

November 2005

# *GLAD TIDINGS*

"I will make you fishers of men"

*The Promise  
of the Spirit*

Page 13

# Paradigm Shift

## in Adventist Evangelism

**S**eventh-day Adventists emerged to fulfill a special mission. They were a “movement” and never meant to be a church, institutionalized as other Christian churches. They had a special mission with a special message—to prepare a people to be translated, not merely to live ten years longer! When a “movement” reaches its goal, the “movement” is no longer needed.

In saying this, we open a wide door as to why Adventists “do” theology differently than all other religious groups. We think differently (or we should) about the nature of sin. We think differently (or we should) regarding God’s plan for the elimination of sin and the restoration of willing believers who will be safe to save in an eternally secure universe. We think differently (or we should) about the cause of evil and the explanations for suffering and death. We think differently about the kind of people who will fulfill the expectations of Revelation 7 and 14—the characteristics of those who are finally sealed, thus permitting God and Satan to quickly bring on what are referred to as “last-day events.”

All this and more is the result of a larger and more distinct picture of what God is really like. Where do Adventists get this clearer perception of the character of God? We track the

Great Controversy theme in inspired writings, from Genesis to Revelation.

This clearer perception especially needed in the end-time is predicted in Revelation 14:6,7. What does Revelation 14 tell us? In the end-time, all continents on this earth will hear heaven’s last-day message through the clearest unfolding of the “everlasting gospel” since apostolic times.

What will all people of earth hear (verse 6)? They will hear “a loud voice”—an unambiguous voice that has been strangely muffled for 2000 years.

What will be the focus of this message that best sets forth the purpose of the “everlasting gospel?” The focus is on God the Creator of heaven and earth who is finally being presented to the world as He really is—and not what Satan has made Him out to be. In the following verses (in Revelation 14) we see that God will finally bring evil to its final days as His willing believers stand up to Satan’s willing believers, once and for all.

In this end-time drama unfolded in Revelation 14, we discover why God has not stepped in earlier—In the interests of cosmic fairness, God waits for the “harvest of the earth” to be “fully ripe. He is waiting patiently for His people to mature, people who will show the difference between the ripeness of the gospel plan

compared to the ripeness of those who worship “the beast and his image.”

How is all this fleshed out? Perhaps the clearest unfolding of *why* “the everlasting gospel” is needed in the end time is found in *Christ’s Object Lessons*, p. 415: “It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted.”

*The main issue in all lands today is, “What is God like?”* This is not only a religious issue. What people think about God largely determines their political agendas. Muslims, Buddhists, Hindus, Shintoists, Catholics and all manner of Protestants paint different pictures of who God is. Think of this mix of varying pictures of God and how those pictures directly affect beliefs—beliefs that radically determine lifestyle and values.

Not getting the character of God right creates all kinds of human distress when men and women are faced with sickness, plagues, accidents, terrorism, and daily incivility. Not getting the character of God right has brought unspeakable fear into the minds of those who believe that they must appease “god” in some man-designed manner. Not getting the character of God

*(Continued on page 31)*

LLOYD KNECHT

*On The Road*

## Evangelism Report

**STEVENSON, WASHINGTON**

Over thirty Bible studies including group home studies reward the prayers of Sandra Silva, Bright Dove Beilek, Matthew Town, and Stephanie Jackson as well as local church members. This is part of the pre-work for two evangelistic series supported by the Stevenson Seventh-day Adventist Church and Glad Tidings in Washington State.

Part of this thrust was a five day down-link series, *The Appearing*, hosted by It Is Written, that began Sept 23. Following these meetings, a month long series was introduced by conference evangelist Steve Cook and his wife Alberta. Titled *Revelation Speaks Hope*, this presentation was launched on October 21.

"The people of Stevenson are more receptive to Bible studies than anywhere I've been!" exclaimed Sandra, Glad Tidings Bible Counselor. Bright Dove, a local church member in Stevenson, is working with and being trained by Sandra in Bible Counseling.

Matthew Town attended the Mission College of Evangelism, and is committed to the gospel message. He is working with and training Stephanie, a school teacher from Portland, Oregon. They attend the Stevenson church.

**EVANGELISM OPPORTUNITIES**

Three new evangelistic opportunities are scheduled for 2005 and 2006: One in the Midwest in September/October. There is a need for two Glad Tidings Bible counselors to "prepare the way" for the meetings in this location. Another counselor is needed for working closely with a church on the Atlantic coast for a series planned for Fall of 2005. Two Glad Tidings Bible Counselors will support a series planned for the Northeast.

**GLAD TIDINGS EVANGELISM INSTITUTE**

For more information about *Glad Tidings'* Evangelism Training, Stevenson Evangelism and/or other evangelistic opportunities contact Lloyd Knecht at [llknech@aol.com](mailto:llknech@aol.com), or by phone (231-846-1259). ☒

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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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# The Arab-Israeli Conflict

## Knowing God's Love in a World of Terrorism

**H**ave you ever wondered how the Arab-Israeli conflict got started? Why does all that intense hatred exist in the Middle East? Well, in more recent years it goes back to the Zionist movement, which coalesced the Jews who had been scattered in many nations over the course of centuries. They were badly persecuted. So they decided to take their ancient home that in the meantime had become the land of the Arab-Palestinians. The Zionist-political movement displaced the Palestinians.

In modern times Yassar Arafat was the *de facto* Palestinian leader for years. He led the covert war of terrorism within the Israeli State. The struggle is over the land. But this decades-old war goes way back before the twentieth century.

It goes back to some decisions that Abraham and Sarah made in the Old Testament. God made seven wonderful promises to Abraham of which we read in the book of Genesis: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee

shall all families of the earth be blessed" (Gen. 12:2, 3). This was God's everlasting covenant given to Abraham.

Did God ask Abraham to make any promise in return to Him? No. God is the only one whose Word is spoken without guile. His Word is the evidence of the reality of the promise.

Man is sinful. "All have sinned and come short of the glory [character] of God" (Rom. 5:12). In and of ourselves our word means nothing. All our promises are like ropes of sand. Therefore when God gives His covenant to humans He makes the promises and fulfills them.

Just what was the blessing of Abraham? God said, "I will bless thee" (Gen. 12:2). Then, evidently, God is the blessing of Abraham. Indeed, God said, "Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1).

God is the Creator. To have God is to have His life. God is the smartest Person in the universe. So you have wisdom, understanding, and skillfulness. But more than this, to have God you have His character, His glory, which is the righteousness of God. And this is just the blessing that poor sinners need. Can there be any greater blessing for us poor sin-

ners than to know we have our sins forgiven and washed away?

This is just the blessing that came upon Abraham. "And he [Abraham] believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6).

Abraham believed God's covenant promise given to him and he was justified by faith. God forgives the godless sinner. That's what Abraham was when he came out of Ur of the Chaldees—the land of the heathen.

God made a further promise to Abraham after he had cut the ties with all his family and relatives. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:14, 15). Now the Lord was not just promising to give Abraham the small little country there in the Middle East that we know as Israel. No, that falls far too short of what God had in mind and what Abraham understood was being promised to him.

"For the promise, that he should be the heir of the *world*, was not to Abraham, or to his seed, through the law, but through



the righteousness of faith” (Rom. 4:13). God’s promise involved the inheritance of the whole world in righteousness. That means this old sinful world wasn’t involved in the promise at all. There is nothing righteous about this old world whose creation is groaning under the strains of sin. God’s promise is of a new heaven and a new earth wherein dwells righteousness forever and ever.

So why are the Palestinians and Israelis fighting over a small piece of land in such violent ways when God’s promise to them involves nothing of the kind?

Let us see. A little further on in Genesis we read that God promised to give a child to Abraham. “And Abram said, Behold, to me thou hast given no seed. . . the word of the Lord came unto him, saying, . . . he that shall come forth out of thine own bowels shall be thine heir” (Gen. 15:3, 4).

When many years had passed without God’s promise being fulfilled, Sarah approached Abraham about taking things into their own hands. She proposed that he take her Egyptian handmaid Hagar. “Abram hearkened to the voice of Sara” (Gen. 16:2).

When it was a choice between God’s voice and his wife’s voice, Abraham should have listened to

God’s voice. It was just here that he demonstrated unbelief in God’s promise. In other words, they said we believe what God has said, but we need to add to it our own works. And that is the old covenant. Faith plus our works equals the old covenant.

The apostle Paul explained the connection of Hagar with the old covenant. “But he who was of the bondwoman was born after the flesh. . . . Which things are an allegory; for these are the two covenants; . . . which gendereth to bondage, which is Agar” (Gal. 4:23, 24). That son “born after the flesh” was Ishmael.

Abraham loved Ishmael very much, but he could never be the child of promise given by God because he was the son of a slave (Gal. 4:30). God’s son is free.

God promised to bless Ishmael. “And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation” (Gen. 17:20). Ishmael became the father of the large family that we know as the Arabs. God was the blessing to Ishmael. God promised to give Himself to the Arabs. The everlasting covenant is for them.

God revealed to Abraham that His covenant promise would be given to Isaac, the son of the freewoman, Sarah. “And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him” (Gen. 17:19). Isaac was the promised seed through whom Jacob was born.

Jacob was later given the name Israel [one who prevails with God]. The twelve sons of Jacob were the forefathers of the tribes that made up the nation of Israel.

This is the origin of the Arabs and Israelis. They arose out of the old covenant and new covenant experience of Abraham.

When Sarah was way beyond childbearing years and it was humanly impossible for her to conceive, God gave her the child He had promised. “Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised” (Heb. 11:11). This child of the freewoman was the new covenant fulfilled.

“He of the freewoman was by promise. Which things are an allegory; for these are the two covenants” (Gal. 3:23, 24). “Now

we, brethren, as Isaac was, are the children of promise” (Gal. 3:28). We see here that by definition from the Bible, God’s covenant is His promise. It is God’s one-sided promise which is His gift to man. Man receives the promise by faith alone.

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the *covenant*, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the *promise* of none effect” (Gal. 3:16, 17). Here the covenant is defined as the promise.

