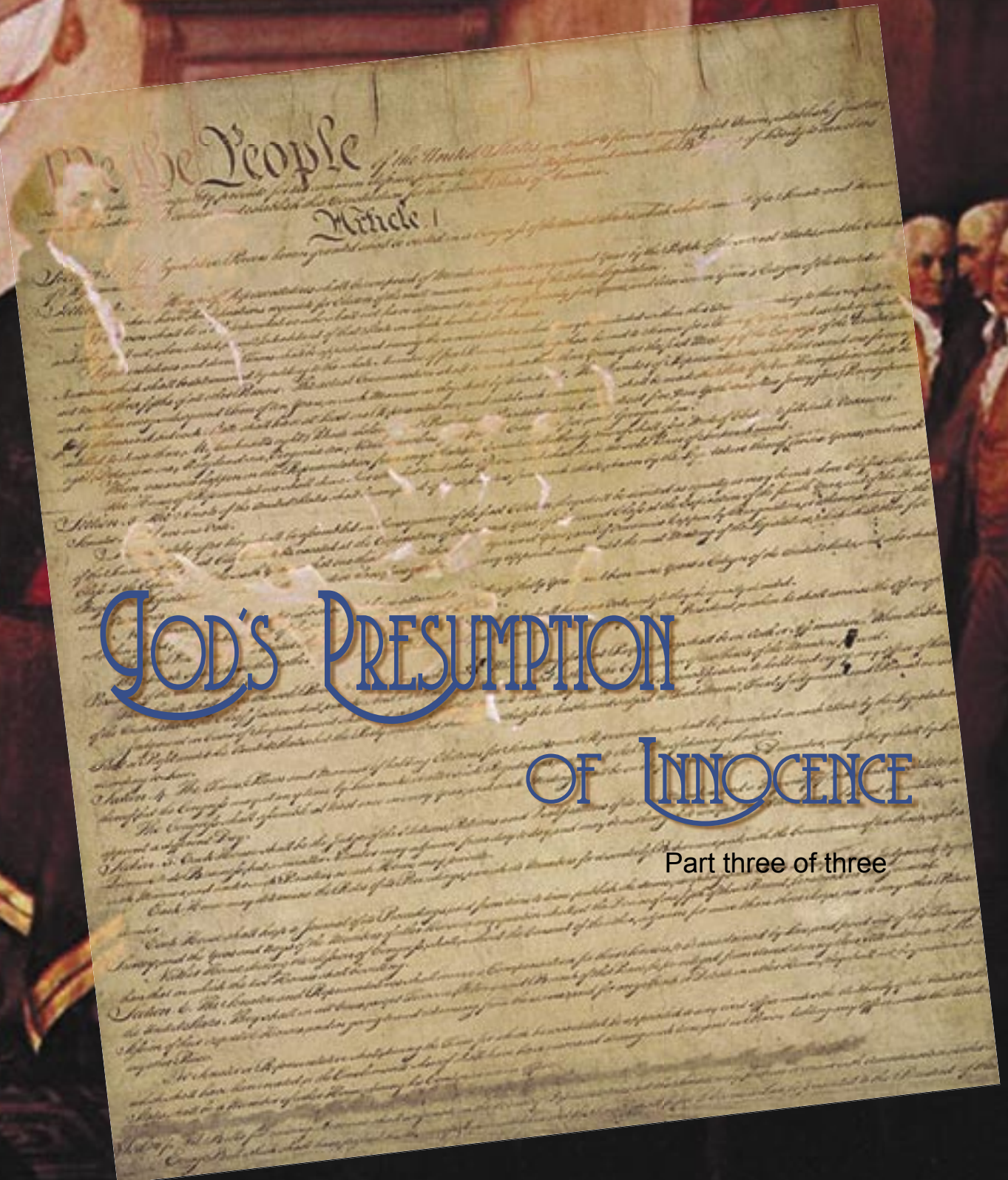


GLAD TIDINGS

“I will make you fishers of men”



GOD'S PRESUMPTION OF INNOCENCE

Part three of three

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The purpose of this newsletter is to share the good news of Jesus Christ as the foundation of effective personal and public evangelism to the world, to encourage the use of and share more effective methods and resources.

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Comments

from our readers

Dear Brothers And Sisters,

Receive our christian greetings. We trust that all is well with you as it is with us here in Kenya.

My family and I wish to sincerely thank you for the blessings we continue to receive through your above mentioned publication (Glad Tidings Magazine). We pray that God may richly continue to provide for all those who have been presenting very well researched articles through God's Holy Word.

May God's abundant grace continue to be upon them as they endeavour to bless many more souls.

Your Brother and Sister in His vineyard,

Mr. and Mrs. Christopher O.

Dear Glad Tidings Evangelism:

In '06 I request(ed) ...and received the Glad Tidings review. I enjoy all the articles! Praise the Lord. ... The Lord has used me to share this beautiful message with some young and older brothers. ...

Please accept my one time gift (no tithe) ... It's a small amount but I know what the Lord can do with our little capabilities.

May the Lord keep blessing your ministry.

Your brother in Christ,
J. M. C.

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We want to hear from you!

Galatians

Studies in Galatians

Galatians 1:6—2:14 Part 4

In a previous study on this subject—the third one—we remarked that while it is true that “the ceremonial law is the chief subject, *as to law*, in the book of Galatians,” yet even then it is not the ceremonial law as given by the Lord; that even where the ceremonial law as given by the Lord is involved, it is such a perversion of it as to make it altogether another thing than what it was in truth; and consequently that the great subject, as to law, as to works, is more ceremonialism—ceremonialism entire—than it is the true ceremonial law itself in any phase of it.

That *traditionalism* was an essential part of the teaching of those who had driven back the Galatian Christians is certain from the fact that Paul cites it as a thing in his own experience, and shows how he had been delivered from it by the gospel, which he preached. “Ye have heard of my conversation [manner of life] in time past in the Jews’ religion, ... and profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of *the traditions of my fathers*. BUT when it pleased God, who separated me from my mother’s womb, and called me by his grace, *to reveal his Son in me*, THAT I MIGHT PREACH HIM among the heathen; immediately I conferred not with flesh and blood.” Gal. 1:13-16.

That is to say: This very thing that these disturbers are trying to fasten upon you, I myself once held even more zealously than they; for “beyond measure I persecuted the church of God, and wasted it.” But from



that I was delivered and redeemed by the revelation of the gospel of Jesus Christ—by the revelation of the Son of God in me. I have preached to you, and am now preaching to you, simply what I know through my own heart’s experience and the revelation of the gospel of Christ. I *know* that the gospel of Christ, the gospel which I preach, delivers the soul from all the burden and the toil of the traditions that those men bring to you, and sets the soul free in the light and liberty and joy of a perfect righteousness. I *know* that all that they seek by the many toilsome exactions of their traditions is found unto perfect and soul-rejoicing fullness in Jesus Christ, and that it is obtained simply by faith alone in him.

That one passage, in the connection in which it is placed, even if there were no more, would be sufficient to show that, whatever else was included, the ceremonies of “the traditions” of the Jews were assuredly involved.

But that is not all: the thing which brought the crisis at Antioch in the case of Peter, and which is the crisis in the introduction to the real subject in the book of Galatians, was the question of *eating with the Gentiles*, with men uncircumcised. This too, was the thing which marked the crisis

in the work of Peter as to Jew and Gentile, as is shown in his experience in the vision at Joppa, and at the home of Cornelius; and which he himself summed up in the words, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean." Acts 10:28.

But eating with the Gentiles was not an unlawful thing at all, *except by their own traditionalism*. This exclusiveness was never enjoined nor inculcated by anything which the Lord had ever committed to the Jews. The Scriptures, which they themselves had, were against it. That exclusiveness was altogether of their own construction, built up from their own exclusive self-righteousness. Yet this was a vital point and an essential element in the contention of the "Pharisees which believed," that called forth the letter to the Galatians. And this being so, it is certain that the *traditional* ceremonial law of the Jews was an essential part of the ceremonial law that is the chief subject, *as to law*, in the book of Galatians.

It is true that the ceremonial law that God gave is also included in the controversy that called forth the letter to the Galatians; and yet even that, *as God gave it*, is not included. Circumcision is included; but so far perverted from its true intent and meaning as God gave it, and so laden with traditionalism, as to be only another phase of sheer pharisaic ceremonialism.

From the history of James in this connection, especially in Acts 21, it is plain that the rest of the true ceremonial law was also included—even to self-contradiction in the offering of sacrifices for sin while professing to believe in Christ. For one of the offerings made in purification of the Nazarite was a "lamb of the first year without blemish *for a SIN OFFERING.*" Num. 6:14. And when Paul, out of deference to the brethren at Jerusalem, especially to James the brother of Jesus, had yielded so far *for appearance's sake* as to accompany some men who were actually practicing this, to a believer in Jesus, self-contradictory, ceremony, it was *while*, "he was conversing with the priest concerning the sacrifices to be offered," that the mob broke loose, and dragged Paul away. However it is not

strictly correct to say that just then the mob broke loose: the truth is that just then God *let loose* the mob to save Paul from the effect of his deference to the ill advice of the compromising brethren.

When we consider Paul's great desire to be in harmony with his brethren, his tenderness of spirit toward the weak in faith, his reverence for the apostles who had been with Christ, and for James the brother of the Lord, and his purpose to become all things to all men as far as he could do this and not sacrifice principle,—when we consider all this, it is less surprising that he was constrained to deviate from his firm, decided course of action. But instead of accomplishing the desired object, these efforts for conciliation only precipitated the crisis, hastened the predicted sufferings of Paul, separated him from his brethren in his labors, deprived the church of one of its strongest pillars, and brought sorrow to Christian hearts in every land.

