will improve. It is a very nice site otherwise.

Email

Praise God for your site! It is a very good site - a witness in these last days. Keep up the good work!!

P.M.
Email

A friend gave me your web site and I'm very impressed with the information. Keep up the good work. God bless.

M.D.
Email



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deliverance from its power and victory over it. The first is a means to neutralize the effect of sin; the second is a restoration of power for complete victory.

Sin, like some diseases, leaves man in a deplorable condition - weak, despondent, disheartened. He has little control of his mind, his will fails him, and with the best of intentions he is unable to do what he knows to be right. He feels that there is no hope. He knows that he has himself to blame, and remorse fills his soul. To his bodily ailments is added the torture of conscience. He knows that he has sinned and is to blame. Will no one take pity on him?

Then comes the gospel. The good news is preached to him. Though his sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. All is forgiven. He is "saved". What a wonderful deliverance it is! His mind is at rest. No longer does his conscience torment him. He has been forgiven. His sins are cast into the depths of the sea. His heart wells with praise to God for His mercy and goodness to him.

As a disabled ship towed to port is safe but not sound, so the man is "saved" but not sound. Repairs need to be made on the ship before it is pronounced seaworthy, and the man needs reconstruction before he is fully restored. This process of restoration is called sanctification and includes in its finished product body, soul, and spirit. When the work is finished, the man is "holy", completely sanctified, and restored to the image of God. It is for this demonstration of what the gospel can do for a man that the world is looking.

In the Bible both the process and the finished work are spoken of as sanctification. For this reason the "brethren" are spoken of as holy and sanctified, though they have not attained to perfection. See 1 Corinthians 1:2; 2 Corinthians 1:1; Hebrews 3:1. A glance through the epistles to the Corinthians will soon convince one that the saints there mentioned had their faults. Despite this, they are said to be "sanctified"

and "called to be saints". The reason is that complete sanctification is not the work of a day or of a year, but of a lifetime.

Sanctification begins the moment a person is converted and continues through life. **Every victory hastens the process.** There are few Christians who have not gained the mastery over some sin that formerly greatly annoyed them and overcame them. Many a man who has been a slave to the tobacco habit has gained the victory over the habit and rejoices in his victory. Tobacco has ceased to be a temptation. It attracts him no more. He has the victory. **On that point he is sanctified. As he has been victorious over one besetment, so he is to become victorious over every sin. When the work is completed, when he has gained the victory over pride, ambition, love of the world -- over all evil -- he is ready for translation. He has been tried in all points. The evil one has come to him and found nothing. Satan has no more temptations for him. He has overcome them all. He stands without fault before the throne of God. Christ places His seal upon him. He is safe, and he is sound.** God has finished His work in him. The demonstration of what God can do with humanity is complete.

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

Throughout the history of the world, God has had His faithful ones. They have endured affliction and great tribulation. But even in the midst of Sa-

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From the Editor...



The bright yellow Turbo-Beaver slanted sharply, swiftly, down into the valley. The small plane's shadow, close below it, rippled over the forest canopy of the steep slope. Splashing down in mid-river, the float plane taxied quickly to a makeshift dock close to a group of tents.

Three men, several hundred yards upstream on a gravel bar, watched as a small figure emerged from the aircraft and jumped from one of its floats to the dock and then to shore. More figures moved around the aircraft. Minutes later, the aircraft moved away from the dock. Gaining midstream, the aircraft surged forward under full power, lifted gracefully into the brilliant July sunshine, water streaming from its floats. The three men watched it climb out of the river valley and turn south, gaining altitude to clear the Mackenzie mountains on its way to Mayo. The men then returned to their work.

Dennis and I had been working together that morning, digging benchmark holes in the permafrost. We were part of a six man crew building a river-gauging station on the Snake River in the northern Yukon. The other crew members were working further up-river

at various sites. Suddenly the cook ran up, fear and urgency pushing the words out: "Pat's hurt. Errol has him in the boat by camp!" We dropped our tools and ran to where the zodiac was beached.

The foreman had already radioed the floatplane base in Mayo, 175 miles to the south, and a plane was on its way. We moved Pat onto a cot and carried him up to camp. He was white-faced and in pain, but he was not bleeding badly. We talked with him, and he smiled in response to some of our comments intended to cheer and reassure him.

Errol and Pat had been falling, limbing, and bucking trees. Pat had lost his footing while using the chainsaw and the saw had caught him on one thigh. Errol had helped Pat into the zodiac and brought him down to camp. After bandaging his wounds, there was nothing left for us to do but wait for the plane. The foreman sent three of us out to get dry logs we could use to improve the existing dock for future use. We were up-river doing that when the aircraft came in for Pat.

Pat was 20 years old, small to medium in height, with long brown hair. We had worked together for a couple of months, ate together, shared the same discomforts of sleeping under canvas and fighting blackflies and mosquitoes. He was friendly and outgoing, and when he wasn't working, he enjoyed partying. When work ended late in the year, he returned to his home in a small interior town, where, among other things, he raced snowmobiles. He was saving his money to buy a house.

The accident happened on Wednesday morning. We learned later by radio that he was doing well in hospital in Mayo. On Saturday morning, the Trans North Otter came in and landed on the river - something which it had not done before as it was hazardous for the larger plane to land on the river because of hidden gravel bars and shifting wind currents. Art, the second foreman, called us down to the river bank. With no preamble, he said, "Pat died this morning." Someone cursed - a jarring, terribly out of place oath. Most of us stood in stunned

silence. Pat had eaten breakfast in the hospital that morning and was going to be released later that day to fly to Kamloops. A nurse, looking in on him a short time later, found him dead. Pat was going home now, but he would never see it. When snowfall came this fall, he would not be racing snowmobiles as he had in years past. And that house he had been saving for would never be his.

A few evenings later, Errol and I walked along the riverbank to finish clearing trees for a helicopter landing site. Errol of the red beard and leprechaun face - joking, always laughing Errol. But he was quiet and serious now. He said, "Pat was thinking about becoming a Christian." What could I say? I was a new Christian myself and knew that probation for Pat was closed. Perhaps he had made peace with God before the end. Only the Lord knows.

But those words echo and re-echo in my mind: "...thinking of becoming a Christian... thinking of becoming a Christian..." I can never forget them. They sound again when I see young people apparently intent on everything except a relationship with God. I hear them when I see older people satisfied with religious forms or pseudoscientific theories about man's origin and destiny. Those words challenge me to evaluate the depth and authenticity of my own religious experience.

I visualize a Stranger standing outside a door, knocking for permission to enter. I picture Christ looking at the beauty of Jerusalem bathed in the setting sun, tears running down His cheeks as He said "...how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt 23:37. And the conviction grips my heart that for all of us, now is the day to make or to renew the surrender of our lives to God's care and to His service. We have no promise or assurance for tomorrow.



Ken Anderson, B.A. L.L.B.

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tan's buffetings they have, as the apostle Paul says, through faith "wrought righteousness". "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins: being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts, and in the mountains, and in dens and caves of the earth." Hebrews 11:33,37-38

And in addition to this galaxy of faithful witnesses, many of whom were martyrs for their faith, God will have in the last days a remnant, a "little flock", in and through whom He will give to the universe a demonstration of His love, His power, His justice, which, if we exempt Christ's godly life on earth and His supreme sacrifice on Calvary, will be the most sweeping and conclusive demonstration of all ages of what God can do in men.

It is in the last generation of men living on the earth that God's power unto sanctification will stand fully revealed. The demonstration of that power is God's vindication. It clears Him of any and all charges which Satan has placed against Him. In the last generation God is vindicated and Satan defeated. This may need some further amplification.

Rebellion in Heaven

The rebellion which took place in heaven and introduced sin into the universe of God must have been a fearful experience both for God and for the angels. Until this time all had been peace and harmony. Discord was unknown; only love prevailed. Then unholy ambitions stirred the heart of Lucifer. He decided that he wanted to be like the Most High. He would exalt his throne above the stars of God; he would sit "upon the mount of congregation, in the sides of the north." Isaiah 14:12-14. This declaration of intent was tantamount to an attempt to depose God and usurp His place. It was a declaration of war. Where God sat, Satan would sit. God accepted the challenge.

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels." Revelation 12:7. The outcome could have been foreseen. Satan and his angels "prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Verses 8-9

Though Satan was defeated, he was not destroyed. By his act of rebellion, he had declared God's government at fault, and by the setting up of his own throne, he had made claim to greater wisdom or justice than God. These claims are inherent in rebellion and in the establishment of another government. God could ill afford not to give Satan an opportunity to demonstrate his theories. To remove every doubt in the minds of the angels - and later of man - God must let Satan go on with his work. And so Satan was permitted to live and set up his government. For the last six thousand years he has been giving the universe a demonstration of what he will do when he has the opportunity...

Lucifer

In heaven, Lucifer had been one of the covering cherubs. See Ezekiel 28:14. This refers to the two angels who in the Most Holy Apartment of the sanctuary stood on the ark, covering the mercy seat. This was doubtless the highest office an

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IN THE NEWS

Canadian Army Sets Up Y2K Emergency Center in Alberta

Link: <http://www.edmontonjournal.com/news/stories/990601/edm9...>

Source: EDMONTON JOURNAL,
June 1, 1999

The Canadian army has set up a new and improved 24-hour operational nerve centre to handle domestic crises in the West. . . .

Although it was set up to handle potential Y2K bug problems across Western Canada at the turn of the millennium, the larger facility will provide permanent military help in the event of provincial emergencies.

Monday was the first day western army headquarters ran a major operation out of the new centre as it began a week-long exercise to test communications, command and control scenarios for worst-case Y2K disruptions.