God made the promise to Abraham and his seed who is Christ. God’s covenant is with Christ. “For all the promises of God in Him [i.e., Christ] are yea, and in Him Amen, unto the glory of God by us” (2 Cor. 1:20).

Could a bondman like Ishmael never become a child of the promise? Could a heathen never be included in the promised inheritance of the new earth? Are Gentiles necessarily excluded from the promises of God because they were not born ethnically Jewish?

Evidently not. God loves the whole world. Christ died for the sins of the whole world. He is the Savior of the world (1 Tim. 4:10). “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise” (Gal. 3:29).

God has called and elected every last man, woman and child of lost Adam to be saved in Christ and receive the inheritance. So any Arab could be included based on those conditions.

It is heart-rending to see the suicide bombers take their own lives while blasting away so many innocent Jewish lives. These Palestinians believe that when they die in such a “holy war” declared by Allah that they will go immediately to him and receive great reward.

A few years ago when President Clinton was in office, Arafat was offered practically 90% of what the Palestinians wanted—the West bank, a portion of Jerusalem as their capital, and the Gaza strip. But he turned it down because the leadership of the Palestinians wanted nothing less than the eradication of the state of Israel. The leadership wanted all of the land. Israel refuses this kind of future for its people. It is fighting a war of terrorism for survival as a state.

Is this what God intended for the literal descendants of Abraham? Both sides believe that God promised them the land. If they could just hear the message of the Bible they would realize that God’s promise of land was not to the physical descendants of Abraham.

God’s promise was to the Seed of Abraham who is Christ. And hence all who are Christ’s become joint heirs with Him. God’s promise is not about Ishmael,—the Palestinians,—nor the Israelis, neither of whom wants anything to do with Christ.

However, God’s promise is all in Christ. Belief in Christ is the only sure way of gaining the inheritance of the whole earth both for the Palestinian and the Israeli. The Arab-Israeli conflict will never be resolved. It will continue until Jesus comes the second time and His holy war will end the terrorism. All this fighting comes as a result of the old covenant. Men are seeking to grab what they believe has been promised to their people.

The old covenant is a covenant of works and it always leads to bondage in sin and death. The new covenant is God’s promise that we receive by faith as His gift to us. So then we can readily see that the old and new covenants as an experience run on two parallel tracks down through the corridors of time in earth’s history. They are two experiences.

At one time Abraham experienced the new covenant by faith. When he agreed with Sarah he experienced the old covenant of works. This has powerful implications for how we view the covenants with respect to the cross.

The commonly perceived paradigm of the two covenants is that the old covenant existed before the cross, but that when Jesus died He did away with that and instituted the new covenant that followed after the cross.

The argument that follows from this is that since the law of God was part of the old covenant, it was done away with when Jesus died on the cross. Now since we live post-Calvary we have nothing to do with the Ten Commandments for surely we live under grace, not law.

But if the two covenants are two experiences, then the sequential view of the two covenants does not hold up. [See diagram next page].

We can see this again in another illustration from the Old Testament. Long after Abraham had gone to his grave his grandchildren found themselves under Egyptian bondage. After some 430 years God remembered His covenant and delivered them from slavery. In so doing He taught them many valuable lessons of his providential care.

Israel never understood the cross of Christ. They had observed Passover before departing from Egypt. The death angel had seen the blood of the Lamb on their doorposts and had passed over their homes. Whereas the angel struck down the firstborn of both Egyptians and Israelites who failed to believe in the blood of their Substitute and Surety. The cross of Christ saved them from certain death.

Then Yahweh provided bread for them in the wilderness. This bread was sufficient for the day-by-day needs of the people to sustain life. And that bread represented

# Dispensational Covenant Model

Old Covenant

†

New Covenant

Old Dispensation

New Dispensation

Ten Commandments

No Law

## Scriptural Model of the Two Covenants

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New Covenant

Old Covenant

Christ. They partook daily from the Lord's table.

And, most significantly, when Moses struck the rock, which was Horeb (another name for Mount Sinai), water came forth. The apostle Paul provided the spiritual application of that historical life-saving experience. "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ" (1 Cor. 10:4). Christ was portrayed before them as crucified at Mount Sinai. What issued forth was life to them from the cross.

And so God reminded Israel: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (Ex. 19:4). Israel had all this evidence and so much more that their deliverance and providential guidance was miraculously provided by the cross of Christ.

Thus, when God proposed marriage to them by promising His covenant they should have responded gratefully as did their father Abraham by faith. God proposed His same gracious promise to Israel that He had given to Abraham. "Now therefore, if ye

will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine" (Ex. 19:5).

Someone who saw it through old covenant eyes has mistranslated this verse. It doesn't sound like God's promise to Israel at all. Rather it sounds like what they must "obey" and "keep."

However, the Hebrew *shamar* means to "listen." So God is asking them to listen to His voice. The other Hebrew word that clarifies this sentence is *shamea* which means to "cherish" or "treasure." And so, God is asking Israel to pay attention, listen to His voice as He speaks to them His word of promise. God calls upon them to "cherish My covenant." Receive it into the mind and heart. God's covenant is the power of the gospel. Christ changes the mind.

But Israel did not understand. Even though God taught them about the cross of Christ through the Passover and the water from Sinai, they refused to have their "self" crucified with Christ. They were motivated by self-sufficiency. "And all the people answered

together, and said, All that the Lord hath spoken we will do" (Ex. 19:8). And that was the old covenant.

When God spoke His ten commandments from Mount Sinai it was with awesome grandeur. The place was smoking like a volcano. There was lightning and thunder. Anyone crossing the boundary to the mountain was struck dead. This was to impress upon these sinners the greatness of the gospel of Christ that they in their self-righteousness had rejected. They might have had all of God's commandments in their heart as did Abraham if they had believed God's promise.

Because of this, the law struck terror in the sinner's heart. It locked them up in their sins and unbelief. But the law could not deliver them. The law cannot give life. Neither can the sinner obey the law because he has not in him the ability to do so. There is no righteousness in the sinner and the law cannot produce righteousness in the sinner. But God's law is righteousness (see Ps. 119: 172). This law is the mere statement of the straight and true pathway in which to walk.



That Israel experienced the old covenant at Sinai is confirmed by Paul. “For these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia” (Gal. 4:24, 25). Israel by rejecting Christ’s righteousness by faith at Sinai chose the way of self-improvement. The problem was not with a defective law.

That which God speaks and writes with His own finger on tables of stone cannot be bad. That is His Word. The problem at Sinai was the self-righteous confidence of the people who said, “All that the Lord hath spoken, we will do.” That was the old covenant.

The law “was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one” (Gal. 3:19, 20). The deliverer is the Mediator. Who is the Mediator? “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim. 2:5). The law came “in the hand of a Mediator.” Thank God for that! Without a Mediator, the law is nothing but a curse to sin, bringing condemnation and death. But God’s law “in the hand of a Mediator” is freedom. In Jesus all of God’s ten commandments are ten promises. In Jesus God’s commandments are the perfect law of liberty.

So the law locks us up in our sin. The only door to freedom is Jesus Christ. Jesus is the Mediator between two parties—God being one, and the sinner being the other. In an unresolved dispute where two parties are deadlocked, a Mediator is brought in to help resolve the conflict. However, the mediation is never to change God’s heart or attitude or feelings towards us, but to change our heart, our attitude, and our feelings toward

God. The purpose of Christ’s mediation is to change us, not God. God so loved that He gave (John 3:16). The carnal (natural) mind is at war with God (Rom. 8:7) and thus the whole change occurs in our attitude towards God, not in His attitude towards us.

Jesus mediates the resolution of our sin problem with God. As God’s Mediator Jesus is 100% God. He Himself gave the law. So there is no way that He is going to alter the reality of love and freedom which the law defines or manipulate the atonement.

Jesus is the perfect Mediator because He took our sinful human flesh. God made Him to be sin for us (2 Cor. 5:21). He subjected Himself to death, even the death of the cross. Therefore He is a sympathetic High Priest. He knows what we are going through with the sin problem.

Anyone who is left with the impression that the law was abolished by Christ’s death upon the cross has misunderstood the apostle Paul. Paul disabused his readers of that thought when he said: “Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law” (Gal. 3:21). The law isn’t contrary to God’s promises. It is *in* God’s promises. And all of God’s promises are “yes” in Christ. But the law outside of God’s promise in Christ cannot give life. It can only curse the sinner and consign him or her to death.

It was never God’s original intent to write the law on tables of stone. He wants to write them by the power of Christ on our hearts. Then we have the righteousness of the law. But outside of Christ the law by our own power cannot bring righteousness. Here we see that righteousness and life are one in Christ.

The new covenant doesn’t do away with the law of God. God’s promise does that which neither the sinner nor the law can do. “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more” (Heb. 10:17). God’s covenant, which is the gospel, brings us into harmony with God’s law. The gospel is the law in Christ written upon our hearts by His Holy Spirit.

Are you weary of all the war and violence and endless strife in the world today? Are you tired of the sinfulness of your own life, and your inability to make your life good? Have your promises more often than not been broken? What has become of all your resolutions to do right? Can you by reform make yourself good enough and safe enough to save? Isn’t it time that you lose all faith in self and believe God’s promise in Christ for salvation?

God has promised to save you in Christ. He will never go back on what He has said. Have faith in God. ☸

*Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken.*

*Proverbs 3:25, 26*



# How Shall We Reach the Jews?

Excerpted from *The Home Missionary*, 3 (November, 1891), pp. 248, 249

This question is doubtless one of the most difficult to solve of any that are presented to the Christian missionary. There is probably no other class of people so indifferent to Christianity as are the Jews. While I have had, personally, no experience whatever, even in attempting to reach them with the gospel, I give, in response to a request, a few thoughts that have suggested themselves to me as I have studied the Bible.

First, however, a word as to the reasons why so little has been accomplished in the past. It is true that the mass of the Jewish people heard Jesus when he came; yet “the common people heard him gladly,” and after the apostles received the baptism of the Holy Spirit, thousands of Jews believed. Systematic persecution was carried on by the Jews against Paul, and yet in nearly every place where he went, if any Jews were there, a few of them believed. This should convince us that when the gospel goes with the same purity and power, it will again have the same effect.