The Saviour's words of reproof to the men of Nazareth apply in the case of Paul, not only to the unbelieving Jews, but *to his own brethren in the faith*. Had the leaders in the church fully surrendered their feelings of bitterness toward the apostle, and accepted him as one specially called of God to bear the gospel to the Gentiles, the Lord would have spared him to them still to labor for the salvation of souls. He who sees the end from the beginning, and who understands the hearts of all, saw what would be the result of the envy and jealousy cherished toward Paul. God had not in his providence ordained that Paul's labors should so soon end; but he did not work a miracle to counteract the train of circumstances to which their own course gave rise.

The same spirit is still leading to the same results. A neglect to appreciate and improve the provisions of divine grace, has deprived the church of many a blessing. How often would the Lord

have prolonged the life of some faithful minister had his labors been appreciated. But if the church permit the enemy of souls to pervert their understanding, so that they misrepresent and misinterpret the words and acts of the servant of Christ; if they allow themselves to stand in his way and hinder his usefulness, the Lord removes from them the blessing which he gave.

Satan is constantly working through his agents to dishearten and destroy those whom God has chosen to accomplish a great and good work. They may be ready to sacrifice even their own life for the advancement of the cause of Christ, yet the great deceiver will suggest doubts, distrust, jealousy, concerning them, which, if entertained, will undermine confidence in their integrity of character, and thus cripple their usefulness. Too often he succeeds in working through their own brethren, to bring upon them such sorrow and anguish of heart that God graciously interposes to give his persecuted servants rest. After the hands are folded upon the pulseless breast, after the voice of warning and encouragement is silent, then death may accomplish that which life has failed to do; then the obdurate may be aroused to see and prize the blessings they have cast from them.”—*Sketches from the life of Paul*,” pages 214, 231, 232.

On the part of the Pharisees who believed, the “false skulking brethren” who confused the Galatian Christians, and even weakened Peter and James, the moral law was not included, except incidentally. But the infinite variety of ceremonial observances, which by “oral tradition” had been invested and set up as hedges about the law, and which were more to them than the God-given law itself—these *were* included, and were an essential part of *their* side of the controversy. Simply to neglect the washing of hands, etc., as referred to in Mark 7, “was as bad as homicide [murder], and involved a forfeiture of eternal life.”—*Farrar’s “Life of*

Christ,” chap. 31, under “ablutions.”

However, in the book of Galatians, in Paul’s setting forth of the only true gospel, the moral law is included, both in showing that it is impossible to be justified by any law whatever, even the moral law, and in showing that the very object of faith in Christ, the very object of the true gospel, is to accomplish in men the righteousness of that law, perfect obedience to the ten commandments.

If anything is needed to make plainer or more certain that ceremonialism altogether is the ceremonial law involved in the book of Galatians, here it is:—

Tidings had been received at Corinth from the churches in Galatia, revealing a state of great confusion, and even of absolute apostasy. Judaizing teachers were opposing the work of the apostle, and seeking to destroy the fruit of his labors.

In almost every church there were some members who were Jews by birth. To these converts the Jewish teachers found ready access, and through them gained a foothold in the churches. It was impossible, by Scriptural arguments, to overthrow the doctrines taught by Paul; hence they resorted to the most unscrupulous measures to counteract his influence and weaken his authority. They declared that he had not been a disciple of Jesus, and had received no commission from him; yet he had presumed to teach doctrines directly opposed to those held by Peter, James, and the other apostles. Thus the emissaries of Judaism succeeded in alienating many of the Christian converts from their teacher in the gospel. Having gained this point, they induced them to return to the observance of the ceremonial law as essential to salvation. Faith in Christ, and obedience to the law of ten commandments, were regarded as of *minor importance*. Division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia....

The *doctrines which the Galatians had received* could not in any sense

The United Sta



All that I talked of yesterday morning was of Rome; but I could see, all the way along, that you were seeing, not something else different, but something else just like it, and wanted to turn me off to that. What was it that you saw?

[Voices: The United States.]

How could you see that, when I was talking on the book of Daniel, and about Rome?

[Voices: Because it is a perfect parallel.]

Now I want you to look at both Rome and the United States. You did not see anything that is not there; but I want you to see that it is not merely incidental. I want you to see that it is intended that in that you shall see the United States. I want you to see that this is why that passage was written in the eighth of Daniel: that it was not written to show up Rome, but to show up the United States. It is true, it was written to show the United States, through Rome. It was not written for Rome's sake, nor for the people in the days of Rome.

Turn your attention again to the object of the vision. What was it that established the vision, in the eighth and eleventh chapters of the book of Daniel?—Rome. Rome is that which established the vision. Now Rome came into the prophecy at the place where we are now studying, about 168 B. C. This vision was shown in the third year of Cyrus. Look at the date at the first verse of the tenth chapter. What is it?

[Voices: 534.]

Subtracting 168 from 534, we have 366. That is 366 years before the history occurred. Here is the prophecy represented by this book, and here is Rome, represented by another book, and the occurrences of that which is spoken of in the prophecy. This occurred 366 years after that was written. This history was sketched in the prophecy 366 years before it occurred. Then it was written out, it was closed up and sealed—until that time—until the end of the 366 years? No; but until our time—unto the time of the end. Why was it not opened at that time back there, so the people could be instructed?

[Voices: It was not written for their benefit.]

When there is the history that occurred, and the prophecy sketches it 366 years before, and closed it up, and sealed it for people who should live afterward, yet not for that people, but for this people—then what was in the mind of the writer, the Spirit of God, when it was written?

[Voices: The United States.]

Then for what people was this history of Rome sketched?—For this people of the United States at the time of the end. The very word itself says, "The vision belongeth to the time of the end."

This nation of Rome was diverse from all that was before it. In what respect? It was a republic. That history was closed up, and

Notes in Prophecy

In the Book of Daniel

sealed until this time. What is there here now to which that history could apply? A republic.

[W. W. Prescott: There are other republics now.]

But there were not when this book was written. When this book was opened (Revelation, tenth chapter), 1840; and even if you go back to 1798, —the expiration of the time, times, and half—what republic was there?

[Voices: The United States.]

And no other. Then you see that the history of that republic was adopted in the Bible, set down there 366 years before it occurred, and then closed up and sealed—not for 366 years, not for that people—but closed up and sealed for about 2,300 years, and then opened for another people altogether. So it is perfectly plain that all this was put in the Bible for this time, for this people, and for this republic of the United States.

The United States is the only republic there was in the world at the time of the end, when the book was opened. All the other modern republics have risen, because of the spread of the example of this one, and its principles.

[Voice: Especially is that true in South America.]

It is true everywhere that the example of republicanism set in this nation, embodying the genuine Christian principles—the principles announced by Jesus Christ

for governments in its fundamental, organic documents—the Declaration of Independence and the Constitution—it is this that has given rise to all the others. Then that prophecy in Daniel 8 was written for the instruction of the people in this nation. You can all now see that your seeing yesterday the United States in the history of Rome, which I sketched, was not merely an incident, but that it was the thing that God intended people nowadays to see in that place in Daniel. So that when that passage was written, closed up, and sealed, the United States was put in the book of Daniel in prophecy. For it was then closed up and sealed until this nation should step into its place in the world's history, influencing all the world; then it is opened for the instruction of the people.

We all know that Rome was a republic; as a republic all its conquests were made. Britain was the only permanent conquest made by Rome, after it ceased to be indeed a republic. Britain was made Roman territory in the days of Claudius.

A republic is a government of the people, by the people, for the people. Who is the government?

[Voices: The people.]

By whom do the people govern?

[Voices: By themselves.]

For whom?

[Voices: For themselves.]

But who are the people? It is each

individual man; it is “we, the people.” Each individual himself, so far as he is concerned, is the people. If each individual excludes himself and says something else is the people, then where are the people? There are no people.

Then when it is the people who govern themselves, and each individual is the people, who is it that governs? Each individual governs; but whom does he govern? Himself. For whom does he govern? For himself. Each governs himself, by himself, for himself. That is the principle of republican government; that is the Christian principle; that is the principle of the Declaration of Independence. “We hold these truths to be self-evident, that all men are created equal, and are endowed by their Creator with certain unalienable rights,”—not that these are all the rights; but these are the ones we are talking about, said they—“among which are”—they do not enumerate all of them; but for the purpose they were working they enumerated these—“life, liberty, and the pursuit of happiness.” That is God’s truth.

“That to secure these rights,”—whose are the rights? Each individual’s. Where did he get them? From God. He received them from the Creator; then they are between him and the Creator only. Now to secure these rights to the individual, not to give them to the individual, not to give them to some other folks, but to secure them to those to whom they already belong, and who already have them.

“Governments are instituted amongst men.” Who institute the government? The people. What for? For themselves. To secure the rights that they have, not because of government, not because of society, but because they are simply men in the world, and because God made them men. “Deriving their just powers” governments derive their just powers from whom? Who made the government? The people. What was the government made for? For the people. Then where did the government get its power? From the people who made it; and each man is the people. “We, the people.” And that is God’s truth.

The Declaration of Independence embodies the truth of Christ for men and nations in the world. That is a republic. The principle was not worked out so clearly

in Rome as here, because Rome was pagan; and from the beginning the figment of the state, as apart from the people, was the divinity. The state was the divinity; but the state, as a divinity, was simply that figment that is created by each one of the people, saying that something else is the people. When each one of the people thinks that something else is the people, and that that is the power which governs, you see it is a something intangible—a figment that the people have imagined, and set up, and which they worship. That was the characteristic of the Roman republic from the beginning. But in this republic, when it was founded, Christianity was before all the people; and the men who framed the principles of this government did it out of respect to Christianity; and they said so.