"It's designed to test this headquarters' ability to process information, make decisions and issue orders concerning operations associated with potential impact of Y2K problems," said Maj. John Slater, senior operations officer for the army in the West. "But we don't expect serious problems from Y2K." . . .

There are four tables in the nerve centre, each holding a large map of a western province around which staff can gather. The centre works with a liaison staff in the capital of each of the four western provinces.

The operations centre can accommodate about 40 military personnel, including medical, engineering, logistics, law and policing personnel. Bringing them all together in one area, says Slater, means they can exchange information quickly and save valuable time in an emergency.

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angel could occupy, for the ark and the mercy seat were in the immediate presence of God. These angels were the special guardians of the law. They watched over it, as it were. Lucifer was one of them.

Ezekial 28:12 contains an interesting statement concerning Lucifer: "Thou sealest up the sum, full of wisdom, and perfect in beauty." The meaning of the expression, "Thou sealest up the sum," is not entirely clear. The reading is capable of varied interpretations. It seems evident, however, that the intent is to show the high position and exalted privilege that were Satan's before he fell. He was a kind of prime minister, a keeper of the seal.

As in an earthly government a document or law must have a seal attached to it in order to be valid, so in God's government a seal is used. God seems to have apportioned to the angels their work, the same as He has given to man his work. One angel is in charge of the fire. See Revelation 14:18. Another angel has charge of the "seal of the living God." Revelation 7:2. Although, as stated above, the reading of Ezekial 28:12 is not entirely clear, some feel justified in translating it, "Thou attachest the seal to the ordinance." If this position is tenable, if Lucifer were prime minister and keeper of the seal, it gives an additional reason why he should wish to substitute his own mark for that of God's seal when he left his first abode.

That Satan has been very active against the law is evident. If God's law is a transcript of His character, and if this character is the very opposite of Satan's, Satan stands condemned by it. Christ and the law are one. Christ is the law lived out, the law become flesh. For this reason, His life constitutes a condemnation. **When Satan warred against Christ, he warred also against the law. When he hated the law, he also hated Christ. Christ and the law are inseparable. . . .**

When Christ died on the cross He had demonstrated in His life the possibility of keeping the law. Satan had not succeeded in leading Christ into sin. Possibly he did not expect to be able to do that. But if he could have induced Christ to use His divine power to save Himself, he would have accomplished much. Had Christ done so, Satan could have claimed that this invalidated the demonstration God intended to make, namely, that it was possible for men to keep the law. As it was, Satan was defeated. But till the very last he continued the same tactics. Judas hoped Christ would free Himself, thus using His divine power to save Himself. On the cross Christ was taunted: "He saved others; Himself He cannot save." But Christ did not falter. He could have saved Himself, but He did not. Satan was baffled. He could not understand. But he knew that when Christ died without his having been able to make Him sin, his own doom was sealed. In His death Christ was victor.

But Satan did not give up. He had failed in his conflict with Christ, but he might yet succeed with men. So he "went

to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. If he could overcome them, he might not be defeated.

God's Demonstration

The demonstration which God intends to make with the last generation on earth means much, both to the people

God will have in the last days a remnant, a "little flock", in and through whom He will give to the universe a demonstration of His love, His power, His justice.

and to God. Can God's law really be kept? This is the vital question. Many deny that it can be done; others glibly say it can. When the whole question of commandment keeping is considered, the problem assumes large proportions.

God's law is exceedingly broad; it takes cognizance of the thoughts and intents of the heart. It judges motives as well as acts, thoughts as well as words. *Commandment keeping means entire sanctification, a holy life, unswerving allegiance to right, entire separation from sin, and victory over it.* Well may mortal man cry out, "who is sufficient for these things!"

Let us say it reverently: *God must meet Satan's challenge.* It is not God's plan, or a part of His purpose, to subject men to tests that only a chosen few can survive. In the Garden of Eden, God subjected Adam and Eve to the lightest test conceivable. No one can say that our first parents fell because the test was too hard for them. When they fell, it was not because the test was hard or because they had not been provided with strength to resist. The temptation was not held before them constantly. Satan was not permitted to molest them everywhere. He had access to them at only one place, namely at the tree of knowledge. That place they knew. They could stay away from it if they wanted to. Satan could not follow them everywhere. If they went where Satan was, it was because they wanted to. But even if they went there to examine the tree, they need not have remained there. They could walk away. And even if Satan offered them the fruit, they need not take it. But they took it and ate. And they ate because they wanted to, not because they had to. They deliberately transgressed. There was no excuse. God could not have devised an easier test.

When God commands men to keep His law, it does not serve the purpose He has in mind to have only a few men keep it, just enough to show it can be done. **It is not in line with God's character to pick outstanding men of strong pur-**

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pose and superb training, and demonstrate through them what He can do. It is much more in harmony with His plan to make His requirements such that even the weakest need not fail, so that none can ever say that God demands that which can be done by only a few. It is for this reason that God has reserved His greatest demonstration for the last generation. This generation bears the result of accumulated sins. If any are weak, they are. If any suffer from inherited tendencies, they do. If any have an excuse because of weakness of any kind, they have. If therefore, these can keep the commandments, there is no excuse for any one in any other generation not doing so also.

But this is not enough. God intends in His demonstration to show, not merely that ordinary men of the last generation can successfully pass a test such as He gave to Adam and Eve; but that they can survive a test much harder than such as falls to the lot of common men. It will be a test comparable to the one Job passed through, and approaching that which the Master underwent. It will test them to the utmost.

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11. Job passed through some experiences that will be repeated in the lives of the chosen ones of the last generation. It may be well to consider them.

Job's Test

Job was a good man. God trusted him. Day by day he offered sacrifices for his sons. "It may be that my sons have sinned," he said. Job 1:5. He was prosperous and enjoyed the blessings of God.

Job passed through some experiences that will be repeated in the lives of the chosen ones of the last generation.

Then came "a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Job 1:6. A conversation is recorded between the Lord and Satan that concerned Job. The Lord says that Job is a good man, which Satan does not deny, but urges that Job is God-

fearing merely because it pays him to be so. He states that if God will take away His mercies, Job will curse God. The statement is in the form of a challenge, and God accepts it. Satan is given permission to take away Job's property and otherwise to cause him sorrow, but not to touch Job himself. Satan immediately proceeds to do what he is permitted to do. Job's property is all swept away, and his children are killed.

When this happened, "Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and

worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." Job 1:20-22

Satan is defeated, but he makes another attempt. At the next meeting with the Lord, without admitting defeat, he claims that he had not been permitted to touch Job himself. If he had, he claims, Job would have sinned. The statement is again a challenge, and God accepts it. Satan is given permission to torment Job, but not to take his life. He immediately departs on his mission.

All that the evil one can do, Satan does to Job. But Job stands fast. His wife counsels him to give up, but he does not waver. Under intense physical pain and mental anguish he remains steadfast. Again it is recorded that Job stood the test. "In all this did not Job sin with his lips." Job 2:10. Satan is defeated and does not appear any more in the book.

In the succeeding chapters in the book of Job we are given a little insight into the struggle going on in Job's mind. He is greatly perplexed. Why has all this calamity come upon him? He is not conscious of any sin. Why, then, should God afflict him? He, of course, does not know of the challenge of Satan. Neither does he know that God is depending upon him in the crisis through which he is passing. All he knows is that out of a clear sky disaster has come upon him till he is left without family or property, and with a loathsome disease that nearly overwhelms him. He does not understand, but he retains his integrity and faith in God. This God knew he would do. This Satan said he would not do. In the challenge God won.

Humanly speaking, Job had not deserved the punishment that came to him. God Himself says it was without cause. "Thou movest Me against him, to destroy him without cause." Job 2:3. The whole experiment can, therefore, be justified only by considering it as a specific test devised for a specific purpose. God wanted to silence Satan's charge that Job served God only for profit. He wanted to demonstrate that there was at least one man whom Satan could not control. Job suffered as a result of it, but there seemed to be no other way. A reward was afterward given him.

Job's case is recorded for a purpose. While we grant its historicity, we believe that it has also a wider meaning. God's people in the last days will pass through an experience similar to Job's. They will be tested as he was; they will have every earthly stay removed; Satan will be given permission to torment them. In addition to this, the Spirit of God will be withdrawn from the earth and the protection of earthly governments removed. God's people will be left alone to battle with the powers of darkness. They will be perplexed, as was Job. But they, as did he, will hold fast their integrity. In the last generation God will stand vindicated. In the remnant Satan will meet his defeat. The charge that the law cannot be kept will be met and fully refuted. God will produce not only one or two who keep His commandments, but a whole group, spo-

ken of as the 144,000. They will reflect the image of God fully. They will have disproved Satan's accusation against the government of heaven.

The Last Generation

In the last generation God will stand vindicated. In the remnant Satan will meet his defeat. The charge that the law cannot be kept will be met and fully refuted.

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

And so, to silence forever Satan's charges; to make it evident that His people are serving Him from motives of loyalty and right, without reference to reward; to clear His own name and character of the charges of injustice and arbitrariness; and to show to angels and men that His law can be kept by the weakest of men under the most discouraging and most untoward circumstances, God permits Satan in the last generation to try His people to the utmost. They will be threatened, tortured, persecuted. They will stand face to face with death in the issuance of the decree to worship the beast and his image. See Revelation 13:15. But they will not yield. *They are willing to die rather than to sin.*

God removes His spirit from the earth. Satan will have a greater measure of control than he has ever had before. True, he may not kill God's people, but that seems to be the only limitation. And he uses every permission he has. He knows what is at stake. It is now or never.

God, to make the demonstration complete, does one more thing. He hides Himself. The sanctuary in heaven is closed. The saints cry to God day and night for deliverance, but He appears not to hear. God's chosen ones are passing through Gethsemane. They are having a little taste of Christ's experience those three hours on the cross. Seemingly, they must fight their battles alone. They must live in the sight of a holy God without an intercessor.