But the mystery of iniquity that worked even in Paul’s day, soon developed into the papacy, the sentiment of which was that expressed by Constantine, the great apostle of the papacy; namely, “Let us have nothing in common with that detestable people, the Jews.” Now when we remember that for hundreds of years Catholicism stood before the world claiming to be Christianity itself, it is no wonder that the Jews in Europe have an aversion to Christianity. Even to this day they are hated and persecuted, instead of sought after, by a portion of the professed Christian church.

In America the Jews have always had the fullest liberty, yet the Jew rarely becomes a Christian. And the reason for this is not difficult to find. There are two classes of Jews—those who hold to the writings of Moses, and strictly observe the Sabbath, and those who are practically infidel in regard to the entire Old Testament, whose synagogue service is little more than a club arrangement. The latter naturally scoff at Christianity;

and the former well know that that which presents itself to them as Christianity, ignores some of the plainest doctrines of the Holy Scriptures, notably the Sabbath. Indeed, the entire Old Testament is so largely ignored, or considered as obsolete, by so large a portion of professed Christians, that it is no wonder that orthodox Jews are not attracted toward Christianity. The type of Christianity with which they are most familiar, does not recommend itself to them.

But from the gospel record, as already referred to, it seems as though something might yet be done for this people, especially in Europe and Asia, and the following seems to me to be the line to be followed for success.

Those who labor for them must recognize the Old Testament as the word of God. They must not consider it as an incomplete, vague, or shadowy revelation, but as being indeed the “Scriptures of truth,” containing everything necessary to make the one who believes it perfect, thoroughly furnished unto all good works.

(Continued on next page)

## The Jews

*(Continued from page 9)*

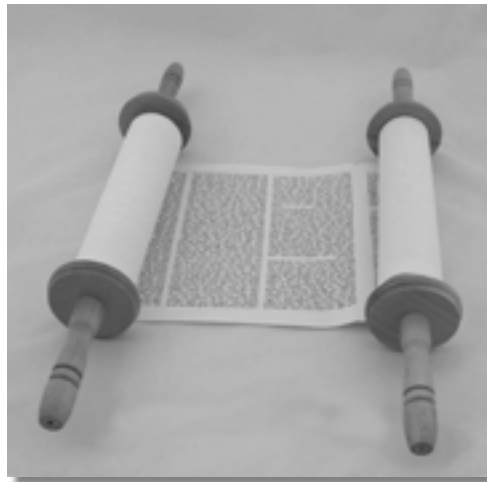
They must recognize the fact that the New Testament contains no new revelation, but that it only gives the life of Christ, of which the prophets wrote, as a living reality.

The successful evangelist among the Jews must be a thorough student of the Old Testament. The apostles preached the gospel from the Old Testament. At Thessalonica, Paul reasoned out of the Scriptures (the Old Testament), proving from them that Jesus Christ exactly fulfilled their requirement. So we, from the light that the Spirit gives us, must be able to preach Christ from the Old Testament as clearly as from the New. Jesus says that Moses wrote of him; we must learn to recognize Christ throughout all the writings of Moses. When we learn to recognize the “gospel of the kingdom” as clearly in Isaiah and the other prophets, as in the Gospels and the Revelation, then we may hope for more success among the Jews.

The life of Christ as described in the Gospels, has never been impeached as a matter of history. Infidels admit the record as authentic; for the first infidel writer, who lived in the third century, did not attempt to deny the record. “This thing was not done in a corner,” and we may tell the story of Christ’s life and death and resurrection as boldly as did the early disciples. But to this end we must be as familiar with it as they were. Christ must be revealed in us, and must appear openly crucified among us, as he did to the Galatians. His life must be a living reality to us, so that we can walk with him over the hills of Judea, and by the Sea of Galilee, beholding every act, as did the early disciples, and by the

aid of the Spirit seeing in them that which they did not see until after Pentecost. Then Christ can be preached with power.

Further, we must recognize the fact that to preach “Christ and him crucified” is the sum of the “gospel of the kingdom,” or, as it is commonly known among us, the third angel’s message. We must show to the Jews more in the Sabbath of the fourth commandment than they have ever seen. We must show them its relation to the life of Christ, that they may learn from it to know



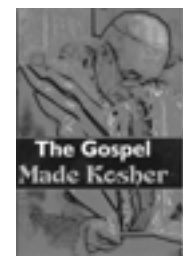
God who sanctifies them.

We must ourselves realize as never before the meaning of the statement that God is the “God of Abraham, the God of Isaac, and the God of Jacob.” We must remember that “the hope of the promise made of God unto the fathers” is our only hope, and must be able to show from the covenant that God made with Abraham, the sacrifice of Christ, justification by faith and not by works, the coming of Christ, the resurrection of the dead, and the new heavens and the new earth wherein dwelleth righteousness. We must see so clearly that it is a reality to us, that the work of this message is the same work that He began to do by Moses and Aaron, when he sent them

to deliver Israel from Egyptian bondage; that in this work he is simply setting his hand the second time to lead his people into the promised land. Recognizing this, we shall be in a position to learn from God’s dealings with Israel just what he wanted them to learn.

Standing with the thousands of Israel at the base of Sinai, and listening anew to God’s voice as he declares his law, we must be able to show them that in the giving of that law the gospel was preached in thunder tones. They must be made to see that all the circumstances of the giving of the law show that by the works of the law shall no flesh be justified. They must see that the law has only condemnation and death, and that the righteousness of God which is assured to believers in the promise and oath of God to Abraham, must come as a free gift from God.

These suggestions simply point out briefly the general line to be pursued. It is the line that gave the apostles all the success that they had; therefore it is not presented as an untried plan. It will be seen that few, if any, possess at present the necessary preparation for such a work; but the God of Abraham and of Israel is with us in the work, and he is waiting to clothe his servants with the Holy Spirit of power, even as in the days of old. ❀



*A great little book to share with your Jewish friends. See page 29 for ordering information*

# Evangelism With Health Emphasis

The six weeks *Good News in Revelation* evangelism series has concluded with MANY baptisms. In St. Louis, Missouri, evangelist Will Pergerson presented the Gospel of Christ and Him crucified. Meetings were held in the massive Art Museum. Pastor Pergerson was impressed to include health in the evangelistic seminar on Revelation.

Every evening a “Health Expo” was held just prior to the sermon. Included was: blood pressure screening, blood sugar monitoring, weight recording and monitoring, basic metabolic rate measuring, and cholesterol monitoring [See testimonial at end of this article].

In addition to the nightly “Health Expo,” we had a team of health care workers, including a physician, who donated their time to visit people in their homes. The recipients were surprised and overwhelmed to discover that these visits were free of charge. Many of the people that were visited in this way submitted

to the claims of Christ through baptism.

The seminar was a topical presentation rather than a chronological study. An average of 110 visitors came each evening for the six weeks duration. Forty three were baptized initially with more preparing for future baptisms. The gospel was presented powerfully. Pastor Will taught the beauty of God’s love for us. The deceptions of Satan were exposed from scripture and people were tenderly visited in their homes by Bible counselors who clarified questions or offered support while difficult decisions were being made (e. g., keeping the Sabbath).

The first Sabbath was delightful. Many testimonies revealed that the Lord’s Spirit was working marvelously. One minister from a Sunday observing church threw her lot with the Lord and His day. She expressed her thankfulness to the Lord for sending a young minister of the Gospel who opened the Word and

shared history to show the beauty of the Gospel in the Sabbath and the deception of Satan to convince the rest of Christendom to observe a counterfeit. Many others rejoiced in the beauty of the Sabbath and the Lord of the Sabbath as well.

A new church is being organized in the area as a result of these meetings. But there will be a difference. Emphasis on small-group nurture will be provided. Each new believer has been allocated to a group. Health teaching will continue as well as relationship building. Each small group will meet weekly for Bible study to ensure continued growth in the Word. Plans include training of the church in anatomy and physiology as they prepare to reach out to the neighborhoods (New Orleans included) with simple treatments like hydrotherapy, massage and practical lifestyle changes that they themselves have experienced.

—Ricky Kearns

Dear brother Rick,

I just wanted you to know that I went to the doctor today and my blood pressure was 110/70—down from 164/94 seven weeks ago. I’ve also lost 16 pounds. He asked me what I was doing. I told him I was eating a banana and an orange every day for [increased] potassium to regulate my blood pressure. I also have been eating a lot of other fruit for my weight. I am walking for exercise every day, drinking lots of water and praying.

The last time I saw [my doctor], seven weeks ago, I told him that I would bring it [bloodpressure] down naturally. I did not know this seminar would entail a health portion. It has helped me tremendously. Thank you all. May God bless and keep you all.

—Diane

[Diane is a Catholic who continues to visit the newly formed Sabbath keeping church each week. We pray that God’s Spirit will continue to work in her life.]

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# The Promise of the Spirit:

## He Must Increase ...

**L**ike a pleasant and safely distant legend, we have recited for years the stories of power in the past, and the promises of power to come in the future. We have stepped aside with appropriate disdain from the false excitements of various “manifestations” which are clearly of the wrong spirit. We decry the clash of drums and the cacophony of noise that threatens the quiet reverence we cherish in our worship services.

And while we snooze in our complacent correctness, our own children, and others “outside” the fold are repelled by our lukewarm stagnation. No one can really blame them for looking to the world’s intensity for something that fills their soul-hunger to be possessed, to be moved, to be involved in something powerful and unifying.

We are empty. Clearly, the time has come when we must stop wishing half-heartedly that the Holy Spirit might come someday, and start *letting* Him demonstrate His *present* willingness and ability to do His work *now*. We must learn what present realities we

have shuttled off into some future glory land. We must *let* this mind be in us [*now*] which was also in Christ Jesus (Phil. 2:5).