Come back to the original principle: When the government is a government of the people, by the people, for the people, each one governs himself, by himself, for himself; and so long as that is done, the republic is a success. But just as soon as a single individual ceases to govern himself, by himself, for himself, the republic begins to fail, and just as far as that individual is concerned, the republic is a failure. When two individuals lose the power to govern themselves, and cease to govern themselves, the republic is just that much more of a failure. But as long as the majority have yet the power to govern themselves, by themselves, for themselves, the government is a success, because they are capable of protecting themselves from the infringements of those who have ceased to govern themselves. But just the moment the majority are on the other side, just the moment the number of those who have ceased to govern themselves, cross the line, and you have one more than a majority of the nation who have ceased to govern themselves, by themselves, for themselves, the government has failed utterly; there is no longer a republic. From that moment it is a despotism—a despotism not of one, nor of a few, but of the many; and a despotism of the many is the worst despotism that there ever can be.

[Mrs. S. M. I. Henry: Then a republic is practically impossible in a world of sinners.]

Yes; a true, successful republic.

[Mrs. S. M. I. Henry: I mean a republic.]

Yes, that is true, only in the church of Christ, where in Jesus Christ each individual has obtained that power which gives him control of himself, and holds himself in subjection to right principles, where each individual in Jesus Christ holds himself in subjection, and governs himself, by himself, for himself, in Jesus Christ—only there, in the church, is a true republic possible and a success.

[E. J. Waggoner: And that is absolute monarchy.]

And God alone is the monarch.

[Mrs. S. M. I. Henry: I was going to ask you if that was a man for himself, if it was not God.]

Oh, precisely. Yet God is not an absolute monarch in the sense that he takes us, even by our consent, and causes us to go a certain way, and do certain things, because he will have it so. God governs us everlastingly with our consent. God's government itself—rightly absolute, divinely absolute; a monarch, divinely absolute—is by the consent of the governed. For today when I choose that God shall be my King and his law my law, that he shall be my only one, that is what he is. Yet he does not hold me to that choice an instant longer than I choose that it shall be my choice. Thus the principle of government by the consent of the governed, is genuinely divine. While it is true that a true republic is possible only in the true church, yet the Spirit of God has a restraining influence upon men who are of the world only; and Christian principle does extend its influence among men who are not confessedly Christian. And to the extent that the principle of self-government is recognized and practised among men, even in sin, the republic will be a success as a nation among nations—in that outward sense of governing themselves.

You can see the whole thought here is the same subject we have had before us these past two days—the subject of organization. We can not get away from it, I wonder why the Lord is holding us to it so long.

Look again at the principle. The moment the number which fails to govern themselves, by themselves, for themselves, has crossed the line, and has become one in the majority, that moment the government itself is a failure. At that point the failure does not yet appear so palpably as when the majority has

grown larger and yet larger. But when the majority becomes so great that its influence is felt upon all the procedure of the government; when this majority that fails to govern itself, each by himself, has reached that point that its influence pervades all—then the government is gone; it is not a republic any more in any sense; it is only a despotism.

Any one who has read and thought for any number of years back, has no difficulty at all in seeing that that is the experience of the United States. See how it is growing, constantly growing. Organizations are formed, combinations of men are wrought together, to beat back that which they know is coming upon the nation, to take away what little of their rights and liberties remains. These combinations and organizations, large and influential, political and social of every sort—why are these organizations working so? Because they feel the tide that is inevitably coming. But these associations, these organizations, are a combination only of men who have failed of the power to govern themselves; and feeling the difficulty that is coming, and knowing that they cannot govern themselves, they must combine together. But a combination of men who have failed to govern themselves, individually for the purpose of governing themselves, is just as much of a failure as before they started. The eighth chapter of Isaiah tells us: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." In the time of these organizations of every sort, say not that they shall be so; but what shall we say? "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." God alone is the refuge—not these associations, combinations, political, social or whatever it may be. There is not a single phase of society in which these are not being organized—all for protection against this tide that is sweeping upon them. But God has sent his everlasting gospel to the people in this world, in his message, and we must say to all, these confederacies are not your refuge; these are only greater failures than the individual failures. God is your refuge; he

See United States page 19

GOD'S PRESUMPTION OF INNOCENCE

Philosophy of History from The Messenger of the Lord

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the **two principles** that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation. He should see how this controversy enters into every phase of human experience; how in every act of life he himself reveals the one or the other of the two antagonistic motives; and how, whether he will or not, he is even now deciding upon which side of the controversy he will be found.

—*Education*, Mountain View, CA: Pacific Press, 1903, 1952, p.190.

Note that we are encouraged to gain a knowledge of the Word's "grand central theme" and the two contending principles of which we should learn

to "trace their working through the records of history and prophecy, to the great consummation." In the second part we did some of this—making an argument for a reassessment of the time prophecies as they relate to changes in jurisprudence.

Prophecy and the Two Clashing Jurisprudences

We are told that we need to "understand the nature of the two principles that are contending for supremacy." Prophecy is going to be our first witness. We have been birthed from a prophecy in Daniel. The very meaning of Daniel falls into the grand metanarrative of judgment—"my God judges" or "judge my God." Added to this is a reluctant label of Laodicea, which incidentally means "people of judgment" or "judgment of the people." We find ourselves entwined in judgment. Could it be that what we most need to understand is not *that* we are the bearers of a judgment hour message, but it is the *type* of judgment message that we bear? The True Witness' entire life was lived during the time of the fourth beast of Daniel 7. This is the same entity that the remnant is facing. Do

Part III

Prophecy and the presumption of Innocence

In part 1 of this series we covered the principle of presumption of innocence in the United States experience—noting that this is the first country to have this jurisprudence from its founding.

An attempt was made to show that the origin of this principle is Hebrew law.

In the second part we explored this principle as it relates to justification by faith—finding that we use well-known verses out of context because of an overarching theological vision that presupposes presumption of guilt. Here an attempt was made to show that the Hebrew view of judgment of presumption of innocence is revealed with a closer study of the phrase “the faith of Jesus.” We are encouraged in “voice and pen [to] present, not only the commandments of God but the faith of Jesus.”— *To Brethren in Responsible Positions*, November 1890, Letter 1f.

The concluding part will appeal to prophecy and a case study, showing the eternal contrast between these two systems of law—presumption of guilt and presumption of innocence.

we know this entity’s ways and motives? How did it operate during the time when Jesus was on the earth?

In studying Daniel 9:24 –27 we learn of the life of Christ. The last week of this prophecy covers his earthly ministry and holds much for those who would like to witness these clashing jurisprudences. The height of this week is the offering on Calvary, but what is significant are the two trials of Jesus that include his offering—yes, *two* trials.

In the classic “The Trial of Jesus,” Alexander Taylor Innes and Frank John Powell—as lawyers—show that Jesus faced two trials—one Hebrew and one Roman. They conclude that both

the trials were a travesty of justice. Innes “demonstrates from biblical and historical data the many irregularities and illegalities of both trials, and shows how the evil inclinations of men (supposedly committed to upholding the law) led them to manipulate different aspects of the proceedings in order to gain the verdict they desired.” Powell forcibly states:

The story of the double “trial,” *i.e.* the proceedings before the Jewish court and the Roman trial before Pilate, as related in the Gospels, is one which can be read in a few minutes; but to appreciate the significance of the incidents which occurred, **the**



Herrod's Temple

clash of personalities, the attitude of Jesus to His accusers and their accusations.

These are two mutually exclusive principles—the presumption of guilt versus the presumption of innocence. They are demonstrated in two very different ways. In the middle of the prophetic week of Daniel 9 the Sanhedrin miscarried justice by adopting the presumption of guilt, while Jesus demonstrated the presumption of innocence towards *all* when he hung on the cross declaring “Father, forgive them for they know not what they are doing.” Luke 23:34. The one is epitomized by death while the other is life giving.

The end of this prophetic week also culminates before a Sanhedrin. This time it is Steven who faces the wrath of a trial conducted under the presumption of guilt. Ultimately, he displays the same faith toward his accusers as Jesus did to his. “Lord, lay not this sin to their charge.” What spirit do you display when you are on trial? The presumption of guilt or the presumption of innocence?

Presumption of Innocence And the Sanctuary

The introduction of the Sanctuary is in Exodus 25:8: “And let them make me a *sanctuary*; that I may dwell among them.” The setting is soon after coming out of Egypt. According to Bible reckoning this happened around 1450 B. C. It is safe to say the sanctuary service of offerings operated until the time of Christ’s death (A. D. 31), which is when the veil was torn in two—signifying the end of sacrifices.

Where does one turn to view the sanctuary in operation? Do we have more than just a description of how the sanctuary was intended to operate? The answer is in the New Testament.

In the legal field there is the need to

always refer back to the precedent. Do we have a precedent for the presumption of innocence in the New Testament? Not only this, but it has to be seen in the sanctuary. The evidence is in John 8—scribes and Pharisees versus the woman caught in adultery.

First, it happens in the temple (verse 2). It is unmistakable that the temple was the center of the Jewish life. Jesus was teaching the people in the temple. This was the purpose of the temple: “Thy way, O Lord, is in the sanctuary.”