But though Christ has finished His intercession, the saints are still the object of God's love and care. Holy angels watch over them. God provides them shelter from their enemies; He provides them with food, shields them from destruction, and

supplies grace and power for holy living. See Psalm 91. Yet they are still in the world, still tempted, afflicted, tormented.

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

The 144,000

In the last generation, God gives the final demonstration that men can keep the law of God, and that they can live without sinning. God leaves nothing undone to make the demonstration complete. The only limitation put upon Satan is that he may not kill the saints of God. He may tempt them, he may harass and threaten them; and he does his best. But he fails. He cannot make them sin. They stand the test, and God puts His seal upon them.

Through the last generation of saints God stands finally vindicated. Through them He defeats Satan and wins His case. They form a vital part of the plan of God. They go through the terrific struggles; they battle with unseen powers in high places. But they have put their trust in the Most High, and they will not be ashamed. They have suffered hunger and thirst, but now "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Revelation 7:16,17

They "follow the Lamb whithersoever He goeth." Revelation 14:4. When at last the doors of the temple shall swing open, a voice shall sound forth: "Only the 144,000 enter this place." *Early Writings, p. 19.* By faith they have followed the Lamb here. They have gone with Him into the holy place; they have followed Him into the Most Holy. And in the hereafter, only those who have thus followed Him here will follow Him there. They will be kings and priests. They will stand in the unveiled

The matter of greatest importance in the universe is not the salvation of men, important as that may seem. The most important thing is the clearing of God's name from the false accusation made by Satan.

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presence of God. They shall follow Him "whithersoever He goeth." They will not only be "before the throne of God" and "serve Him day and night in His temple," but they will sit with Him in His throne, even as He also overcame, and is set down with His Father in His throne. See Revelation 7:15; 3:21.

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

May the church of God appreciate the exalted privilege given her! "Ye are My witnesses, saith the Lord." Isaiah 43:10. There must be "no strange god among you; therefore ye are My witnesses, saith the Lord, that I am God." Isaiah 43:12. May we be witnesses indeed, testifying what God has done for us!

All this is closely connected with the work of the Day of Atonement. On that day the people of Israel, having confessed their sins, were completely cleansed. They had already been forgiven: now sin was separated from them. They were holy and without blame. The camp of Israel was clean.

We are now living in the great antitypical day of the cleansing of the sanctuary. Every sin must be confessed and by faith be sent beforehand to judgment. As the high priest enters into the Most Holy, so God's people now are to stand face to face with God. They must know that every sin is confessed, that no stain of evil remains. The cleansing of the sanctuary in heaven is dependent upon the cleansing of God's people on earth. How important, then, that God's people be holy and without blame! In them every sin must be burned out, so that they will be able to stand in the sight of a holy God and live with the devouring fire. "Hear, ye that are near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isaiah 33:13-16.



Excerpted From: *The Sanctuary Service*, 299-321

M.L. Andreason (1876-1962) was prominent in Adventist administrative and educational circles. He taught at the Seventh-Day Adventist Theological Seminary (1938-1949) and served as Field Secretary of the General Conference (1941-1950).



God's Sabbath

by Don Anderson

All that we as Christians experience stems from the beautiful fact that God "put" us (mankind) into Christ (1 Cor 1:30). We are corporately connected to Adam and also to Christ (Rom 5:12-21, 1 Cor 15:22). What Adam did affected the entire human race. Likewise Christ's act of mercy miraculously affected the entire human race; "For God so loved the World..." (Jn 3:16). Christ's birth, life, death, resurrection, and present ministry in heaven is a "gift" (Eph 1:3-2:10). When we say yes to these realities, Christ's "history" becomes our history through experience. We totally identify with Him, because He totally identified with the human race. Our life of heart-felt faith becomes a continual expression of "Not I, but Christ" (Gal 2:20). Therefore, by faith "In Christ" we keep the Sabbath (Matt 11:28-30, Heb 4:1-13). To knowingly not keep the Sabbath is to deny our standing in Christ; to say "No" to the reality of us "in Him" (Tit 1:16).

Christ is the source of all creation (Col 1:16). The seventh-day Sabbath was instituted at the end of the creation week. Christ blessed it, ceased from His creative work, and set it apart from the other six workdays (Ex 20:8-11, Deut 5:12-15). Christ did not rest because He was tired, but because His work was perfect, complete, and finished (Gen 1:31, 2:1-3, Heb 4:4). It is unscriptural to refer to the Sabbath as "Jewish". It belongs to God and was made for mankind (Mk 2:27).

Had Christ designed humans to simply keep any one of seven days He would have given the Levites another day of rest for they worked the hardest on the Sabbath. The Sabbath and marriage covenants were made before the Fall. Had sin not occurred, the whole world would yet be keeping Christ's rest, and not practicing divorce. Both of these covenants have been sadly mistreated.

The Sabbath was Adam and Eve's first full day of life. Adam started his life by resting or "entering" into what Christ had already created. Adam was healthy, happy, and totally dependent upon Christ for everything. From this biblical perspective the Sabbath rest becomes the very foundation of the glorious truth of righteousness by faith. By resting in Christ,

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Three Sabbaths

The Lord's Sabbath-The Jewish Sabbath
-The Papal Sabbath

by E. J. Waggoner

One can in truth speak of sabbaths in the plural only as one can speak of many gods. "There is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." (1 Corinthians 8:4-6) So, though there be various sabbaths, so called, there is but one true Sabbath, the Sabbath of the Lord.

The Lord's Sabbath

The word "Sabbath" means rest. It is a Hebrew word transferred into the English language. The Hebrews used the word "Sabbath;" it conveyed the same idea to them that the word "rest" does to us. The fourth commandment therefore really says to us:

"Remember the rest day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the rest of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gate; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the rest day and hallowed it." (Exodus 20:8-11)

We must not make the mistake of judging the Lord's rest from what men are accustomed to call rest. God is not a man. We should rather learn from God's rest what rest really is. God's rest is not mere physical rest from weariness. This we know from two facts:

1. "God is Spirit." (John 4:24) Not "a spirit," as though He were one of many; but He is Spirit, as it is rendered in the margin of the Revised Version.
2. "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." (Isaiah 40:28) The Lord therefore did not rest because He was tired,

and His rest is not physical, but spiritual, since He is Spirit. "They that worship Him must worship Him in Spirit and in truth." (John 4:23)

God rested, not because He was weary, but because His work was finished. When work is finished, and is well done, nothing but rest remains. In six days God finished His work, and as He surveyed it, He pronounced it "very good." There was no flaw in it. It was without fault before Him. Therefore since God's work was done and well done at the close of the sixth day, "He rested on the seventh day from all His work which He had made." He had no sad reflections, no regrets. His rest was not marred, as what man calls rest so often is, by any such thought as:

- ☞ "To-morrow I must go at that work again;" nor,
- ☞ "I wish I had done this portion a little differently;" nor,
- ☞ "If I could do that over again, I could make an improvement;" nor,
- ☞ "That last day's work was so bad that I can not bear to look at it; I was so tired when I got to it that I couldn't half do it."

Nothing of the kind. Every portion of the work, even man, was as perfect as it was possible for it to be, and God took pure delight in contemplating the work from which He was resting, because it was **complete** and **perfect**.

This is the rest which He offers to us. It is not something He imposes on us, but which He in everlasting love and kindness gives to us. Rest is not a task that is laid on one. It is not a burden. They who look upon the Sabbath as a burden, have no idea of what the Sabbath of the Lord is. It is rest, perfect unalloyed rest.

Jesus Christ is the One by whom the worlds were made, "for in Him were all things created, in the heavens, and upon the earth," therefore He is the One who offers us this rest. To every soul He cries, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Matthew 11:28) The rest is found in Him, because in Him the works of God are completed. In Him is the new creation, and if any man be in Him, he is a new creature. (2 Corinthians 5:17) On the cross Jesus cried, "It is finished," (John 19:30) thus showing that in His cross we find that perfect rest that comes alone from the finished work of the Lord.

This rest is gained by faith. "We which believe do enter into rest." (Hebrews 4:3) How so?—Because by

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IN THE NEWS

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Canadian Military Seeks to Avoid Spotlight on Y2K Plans

Link: <http://www.nationalpost.com/news.asp?f=990215/2277339&s...>

Source: NATIONAL POST, February 15, 1999

Still smarting over the disclosure of a war game that envisioned an independent Quebec, the Canadian military is preparing a strategy to avoid negative media coverage over its massive preparations to deal with the millennium computer bug.

The military wants to avoid a "furore" similar to the one touched off by the disclosure last month of "Exercise Royal Flush," a war-games scenario taught to officers at a Kingston, Ont., military school that was based upon the premise that an independent Quebec, with its own army, had taken over Ottawa. The Bloc Quebecois said Royal Flush was a blatant attempt to intimidate separatists.

"With the recent furore and media overreaction to the Kingston staff school use of 'Royal Flush', there is a requirement to ensure all scenarios . . . of upcoming Y2K activity are developed with a view to avoiding similar media reaction in the future," says an internal Defence Department memo.

All Year 2000 scenarios, says the memo, must be personally screened by Colonel Charles Lemieux, Deputy Chief of Defence Staff, who is co-ordinating the Forces' \$386-million Y2K emergency-response plan called "Operation Abacus." In addition, the new Y2K training scenarios — called "Exercise Vigilance 2000" and "Exercise Joint Start II" — must also be approved by staff from the offices of Colonel Ralph Coleman, the Forces' director general of public affairs, and Kenneth Calder, the assistant deputy minister of policy.