Malachi says that our God changes not (Mal. 3:6). Perhaps, if we visit the lessons of the wilderness one more time, we will find the keys to our own personal reception of the power and purpose of the Latter Rain.

When God came near to speak to His people personally, they drew back. They sent messengers to Moses saying, “You go listen to God. Don’t let Him talk to us directly. If God talks to us we will die.”

In Exodus and in Deuteronomy it is pointed out clearly that the Israelites saw that God spoke to them and they did *not* die. Furthermore, they fully expected that Moses would go near to the LORD and listen to Him some more, and come back with a message for them. Obviously, they did not expect Moses to lose *his* physical life because of listening to God! See Ex. 20:21 and Deut. 5:23-28.

So what was this other “death” about which they were so concerned?

In Romans 7:9, 10 Paul says that the coming of the commandment brought death to him, just as the Israelites feared it would do to them. What death? Galatians 2:20 has the answer. Paul was crucified with Christ. The life which he afterward lived was not his own, but Christ’s. The Word of the Lord sent Paul to the cross, and through the cross, Christ came to the throne of Paul’s heart. And so it remained. Paul surrendered his body and mind to God to use as He saw fit. While there was still life, it was not Paul’s life, but God’s. And the struggle to allow this to happen is the Gethsemane which each of us seeks to avoid. Remember that it was not the physical cross which caused Christ the most pain. It was in the surrender of self to the will of God at Gethsemane that “He had tasted the sufferings of death for every man” (*The Desire of Ages*, p. 694).

Let us return to the camp at Sinai. Hear God’s broken-hearted lament, “Oh that there were such an heart in them that they would fear me, and keep all my commandments always, that it might be well with them,

and with their children for ever” (Deut. 5:29)!

God could not bear to move very far away from His beloved people. He hoped that they would one day relent and let Him in. “In pity for their weakness, God gave them a symbol of His presence. ‘Let them make Me a sanctuary,’ He said; ‘that I may dwell among them’” (*Education*, p. 35).

Remember that this is the same Lord who tried to excuse the folly of the disciples who slept while they should have been praying (*Signs of the Time*, December 2, 1897), and who gently forgave Peter and Judas on the night of His betrayal.

Israel cheerfully brought offerings to build a house for God, although they could not bring themselves to make Him at home in their hearts. Yet He was useful to have around when Pharaoh got out of hand, or when everybody needed water or food. It would not do to send Him too far away. Let Him make the basic rules, even. It’s just that a man needs his *space*, you see, especially in his own heart. Instead of dwelling *in* them, He had to dwell *among* them.

In the New Earth, where all things will be returned to the original plan, God Himself is the sanctuary for His people, and they are the temple for His indwelling. See it in John 17:23: “I in them and Thou in me...” This is an indwelling which is to begin in the here and now.

Adam and Eve lost their garments of light when they sinned. They moved God out and consequently, the light that was within them went out. So God moved the light near to them—but not near enough to destroy them. It was manifested in the shining sword (the Word of God—*Acts of the Apostles*, p. 582; Rev. 1:16) of the angel who guarded Eden’s

gates. When Israel rejected the personal presence of God in their ears and in their lives, He again stood as near to them as possible—shrouded in the veils of the Sanctuary—shedding as much of His light and blessing upon them as they could bear.

The wilderness wanderers traded their birthright—the personal power and presence of God Almighty in their hearts—for a list of rules that they couldn’t keep. We can stand *near* to the Sanctuary without receiving any benefit. We must *be* the Sanctuary into which the knocking Christ may bring His delicacies if we would receive the fullness of His Spirit.

Through the years we have emphasized the separateness of the Spirit. In keeping with the individualism of our times, we have been careful to acknowledge the proper identity of the Holy Spirit as the third person of the Godhead, with an individuality, a name, and a function all His own. But stopping here has contributed greatly to our fanaticism on the one hand, or lethargy on the other, as we sleep-walk through the last precious hours before earth’s rapid “final movements.” This failure to continue into the rest of the truth about the Holy Spirit has weakened us so that we cannot imagine or experience the vibrant, yet surrendered life of wholeness in Christ. What we must understand is this: How does this Omnipotent Being who is equal with God the Father and with God the Son choose to use His individuality?

It is the self-sacrificing oneness of the Father, the Son, and the Holy Ghost that gives life and power to their work, their message, and their plan for the redemption of a lost race. Entering into that oneness is the “safety net” which will keep us from

falling into false excitement and extremism as we enter into the fullness of the power and the life of God. This oneness would have kept Israel from the shame of dancing naked before the golden calf.

Christ said, “I can, of mine own self, do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me” (John 5:30).

Hear Jesus again and again throughout His ministry pointing to the Father, upholding His oneness with the Father, and validating His own purpose and work in the world, because it is not His own, but the life and work of the Father. Jesus epitomized John’s statement, “He must increase, but I must decrease” (John 3:30).

Now listen as He declares, “When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify me: for He shall receive of Mine, and shall show it unto you” (John 16:13, 14).

Christ came to vindicate the Law and Character of God. The Holy Spirit comes to carry on this work in Christ’s name. Now this Holy Spirit, like the One Who sends Him, has the heart of God—the transparency of Christ, and the utter humility and selflessness which seeks only to uplift [increase] the One in Whose name He comes. His character, like that of the Father and of the Son, is most clearly stated in that Law of love and life and liberty which is the transcript of the character of our God.

Herein lies our problem. Like the Jews of old, we want to ride a cresting wave. We want to sit on either side of the pinnacle of greatness. We want a King to pro-

duce power for us in ways which fit our preconceived notions. We would rather wait for the wave than surrender to the humiliation of the Christ Whom the real Spirit of Truth comes to uplift.

Let the power of the following quotation sink in:

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them” (*Christ’s Object Lessons*, p. 415).

The very last message to be given, in the time of the fullness of the Latter Rain, is what? Why, it is the very same message Jesus Christ came to give more than two thousand years ago! “Behold your God!” It is the message that the smitten Rock proclaimed from Sinai’s crest, whence already the water and the life-blood of Calvary flowed. We believe that the Messiah is about to return because world conditions have become so bad. Like the Jews, we want to be delivered from the terrorists. But do we want to be delivered personally from the sin which underlies all terrorism?

In the Law, which we would not hear, we find Christ. In the life of Christ on earth, which we stamped out as quickly as we could, we find the Father. And now is the time for the power and presence of the Holy Spirit.

The true Holy Spirit is not sent to uplift Himself, or to bring glory to us, but to uplift the Savior by reproducing Christ’s character in us.

John the Baptist, filled with the Holy Ghost, had this self-sac-

rificing character. John said, “He [Christ] must increase, but I must decrease.” This same sentiment led Christ to live in such a transparent way that He could say, “If ye have seen me, ye have seen the Father” (John 14:9). In His discourse with Nicodemus, Jesus alluded to the transparent, self-abnegating nature of the Spirit when He used the wind to illustrate the working of the Spirit upon the life (John 3:8).

Christ came with the express purpose to magnify the Law and make it honorable (Isa. 42:21). He comes with the same purpose in the person of the Holy Spirit. We may look to Paul’s writings to find verification. In Galatians 5:22, 23 the list of the fruits of the Spirit is followed by the qualifying caution: “...against such there is no law. And they that are Christ’s have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory...” (v. 23-26).

Everything that the real Spirit of Truth brings into our lives will be in harmony with the Law of God. Whoever lives “in the Spirit” bears that Law in the heart. He lives the life which decreases that Christ may increase.

One inspired author says, “The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception” (*Christ’s Object Lessons*, p. 121). In the remaining portion of the same passage we see again the oneness through which we may enter into the fullness of blessing:

“Christ is again to be revealed in His fulness by the Holy Spirit’s power. Men will discern the value of the precious pearl, and with the apostle Paul they will say,

‘What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord’ (Phil. 3:7, 8)” (*Christ’s Object Lessons*, p. 121). Read it again from the pen of inspiration, that its full meaning may not be lost in mere human speculation:

“There are many who believe and profess to claim the Lord’s promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. *We cannot use the Holy Spirit. The Spirit is to use us.* Through the Spirit God works in His people ‘to will and to do of His good pleasure.’ But many will not submit to this. *They want to manage themselves. This is why they do not receive the heavenly gift.* Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive” (*The Desire of Ages*, p. 672). (Emphases supplied).

### ***The Personal Application:***

What does this submission “to be used” by the Holy Spirit look like in the 21<sup>st</sup> century? How do we signal our intent to “demand and receive” the power of God?

“If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him” (Luke 11:13)?

Ask. Consciously, intentionally ask. Choose to do it.

But our asking, our seeking, our knocking are hobbled by our hurrying. We peek for a moment—we open the Word and rush through a passage—we dash to heaven’s gates and pour out a torrent of words. Then, like the child who has left a May basket, we knock quickly and run away before the door can be answered.

Why is this?

I cannot speak for all, but I am beginning to recognize the real reason for this phenomenon in my own life. Let me try to explain:

I go to the Word to find power and purpose and joy and success in serving the Lord. But no matter where I start reading, the focus is the same. Before long I find myself in a garden, surrounded by darkness and the inexplicable horror of absolute loss and immeasurable pain. On the ground, clutching the sod as if to keep from being sucked farther from all comfort, writhes the One Who came to save me. Ahead looms a cross, with its physical agonies added to the unspeakable horror I see here. And I know, in the depths of my soul, that to ask for the Holy Spirit in truth is to ask for the willingness to come to this place, not as an observer, but as a participant. I am asking to be given the heart of God to give all, to forgive all, to surrender even the bright Promise—asking for nothing but the Will of God.

At this point I realize that I do not want to ask. Here I must join Jesus in saying, “Not my will, but Thine be done.” I learn to appreciate the prayer, “Lord, take my heart for I cannot give it; it is Thy property. Keep it pure for I cannot keep it for thee. Save me in spite of myself—my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere where the rich current of Thy love

can flow through my soul” (*Christ’s Object Lessons*, p. 159).

Having asked, we are to “seek” (Matt. 7:7) with full assurance that we shall find the Pearl we desire.