It is noteworthy that scripture mentions the sanctuary and notes that “early in the morning He came *again* into the temple.” This reference to “again” can be seen in the light that the priest did something for the people every morning and every evening (Exodus 29)—he offered an animal for the sin of the entire camp. They were not to contribute to it. They were only to “look and live.”

It is intriguing that the scribes and Pharisees are the ones to bring a woman in. The keepers of the law are seemingly doing their job—or are they? The accusation is that “this woman was caught in adultery, in the very act.” For authority, they appeal to Moses—“Now Moses commanded that such should be stoned, but what sayest Thou?” Moses said that such should be stoned? Does it not take two to commit adultery? Yes! If the two were caught, there was provision to stone them, but Moses has been used too long to maroon the sinner from the love of God.



Here we have the evidence that the keepers of the law had given up the presumption of innocence and had harkened to a system of inquisition—presumption of guilt. The showdown is taking place on the sanctuary floor. John does not want us to miss the point so he emphasizes “this they said so that they might have opportunity to accuse Him.” The case was, in reality—scribes and Pharisees versus Jesus. Jesus proceeds not to quote Moses but to demonstrate his writings; He “took the fifth” and knelt and wrote on the sanctuary floor. Jesus is reading and following the script from the book of Numbers, chapter five. Dr. Davidson has written a wonderful study on this: *Finding the Truth*.

In Numbers, chapter five, we find that if a man suspects his wife of unfaithfulness he is not to take matters into his own hands, but he is to bring her to the sanctuary with an offering. It is to be a jealousy offering, and one wonders for whom? The priest would then gather some dust from the floor of the sanctuary and mix it with water. The accused woman was to drink the water, after which there would be one of two outcomes—swollen legs and belly, leading to spontaneous abortion, or nothing more than gritty aftertaste. The ancient near East equivalent will give perspective.

In some cultures this same event was treated rather differently. If a wife or woman was suspected of infidelity she would have a rock tied to her waist and be thrown into the closest river. If she never surfaced, she was guilty, but if she miraculously defied gravity and started to float with the intended tombstone, she was innocent. Unlike the surrounding nations, Jewish law was clearly on the side of preservation of life as was Jesus.

These inquisitors of the woman and Jesus “continued asking Him” which forced Him to stop following the script of



Moses. He “lifted up Himself” and said, “He that is without sin among you, let him first cast a stone at her.” He “again stooped down and wrote on the ground.”

John tells us that the One who wrote the Ten Commandments, with this same finger now wrote “on the ground.” One can see these scribes and Pharisees gathered around this scribbler who now resembles so much a Lamb. He is obstructing their view so some of them lean on Him to compensate for their myopia and look straight into their life record. Every sin they had ever committed is on the sanctuary floor. How did He know? Well! He is the priest. This is not like the other sanctuaries where the gods must be placated into accepting your offering and then grant you pardon. No! This sanctuary speaks the truth about God that when we were enemies we were reconciled to God by the death of His

See **POI** page 22

POWER TO WITNESS

Ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses ... unto the uttermost part of the earth," said Christ. Acts 1:8.

In the same connection He also said, "All power is given unto Me in heaven and in earth. Go ye therefore." Matt. 28:18.

Take these texts in connection with Rom. 1:20, which tells us that this power is seen in everything that has been made—in the blade of grass, and in the hosts of the heavens —and see what encouragement it is for all men.

We learn the power by which God works to save us from sin. Every soul who is longing for deliverance may know that "the power that worketh in us" to save, whenever we really desire salvation, is the power that supports and holds together the universe. Then let no one say or think that God cannot save a sinner such as he is. Nothing is too hard for the Lord.

There is encouragement also to witness to the power of this salvation; for the power that saves is the power by which witnesses are sent forth. Nothing less than all power in heaven and in earth can save a man from sin; so that whoever is saved has all that power with which to proclaim the Word of truth, the Gospel of our salvation.

Notice that what is needed, and all that is promised, for the proclamation of the Gospel, is power. The Lord does not promise eloquence nor learning, but power. Paul was not destitute of that which in the world passes for wisdom, yet he says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4, 5.

It is power that tells. Not human power, but Divine power. "There is no power but of God," so that all attempts to make an impression are vain. "He whom God hath sent, speaketh the words of God" (John 3:34), and "the Word of God is quick, and powerful."

All therefore that is needed for the Gospel to go with power is to have a company of people fully yielded to God's power—that is, to His will—and saved by it. There need not necessarily be many. Twelve such men effected a mighty change in the world a few hundred years ago.

All are not apostles; all are not evangelists; all are not called to go as missionaries to other lands, or even to other neighborhoods, than their own; but each one who is saved can witness to the power of Christ to save, with all the power by which he has been saved. 📖

—The Present Truth, July 7, 1898

The Jewish Rulers

And Their Deeds

It is a popular fallacy, into which many fall quite unconsciously, that the Jews in the days of Christ's flesh and of the early church were an exceptional class of men—more wicked and murderous than men are nowadays. The Bible teaches us, however, that the works of the flesh pertain to the flesh, and not to the times. Human nature is the same in all ages, and it manifests itself in a very similar manner under similar conditions.

One thing those Jews shared in common with quite a proportion of human kind in the present generation: they denounced the wickedness of their fathers, and looked upon former ages as barbarous. They built the tombs of the prophets, and said, "If we had been in the days of our fathers, we would not have been partakers with them of the blood of the prophets."

But when the Saviour came, He taught the people not as the scribes—"book-men" as the Anglo-Saxon version puts it—speaking only the word of the Father. The practice of following the word of God, and rejecting the traditions of men, made His ways very unpopular with the rulers. Their errors of life and teaching were exposed, and the truth was undermining their very existence as religious leaders of the people.

We read the lesson badly when we fail to see that the story is one of men of

the ordinary kind of flesh, who, having rejected truth and its Author, while professing loyalty to truth, were led on to the commission of the very sins of which they condemned in their fathers. It was not because they delighted in bloody deeds more than other men, but as He was challenging their authority, and unsettling the minds of men as to the forms and traditions of the elders, established by common consent and usage, they easily deceived themselves into a belief that they were acting for the good of society and the nation in crucifying Jesus. John 11:50.

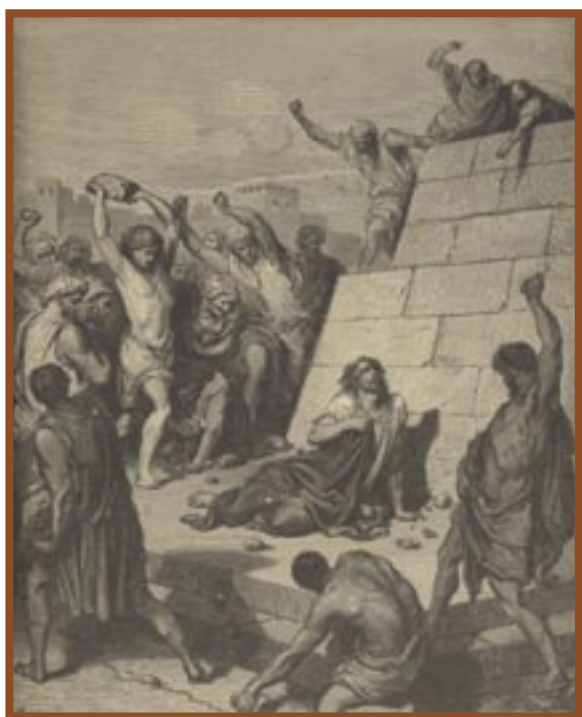
Saul the persecutor was evidently not a man who delighted in cruelty. His whole manner of life forbids such an opinion of him. He thought he was doing God's service, and his case exactly illustrates the lengths to which a man of naturally cultured and not unkindly disposition may go when he is deceived by the idea that God commissions men to advance truth or put down error by employing force, either by personal violence or by the forms of law; for there is no difference.

The Sanhedrin that murdered Stephen was not composed of men who had no regard for a reputation for mildness and justice. Archdeacon Farrar gives an interesting sketch of the ordinary methods of this body in his "*Life and Work of St. Paul.*" He says:

Generally speaking the Sanhedrin were not a sanguinary tribunal. They shuddered at the necessity of bloodshed, and tried to obviate its necessity by innumerable regulations. So great was their horror at putting an Israelite to death, that any means of avoiding it seemed desirable. Simeon Ben Shatach is the only conspicuous Rabbi who, for his cruelty in deciding causes, is said “to have had hot hands.” Josephus expressly marks it as disgraceful to the Sadducees that, unlike the rest of their nation, they were savage in their punishments. We are told that if even once in seven years—a Sanhedrin inflicted capital punishment it deserved the opprobrious title of “sanguinary.” The migration of the Sanhedrin forty years before the destruction of Jerusalem from their “Hall of Squares,” which was beside the great Court of the Temple, to the *Chanujoth* or “shops,” which were under two cedars on the Mount of Olives, is expressly stated to have been due to their desire to get to a greater distance from the sacred

precincts, in order that they might not feel it so sternly incumbent upon them to inflict the strict punishments of the law. But if, after strict and solemn voting, a man was condemned to any of the four capital punishments, the utmost care was taken to remove from the punishment all semblance of vindictive haste. ...