The memos obtained by the Ottawa Citizen don't divulge details of the new Y2K training scenarios.

However, the military has said it expects Operation Abacus to be the largest peacetime deployment of troops in Canadian history. The army, navy, and air force will be on alert for three months from Jan. 1, 2000. Some 14,500 troops, in addition to about 4,000 reservists, will be available to be deployed anywhere in Canada. . . .

Operation Abacus will be co-ordinated by a joint task force operating out of Kingston and will involve four regional command centres across Canada. . . .

Truce After Five Centuries: Catholic And Lutheran Theologians Reconcile Their Most Central Dispute

Thanks to concerted efforts by peacemakers the world over, a deeply rooted, once-bloody conflict that has lasted almost 500 years may be drawing to a close. But the clash in question does not involve NATO. Instead, hoping to ameliorate the Reformation's hostilities, theologians from the Lutheran World Federation, representing 94% of all Lutherans, and the Roman Catholic Church have drawn up the Joint Declaration on the Doctrine of Justification. When it is signed on October 31 in Augsburg, Germany, the churches will mutually absolve one another of the heresy charges pronounced in the 16th century over the role of faith, grace and works in salvation.

"It's the product of 30 years of internal and rigorous theological exchange, study and prayer," says Father Richard Neuhaus, a New York priest and editor-in-chief of the ecumenical magazine *First Things*. "They aren't saying 'Oh, well, let's forget it.' It is the most serious examination of justification in 500 years."

The Catholic Church did not have as much invested in the doctrine of justification as those who followed Martin Luther, according to Fr. Neuhaus, who was a Lutheran pastor before converting to Catholicism. "For Lutherans it became central, the key defining doctrine," he explains. "Most Protestants have agreed that this is the [main] obstacle to reunification." The Protestant belief is the result of Luther's studies in the book of Romans from 1515-17. Based on his conclusions, the Protestant rebellion preached that the only thing required for salvation is faith in Christ's grace-bestowing sacrifice. Good deeds are unquestionably a part of a Christian's life, but salvation rests only upon God's grace and the person's faith. To add any of man's merit or works to the formula, said the Reformers, is heresy.

But after the Council of Trent debated justification in 1546-7, the Catholic Church declared, "If any one saith, that by faith alone the impious is justified...let him be anathema [a degree of excommunication]." Ultimate justification requires good works, perseverance and participation in the sacraments, although none of these would be sufficient for salvation without God's grace, according to the decree and canon on justification.

While this has seemed to some a semantic debate, the difference has been great enough to divide the Church since, and even to call the salvation of many into question. "The Catholic Church teaches that all people [including Protestants] who are baptized and believe are truly, but imperfectly, part of the Roman Catholic Church," says Fr. Neuhaus. "There are a good many Protestants who do not share the view that Catholics are brothers and sisters in Christ."

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THREE SABBATHS

...Continued From Page 9

faith we have the finished, perfect work of the Lord as our own. "This is the work of God, that ye believe on Him whom He hath sent." (*John 6:29*) Believing Him means receiving Him; and since in Him the works of God are complete, it follows that by believing on Him we find the rest.

The rest that Jesus gives is rest from sin. The heavy laden whom He calls to Him are those who are burdened with the weight of their sins. All men are thus burdened, "for all have sinned." (*Romans 3:23*)

Our best works are utterly worthless. Christ will have a people who are "zealous of good works" (*Titus 2:14-15*); but the good works must be those which God Himself has wrought for us in Christ. Only His work is enduring. "His work is honorable and glorious; and His righteousness endureth forever." (*Psalms 111:3*). Therefore:

☞ "by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." (*Ephesians 2:8-10*)

☞ It is "not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour." (*Titus 3:5-6*)

It is by the works of God, therefore, that we are saved, and not by our own. Good works there are in abundance, and they are for us too, but through no work of our own, solely through the perfect work of God in Jesus Christ. If the works were our own, then the rest would be our own; but God gives us His rest, not ours, because only His works can yield perfect rest. "He hath made His wonderful works to be remembered" (*Psalms 111:4*), or, literally, "He hath made a memorial for His wondrous works." That memorial

is the seventh day (*Genesis 2:1-3*), the day on which He has rested from all His works. That day He has blessed sanctified, made holy. Its holiness has never departed from it, for "whatsoever God doeth, it shall be forever." (*Ecclesiastes 3:14*) No matter what man does, nor how man regards the day, its holiness remains.

"There remaineth therefore a rest to the people of God;" (*Hebrews 4:9*) and the seventh day, which God forever declares to be His rest, is that by which He makes known to us the perfection of His rest, because it calls us to contemplate a finished and perfect new creation. It reveals

to us the everlasting God, the unwearied, almighty Creator, Who has wrought and laid up great goodness for them that trust in Him before the sons of men. (*Psalms 31:19*) It reminds us that we are "complete in Him, which is the head of all principality and power." (*Colossians 2:10*)

It tells us that, although we have sinned, and brought the curse on God's perfect creation, the cross of Christ, which bears the curse, restores and perpetuates the perfect work of God, so that through it we many stand without fault before the throne of God, just as when man was first made. "Thanks be unto God for His unspeakable gift." (*2 Corinthians 9:15*)

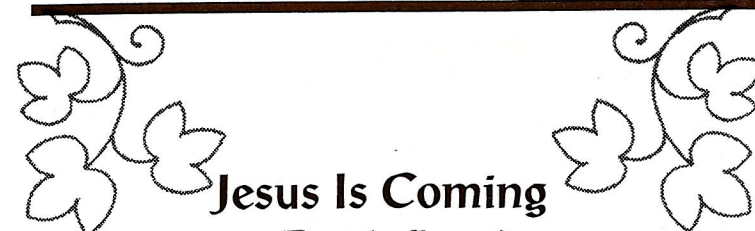
The Jewish Sabbath

There is such a thing as "the Jewish sabbath," or the sabbath of the Jews, but it is a far different thing from the Sabbath of the Lord. Many people imagine that if one observes the seventh day, he is keeping the Jewish sabbath; but that does not at all follow. No one keeps the Jewish sabbath if he keeps the Sabbath "according to the commandment." (*Luke 23:56; Romans 16:26*) There is the same difference between the Jewish sabbath and the Sabbath of the Lord that there is between a man and God. Let us explain:

"The seventh day is the Sabbath of the Lord;" (*Exodus 20:10; Deuteronomy 5:14*) but we have seen that the Lord's rest is spiritual rest, which the seventh day commemorates. A man may cease from physical toil on the

... Continued on Page 23

A man may cease from physical toil on the seventh day of the week, and not keep the Sabbath of the Lord. If a man stops work on Friday evening at sunset, and abstains from all labor until the next day at sunset, merely as a form of worship, and in order that he may be physically better able to go at his work again, or with the thought that he is thereby discharging a duty, and gaining the favor of God, that is not keeping the Sabbath of the Lord. To keep the Sabbath of the Lord is to delight in the Lord. (Isaiah 58:14) Those who do not delight themselves in the Lord, do not keep His Sabbath, no matter when they abstain from labor.



Jesus Is Coming - But When?

By Dennis Priebe

On August 13 and 14, 1999, Vancouver Central SDA Church and Amazing Discoveries hosted an inspiring weekend series featuring Elder Dennis Priebe, speaker for Amazing Facts of California.

The series was very well attended by members from surrounding churches, and the message was a powerful admonition and lesson on what is sin, what was the nature of Christ, and what is possible for us. Audio and video tapes are available of his messages and are a must for every Adventist serious about preparing for and hastening the soon coming of Jesus Christ. Many were impressed with Elder Priebe's message and touched by the seriousness of the times we live in.

On the following pages, we have printed a summary of the opening night of Priebe's presentation, but first, by way of introduction, we have re-printed an edited version of his personal mission statement as found in *The Inside Report*, March 1987 issue, Vol 5, No. 3 published by Amazing Facts:

"Is Jesus really coming soon? Christians have been saying so for over 140 years, but life goes on as usual, with wars, famine, poverty, violence, deadly diseases, and space travel taking the headlines of our daily news. No headline has yet reported the sighting of Jesus Christ with hosts of angels on the horizon. Are Christians chasing an elusive dream? Are the millions of people around the world who call Christianity the opiate of the masses really right?

My family and I have dedicated our ministry with Amazing Facts to the proposition that Christians have not been deluded in believing that Jesus is returning to this planet very soon. We believe that, in spite of the daily newspaper headlines, His return could be sooner than anyone really thinks. Yes, we are fully aware that life seems to go on with few changes from year to year. But we share a conviction that the reason Jesus hasn't returned yet is not due to the failure in God's prom-

The plan of salvation cannot come to a final conclusion until Christians who live in the end-time demonstrate by their daily lives what allegiance to Christ really means.

ises, but to a failure on the part of people who call themselves Christians to demonstrate what true Christianity really is.

Jesus has been waiting many years to finish the horrors of sin on this planet, but His people have been insubordinate. They have called themselves by His name, but they have shown the character of Satan all too frequently. They have been angry, jealous, proud, bitter, depressed, self-righteous, legalistic, careless, and backbiting far too often, and those watching have not seen very much of the character of Christ revealed through them. In short, Christians have been insubordinate to their Master, and have succeeded in delaying His return for many years. The plan of salvation cannot come to a final conclusion until Christians who live in the end-time demonstrate by their daily lives what allegiance to Christ really means. Loving obedience is the rarest of jewels and the watching universe needs to see if it is really possible on a mass basis.

Although the work of evangelism is vitally important to Christianity and must be carried on with all possible energy, evangelism alone will not bring us to the second coming of Christ. Newborn Christians must become mature Christians, for only mature Christians can demonstrate the loving obedience of mature Christianity. Only mature Christians will be able to stand rock-solid for God when Satan turns loose his full arsenal of weapons against God's people.