“The Words that I speak unto you, they are Spirit and they are life” (John 6:63). “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39). Let me repeat. *Search* the scriptures. **Search!** It does not say snack on whatever is handy. When we really search we are refusing to give up until we have the thing we are missing. Let me

*“And they that are Christ’s have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory...”*  
(Galatians 5:24-26).

illustrate the diligence with which this search must be carried out.

Friends traveled to a remote wilderness trail-head for a day hike. They kept up a good pace through the morning, paused for a welcomed lunch break, and hiked back towards the car in the afternoon. As the sun disappeared over the edge of the distant peaks, they welcomed the sight of the vehicle in the gather-

ing dusk. Then came the heart-stopping cry, “Oh, no! I don’t have the keys! Has anyone seen the keys?” Our friend was tugging his pocket inside out. Near the bottom was a large hole.

At that moment all five of them knew what the word “search” ought to mean in the scripture passages above. It was either find the keys or spend the night on the cold mountain with no food or shelter. They were many miles from the nearest traveled roadway. They searched until they found, even though it meant crawling back along the trail, feeling carefully over every inch of the path in the darkness. And as Christians, we must search the Scriptures just that earnestly, and pray for the power of the Holy Spirit until Christ is found—and formed within us.

Having asked, and sought, the finding is guaranteed. Now comes the biggest test. Will we **receive** the response? We are often tempted to abandon our search because it is so painful. In order to receive the Spirit we must give up all of our rights—all of our desire to be praised and honored by others. The Holy Spirit never calls attention to Himself, or to us. He calls attention to Christ alone. “The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, *whatsoever I have said* unto you” (John 14:26). The Spirit sends us to the Word that we may “try every spirit” and begin to recognize the voice of God as contrasted with the voice of our own self-will or the voice of the great impersonator who still speaks in unexpected places with appealing messages.

When I have a few minutes of “discretionary time” and I want to reach for the remote control, I

*(Continued on page 21)*



# Our Dark Future Is Lighted

The Bible comes on stage with a breath-taking message of hope. It assures us there is a personal God, a Heavenly Father, a Creator-Saviour, who actually loves this “crazy,” cruel, selfish, violent, immoral, devilish world.

This Good News outweighs all the bad news because He is the source of a love that is positive, active, and by its nature has to be effective.

The best-known words in many languages are these: “God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”<sup>1</sup> Most of us find it hard to hug a filthy, repulsive human being. God is hugging this planet to His heart, bad and dirty as it is. He is like a father embracing a prodigal son, taking the evil into Himself and purging it. This love is the most stupendous truth that mankind can contemplate.

This new idea astonished the sophisticated world of New Testament times. Probably as great a percentage of population then as now believed in a Supreme Being, but both Roman aristocrats and slaves found it incomprehen-

ble that God actually cared for worthless humanity. If He did, how could He watch such injustices as slavery, political corruption, and the gladiatorial bloodshed in the Coliseum, and not *do* something?

Imagine the stir raised by the apostles when they insisted that God actually *loves* mean, selfish, cruel, bad people. Not that He loves their badness, but He loves *them*. “He loves slaves, gladiators, prostitutes, murderers, rapacious tax-collectors, cruel emperors?” asked the Romans. “Yes,” said the apostles. “God did not send His Son into the world to condemn the world; but that the world through Him might be saved.”<sup>2</sup> This was a radical, revolutionary idea for people who had looked upon God as indifferently patronizing to good people and hateful to the evil ones.

But such an overturning of ancient values could never convince people unless solid evidence backed it up. The apostles must prove that they did not invent such a love from their own imagination. Evidence there was, and it was incontestable: when the Son of God was executed by cruel Roman soldiers, He did

the unthinkable—He loved and prayed for His enemies, “Father, forgive them, for they do not know what they do.”<sup>3</sup>

No one could remember that anyone had ever before said anything like that. For all the world to see, Christ had demonstrated that “God is love,”<sup>4</sup> a genuine kind that humanity could not fake. Now the world was on its way to being turned upside down.<sup>5</sup>

No creature from Mars could have aroused more astonishment than this new idea. A love that depends neither on the beauty of its object nor on its goodness? A love that not only loves ugly and mean people without value, but that actually creates value in them? When people heard about this, they demanded to know more.

The best thinkers of that day had praised the love of the Greek Alcestis for Admetus as the supreme revelation of divine goodness—she was willing to die for a *good* man. The apostles said no, that’s not the real thing: “The proof of God’s amazing love is this: that it was *while we were sinners* that Christ died for us ...,while we were His enemies.”<sup>6</sup>

Jews and Romans looked at one another in amazement.

If there was a God, the ancients imagined Him residing in lofty isolation, waiting for humans to seek Him out. Christ revealed Him in stark contrast as a personal Saviour “come to seek and to save that which was lost.”<sup>7</sup>



## The Practical Effect of This New Idea of Love

People who heard that News became delirious with joy. Now their humdrum existence suddenly took on precious meaning. Sorrow, disappointment, pain, even the endurance of slavery, and yes, martyrdom, became honored and sacred in the light of such a new revelation. Death lost its terror because Christ had robbed it of its sting.<sup>8</sup> God Himself has come close to us, they said, taking upon Himself our nature, suffering with us, corporately becoming one with us! Every believing slave became a prince and every believing prince was ready to kneel down beside his slave.

There was no end to the ramifications of this astounding idea. By coming in the person of His Son, to seek that which was lost, God had done something that seemed incomprehensible. He had stepped down lower and lower into such dark levels of condescension that He reached a depth beyond which humiliation itself could not exist.

Those who heard the apostles saw a stairway, not leading from man up to God but steps He took in descending to the lowest level of our fallen humanity. Not only did He leave the angels behind and humble Himself in becoming a man, He was born in a filthy hovel where rude animals seek shelter. Then He lived a peasant life of menial service and hard work. At its end He chose to be obedient unto ultimate death, facing its horror head-on instead of trying to evade judgment as does the suicide.

And that was not all. What got people’s minds swirling was the story that when this Son of God had been rejected by the leaders of His own people, they crucified Him as a criminal on a Roman cross. This meant, as everyone understood, that He endured the ultimate emotional distress of being rejected by God, for it was anciently believed that “he who is hanged [on a tree] is accursed of God.”<sup>9</sup>

The Son of God had suffered the equivalent of hell! He had sacrificed not only His life here and now, but His hopes for eternity. That kept men up all night thinking and talking about it. They grappled with the effort to “comprehend with all the saints what is the width and length and depth and height—to know the love of Christ which passes knowledge.”<sup>10</sup> He could not see His resurrection coming up.

In the process of contemplating this divine deed, a phenomenal life-changing power was unleashed. After forgetting your meals while you searched out this truth, you found yourself facing life as a new person. A different purpose for living now transcended pain or pleasure. Such love accomplished the impossible for high and low, rich and poor, free and slave: it released “those who through fear of death were all their lifetime subject to bondage.”<sup>11</sup> The common denominator lying beneath pain in all human sorrow had evaporated. Catch the thrill those people felt:

In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.... Love [*agape*] has been among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love; but perfect love casts out fear.<sup>12</sup> ❀

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<sup>1</sup> John 3:16.

<sup>2</sup> Verse 17.

<sup>3</sup> Luke 23:34.

<sup>4</sup> 1 John 4:8.

<sup>5</sup> Acts 17:6,6

<sup>6</sup> Romans 5:8,10, Phillips.

<sup>7</sup> Luke 19:10.

<sup>8</sup> 1 Corinthians 15:55-57.

<sup>9</sup> Deuteronomy 21:23; Galatians 3:13.

<sup>10</sup> Ephesians 3:18,19.

<sup>11</sup> Hebrews 2:15.

<sup>12</sup> 1 John 4:9-18.



This article was taken from Robert J. Wieland’s *Powerful Good News*, pp. 4-8. See page 32 for ordering information.

# The Christian's Privilege

**M**ANY who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount His promises, and then simply believe that He will fulfill His word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of His law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul and threaten to overwhelm us, but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

## *The Life of Faith*

At times a deep sense of our unworthiness will send a thrill of terror through the soul, but this is

no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

## *Resisting Temptation*

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to Him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to

Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting His wounded hands as He pleads for you. Believe that strength comes to you through your precious Saviour. ...

## *Viewing With the Eye of Faith*

... If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus and His glory, we must become accustomed to beholding Him with the eye of faith here. The words and the