On pronouncement of the sentence the condemned was handed over to the *Shoterim* or Lietors of the Sanhedrin, and led to the place of execution. An official stood at the door of the Judgment Hall holding in his hand a handkerchief; a second on horseback was stationed just inside of the first, and if, even at the last moment, any witness could testify to the innocence of the condemned, the first shook his handkerchief, and the second galloped at full speed to bring back the accused, who was himself allowed to be led back as many as four or five times if he could adduce a single solid proof in his own favour. Failing this he was led on with a herald preceding him, who proclaimed his name, his crime, and the witnesses on whose testimony he had been condemned. At ten paces’ distance from the place of death he was bidden to confess, because Jewish no less than Roman law valued the certainty derived from the “*confitentem reum*” and the Jews deduced the story of Achan that his punishment would be, as regards the future world, a sufficiently complete explanation of his crime. A bitter draught containing a grain of frankincense was then given to him to stupefy his senses and take away the edge of terror. At four cubits’ distance from the fatal



spot he was stripped bare of his upper garments, and according to the older and simpler plan of procedure was then stoned, the witnesses simultaneously hurling the first stones.

This was not the kind of hearing that Stephen found, when they rose up and slew him in an outburst of fury, just as any mob might do. This body that generally have respect for at least the forms of fairness and justice, by taking one step after another in their opposition to truth, had lost all restraint; and as their conduct was condemned by the truth, they took the course that intolerance always has taken and always will take to silence the reproving voice—they used the power which they had at hand.

No sort of natural disposition is able to restrain from excesses of evil when the spirit of intolerance rules the heart rather than the Spirit of grace. Many times since, sage men, who reprobated the axe of the Jewish rulers, have sat in council and condemned the innocent in the name of Jesus as the Sanhedrin did in the name of God. And whether the victims were innocent or guilty in the religious conduct of their lives makes no difference; for to his own master every man must give an account. 📖

—*The Present Truth* 10, 16 (April 19, 1894), pp. 245, 246.



LIMBO *from page 31*

by nature, helpless in the polluted waters of sin and degradation. In infinite love, God gave us Jesus, heaven's life saver. No condemnation! Life! We may refuse Him through rebellion and unbelief and die in the vile waters of our corruption. Or we may grasp Him by faith and live!

As in a great marriage, when we choose Jesus, that decision controls and empowers every other choice. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20, KJV.

"God was in Christ, reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation." 2 Cor. 5:19. 📖

—*Unless otherwise indicated, all scripture is quoted from the New King James Bible.*

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Galatians from page 5

be called the gospel; they *were the teachings of men*, and were directly opposed to the doctrines taught by Christ. ... In the Galatian churches, open, unmasked error was supplanting the faith of the gospel. Christ, the true foundation, was virtually renounced for the obsolete ceremonies of Judaism. ...

The apostle urged upon the Galatians, as their only safe course, to leave the false guides by whom they had been misled, and to return to the faith which they had received from the Source of truth and wisdom. Those false teachers were hypocritical, unregenerate men, unholy in heart, and corrupt in life. Their religion consisted in a round of ceremonies, by the performance of which they expected to receive the favor of God. They had no relish for a doctrine which taught, 'Except a man be born again, he can not see the kingdom of God.' Such a religion required too great a sacrifice. Hence they clung to their errors, deceiving themselves, and deceiving others.

To substitute the external forms of religion for holiness of

heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles...Paul...describes the visit which he made to Jerusalem to secure a settlement of *the very questions which are now agitating the churches of Galatia*, as to whether the Gentiles should submit to circumcision and keep the ceremonial law."—"*Sketches from the Life of Paul*," pages 188-193.

And of the question considered at Jerusalem, we read:—

They [certain Jews from Judea] asserted, with great assurance, that none could be saved without being circumcised and keeping *the entire ceremonial law*. Jerusalem was the metropolis of the Jews, and there were found the greatest exclusiveness and bigotry. The Jewish Christians who lived in sight of the temple would naturally allow their minds to revert to the peculiar privileges of the Jews as a nation. As they saw Christianity departing from *the ceremonies and the traditions of Judaism*, and perceived that the peculiar sacredness with which the Jewish customs had been invested would soon be lost sight of in the light of the new faith, many grew indignant against Paul, as one who had, in a great measure, caused this change. Even the disciples were not all prepared willingly to accept the decision of the council. Some were zealous for the ceremonial law, and regarded Paul with jealousy, because they thought his principles were lax in regard to the obligation of the Jewish law.—*Ibid.*, pp. 63, 71.

Thus the ceremonial law that is the chief subject, *as to law*, in the book of Galatians, is the ceremonial law both divine and human, but with the divine so perverted as in its perversion to be only human, and is, in a word, *ceremonialISM* entirely—a dead formalism against a living faith. 📖

—*Review and Herald*, September 26, 1899.



United States *from page 9*

is your strength and support against this thing, and he is your deliverance from it.

Let us return to some other points of parallel, in the history of Rome. Luxury came in, and men lost the power to govern themselves. It is written of Rome directly, that of all the peoples of history the Romans possessed most fully the power of self-government, except only the Anglo-Saxon peoples. These are the only peoples of history which possess in full degree the power of self-government.

Let us go back to yesterday's lesson a moment. The territory of Rome proper lay in Italy. All out of Italy was foreign. All conquests outside of her territory were foreign; and all these were of necessity colonies. So as soon as Rome reached beyond her own proper territory, her policy of government was a colonial policy, and her territory imperial. It was conquest of these foreign nations that became colonies, that brought into Rome a stream of wealth. Not only that, but the form of government itself was, by the very force of circumstances, subverted as soon as Rome became a colonial order of government. Men were sent from the republic—men who had even yet with them the love of the true principles of a republic—but they were sent as governors among a strange people. These people had been governed by kings, and were used to kingly power. This republican who went there, and who went to govern them, became proud of it, and took on kingly airs; he dwelt in the palaces of those who had been kings over these peoples, enjoyed the luxury of those who had been kings over these people; and in taking on kingly airs he was impatient of any question of the kingly authority which now he had.

[E. J. Waggoner: Did he not have to have it, in order to govern them?]

He did; because in this respect came another violation of the principle of self-

government. Rome sent out these men to govern other people, without their consent; and when these men went there to govern these people, being, in the nature of things, governors of them without their consent, they had to assert absolute authority, you see.

But these governors did not remain forever. They went out for a short term, and returned again to the seat of the Roman government. With many colonies came many governors, and these in time filled the republic with these monarchical, despotic principles. So really the conquest of the nations around was the burden that broke down Rome, and caused her ruin, not only by wealth, but by this constant, slow undermining of principles, there came the subversion of the republican principle by the monarchical.

[A. F. Ballenger: The conquered conquered the conqueror.]

Yes; and Rome, while still holding the name of a republic, while still carrying on the forms of a republic at home, became an absolute monarchy. Yet it was priding itself upon being a republic—"the republic" did so and so, "the republic sent out governors to the colonies," and "the Senate" acted so and so—in all, it was "the republic."

Then there arose political bosses, to bind together in bundles those who had lost the power to govern themselves. These allowed the bosses to use them for their own personal ambitions. These were few at first, and these few finally fell to only three. That was the first Triumvirate. Caesar was the pride of the people. He was the political boss of those who were not of the military nor of the aristocracy—the capitalists. He was the head of the common people, and he gathered them together. Crassus, the richest man of all, became the head of the wealthy ones, and of the moneyed interests of the empire. He represented this class, and swung their influence to his side. Pompey was the head and pride of the army; and he swung their influence. These three men ruled the empire. They deliberately sat down, and agreed to remain together, and hold the government in their own hands. As long as they were separated—these three—no one could rule the empire; but as soon as they came to an agreement, they ruled the empire.

However, there was yet love of the republic, although very little of it was

United States Republic

practised, even by the people. The Triumvirate perished in a little while. Crassus was killed. Then the power fell to Pompey and Caesar. Then it was a contest as to which should have the absolute rule. Pompey took the side of the Senate, and Caesar was now the head of the army as well as of the people, and that brought on war. Pompey was slain, and the war was ended. Now they saw that they had a one-man power; so they assassinated

Caesar to save the republic. You remember the words that have been put into the mouth of Brutus, in the language that is familiar to all since you have read it in your school books, "Not that I love Caesar less, but Rome more." Caesar, this one-man power, must be "sacrificed to save the republic;" so it was done. But one of the conspirators who was acting a leading part in this, exclaimed, when it was done: "We have killed the king but the kingdom is with us still." "We have slain the tyrant; the tyranny survives." The tyranny was in each man. Each man's failure to govern himself brought him under a power that was stronger than himself, and he was governed by another in spite of himself. That was the tyranny; and to kill one man who was holding the republic yet a little longer back from itself even, survive a little longer—not in principle but and saving, holding it up that it might [be] in form—was only to throw the whole thing into a vortex again, whence there might come out a tyrant.

In a short time three men took the government again, and in thirteen years the government passed through the same course precisely as it had with the other three, and then Augustus became the ruler, with the absolute power in his hands. Thus came an

absolute monarchy, a one-man power, and all from a republican form of government, and still under the name of a republic. The result was the worst despotism that ever existed, so

far as history had been developed.

Now here is a republic where we are. You have seen it somewhat so far. This republic has gone over seas "to liberate oppressed people; to save them from the despotism of kings." The armies and navies take possession

of other nationalities, peoples of a strange language. Now what are we coming to? It started out with the declaration, a national, representative declaration, that "the people of Cuba are, and of right ought to be, free and independent." The war is over, and Cuba is asking, "Where is our liberty?" "Where is our independence?" The representative of the president down there replied to this by saying, "You have commercial liberty. You have freedom to receive commerce in your ports, and that without such heavy exactions as you used to have. Be content with this." He did not say the other would not come, but, just wait.