...My family and I have joined Amazing Facts (not to be confused with Amazing Discoveries) to help it achieve the goal of nurturing newborn Christians into mature Christianity. Our ministry is directed primarily toward those who have already made their commitment to Christ, but who want to grow into the fullest possible relationship with Him.


We accept invitations from churches across North America for weekend or weeklong series on the subject of righteousness by faith. It is our deep conviction that the only way God's people will ever fulfill their divine commission of preparing the way so that Jesus can return is through a clear understanding and a corresponding experience of the total gospel of Christ our Saviour.

As is usual in matters of such importance, Satan has succeeded in confusing minds by introducing counterfeit versions of the gospel. To prevent any final demonstration of the glory and power of God in sinful human beings, Satan has caused honest, sincere Christians to believe many false versions of the gospel of Christ. He has caused some to think that the cross of Christ makes obedience unnecessary; that Christians need only accept forgiveness and rejoice in their salvation, while neglecting God's holy law and its requirements. He has caused others to think they must perform innumerable acts to prove they are good enough for heaven. By these and other false gospels, Satan has succeeded all too well in burying the true gospel under the mouldering mounds of tradition.

As we hold revival seminars in churches around North America, we attempt to expose some of these false gospels, so that God's people will have a clearer understanding of true righteousness by faith. However, just to understand the gospel cor-

rectly is not enough. Mature Christians must learn to live the gospel, so that the whole world will witness the miracle of loving, obedient Christians demonstrating what the way of Christ really is.

As we have met with church groups on the west coast, we have been delighted to see the interest this subject has generated. Maturing Christians are reaching out for fuller knowledge of this vital subject. So many individuals have come to us expressing their desire to be a part of God's final movement, to prepare the way for Christ to return. It is this positive response which has convinced us that perhaps the second coming is not very far in the future. In fact, it may be sooner than we think. Our interest in God's final message of preparation has led us to sell our home, buy a motor home, and take this message to any group wishing to study deeply into God's Word.... Our seminars are based on my book, *Face to Face With the Real Gospel*.

Yes, Jesus will be coming soon, if God's professed followers stop only playing church, and instead turn every bit of their energy toward preparing a highway in the desert so the King of kings may ride through His suffering planet. Maranatha, and we hope to meet you soon." 

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Face to Face With the Real Gospel

By Dennis Priebe

Righteousness by faith is probably the most important of all biblical subjects and lies at the foundation of any discussion regarding how men and women are saved. But what is righteousness by faith and how does it relate to the gospel? We have had much controversy within the Seventh-day Adventist Church over these questions... In South Africa, Francis Campbel, a former union conference president, attempted to pinpoint the specific areas of controversy in these words: "The denomination has never been able to define clearly its position on the nature of Christ, perfection, original sin - areas which are vital to an understanding of righteousness by faith. As a result various streams of theology exist within the church, leaving our members in a state of confusion." (Sharon Herbey, "Exodus from Adventism," *Evangelica*, February 1982, p. 23).... We have been told that our church must be judged by the gospel. I accept that challenge. The gospel lies at the heart of Christianity, and without the gospel there would be no point or purpose in Sabbath keeping. But what is the gospel? This is the critical question that has been pounding at the consciousness of pastors, teachers and laymen.

I propose that there are two versions of the gospel being proclaimed within Adventism as follows, outlined from presupposition to conclusion, in the hope that doing so will explain why some men and women are having a crisis of conscience with Seventh-day Adventist teaching... Perhaps the greatest good to come from this outline will be the clarification of the opposing position so that you will be better prepared, individually, to study the Bible and our modern inspired source - the writings of Ellen White - to determine which of the two systems of belief will be *your* gospel. For ultimately it must come to that - you must make a decision based on Bible study and prayer.

You see, in the past it has been relatively easy to identify the "offshoot" groups and stay within the mainstream of Adventism. Not many have followed the voices of the Shepherd's Rod or the Reformed Adventists. But now we have two gospels within the mainstream of Adventism, which makes the choice much more difficult.... What we once thought to be one track of truth stretching out before us has been seen only

lately as two tracks, diverging more and more widely until we have found ourselves at this crisis point. At the heart of my proposal is the deep conviction that these two tracks are totally incompatible with each other, that compromise or harmony between them is logically impossible, and that one *must* make a choice between the two systems. Let us look at these rival claimants to the title "gospel" with the hope that the real gospel will be able to stand up confidently.

The Gospel as Defined in "New" or "Reformation" Theology

In Geoffrey Paxton's challenging book, *The Shaking of Adventism*, he says that Seventh-day Adventists rejected righteousness by faith in 1888 because we rejected the historic doctrine of original sin. He identifies original sin as the foundational principle of Reformation theology. (pp. 98-114) Now original sin is simply the belief that we are guilty before God because of our birth as sons and daughters of Adam. We are guilty by nature, before any choice of good or evil enters the picture. Our condemnation comes from Adam; we are guilty because of our inherited depravity. "There is guilt in evil desires, even when resisted by the will." (Desmond Ford, "The Relationship Between the Incarnation and Righteousness by Faith," in *Documents From the Palmdale Conference on Righteousness by Faith*, p. 28.)

If, in spite of growing spiritually during a lifetime of trusting Jesus more and relying less on our own efforts, we are just as guilty at age sixty as we were at age eighteen, then the words "character perfection" are meaningless and ought to be dropped quickly from our spiritual vocabularies.

According to this view, sin and guilt apply to nature, and the gospel must deal with the reality of guilt as a part of the nature of man which can never be removed until we are given new bodies at Christ's second coming, when mortality puts on immortality. In this view, weakness, imperfection, and tendencies are sin. It is an interesting

and significant point that the Reformers built their doctrine of original sin on the premise of predestination, which teaches that God leaves some men to suffer and die in their sinful and guilty natures while He elects to send His saving grace to others through the gospel. These two doctrines fit together naturally. Thus, it is a bit strange that while predestination has been rejected by many Christians today, original sin is still seen as the foundation of correct gospel teaching.

The Nature of Christ

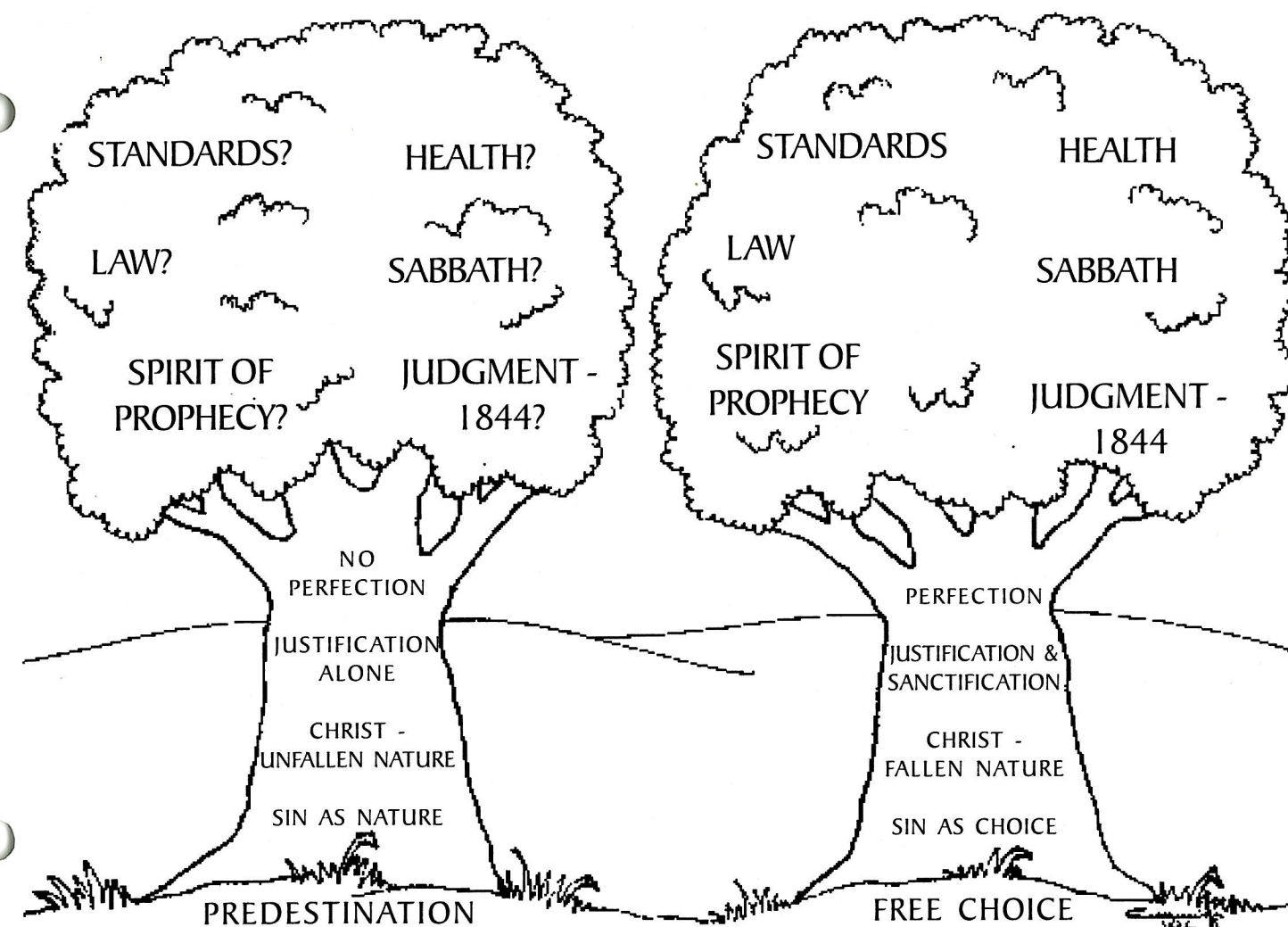
Now to the next step, proceeding from this premise: What kind of human being must Christ be, if He is going to be both human and sinless? Obviously this point of view emphasizes He must have a sinless nature, totally unlike the nature you and I inherit from birth. Sometimes this position is referred to as "the nature of Adam before the fall," or prelapsarian nature. Some statements made by those who hold this view will help to clarify the point: "For Christ to be the second or last Adam He... must possess a sinless Human Nature." "To teach that Christ was possessed of sinful propensities is to teach that He Himself was a sinner in need of a Saviour." (*Ibid.*, p. 32)

According to this belief, sinful nature involves guilt in the sight of God. Hence it is absolutely imperative that Christ have no connection with our sinful nature. But how can this

be, since Christ had a human mother? Here is one answer: "The substance of Mary was moulded into a perfect nature for our Lord just as in the beginning the Holy Spirit took chaos and made a perfect world." (*Ibid.*, p. 34) In other words, Mary's genetic deficiencies were altered so that she would pass on only a perfect heredity to Christ, completely unlike the heredity we receive from our parents.