*(Continued on page 27)*

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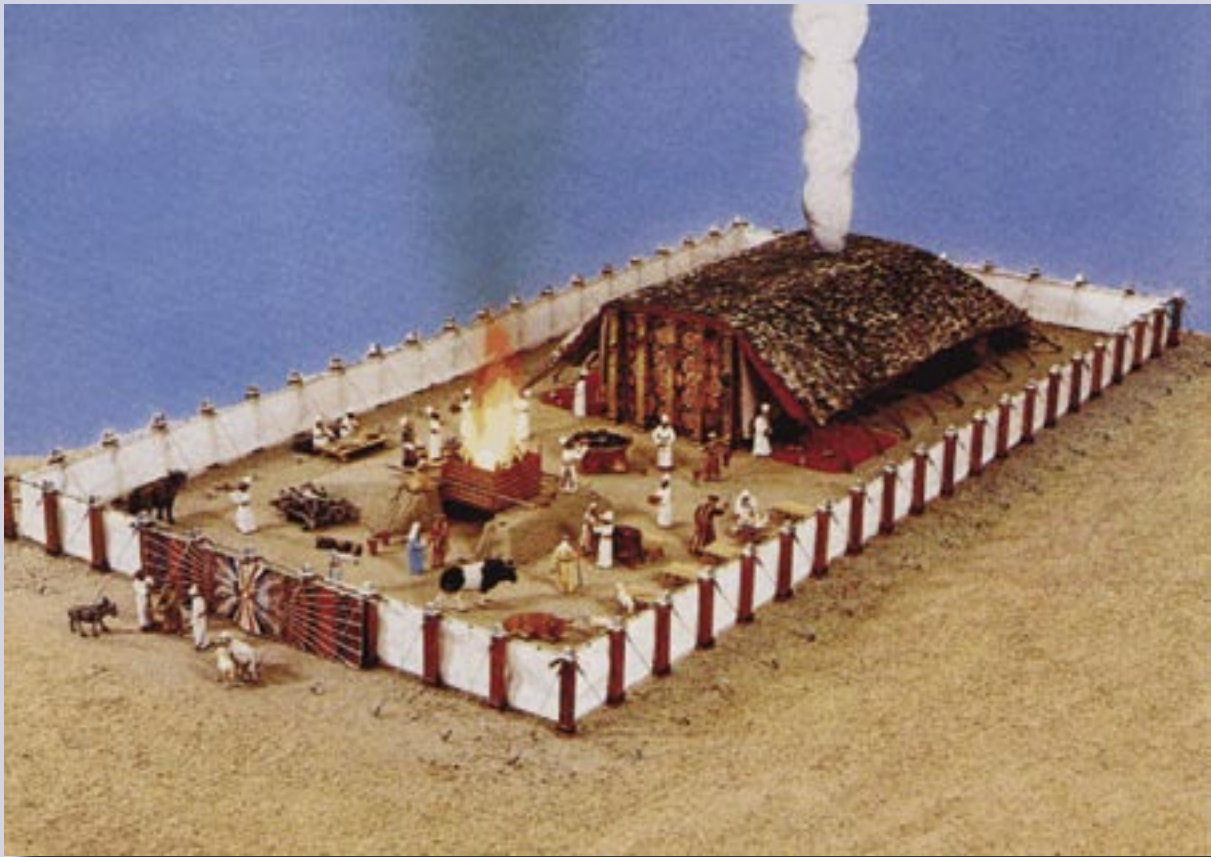
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## He Must Increase ...

(Continued from page 16)

will remember—fleeting perhaps, a passage such as John 5:39. Have I stopped to recognize that this is, indeed, the answer to my prayer for the Holy Spirit Who is sent to bring to remembrance whatever Christ has said unto us (John 14:26)? Do I realize that shrugging off the remembered words of God is saying “No!” to the Holy Spirit of God? Do I choose to put down the remote and go to the Word and ask for spiritual power to surrender with joy to the Holy Spirit? Or do I require a bit of recreational time with some other focus than my God?

Upon such questions, as minor as they may seem, hang the eternal destiny of millions. If we choose to start saying “Yes!” to the promptings of the Spirit in the “small” things, we will soon find that our capacity to hear and

to respond becomes greater. When we reach a point at which we choose to turn away because the test is too severe, we may know that we are shutting out the voice of God to our souls—selling our birthright for whatever mess of pottage it is that prompted us to say “No, not this time, Lord!”

It should be our goal to so immerse ourselves in the Word of God that it becomes to us the sweetest recreation we can imagine. We may remain in His presence so long that we begin to love His preferences, and to desire His control over every minute portion of our lives.

For years I did not understand this principle. Perhaps it was that I did not choose to understand. Many times the Lord brought certain issues to my attention, but I had prepared very plausible defenses against His pleadings in these areas. One of these was entertainment, and another was dress. I was very, very particular

about what videos I allowed my children to watch. Never mind that I did not *fully surrender* to Philippians 4:8. I rationalized that at least there was no violence, nudity, or profanity in the videos we watched. And I really felt satisfied that my clothing choices were quite satisfactory. It seemed that “everyone” would consider me fanatical should I change my habits of dress and entertainment any farther than I had already done.

Then, through a series of painful trials, the Lord allowed me to see in some of my children the results of a similar refusal to take the Lord at His Word and let Him have full control of the life. The entertainment industry’s “carbon monoxide for the soul” had done its work. My heart was crushed with grief as I saw the terrible results of my tacit rebellion.

At the same time, in His mercy, the Lord sent into my life

the precious message of His willingness to be and to do all things in and through me, rather than waiting for me to muster up the faith and the strength and the perseverance to climb Peter's ladder on my own.

Someone presented me with an inspired author's counsel to understand and live in harmony with the messages presented by the Holy Spirit to God's last day remnant church. This message of the power of God's Sinai Word in the lives of those who will "stay and listen and believe" threw down the barriers between my heart and the

One who loves me. For the first time in my life I was anxious to have His control in all my doings.

I will never forget the day I finally went into the closet and said, "Lord, what do you want me to wear today?"

Immediately 1 Thessalonians 5:18 popped into my mind. It simply says, "In everything give thanks, for this is the will of God in Christ Jesus concerning you." I had never before thought of this verse as having anything at all to do with clothing. But in that instant I knew just what the Heavenly Guest was saying to me. He wanted me to dress in such a way that everyone who saw me that day would know that I was honoring His design in making me a woman. There was peace and joy in the submission to that Desire.

In reality, I was making a larger decision. I was deciding whether or not God's wish would be my command in every area of my life. I was also deciding

whether or not I would be able to hear and respond to the Holy Spirit's prompting the next time He spoke.

The other areas of compromise in my life were clarified



similarly. I began to see all my previous excuses to be just that: cowardly excuses to cover my determination to run my own life. But more than this, I began to realize all I had been missing over the years, both in my own life, and in the lives of my children, because of my choice to remain distant from the heart of God. Several areas of my life where I had been trying and failing and trying and failing suddenly came into the freedom of surrender without any striving on my part.

A new depth of companionship in study and prayer began to replace the obligatory "study time" in the mornings. In sorrows and distress He supplies grace to surrender to joy (one of the fruits of the Spirit) when my heart wants to wallow in self-pity. He gives strength and hope when all looks hopeless. He gives answers when answers are needed, and He gives grace to wait when it is waiting that He requires.

*Disclaimer: Lest anyone assume that I now think I am ready for translation, let me clarify. From time to time, I discover that peace has left me, and joy is replaced by gloom and despair.*

*My best efforts fail and I am filled with recriminations and bitterness. What has gone wrong? Always, as I search in the darkness for the Christ I had thought was walking with me, I find that I have left Him standing at a crossroads "a day's journey" back—a crossroads where I assumed I knew the best path and didn't take the time to consult with Him. Or,*

*even worse, where I assumed that I didn't really want to know what He would say—and I just hoped that my own little detour would get me past a surrender I was not ready to make. But when my will is again surrendered to Him, and His choices are in control, the peace and joy are back in even the most terrible circumstances. I will never arrive at a point where it is safe for me to guide my own life for a moment. Hence the urgency of learning to live **always** in surrender to the true Spirit.*

We have studied the Sanctuary, God's wilderness "safe house," and have discovered that it is a model of the path to the throne of God. But it is more than this. It is a path to His heart. And it is a picture of the path He longs to walk into our own hearts. Will I, with David, be a doorkeeper in the house of my God? Will I acknowledge that I am that house which belongs to Him—a sanctuary—a temple

for Him to dwell in? He humbles Himself to come knocking as a suppliant. Will I open the door and invite Him in by offering the sacrifice of praise with which one enters into His courts? Will I experience the Sanctuary walk by allowing Him to come into my courtyard and meet me at my sin (the altar of burnt offering)? There He brings my sins to judgment in Himself, letting the water from His wounded side fill the laver in my heart and spill out through the day into my own life and the lives of those I meet.

He wishes to move into the area of my actions, lighting the long-cold lampstand of my dead works with the fire of His Holy Spirit. He will work in us to will and to do of His good pleasure that men may see His good works and glorify God. At the table of Shewbread He sits down to sup with me and the bread is that which He has brought with Him—the life of the Son of Man. As the bond between us is strengthened there, as I take hold of His strength to make peace with Him, He brings me to the altar of incense where I surrender even my right to ask what I want to ask of God. Instead, I pour my prayers and wishes into His censer and allow all of my own wishes to be burned away in the fire of the coal that touched the lips of Isaiah. I seek to understand and agree with the prayers of my Guest, and to ask that His will, not mine, may be done.

His will is that I may be with Him where He is. And where is He? Oh, glorious thought! He is in the presence of the Father! There, in that Presence Chamber, drawing nearer and nearer to the heart of God, I begin to experience the reality of being accompanied by not one, but two mighty angels, for are there not two Cherubim guarding the

Mercy Seat on which the Father is enthroned? And He is taking up His throne in my heart, so those angels are standing on either side of me to guard His Throne. The Holy Spirit—the river of water which flows from the Throne, flows from Him wherever He is enthroned, and will bless all with whom He comes in contact (John 7:38-39).

Today, as always, the power and the Life of the Holy Spirit is in His Word (John 6:63). There is an amazing promise in Psalm 81:9, 10. It depicts the opposite of what Israel did at Sinai. “Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me there shall no strange god be in thee, neither shalt thou worship any strange god.” In other words, if we will stay around and listen, we will be filled with Him and He will work in us to will and to do of His good pleasure (Phil. 2:13). If we draw back and compartmentalize, and insist on keeping certain parts of our time and attention for our own use, we draw a veil over our hearts and the light cannot shine in or through us.

We must give up our right to run, not only our own lives, but God’s. We must stop being like the foolish people who wanted to take Christ by force and “make” Him a king over their own little dominion. We must not assume that the Spirit who is Christ’s representative will bring us a glorious truth which is less self-sacrificing than the Truth of the One Whom He represents. Our visions of grandeur are not less foolish than those of the people who missed out on the true glory of the first advent. It is the Christ of the first advent whose character is to be demonstrated prior to the Second Advent. It is the office of the Holy Spirit to produce in us that which the Jews rejected.

Every time we are tempted to ignore the voice of the Spirit in some “small” thing, we should beware of the ripples we cannot see. We must know that Satan will use the results of our rebellion to keep us from bringing the light of Christ’s joy and power to some heart.

If we accept the guidance of the Spirit through the Word, and respond by surrender, Jesus, by the invisible agency of the Holy Spirit, will be able to set us in the right place at the right time to be a savor of life unto life to someone who otherwise would miss a turn, stumble in the dark, or give up in discouragement. We will not get the credit. We will become “invisible” like the self-sacrificing Spirit that controls us. We will know that the ornament of a meek and quiet spirit which is of great value in the eyes of God is, indeed, the hidden man of the heart (Jesus, the Holy Spirit, and me—all hidden that the Father only may be seen).