Later the United States government agreed to pay to the standing army of Cuba, the Cuban soldiers, \$3,000,000, so that they could have something to get started with in civil life when they disband. The commanding general, Maximo Gomez, agreed to this, and proposed to work with the United States in bringing about a pacification of Cuba. When the representative of the president went to meet him in regard to this matter, Gomez said, in his speech, "We are willing to cooperate in this, but the people are asking 'Where is the freedom of Cuba?'" That is the question they are asking in every one of these places. In Cuba, in Puerto Rico, and the

Organizations are formed, combinations of men are wrought together, to beat back that which they know is coming upon the nation, to take away what little of their rights and liberties remains. These combinations and organizations, large and influential, political and social of every sort—why are these organizations working so? Because they feel the tide that is inevitably coming.

Philippines, there were for years people who were longing, working, fighting, sacrificing, emptying their treasury, and giving their lives just for the sake of liberty to govern themselves.

It was then against Spain. Now they are free from Spain; but where is their liberty to govern themselves? It is not recognized at all. They “must be governed.” I simply mention this to call your attention to the fact of how absolutely republican principle has been abandoned. It has been abandoned not only in principle, but in fact: and nationally abandoned. The United States has ratified the treaty so there is peace with Spain. But the question in the Senate was, How shall they be governed? The question has been, Shall not the United States let them withdraw, protect them from outside interference, but let them govern themselves? The answer is made, No; they never can govern themselves; we must do it for them. Here is a passage from the Congressional Record of December 19, 1898, page 330, in the speech of Senator Platt of Connecticut:

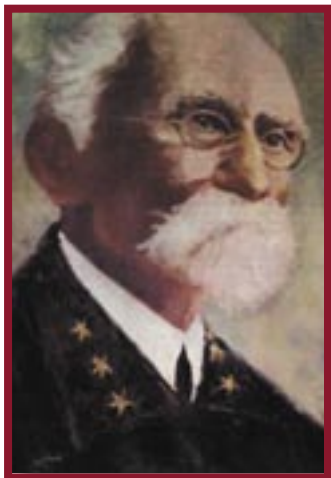
Mr. Hoar: “May I ask the senator from Connecticut a question?”

Mr. Platt of Connecticut: “Certainly.”

Mr. Hoar: “It is whether, in his opinion, governments derive their just powers from the consent of the governed.”

Mr. Platt of Connecticut: “From the consent of some of the governed.”

Mr. Hoar: “From the consent of some of the governed?”



General Maximo Gomez

Mr. Platt of Connecticut: “Yes.” Where is the Declaration of Independence? It is gone. Senator Platt is not the only one who has voiced this same sentiment; there are others. The vote that followed this abandoned all. But there has been a vote taken, and a resolution adopted, by the Senate since the treaty of

peace to the effect that these people shall not become a part of the United States. But the United States is governing them. Then

they are subjects. So it is seen that the United States has utterly abandoned the principle upon which our government was founded. The moment that the United States abandons that principle, and governs a people—intentionally or otherwise—without their consent, and upon the principle that they shall not be citizens, the republic is gone, and a despotism has begun—of course not what it will be in time to come, for despotism grows; but it is that in principle, and to this people it is that in practice.

Now another thought: you remember that yesterday we remarked that this verse in the eighth chapter of Daniel means Rome from then to the end—it is Rome in all its phases. It is Rome and the United States in the eighth chapter of Daniel. It is Rome and the United States in the twelfth and thirteenth of Revelation; but in a different way; a different phase of it is revealed. In the book of Daniel the great thought is The State. In Revelation it is The Church. In Daniel it is a record of God’s dealing with The State, and the commotions and revolutions in the State, to the end; in Revelation it is God in The Church, and the ups and downs and the commotions of the church in its history through to the end.

When you come down to the United States, there is the church phase—apostasy in the church, the union of church and state, making an image of the papacy. The beast which came up out of the earth “had two horns like a lamb,” and these represented the two grand principles upon which the government was established,—Protestantism and Republicanism. These two characteristics are the two upon which this government was founded.

In the twelfth and thirteenth chapters of Revelation, the Protestant principle is ignored, violated, swept away. But where is the doing away of the Republican horn? Not in the book of Revelation. That is revealed in the book of Daniel. And in the book of Daniel it is revealed only in this passage which we are studying. There is the United States in prophecy in the book of Daniel. 📖

—*The Daily Bulletin*, published by the General Conference of Seventh-day Adventists [GCD99], February 25, 1899.

Son. Rom. 5:10. God was screaming through the dust, “I will die for every sin you have committed and will commit. Be reconciled to this truth and I will be able to send you forth joyfully—forgiveness comes before confession.” This is a hard truth to accept as then “being convicted by their own conscience, [they] went out one by one.” And Jesus was left alone and the woman standing in the midst.

This is the most poignant part of the narrative for it points us forward and it harkens us to the past—all at once. Daniel describes a judgment scene where the One named Michael is to preside. Just as Michael will do in the future the kneeling Judge does in the woman’s presence “when Jesus lifted up Himself.” He now asks her two questions: “Woman, where are those, thine accusers? Hath no one condemned thee?” Jesus is showing that He operates under the accusatorial system—presumption of innocence. “I am here to continue with this case but I need accusers. I don’t accuse you as Judge—that is not my role. I am here to defend you against accusers.” She answers, “no man, Lord.”

There is no man with condemnation towards her. For all her life the Sanctuary had operated under this strange system of presumption of guilt, but now she is coming to realize that “God did not send His Son into the world to condemn the world but that the world through Him might be saved.” John 3:19. What rejoicing must have arisen from her heart as she now heard what she first experienced for the first time in her life. “Neither do I condemn thee.” What a glorious truth. Forgiveness of sin in God’s sanctuary evidently precedes confession.

Many Christians emphasize the forgiveness of sin, but neglect to see the two aspects of forgiveness—pardon

and cleansing—which are masterfully covered in the article, “*Forgiveness ... Are There Two Phases?*” on page 26 of this issue. Many Christians sing the hymn “Rock of Ages” and do not gain the marvelous insight when singing

“Let the water and the blood,

From thy riven side which flowed,

Be of sin the double cure,

Cleanse me from its guilt and power.”

—(which happened with *charizomai*)—
[See above mentioned article].

This is what the messengers of 1888 [A. T. Jones and E. J. Waggoner] have taught me. This is the message that is yet to burst from the sanctuary.

Conclusion

“Historically, Adventists have understood ‘progressive revelation’ to mean an ever increasing, unfolding or expansion of what was previously revealed.”¹ The presumption of innocence has clearly been evident in the Old Testament, although hidden by various entities. There has been a change in jurisprudence that is not very apparent at first. Evidence of the presumption of innocence in the United States Constitution is the right against self-incrimination, which has its origin in the legal system of England. The same evidence, although stronger, is in Talmudic law where it is further established on the high requirements of witnesses to be of one accord before the judgment of “guilty” would be handed down to the accused. Progressive revelation or present truth is acknowledged by the thesis of this paper of presumption of innocence.

The sanctuary teaching, languishing under the Roman system of “presumption of guilt,” gains a rich depth of meaning if one acknowledges the “presumption of innocence”—the Hebrew underpinning. It is the doing and dying of Christ on Calvary that is the basis of this phenomenon

We the People

of the United States, in order to form a more perfect Union, establish Justice, insure domestic Tranquillity, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

Article 1

of presumption of innocence in the sanctuary service and investigative judgment. The “continual” or “daily” sacrifice offered every morning and evening provided this all-embracing legal setting. Its meaning has been marred by trying to foist on it a legal framework of “presumption of guilt”—an unconscious presupposition of continental law which strongly influenced theological thought tracing back to the Church Fathers. The sanctuary doctrine could not have risen in Europe due to this inquisitional construction of law. Luther’s view of justification by faith was the impetus for a movement which would birth a restoration of the accusatorial system. The Hebrew Scriptures need to be understood in this light and failing to do so leads to unfortunate twisting of the scriptures and the missed understanding of its intent. This may be especially true as time draws to a close and could be Satan’s studied purpose to blind us to the distinction. It might very well inform our understanding of “for the hour of His Judgment is come.” Rev. 14:7.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the **hour of his judgment** is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Rev. 14:6, 7.

No other study has been this rewarding to this author. Giving up the worldview that I possessed was hard, especially when the alternative demanded a fresh look at everything again. The new paradigm implications are far-reaching and offer continual hope. We may have touched on just the surface of a gold vein that runs deep—offering us a new glimpse into another wonderful characteristic of our heavenly Father. 📖

¹ Pippim, Samuel. *Receiving the Word*. Berean Press Chicago IL 1996.

“LIMBO,” Original Sin, and Me

“I have witnessed the heart rending screams of terrified Romanist mothers when an infant dies at birth. There was the desperate attempt to locate a priest to make a mercy dash to the hospital, followed by a conspiracy to fudge the time of the infant’s death to give the mother hope that the priest had arrived in time, when she really knew in her heart that the baby was confined to limbo for all eternity. The whole business was agonizing, dishonest and sickening.”

So wrote Dr. Clive Gillis in a recent issue of *European Institute of Protestant Studies* commenting on the Catholic News Service report that Pope Benedict XVI had assigned the “doctrine of limbo” to limbo.

Dr. Gillis was trained in operative obstetrics under a devout Roman Catholic Registrar in the late sixties. The Pope approved the report of the *International Theological Commission*, a Vatican advisory panel, which reported that it was reassessing traditional teaching on limbo because of “pressing pastoral needs.”

The members of the commission were concerned about the growing numbers of abortions and infants born to non-believers who die without being baptized. These theologians believe that non-baptized infants are not condemned

to limbo or hell as they have not reached an age enabling them to make moral choices. Some, stating that scripture is silent on the fate of such infants, believe that we cannot be sure whether non-baptized infants go to heaven or not.