Justification

The next step in this 'new theology' involves our experience. It reasons this way: Since we are guilty by nature and since we will retain this nature until glorification and since we continue to be guilty after our conversion and since we sin even in the good deeds we do (because selfishness taints our best efforts, and, even in the very act of overcoming sin we may be guilty), therefore, according to this view, we must focus on justification rather than on sanctification. We must look to an imputed righteousness outside of us at all times,



since whatever is within us is corrupted by original sin and a depraved heredity.

Thus in this line of thought, the gospel is justification, the righteousness of Christ credited to our account. Righteousness by faith becomes justification *only*, while sanctification is basically good advice. This must be so, it is argued, since anything which is corrupted with original sin can never participate in a perfect righteousness by faith. Thus we are forensically, legally righteous, while we are actually inwardly guilty at all times. We must always emphasize Christ's work *for* us rather than the Holy Spirit's work *in* us.

Perfection

Finally, in the "new theology" the basic premise of sin as depraved nature leads to an inevitable conclusion regarding perfection of character. If our essential guilt resides in our nature, the nature with which we were born and if we retain this nature until death or translation, then it becomes patently clear that there should be no talk of perfection, overcoming as Jesus overcame, or sinlessness in this life. If, in spite of growing spiritually during a lifetime of trusting Jesus more and relying less on our own efforts, we are just as guilty at age sixty as we were at age eighteen, then the words "character perfection" are meaningless and ought to be dropped quickly from our spiritual vocabularies.

Thus the repudiation of the possibility of moral perfection in this life is a necessary corollary to the doctrine of original sin. In this line of thought, every effort to attain moral perfection results in legalism and a denial of righteousness

This means that the greatest tragedy of the universe is Satan's maligning of God, a tragedy even greater than any sins. Thus the issue to be resolved is how fallen and unfallen beings, will choose in the great controversy, either for God or for Satan.

by faith. Even after the close of probation the characters of God's people will be defective in faith, hope, and love. Since the only meaning of sinlessness is a totally sinless nature, for the "new theology" that will never happen until glorification.

The above few lines summarize the gospel according to one well-developed and carefully articulated system of belief which is found both within and outside Adventism. It is consistent from its presuppositions to its conclusions, and I believe that if you begin with the foundational premises of this system, you must logically end with its conclusions. That is one reason the so-called reformation theology has become so attractive to many

longtime Adventists. So, if we desire to be logical and biblical, are we forced to accept this understanding of the gospel, with other options being both illogical and unbiblical?

I believe that the true gospel, the gospel of Jesus Christ and Paul, is based on different presuppositions and leads to different conclusions. I believe that this is the only gospel that deals adequately with the great cosmic issues in the controversy between God and Satan. I believe that this is the only gospel which will provide security and hope for the Seventh-day Adventist Church and for individuals asking the age-old question, what must I do to inherit eternal life? What follows then, is a short summary of the other way of understanding the gospel promised in the Old Testament and realized in the New.

The Gospel as Defined in Adventism

The basic presupposition of this gospel is that the heart of the cosmic controversy between God and Satan revolves around the issue of free choice and whether Satan has misrepresented God in his damning accusations. God took terrible risks with the universe to protect freedom of choice and to give created beings an opportunity to judge whether He was really what Satan made Him out to be.

Why did God allow the misery of sin? Because of the worthlessness of forced obedience and the necessity of the possibility to sin if righteousness was to be possible. After Adam sinned and lost his freedom of choice, Jesus, "the Lamb slain from the foundation of the world" (Revelation 13:8) volunteered to come to this earth to help clarify these issues and to give mankind a second probation. And the agony of sin will not end until Satan *freely* bows down and confesses Jesus' lordship. This means that the greatest tragedy of the universe is Satan's maligning of God, a tragedy even greater than any sins. Thus the issue to be resolved is how fallen and unfallen beings, will *choose* in the great controversy, either for God or for Satan. This means that the gospel can never be based on predestination of any kind, which essentially bypasses any right of man to choose for or against God. The gospel is built solidly on the foundation of free choice - two very important words in the great controversy between Christ and Satan.

The Nature of Sin

Here again we are led to a decision about the nature of sin. Sin is not basically the way man *is*, but the way man *chooses*. Sin occurs when the mind *consents* to what seems

desirable and thus breaks its relationship with God. To talk of guilt in terms of inherited nature is to overlook the important category of responsibility. Not until we have joined our own will to mankind's rebellion against God, not until we have actively entered into opposition to the will of God, does guilt enter the human experience.

In the New Testament gospel, sin is our willful choice to exercise our fallen, sinful nature in opposition to God's will.

Sin is concerned with a man's life, his rebellion against God, his willful disobedience, and the distorted relationship with God which results from his rebellion. Sin is concerned with a man's will rather than with his nature. If responsibility for sin is to have any meaning, it cannot also be affirmed that fallen human nature makes man an inevitable sinner. Inevitability and responsibility are mutually exclusive concepts in the moral sphere. Thus sin is defined as choosing willfully to rebel against God in thought, word, or action. "Whoever knows what is right to do and fails to do it, for him it is sin." James 4:17 RSV. In the New Testament gospel, sin is our willful choice to exercise our fallen, sinful nature in opposition to God's will.

The Human Nature of Christ

Building on this foundation, we move to the nature of Christ - that which He inherited from His ancestors when He became human. If sin is not nature but choice, then Christ could inherit our fallen, sinful nature without thereby becoming a sinner. He remained ever sinless because His conscious choice was always obedience to God, never allowing His inherited nature to control His choices. His inheritance was just the same as our inheritance, with no need to resort to special intervention by God to prevent Jesus from receiving human sinfulness from Mary. "Since therefore the children share in flesh and blood, he [Jesus] himself likewise partook of the same nature.... Therefore he had to be made like his brethren in every respect." Hebrews 2:14-17 RSV

Christ accepted voluntarily the humiliation of descending, not only to the level of unfallen man, but to the level to which man had

Christ accepted voluntarily the humiliation of descending, not only to the level of unfallen man, but to the level to which man had fallen since Adam sinned.

fallen since Adam sinned. When Jesus was here man obviously was not in Adam's state before the fall, so something far more drastic was needed if the effects of Adam's fall were to be overcome. Christ must descend to the depths to which mankind had fallen through the centuries and in His own per-

son lift mankind from its fallen depths to a new level of life - the life that men and women were once created to live. Jesus stooped from the very heights to the very depths to lift us up.

If Jesus had assumed a perfect human nature untouched by the fall, then He would not have stood side by side with man in his need. If Jesus had assumed unfallen human nature, there would have been a great gulf created by sin. It was *fallen* humanity that He was to represent before God. He stood at the side of fallen sinners to mediate between sinful men and women and a holy God.

If Jesus assumed perfect human nature, He spanned the gulf between God and sinless Adam, but the gulf between God and fallen mankind still needed to be bridged. If, however, Christ shared our fallen, sinful nature, then His mediatorial work bridges the gulf between fallen man and God. Only by entering into our situation in the deepest and fullest since, identifying Himself fully with us, was He able to be our Saviour. Any other human condition except that of mankind's inherited nature would have been challenged at once by the enemy and would have influenced the thinking of the universe.

It is interesting to note that this understanding of Christ's human condition was the one believed strongly by A.T. Jones and E.J. Waggoner in their righteousness-by-faith message of 1888, which was endorsed so highly by Ellen White. In fact, this understanding of Christ's life was the accenting power of their messages: the Lord Jesus Christ - loyal to God in sinful flesh.

Justification

From here the gospel message moves to our own personal experience. The gospel is the good news about God's character, that God both forgives and restores. The gospel is (1) God's declaration that we stand righteous in the merits of Christ and (2) God's promise to renovate our sinful lives so that, gradually, we may be restored into His image. The gospel concerns both a legal verdict and a transforming power. Union with Christ is the key to the faith through which justification must take place. The gospel includes justification - a uniting with Christ by faith, on the basis of which we are declared righteous - and sanctification - a growing more like Christ through the enabling power of the Holy Spirit, on the basis of which we are made righteous.

Perfection

Finally, this gospel can speak comfortably and biblically about Christian perfection, which is simply letting God do His full work in us as we depend ever more fully upon

Him through faith. This is not extremism in perfection. It is not trying to be good enough to please God or to be saved; it is not removal of our sinful nature; it is not dependence on our internal goodness.