The Word which is the Sword of the Lord still guards the way to the Most Holy Place experience. Will we fall upon that sword? Will we be broken on His Law and be used in the shadows rather than asking Him to empower our own interpretations of His will?

Only then will we begin to experience the essence of the life and death of Christ, for this reception of the mind of Christ is, indeed, a death. But the death is followed by a life lived in the power of His resurrection. Let us not forget that He has spent the last two thousand years of His resurrected life in unceasing service to humanity—ever living to make intercession for us. Let us, *by the power of the Holy Spirit*, embrace that cross ☩.

# God's Plan to Restore The Human Race ...

PHYSICALLY

MENTALLY

SPIRITUALLY

*“Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit, which are God’s” (1 Cor. 6:19, 20).*

**T**here are, in reality, only two religious systems in the world. The first is based upon self-reliance, or faith in self. Supposing that humans inherently possess a life-force and the ability to better themselves, the focal point of worship is self. This system produces death, for it separates the creature from its source of life, God the Creator. This mindset is what every child of Adam inherits, because of his choice as representative of the race. As a result, many desire to be healthy so they can better serve self.

The only other religious system is founded on *complete dependence upon God and belief in His Word*. Belief in God’s Word results in eternal life: “For God so loved the world that He gave His one and only Son, that whosoever believes in Him should not perish but have everlasting life” (John 3:16, NKJV).

This belief is not a mere mental assent to truth. Rather, it arises out of a deep appreciation for God’s gift of life given to the human race in and through Christ. This appreciation manifests itself in obedience to all the commandments of God.

God has given to all the free gift of life in and through the person of His Son, Jesus Christ, which more than compensates for Adam’s sin. *In Christ, the human race has been restored to loving dependence on the Father.*

“Therefore, 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 of life” (Rom. 5:18).

*It is left for us to choose our inheritance.* Our inheritance in Christ includes a complete restoration. This restoration is brought by God’s Word; His Word is the power which restores His image in us—first spiritually, then mentally and physically. Our motivation for healthful living is a grateful appreciation for life and a desire to serve the One who has always wanted our best good:

“Beloved, I wish above all things that you may prosper in all things and be in health, just as your soul prospers” (3 John 2).



# Restoring the Body Temple: Seven Building Blocks For RENEWAL

## Rest

Spiritual peace comes from resting in the completed work of God in Christ. “Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and My burden is light” (Matt. 11:28-30).

The Sabbath is the seal of God’s creation and His promise of restoration: “For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it” (Ex. 20:11). “There remains therefore a rest for the people of God” (Heb. 4:9).

Mental and physical health are promoted by a regular sleep/wake cycle, retiring early, and rising early, when possible. Knowing our need for rest, the Lord, during creation week, planned the seventh day especially for mental, physical and spiritual restoration. Rest is the gift of God to you. *Only in Christ can you truly rest.*

## Energy

*It is the power of God that energizes us* for any good work. “For it is God who works (Gr. **energeo**) in you, both to will and to do for His good pleasure” (Phil. 2:13). When we remember this, we can say, “Bless the Lord, O my soul, and forget not all His benefits; Who forgives all your iniquities, who heals all your diseases, who redeems your life from destruction, who crowns you with lovingkindness and tender mercies, who satisfies your mouth with good things, so that your youth is renewed like the eagle’s” (Psalm 103:2-5).

Believe that God is first spiritually, but also literally and practically your strength. Begin each day with a loving appreciation of God’s work for you; He is the source of all energy and ability in your life. Use temperance—moderation in eating and drinking the good things through which He provides His gift of life and avoidance of all harmful, strength-draining substances and practices.

## Nourishment/Nutrition

It is God who has “nourished and brought [you] up” as His child. He has done this through Christ, who said “I am the living bread which came down from heaven. *If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world*” (John 6:51).

Proper spiritual nourishment is best accompanied by good, nourishing food: “And God said, ‘See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food . . . you shall eat the herb of the field’” (Gen. 1:29; 3:18).

For good health, consume an abundance of fresh fruits and vegetables (generally eaten at separate meals), whole grains, legumes, and nuts. Avoid refined foods and animal products. Eat “breakfast like a king, lunch like a queen, and supper like a pauper.” Avoid between meal snacks. God’s life-giving blessings are most effective when received according to His plan.

## Exercise

God’s exercises His power in blessing others. “I am the Lord, exercising lovingkindness, justice,

and righteousness in the earth” (Jer. 9:24). His intention is to do “exceedingly abundantly above all that we ask or think, according to the power that works in us” (Eph. 3:20). Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people” (2 Cor. 6:16). *Let Him walk in you, let Him work in you—exercise the faith He gives you.* This is the best mental exercise you can do.

Obtain at least moderate daily physical exercise as well. Walking or working in fresh air is best, such as cultivating a nourishing garden. It improves muscle tone, blood circulation, and mental vigor. We are to exercise the gifts and abilities bestowed upon us for the benefit of others.

## Water

*Jesus is the Water of Life.* “Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life” (John 4:14). The Holy Spirit brings the latter rain by teaching of Christ and His righteousness (John 14:26).

Drink 8-10 glasses of water a day, avoiding alcoholic, carbonated, and caffeinated beverages. Properly used, water is a cleansing agent, and a continual reminder of our dependence on that great river of life coming from the throne of God—and the Holy Spirit’s work in cleansing us inside and out.

## Air

*Every breath is a gift of God, a reminder of His grace to the whole world.* “And the Lord God formed

man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being” (Gen. 2:7). “If He should gather to Himself His Spirit and His breath, all flesh would perish together, and man would return to dust” (Job 34:14,15).

Open your windows and breathe deeply of the clean, fresh air through which God shares His life with us. Remember it was He who gave us breath in the beginning. Accept the life-giving care of His Holy Spirit with each breath He gives you now.

## Light

Christ is the light for all men, but especially to those who appreciate Him: “For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6).

Sunlight, in moderation, is good for your mental and physical health. It kills germs, aids in digestion, and lifts the spirit. Soak up a few minutes of sunshine each day, and *by faith let the light of God’s love flood your soul.*

## Daniel’s Ten-day Test

*“If you diligently heed the voice of the Lord your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the Lord who heals you” (Ex. 15:26).*

Holy Scripture records a fascinating account of four Hebrew young men who, as captives in a foreign land, had a life and death decision to make. Especially selected for their outstanding qualities by Nebuchadnezzar, King of Babylon, the four Hebrews were enrolled in the royal school with others in preparation for government service. The story is found in the first chapter of Daniel.

At first the young men were served “a daily provision of the king’s delicacies and of the wine which he drank,” however; Daniel “purposed in his heart that he would not defile himself” with the king’s food or wine, and requested that he and his three friends might be tested for ten days. During that time they would receive only “vegetables to eat and water to drink.”

Daniel and his three friends knew that they could trust God—they believed they were dependent

upon Him for their health. They determined to follow His appointed laws for their well-being. What was the result?

At the end of ten days “their countenance appeared better and fatter in flesh than all the young men who ate the portion of the king’s delicacies,” and they were allowed to continue this diet for the remaining three years of the training.

At the conclusion of this time, they excelled “in all matters of wisdom and understanding” and were “ten times better than all the magicians and astrologers who were in all his realm.”

Throughout the centuries, people from all walks of life have been blessed by following the noble example of Daniel and his three friends. We recommend Daniel’s Ten-day Test to you. And see if it doesn’t make a difference in your life, too!

Trusting the sustaining, loving care of our Creator brings both physical and spiritual health.

Our prayer is that the principles represented in the acronym RENEWAL will be a practical aid in your experience of the tangible blessings of the gospel and in your sharing these blessings with others. ❀

## Chiclayo

*(Continued from page 30)*

Peruvians have not seen the truths of the prophecies as being needed. The effort was to ensure the people had a clear understanding of the true Gospel, the true nature of faith, and the work of Christ for us as our High Priest.

The Central Church has had a high percentage of people remaining in the church. Approximately 200 souls prepared for baptism. Three youth groups in the area were receptive to hearing about *agape* as it relates to courting, dating, sexuality, marriage, etc. They were quite surprised with some of the concepts of Christian courtship, which are clearly different compared to the practices and standards of the world.

The meetings linked health reform with the Gospel in the last days, with the double goals of good health and clear minds for the coming difficult times. A Bible worker, Aracelly, admitted she was blessed by the messages. A spiritual and sincere lady, she is working hard with the people of that area. The participants of this evangelistic endeavor were moved by the reality of our need to “lighten the world with the glory of God.” May He come soon. ❀

—Pastor Thomas Cusack

## Privilege

*(Continued from page 19)*

character of Christ should be often the subject of our thoughts and of our conversation, and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

### *Silencing the Spirit*

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of His requirements. The willful commission of a known sin silences the witnessing voice of the Spirit and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor Him. "His servants ye are to whom ye obey" (Rom. 6:16). If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters" (Matt. 6:24). If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusteth against the Spirit; but the Spirit striveth against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57)!

### *Correct Religious Habits*

If we would develop a character which God can accept, we must form correct habits in

our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to lift the thoughts often to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. ... We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

### *The Value of the Soul*

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob Him of His own by withholding from Him our affections and our service! Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers—"to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21)?

### *A Progressive Work*

Sanctification is a progressive work. The successive steps are set before us in the words of

Peter: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8). "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (verses 10, 11).

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces have the assurance that God will work upon the plan of multiplication in granting them the gifts of His Spirit. Peter addresses those who obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (verse 2). By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy" (Isa. 35:10), enter through the gates into the city of God.

Our Saviour claims all there is of us; He asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, His praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to Him and to be constantly growing in grace and in the knowledge of the truth. ❀

[*The Sanctified Life*, "The Christian's Privilege," pp.89-95.]