Observers believe that this shift in teaching may be for the purpose of enhancing the church’s evangelistic outreach to Muslims, or others, who commonly believe that all unborn infants go straight to heaven.

“If there’s no limbo and we’re not going to revert to St. Augustine’s teaching that non-baptized infants go to hell, we’re left with only one option, namely, that everyone is born in a state of grace. Baptism does not exist to wipe away the ‘stain’ of original sin, but to initiate one into the church,” observed the Rev. Richard McBrien, a professor of theology at the University of Notre Dame in an e-mail to www.newsao.com.

So much for limbo and the doctrine of original sin believed by devout Roman Catholics and many Protestants for centuries. Of course the Rev. Richard McBrien does not speak for the Pope or the Roman Catholic Church’s *Congregation for the Doctrine of the Faith*, but his conclusion is valid. However in the CNS report, Rome does not seem ready to dispense entirely with the doctrine of original sin.

What we believe about the doctrine

of original sin and guilt has profound implications for our view of the character of God, His justice, mercy, salvation, and the humanity of Christ. That through Adam every person has a sinful nature and is sinful by performance is undeniable. "Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned." Rom. 5:12.

The doctrine of original sin teaches that God considers every person in the world guilty and condemned to hell by virtue of birth, because of Adam's sin. Therefore, if Jesus assumed our sinful, fallen, degenerate nature He would need a Savior. Are all guilty at birth, or only because of sinful attitudes, words, or actions?

WHAT DOES THE BIBLE SAY?

"All scripture is given by Inspiration of God," wrote the Apostle Paul from a Roman prison in a letter to young Timothy. 2 Tim. 3:16. Peter declares that, "no prophecy of the Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit." 2 Peter 1:20, 21. Prophecy is proclaiming the word of God, not only predicting the future.

Truth is dynamic, not static. An important principle governing our study of the Word is that new understandings of truth must be in harmony with already established truths from scripture. However, our understanding of established truths is not always complete, perfectly conceived or articulated. That's why God appeals to every one of us, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth." 2 Tim.2:15.

Therefore, we must endeavor to lay aside preconceived opinions as we seek for fresh insights of God and the truth as it is in Jesus. For example: Are we

saved by His grace through our faith, or are we saved by grace through the faith of Jesus, or both? Bible scholars are re-thinking Martin Luther's views on justification.

God said, "Let us make man (kind) in our image. ...it was very good." Gen. 1:26-31. Perfect! However, our first parents believed the lies of Satan rather than God's word of truth. Watch this! Out of love for Eve, Adam chose to sin and die rather than live without her. After sin corrupted him, he blamed her and God for his sin. Eve, in turn, blamed the serpent and God. We have been blaming God and each other ever since.

Unbelief twisted their love focus from God and each other to self. The good news is that at the moment of Adam's sin Jesus became our substitute, "Slain from the foundation of the world." Rev. 13:8. They would have instantly died had not God given Jesus and His everlasting covenant to meet this foreseen but tragic emergency. Their choice brought death. God's choice saved all of us from the "second death." Rev. 20:6.

Lucifer, having persisted in rebellious unbelief coveting what he could not attain, had refused God's mercy. He who was the covering cherub, next to Christ, knew God's love in a fullness of knowledge and experience as no other created being, but he sinned away his day of grace. But for Adam and Eve there was hope in learning the truth about God.

BORN GUILTY?

Obedience had been natural and joyful to the holy pair in their *agape* driven lives. Now fallen, their holiness became a continual challenge. Good and evil vied for supremacy. The apostle Paul describes this struggle in the life of every person: "O wretched man that I am! Who shall deliver me from the body of this death?" Then he shouts in victory,

See **Limbo** page 29

Forgiveness ...

Are There Two Phases?

The Bible teaches two phases of justification. They have been referred to by some proponents of the 1888 message as “legal justification” and “justification by faith.” These are two phases of one justification. The first phase, legal justification, is corporate and universal. It applies to all men. At the cross the whole human race was legally justified by the grace of God and by the blood of Christ. Some texts which present this aspect of justification include Rom. 3:23, 24, 4:5, 4:25, 5:1, 5:9 and 5:18. The second phase is a response to the realization and acceptance of the first phase. While legal justification is universal, justification by faith is individual. It occurs as a result of our personal acceptance of the facts of the gospel. Texts which present justification by faith include Gal. 2:16, Rom. 4:3, 4:5, 4:9-11. (There are also texts, such as James 2:17-26, which show the second part of this responsive phase in *justification by works*, or the *evidence of justification by faith*. See W. W. Prescott, *The Divine Human Family* in the 1895 General Conference Bulletin.) The same truth may be understood from the Biblical term “forgiveness.” The Bible teaches two aspects of forgiveness. At the cross the whole human race was granted a judicial pardon. However, there is also an experiential aspect of forgiveness. David understood both aspects. After his sin involving Bathsheba and Uriah, he

confessed his sin and sought forgiveness. Notice his prayer:

Have mercy upon me, O God,
according to thy lovingkindness:
according unto the multitude of
thy tender mercies blot out my
transgressions. Ps. 51:1-3.

This is David’s plea for forgiveness. “Have mercy ... blot out my transgressions.” However, David is not satisfied to simply have the record of his sin blotted out and not counted against him. This is only the judicial aspect of forgiveness. David wants both judicial and experiential forgiveness therefore he continues to plead.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. ... Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. ... Create in me a clean heart, O God; and renew a right spirit within me. Psalms 51:2-10.

This is complete forgiveness. It includes having the legal condemnation reversed and having our sins blotted from God’s record books. And it also includes having the sin removed from our hearts and lives. Complete forgiveness includes cleansing. It is restoration from the ruin that sin has caused.

The two phases of justification or two aspects of forgiveness can also be seen in the reconciliation analogy used in

2 Corinthians:

And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

2 Cor. 5:18-20, KJV.

The legal aspect of the reconciliation which was accomplished at the cross is presented first: "God was in Christ reconciling the world to Himself, not imputing their trespasses to them." This phase of the reconciliation corresponds to legal justification. The sins which should have been charged against us were charged against Christ. The condemnation which we deserved is cancelled and our trespasses are not counted against us. The passage then proceeds to highlight the experiential aspect of the process: "We implore you on Christ's behalf, be reconciled to God." 2 Cor. 5:20, NKJV. The first half of the passage says God already reconciled us to Himself at the cross. However, that is a *legal* reconciliation. It demonstrates the justice of God and vindicates the mercy of God in treating us as though we had not sinned. As wonderful as that may be, until we *respond* to what God has done, we still have a "heart problem" which needs to be addressed. Thus the second half of this passage highlights the invitation to respond to what God has done. The response of faith in the reconciliation which occurred at the cross produces an *experiential* reconciliation, a change of heart and peace with God.

These two phases of justification, which correspond to the two aspects of forgiveness, are clearly supported by the original text of the New Testament.



There are two different Greek words translated by the English word "forgive." Colossians chapter two uses one of these Greek words:

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Col. 2:11-14, KJV. (*Emphasis supplied*).

As we study the meaning of forgiveness presented in this passage, it is very important to recognize that the apostle Paul is speaking to the Colossian believers about corporate events, not personal, individual experiences. This is made evident by several key expressions used in the passage. First, notice that he says, "ye are circumcised." Evidently he is *not* speaking of their individual physical circumcision nor is he speaking of their personal spiritual circumcision. He says, "ye are circumcised ... by the circumcision of Christ." This expression refers to a corporate event. All believers, and unbelievers for that matter, were circumcised when Christ was "cut off" in fulfillment of Daniel's

prophecy. (See Daniel 9:26). Next, Paul speaks of “baptism.” But this is not referring to the personal baptism of the believer. It is the corporate baptism of the human race. This is shown when Paul explains how they rose up after being buried in baptism. He says you are “risen with Him.” When did they rise? When the pastor raised them from the water? No. They were raised when God raised Christ from the dead. Clearly this is a corporate event. Next the apostle speaks of the “quickenings.” When were they quickened? They were “quickened together with Him.” In other

charizomai forgiven

words, when Christ was quickened the Colossian believers and all mankind were quickened. Again, we see this is a corporate event and not a personal experience being spoken of by the passage. Finally, Paul puts all of these events in the context of the “blotting out” of “the handwriting of ordinances that was against us, which was contrary to us.” When was the “handwriting” “blotted out?” When the Colossians believed the gospel? No. It was a corporate event which took place when Christ nailed “it to His cross.”

Thus the details of the passage make it very clear that Paul is speaking of corporate realities and not personal experiences. He is speaking of events which took place once for all mankind. An examination of the original text strengthens this interpretation. The verbs are in the aorist tense. Thus we conclude that all of these events took place at the cross.

Now that we understand the context we need to consider another wonderful event connected with the events of this passage. In verse thirteen we read:

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with Him, having forgiven you all trespasses. Col. 2:13.