Biblical perfection is total victory over sin, when, through total submission to Christ's power, sin becomes so repulsive that we have no desire to transgress God's will. If sin is our willful choice to rebel against God in thought, word, or action, then sinlessness is our willful choice *not* to rebel against God in thought, word, or action. The purpose of biblical perfection is not primarily to save us, but to honor Christ. It is not a plateau, but unceasing growth and teachableness. It is not awareness of our inward holiness, but joy in depending on Christ for His mercies and power. It is not being free from temptation, but refusing to yield to temptation. It is not autonomous goodness, but total dependence so that we are finished with rebelling.

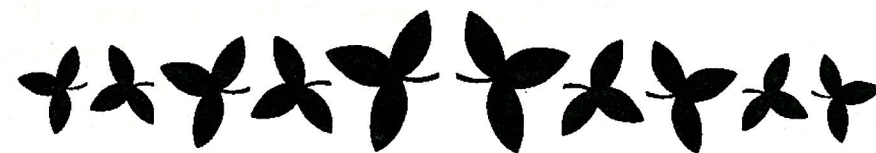
This gospel affirms that it is possible to have a sinless character in a sinful nature. The purpose of the gospel is to destroy sin. Thus, becoming morally perfect is the goal, while abiding in Christ is the method. Furthermore, our daily concern is not primarily with the end product, but with our relationship with and our trust in Christ. Only with this understanding of Christian perfection of character does the Seventh-day Adventist message of the second coming carry motivating power. This understanding often demands agonizing with God in prayer. Do we know what it means to wrestle with God as did Jacob? Are our souls drawn out after God with intensity of desire until every power is on the stretch? Do we cling with unyielding faith to "his precious and very great promises, that

through these you may escape from the corruption that is in the world because of passion and become partakers of the divine nature.' 2 Peter 1:4 RSV

These, then are the two gospels being preached within Adventism as shown in the diagram of the two trees. (See page 15) Can you see why these two systems are incompatible? Do you see that compromise between them is impossible, that you must make a choice for your personal faith? I challenge you to study and pray for yourselves, so that you will know what you believe and why, rightly dividing the word of truth. Informed and Spirit-guided decisions must be made that will stand up under the pressures of the last days, and more important, under the scrutinizing eye of God as He probes our consciences to see whether we make honest decisions or whether we have rationalized and equivocated, seeking the easier way. May the good news be God's good news and not man's invention."

Dennis Priebe

The above excerpt was edited from Dennis Priebe's book "Face to Face with the Real Gospel". See page 13 for ordering information on his book or audio tapes. Watch for further articles expanding these topics in future issues.

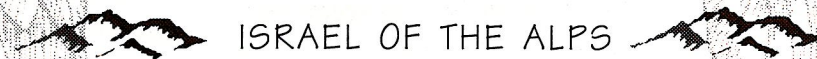


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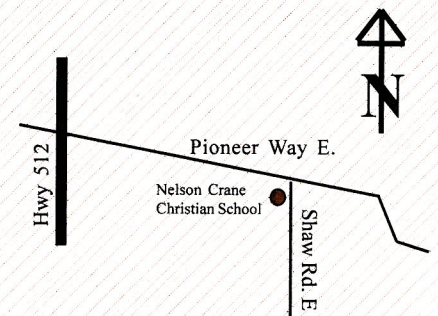
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The Genesis Conflict

Thurs, Jan 27, 2000 - 7:00 pm
What Do the Rocks Reveal?
The Fossil Record Speaks

Fri, Jan 28, 2000 - 7:00 pm
More Fossil Secrets Unveiled
Origin of Variety

Sat, Jan 29, 2000 - 7:00 pm
The Spade Unearths the Truth
A Day to be Remembered



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Signs of the Times

Wed, Dec 29, 1999 - 6:30 pm
Gathering the Children

Thurs, Dec 30, 1999 - 6:30 pm
A New Order Rises

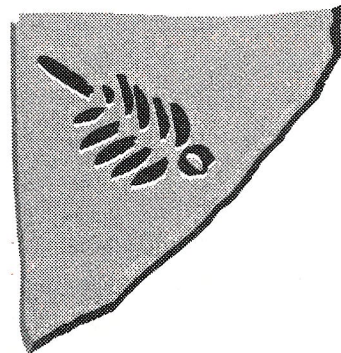
Fri, Dec 31, 1999 - 7:00 pm
The New World Order

Life At It's Best

Sat, Jan 1, 2000 - 3:00 pm
Perfect Fuel for Perfect Health
5:00 pm

Your Health Your Choice
7:00 pm
Sitting on a Time Bomb

Sun, Jan 2, 2000 - 5:00 pm
Udderly Amazing
7:00 pm
An Alternative Lifestyle



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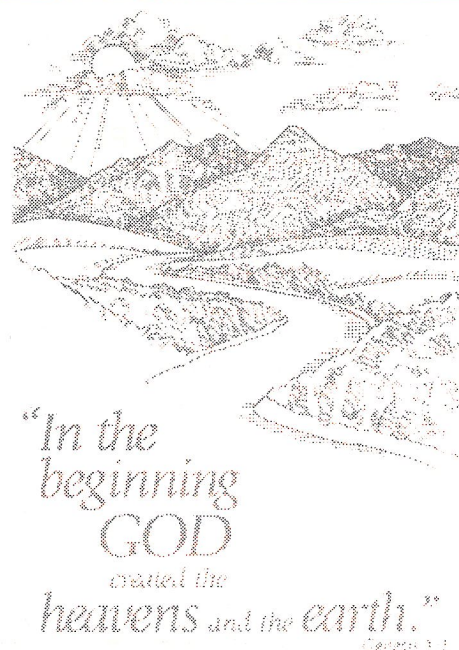
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Please pray for the preparations being made and for those who will be attending, that the Spirit of God may prepare their hearts for the message they are about to hear.

Please also pray for the protection of staff and audience, and for the series itself - for Dr. Veith, the equipment, the staff and their families, and the host church. May the devil's attempts to stop or damage the series be thwarted.

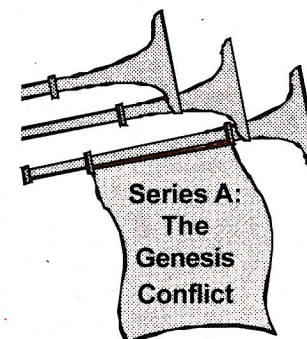
when champions are few - this will be our test. At this time, we must

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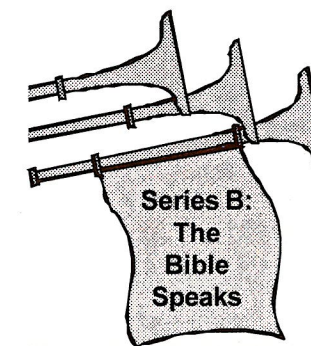


Series A: The Genesis Conflict

Fri, Jan 7 - (dbl session) 6:30 pm
What Do the Rocks Reveal?
The Fossil Record Speaks

Sat, Jan 8 - (dbl session) 6:30 pm
More Fossil Secrets Unveiled
Origin of Variety

Sun, Jan 9 - (dbl session) 6:30 pm
The Spade Unearths the Truth
A Day to Be Remembered ^{NEW}



Series B: The Bible Speaks

Tues, Jan 11 - 7:00 pm
The Mists of Time

Wed, Jan 12 - 7:00 pm
Just Another Man?

Fri, Jan 14 - (dbl session) 6:30 pm
The Antichrist Revealed
The Crime of All Ages

Sat, Jan 15 - (dbl session) 6:30 pm
Two Beasts Become Friends
The Wine of Babylon

Sun, Jan 16 - (dbl session) 6:30 pm
The Mystic Realm of Death
The New Age Movement

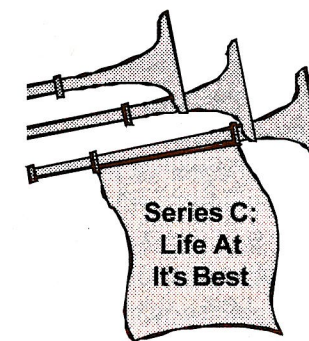
Tues, Jan 18 - 7:00 pm
Gathering the Children

Wed, Jan 19 - 7:00 pm
Charisma of the Spirit ^{NEW}

Fri, Jan 21 - (dbl session) 6:30 pm
A New Order Rises ^{NEW}
The New World Order

Sat, Jan 22 - (dbl session) 6:30 pm
History's Coming Climax
The Long Awaited Millennium

Sun, Jan 23 - (dbl session) 6:30 pm
A Stone to Rest Your Head
God's Guiding Gift



Series C: Life At It's Best

Sat, Jan 22 - 2:00 pm
Perfect Fuel for Perfect Health

4:00 pm
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Sun, Jan 23 - 12:00 pm
Sitting on a Time Bomb

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"To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord"

gather warmth from the coldness of others, courage from their cowardice, & loyalty from their treason." ST 136

IN THE NEWS

...Continued From Page 10

But time has dulled many of the old tensions. Reverend Gordon Jensen, a theology professor at Camrose's Augustana University College and member of the Evangelical Lutheran Church in Canada's national council, held joint Lenten services with his congregation in Armena, 40 miles southeast of Edmonton, and a local Catholic church. "Most people are positive," he says. "There is a general awareness that we have a lot more similarities than differences. If we can agree on justification, why not other things?"

Among the unresolved issues Lutherans and Catholics debated over the past centuries are the role of Mary and the saints, the authority of the Pope and the significance of the sacraments. But Lutherans, and Protestants in general, believe justification is "the article by which the church stands or falls."

Since Catholicism's Second Vatican Council ended in 1965, Catholics and Lutherans have begun to talk and break down the stereotypes they have long held of one another, says Rev. Mr. Jensen. Lutherans feared that Catholics thought they could be saved by just going to church and to confession, while Catholics thought Lutherans believed they could go to heaven without making any serious effort at all, because all moral "works" are in vain.