# Lord of our Resources

The scriptures are clear and it becomes self-evident to the believer that every gift that man possesses whether it is health or wealth or home or property comes from the “Father of lights.” “The greatest gift of all was bestowed when God so loved the world that He gave His only begotten Son. ‘He poured out all heaven to man in that one great gift. And then he completed the work by surrounding man with unlimited blessings, favor upon favor, gift upon gift, opening to our view all the treasures of the future world’” (*Signs of the Times*, August 17, 1891).

When the Christian recognizes that not only have they been surrounded by “unlimited blessings,” with “favor upon favor” and “gift upon gift,” but that **all mankind** also has been surrounded by these same unlimited blessings, favors, and gifts, it is then that the believer begins to catch a glimpse of the indescribable gift of grace bestowed upon the world as manifested in the incarnation and cross of our Lord Jesus Christ. This revelation compels him no longer to live for himself, but only for the one who died for him and rose again.

## FAVOR UPON FAVOR

Perhaps it is well to rehearse one prime example each of the blessing, the favor, and the gift bestowed upon all. First, by virtue of “His wonderful work in giving His life, He restored the whole race of men to favor with God” (*Selected Messages*, book 1, p. 343), but it is “favor upon favor” which is heaped upon man.

God chose all mankind from the foundation of the world. God shows no partiality—all were chosen for salvation. “Favor upon favor” was heaped upon mankind. All were “predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren” (Rom. 8:29). He was the firstborn, since it was in the life of Christ that the image of God was restored in fallen man. God not only chose all and predestined all, but He elected all and adopted all. “Favor upon favor” was heaped upon the fallen race.

We are stewards not only of our time and possessions and monetary resources, but we are to be stewards of our greatest resource of all—the gospel of Jesus Christ. The privilege

of being a steward means we cherish and propagate the resource. Paul does not refer to the good news as the “mystery of the gospel,” or the “mystery of Christ,” or the “mystery which was kept secret since the world began,” or the “mystery of God” by accident (see Eph. 3:3, 6:19; Col. 4:3; Rom. 16:25; Col. 2:2). It is a mystery that was revealed to Paul and it is a mystery that we are to plumb to the deepest depths and cherish, in order that we might share the mystery with the world as good stewards of the gospel.

## UNLIMITED BLESSINGS

The unveiling of the mystery reveals that unlimited blessings surround all mankind. First and foremost among these blessings is that “God would justify the nations” (Gal. 3:8) by virtue of the faith of Jesus Christ. The blessing that has come upon all nations is the gift of an acquittal from the curse of the law. This blessing is also referred to as “justification of life”—probationary life concomitant with certain temporal benefits. It is the faith of Jesus that made this inexpressible blessing possible. So we read in Galatians



3:8, “And the Scripture, foreseeing that God would justify the nations by faith [the faith of Jesus], preached the gospel to Abraham beforehand, [saying], ‘In you all the nations shall be blessed.’” All nations would be blessed through the Seed that would come from Abraham’s loins, and that Seed is Christ. God foresaw that all nations would be justified by what the Seed would accomplish by His faith. As it is written: “The Just One shall live by His faith” (Habakkuk 2:4, Heb. 10:38). We are justified by the faith of Jesus Christ, even we who have believed in Christ (see Gal. 2:16, KJV). Thus all nations have been

blessed in Christ. Those who receive the blessing will reap manifold blessings.

### GIFT UPON GIFT

Finally we may proclaim without reservation that the gift of eternal life has been bestowed on the world through the gift of Christ. “In Christ is life, original, unborrowed, underived” (*The Desire of Ages*, p. 530). He is the gift that God gave to the world and in that gift, in Him, is eternal life. The testimony that Christ is the divine Son of God who has been given to man has been witnessed to the world in three ways: by “the Spirit,

the water, and the blood.” The unbeliever refuses to believe the testimony and makes God a “liar.” “And this is the testimony: that God has given us eternal life [believer and unbeliever heard the testimony], and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life” (1 John 5:8-12).

How shall we escape if we neglect so great a salvation? This evidence should be sufficiently clear to all believers that we are to be good stewards of all our resources that come from the “Father of lights,” in whom there is no variation or shadow of turning. ❖

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# Glad Tidings Meetings In Chiclayo, Peru

As a part of our desire to participate in the evangelism and health work of the Global church, an evangelistic meeting with health lectures was conducted in the Central Church of Chiclayo, Peru during May of this year. This effort was part of a larger effort, as the result of a grant from Peruvian officials in the amount of \$10,000. The grant was earmarked for health clinics, further lectures, and the education of pastors and laypeople. Chiclayo is a city on the Northern coast of Peru, consisting of approximately one million people. It is an area often visited by tourists because of the fairly recent discovery of the tomb of Sipan, an ancient great leader of the Peruvian people. Having previously visited and worked in this city, Glad Tidings was asked to join The Quiet Hour in returning for these evangelism meetings. Recently newly baptized members were anxious for our return as well.

The Peruvian people appear to have a clear understanding of the concept that Jesus represented the world at the cross; that His substitutionary atonement and perfect life redeemed and corporately justified the human

race as a free gift. They correctly believe this is to be received by a living faith. It was observed during one of their Sabbath School discussions that they understand salvation to be a free gift by which no one can merit their own justification in the sight of God. The Peruvian people who attended the meetings accepted the truth of Christ identifying Himself with us as the Son of Man for eternity. Weaker is their understanding of the link between the Gospel and the cleansing of the Sanctuary that provides grace for victory over sin. The Catholic background of the confessional box may have slanted their understanding, limiting [in their minds] grace to the forgiveness of sins. Much time was spent in presenting these particular truths. The audience was more sober during these specific presentations, as they began to understand that true faith will lead to obedience of the law of God because faith is manifested by works.

A sermon on the love of God was given, with the implications of that love in the gift of Christ. It was explained that God is patient with man, providing mercy, patience, and longsuffering, with a continual desire to bless us.

Presentations on the foundations of the Seventh-day Adventist Church were given as well. These were to assist in the teaching of the sanctuary message as it relates to the Gospel and the process of sanctification that prepares a people for translation, a people whose characters reveal the love of God. The Peruvians are a very relational, affectionate, and loving people. Thus, the gospel concepts were presented in a simple and relationship-oriented manner.

Health lectures were given within the context of *agape* love. The people learned that God desires His children to prosper and be in spiritual and physical health. The role of true faith in bearing fruit in obedience, with the motive of seeking to please God was discussed. The eight health laws were presented, emphasizing the need for more fresh foods as well as the proper ingestion and usage of water for both hydration and hygiene.

The Seventh-day Adventist message was presented within the context of Revelation 14 and the everlasting Gospel. The moral purpose of prophecy, namely, the revelation of Christ, was given a great deal of weight, as the

*(Continued on page 26)*

## Paradigm Shift

(Continued from page 2)

right creates innumerable anxieties regarding what happens after death. In many other ways, this darkness regarding the character of God enshrouds the world with Satan-inspired lies.

This darkness is not because men and women on all continents have forgotten or have dismissed the idea of God. Hardly! But what they know has been “misunderstood and misinterpreted.”

What is our Adventist response regarding this tragic worldwide confusion concerning the Creator of heaven and earth (Rev. 14:6,7)? Our mandate could not be clearer: “At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth” (*Ibid.*).

I suggest that this lucid and simple description of earth’s last-day message would be a paradigm shift in Adventist evangelism. For decade after decade we have been doing evangelism essentially the same way we have done it for more than a century. Not much different than many other Protestant evangelists—using prophecies to get attention and to provide historical sweep coupled with doctrinal lectures to emphasize distinguishing teachings.

But we live in a much different world than we did in 1965. A vast majority of men and women on all continents born in the last forty years consider doctrinal differences irrelevant and denominationalism divisive. Yet every man or woman, wherever born, senses a need to be religious in some way, whether it is a deeply personal,

individualistic and subjective satisfaction or a deep desire to find spiritual security through association with others who share common lifestyles and values.

Whatever side of the center, both groups are living in the darkness of the truth about God, whom to know leads to appreciation, trust, and finally worship. So the question: where would one go to find the truth about God? Exactly where God has revealed Himself. When men and women saw the darkness lift 2000 years ago, they saw God revealed through Jesus. The result? Their world was “turned upside down” (Acts 17:6).

The paradigm shift in Adventist evangelism should be the next step in declaring the truth about God. A century and more of Adventist evangelism has produced a remarkable worldwide movement. But to finish our Adventist assignment and to better clarify its last-day message, the “everlasting gospel” will be heard with a fresh, vigorous, winsome presentation of the kind of God who is running the universe. This clear picture of God will shout down the lies with which Satan has permeated the minds of men and women everywhere since Eden.

What will this picture of God reveal? For starters it will—

- Reveal a God who is not the cause of sin, suffering, or death by revealing the Evil Power who *is* the cause.
- Reveal a God who offers more than an awful mystery to men and women regarding what happens after death.
- Reveal a God who has so loved the world that He does not wait for men and women to “do” something before He extends His forgiveness and His personal power

to change willing believers into those who rightly represent Him.

- Reveal a God who is represented as the Tireless Shepherd and the Waiting Father, not the Exacting Bookkeeper or the Harsh Judge.

- Reveal a God who respects and loves people of all colors equally and desires everyone on Planet Earth to live forever, if they so choose.

- Reveal a God who will restore the universe to its original security, all rebellion gone in those who are entrusted with eternal life—not by coercion but by reason and a display of His trustworthiness.

This is the work outlined by the prophet Isaiah: “O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him” (Isa. 40:9,10).

In clear-cut ways, the Adventist movement has the God-given answer to the sighs of people everywhere: What is God like? That answer will be the next paradigm shift in Adventist evangelism, fulfilling God’s last appeal to men and women during the end of the end-times. ❀

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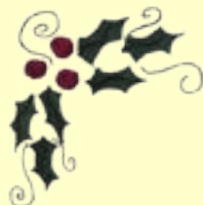
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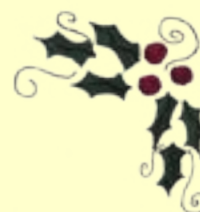
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