Here the Bible clearly says that God has “forgiven” them “all trespasses.” When did the forgiveness occur? It occurred before they were “quickened together with Him.” When Christ was quickened (at the resurrection) the sins were *all* already “forgiven.” The word translated as “forgiven” is [also] in the aorist tense. It happened before the quickening. To whom does the forgiveness apply? Paul wrote of this matter to the Colossian believers. And it *does* apply to them. But the important question is, does it apply *only* to them? We ask again, when did this forgiveness take place? The timing is the key to understanding to whom it applies. The statement is right in the midst of a passage which has been shown to be speaking of corporate realities. Generally speaking, corporate realities apply to the whole human race. In this particular passage the evidence supports a

aphiemi put away

universal application. When God blotted out the “handwriting,” He did not merely blot it out for Colossians or even all believers in Christ. He blotted it out for all mankind. To argue otherwise would necessarily involve an unacceptable form of limited atonement. Therefore, when He granted the forgiveness of sins, at the cross, it was not merely the sins of the Colossian believers which were forgiven, nor the sins of all believers. This was a corporate event, effective for all mankind. Thus, the passage clearly teaches the forgiveness of *all* sins (except the unpardonable sin of the

final rejection of the Holy Spirit, the messenger of this forgiveness) for *all* sinners, believers and unbelievers alike. The question is, how does this truth about forgiveness relate to 1 John 1:9?

The Greek word in Col. 2:13 which is translated “forgiven” is the word “*charizomai*.” But the word translated “forgive” in 1 John 1:9 is an entirely different word. It is the word “*aphiemi*.” The word “*charizomai*” begins with the prefix “*charis*” which means grace. *The Complete Word Study Dictionary* provides this insight into the meaning of “*charizomai*.” “The most common meaning peculiar to the New Testament is to pardon, to graciously remit a person’s sin.” —*The Complete Word Study Dictionary*, p. 1468, Spiros Zodhiates, Th. D. But the word translated “forgive” in 1 John 1:9 (*aphiemi*) does not mean “pardon.” It comes from two root words “*apo*” and “*hiemi*.” “*Apo*” means “from” and “*hiemi*” means “send forth” or “send away.” Thus “*aphiemi*” has the meaning of sending forth from or sending away from. It

conveys the concept of two entities being separated. “*Aphiemi*” is the term used in Matt. 13:36: “Then Jesus sent the multitude away, and went into the house.” The word “sent” is “*aphiemi*.” Another example is found in 1 Cor. 7:11 where Paul says, “let not the husband put away his wife.” The words “put away” are translated from “*aphiemi*.” With this background we can see that what 1 John 1:9 actually says is: If we confess our sins He is faithful and just to “put away” or “separate us from” our sins and cleanse us from all unrighteousness.

Therefore we conclude that the original language of the New Testament clearly supports two aspects of forgiveness corresponding to two phases of justification. The sins of the whole world were forgiven (*charizomai*), that is pardoned, at the cross. Yet, only the sins of those who repent are forgiven (*aphiemi*), that is cleansed, in the sense spoken of in 1 John 1:9. Those who appreciate the cost of the pardon, desire the cleansing. 📖

LIMBO from page 25

“I thank God—through Jesus Christ our Lord!” Recapitulating, he says, “So then, with the mind I myself serve the law of God, but with the flesh the law of sin.” Rom. 7:23-25.

Today, the tragic results of self-focused lives thunder at us from the television screen, internet, newspaper, magazine, and radio. In accord with man’s corrupt, ungodly nature unbelievers revel in portrayals of self indulgence, immorality, mayhem and murder. Every man struggles with the results of Adam’s failure. And believers are not immune!

“If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good

and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?” wrote Aleksandr Solzhenitsyn in *The Gulag Archipelago*.

Skeptic Michael Shermer in the August 2007 issue of the magazine *Scientific American*, quotes the above statement from Aleksandr in an article “Bad Apples and Bad Barrels” referring to prisoner abuse in Abu Ghraib. He confirms from scientific research that every one of us, under certain circumstances, is capable of great evil.

In the New Testament Paul states the grim reality, “The scripture has confined all under sin.” Gal. 3:22; Rom. 3:10-20. “You ... were by nature children of wrath.” Eph. 2: 1, 3. Ellen White expresses the biblical truth this way: “In

the heart there is natural selfishness and corruption.” *Testimonies to the Church*, volume 4, p. 96.

It’s true. “We are sinful by nature, so we are commanded to be zealous and repent.” *Signs of the Times*, volume 62, 1884. From Scripture Ellen White diagnoses our helpless condition and prescribes the remedy:

Christ is the “Light” that lighteth every man that cometh into the world.” 1 John 1:9. As through Christ every human being has life, so also through Him every soul receives some ray of divine light. Not only intellectual but spiritual power, a perception of right, a desire for goodness, exists in every heart. But against these principles there is struggling an antagonistic power. The result of eating of the tree of the knowledge of good and evil is manifest in every man’s experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist ... He can find help in but one power. That power is Christ. *Education*, p. 28, 29.

Does God impute guilt to us because of our sinful nature? Well, from Adam we inherit “nothing but guilt and the sentence of death.” *Manuscript Releases*, volume 9, p. 236. But does God hold us responsible for being born rebels through no choice or fault of our own? No way!

All that we lost in Adam has been restored in Christ to give us a choice. Even though “All have sinned, (and all) fall short of the glory of God. (All) are being justified freely by His grace through the redemption that is in Christ Jesus.” Rom. 3:23–25. “Therefore,” Paul says, “as through one man’s offense judgment came to all men resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification to life.” Rom. 5:12, 18.

The message from God is that we sinners are not guilty or condemned because we have a fallen nature with

a bent to sin. Jesus was not a sinner in need of a savior when He assumed our “nature, fallen but not corrupted, and would not be corrupted unless He received the words of Satan in the place of the words of God.” *Manuscript Releases*, volume 16, p. 182.

DID THE DEVIL MAKE ME DO IT?

“We know that the law is spiritual, but I am carnal, sold under sin ... For I delight in the law of God according to the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.” Rom. 7:14-23. Let’s face it. “There is none righteous, no not one.” Rom. 3:9.

One scripture alone settles the issue. “Sin is lawlessness” (1 John 3:4), or “transgression of the law.” (Authorized Version). The Bible everywhere teaches that guilt and condemnation result from sinful choice, not sinful nature.

However, our lawless nature deflects our purpose, and we miss the mark even when we seek to do God’s will. 1 John 2:1. Our lawless spirit inclines us toward willful unbelief regardless of compelling evidence. 2 Peter 3:5-7; Rom. 1:18-23. Lawless fear thwarts our ministry of love to others. James 4:17.

James, the brother of Jesus, reveals the power of our sinful nature when not yielded wholly to the working of the Spirit: “Each one is tempted when he is drawn away by his own desires and enticed, then when desire has conceived, it gives birth to sin; and sin when it is full grown, brings forth death.” James 1:14-15.

Our choice to cherish and yield to selfish impulses in mind and heart brings guilt and condemnation. The motive of the heart drives the choice to submit to the “desire for goodness, compelled by Christ’s *agape* through the Spirit,” (2 Cor. 5:14), or to yield to the enticement of our natural desires.

We cannot stop birds from flying over our heads, but we can keep them

from building nests in our hair. Our “lower nature” entices us to sinful self indulgence. The Holy Spirit allures us to righteousness. Hosea 2:14. Paul expresses the same truth in Rom. 2:8. “Eternal life to those who by patient continuance in doing good seek for glory, honor and immortality, but to those who are self-seeking and do not obey the truth, but obey unrighteousness – indignation and wrath.”

PRINCE OF PEACE

Jesus is the truth. Although He was already connected to the human race by virtue of His creative and sustaining work for them (John 1:3,4,9; Acts 17:28; Col. 1:16,17), He revealed and sealed this connection more intimately by permanently uniting Himself to our sinful race at His conception. The Son of God took upon His sinless nature our fallen degenerate selves. He called Himself the Son of Man. In this divine-human union the Messiah demolished Satan’s pretensions and power. When He died, as our representative head, we died. All that we are He assumed, and all that He is we are, in Him. Reconciled! As Creator, exceeding in value the universe, Jesus gathered the fallen race into Himself. He became us. He reached the lowest depths of our humanity. Heb. 2.

In amazement, the apostle Paul exclaims: “For the love of Christ compels us, because we judge thus: that if One died for all, then all died.” Paul then reveals Christ’s purpose in that redemptive death: “and He died for all, that those who live should live no longer for themselves, but for Him who died and rose again.” 2 Cor. 5:14, 15.

Now comes a winsome truth and earnest appeal. “Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word

of reconciliation.” Verses 18, 19.

What? God doesn’t impute our sins to us? No! He imputed them to Jesus, our divine-human substitute. “Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.” 1 Peter 2:24.

SURRENDER!

God doesn’t view us as we are, and thus does not treat us as we deserve. He sees us as we are in Christ (2 Cor. 5:16), and as we may become through partaking of His divine nature through faith. 2 Peter 1:2-4. He calls on us to behold Him, and to see one another as God sees us. Perfect! 2 Cor. 5:16. God demonstrated His creative faith on the cross, faith that the revelation of His *agape* in Christ will allure us from sin to salvation in Christ.

“This is eternal life,” Jesus prayed, “that they may know You, the only true God, and Jesus Christ whom You have sent.” John 17:3. The word “*know*” in the Greek Septuagint is the same word used in Genesis, “Now Adam knew His wife ...” Gen. 4:1. Not a casual but intimate experience. We know God through the printed word, prayer, meditation on Christ/God, personal experience, and by joining Him in His saving work.

The bottom line is this: Will we live by the dictates of the flesh, or in love and gratitude for God’s infinite gift, submitting to the rule of the Spirit? “For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.” Rom. 8:2.

Paul rejoiced, “For the death that He died, He died unto sin once and for all; but the life that He lives, He lives unto God,” and so he challenges us, “Likewise reckon yourselves to be dead indeed to sin, but alive to God through our Lord Jesus Christ.” Rom. 6:10. Are we living as totally for Him as He lives wholly for us?

Redeemed by the blood? Yes! But by living apart from Him we find ourselves,

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