But the Declaration indicates that the consensus is more tentative than its proponents suggest. For each of the seven agreed facts about justification, each church adds its own clarification of what they really mean. Added to this is an annex to define the differences further, and responses by the churches for even more theological clarification.

"I read the document, and it doesn't reflect agreement on the gospel," says Jack Preuse, president of Concordia University, a Lutheran school in Irvine, California. "It says the differences are just no longer church-dividing. They're still significant, but not significant enough to remain divided."

Mr. Preuse's denomination, the Missouri Synod which is associated with the Lutheran Church-Canada, believes that the differences are great enough that they will not be signing the Declaration. "The Catholic Church is still wrong on points which touch on the gospel itself," he says. "They are very important and can't be overlooked."

— Carla Yu

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Sainthood Panel To Investigate Claims About Mother Teresa

Source: THE VANCOUVER SUN, July 26, 1999

by: John Follain, *London Times*

Vatican officials examining whether Mother Teresa should be declared a saint are to investigate claims that she did too little to treat the sick and accepted money from dubious supporters, including "Baby Doc" Duvalier, the former Haitian dictator.

At a ceremony today in St. Mary's Church in Calcutta, Archbishop Henry Desouza will appoint a three-member tribunal to study the case for beatification, an important step in the path to sainthood.

Supporters of the Albanian-born nun, who died nearly two years ago aged 87, hope she will become Saint Teresa in time for the Roman Catholic Church's millennium celebrations. The Pope has waived a rule requiring five years to pass after a candidate's death before the beatification process can begin.

Brian Kolodiejchuk, 43, the Canadian priest named by Mother Teresa's Order of Missionaries of Charity in March as postulator - the person who prepares the case for beatification or canonization - said last week that he would investigate the accusations. "We have to establish whether there is any

reason why Mother Teresa should not be proclaimed a saint," he said. "We'll summon witnesses and question them."

In his 1995 book *The Missionary Position*, Christopher Hitchens, a British writer, accused Mother Teresa of promulgating "a cult based on death, suffering and subjection."

"All efforts to discover what she did with the enormous sums of money given to her in gifts by individuals and institutions were in vain, but no clinics or hospitals were built and a large number of convents were opened," Hitchens wrote.

Results of the Calcutta inquiry will be sent to the Congregation for the Causes of Saints, at the Vatican, for review and recommendation.



The final question of life is not: "How nice were you?" or "Were you comfortable?" or "Did you have fun?" but rather "What did you do to promote good and demote evil?"

THREE SABBATHS

...Continued From Page 11

seventh day of the week, and not keep the Sabbath of the Lord. If a man stops work on Friday evening at sunset, and abstains from all labor until the next day at sunset, merely as a **form** of worship, and in order that he may be physically better able to go at his work again, or with the thought that he is thereby discharging a duty, and gaining the favor of God, that is not keeping the Sabbath of the Lord. To keep the Sabbath of the Lord is **to delight in the Lord**. (*Isaiah 58:14*) Those who do not delight themselves in the Lord, do not keep His Sabbath, no matter when they abstain from labor.

It is absolutely impossible for one who is not a Christian to keep the Lord's Sabbath; for, as we have seen, God's rest comes only from His perfect work, which is found only in Christ. "We which believe do enter into rest." (*Hebrews 4:3*) Therefore no Jew, so called, as distinguished from a believer in Christ, keeps the Sabbath of the Lord, even though he apparently rests on the seventh day of the week. His rest is his own rest, and not the rest of the Lord.

Do you see the difference? The Jewish sabbath falls on the same day of the week as the Sabbath of the Lord, but it is not by any means the same thing. It represents only the man himself, and his own work. Instead of being the sign of justification by faith in the work of the Lord, it is the sign of self-righteousness, as indicated by the question which the Jews asked of Jesus, "What shall we do, that we might work the works of God?" (*John 6:28*) They counted their own works equal to God's works. Their obedience was not the obedience of faith, but only of form. From such a sabbath may the Lord deliver us. It is far from it that we are delivered in the Sabbath of the Lord, for we are saved from our own works, and given the perfect works of the Lord. "The seventh day is the Sabbath of the Lord," (*Exodus 20:10; Deuteronomy 5:14*) but let us beware of making it a mere caricature of rest. Let us take it for what it is: the rest of the Lord.

The Papal Sabbath

This is something entirely different from the sabbath of the Jews, and infinitely different from the Sabbath of the Lord. The Sabbath of the Lord is the acceptance of God's own works, and rest in them alone, allowing Him to work both to will and to do of His good pleas-

ure (*Philippians 2:13*); the Jewish sabbath represents the vain attempt of zealous and self-confident men to do the works which God Himself does, and which God alone can do; but the pope's sabbath signifies the substitution of man's work for God's work, as being not only as good, but even better. It dispenses with the form of the commandment of the Lord. Let us see how this is.

The Lord's Sabbath has been sufficiently dwelt on for the present. We know what it is. We have seen the Jews' sabbath is the observing of the *form* of the Lord's Sabbath, without the **substance**, which can come only by faith. It falls on the same day, but it is man's sabbath not

the Lord's. The papal sabbath has nothing in common with the Sabbath of the Lord, not even in form, but utterly repudiates it.

Thus a Roman Catholic book, entitled "*A Sure Way to Find Out the True Religion*," says:

"The keeping holy of the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath day, to keep it holy' (*Exodus 20:8*), which is Saturday,

and not Sunday; therefore **the Bible does not contain all things necessary to salvation.**"

This is only one out of many similar citations that might be given, but is sufficient to show that in the observance of Sunday the Catholic Church deliberately repudiates the Word of the Lord, and sets itself above it. It has placed its sabbath on an entirely different day from the Sabbath of the Lord,—a day which even God Himself could not possibly have made His Sabbath, since on it He began His work,—in order to emphasize its claims to be above God. It would teach men that they are to obey the church rather than God.

Notice that the citation speaks about necessity of "keeping holy the Sunday." But God has not made the Sunday holy. In fact, the Bible knows nothing about such a day. It does know the first day of the week, which it calls a working day, but the Sunday was made in Rome.

The only day that God has ever spoken of as holy is the seventh day of the week. That day He Himself has made holy, and all He asks of us is keep it holy. But since God has not made the Sunday holy, it follows that if man is to

...Continued on Page 24

THREE SABBATHS*...Continued From Page 23*

keep it holy, a man himself must make it holy. All the sacredness in the world that Sunday has is that which man gives to it. The Sunday sabbath, therefore, stands as the sign of man's **pretended** power to make things holy. For if man can make one thing holy, it is evident that he can make anything holy. If man can make and keep a day holy, then he can make and keep himself holy. The papal sabbath is thus the sign of the pope's claims to take the place of the Lord as the sanctifier of sinners.

While the seventh day is the sign of God's power to save by His own works, the Sunday is the sign of man's assumed power to save himself by his own works, entirely apart from and in spite of the Lord. It repudiates the Lord in repudiating His Word. Take notice that this is said of the Papal Sunday, and not of all those who regard it as a holy day. There are thousands who are keeping the papal day, *honestly supposing* it to be the Sabbath of the Lord. Such, of course, believe in justification by faith, although they unwittingly observe the **sign** of justification by works. It is for the benefit of such that this article is written, that they may be wholly consistent in their profession of faith. We are dealing with facts, regardless of how men may stand related to them; and the facts are that the Lord's Sabbath is justification by faith; the papal sabbath means justification by works, and that man's own works. On which side will you stand?



Source: Apples of God Library, No. 58, October 1898

GOD'S SABBATH*...Continued From Page 8*

our Sabbath, we say "Amen" or "Yes" to Christ's new covenant (Jer 31:3, Ez 36:26-27, 2 Cor 1:20-22). We gratefully become 100% dependent on Christ.

Redemption, is the same as creation. Christ came to earth to show His unconditional, unselfish, unchanging, "agape" love (Rom 5:6-10). He did His Father's work with us "in Him" (Jn 17:4). On the Friday, He cried, "It is Finished" (Jn 19:30-31). Just as Christ finished creation at the end of the sixth day and rested the seventh day, so He also finished redemption on the cross on the sixth day and rested in the tomb on the seventh day. The Sabbath then is more than a day of physical or mental relaxation, or even a day of worship. It is directly connected with creation, redemption, and Christ's gospel.

The real issue behind Sabbath verses Sunday keeping is a heart issue. Many Sunday keeping Christians are totally resting in Christ for their salvation; they are keeping an unbiblical rest-day for the right reasons. Many sincere Sabbatarian Christians are keeping the biblical rest-day for the wrong reasons. Both stand to be corrected by Christ Who sets us free (Jn 8:32; 16:13). Both need the law completely written or fulfilled in their hearts (Heb 10:16, Rom 13:10).

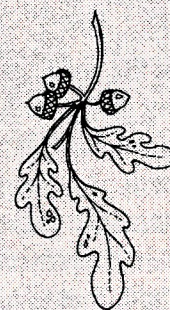
The Sabbath is like God leaving a post-it-note on our refrigerator that says, "Don, I checked My daytimer and I noticed that I have this Sabbath totally free. How about you and I spend the entire day together! It will be like a blood transfusion of life for both of us! Signed, God"

With this in mind let us keep Christ's seventh-day Sabbath because Christ is both our Creator, our Redeemer, and the heart-throb of our lives!

(Source Reference: "Beyond Belief", pp. 179-188 Pacific Press © 1993 by Jack Sequeira)



Pastor Don Anderson takes great delight and pleasure in God while enjoying His Sabbath Rest (Isaiah 58:13-14)!



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