

JULY 2005

GLAD TIDINGS

"I will make you fishers of men"



*Effective Evangelism:
A Clearer View of Jesus*

THE CROSS AND LIBERTY OF CONSCIENCE

Are the Two Inseparable?

BY GERALD L. FINNEMAN

The study of liberty of conscience must begin with an examination of spiritual liberty wrought by Jesus Christ. This freedom of salvation is the foundation of individual, political, and religious liberty.

Christ suffered and died as the Representative of the fallen race, and in His death He redeemed humanity. All of the guilt and liability of punishment belonging to Adam and his family were imputed to Jesus, especially when He was crucified (2 Cor. 5:21; 1 Peter 2:24).

Redemption is freedom in the highest sense of the word. Liberty is found at the cross where Jesus paid, in full, the guilt and penalty accruing from sin. With guilt extinguished and the penalty for violating the law satisfied, the sinner was legally acquitted, reconciled and accepted in the Beloved (Rom. 5:9-10, 18; 2 Cor. 5:18-20). As a consequence, believers in Christ will not deny liberty of conscience to anyone because union with Christ broke the power of sin and set them free. Their desire is to help others to be free also.

As a consequence of heartfelt faith in Christ, liberty of conscience is recognized as God's gift and birth-right to every human being. "For the love of Christ compels us, because we judge thus: that if One died for all, then all died; and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again" (2 Cor. 5:14-15). The believer lives for Christ; and Christ purchased liberty of conscience for every human being. To live "no longer for themselves" is, among other things, to grant freedom of conscience to all others.

Christ's death was enacted, in the name of God, by the religious of His day. His persecution arose from the hatred, envy, and malice of the human heart and from mistaken zeal for truth. The false charge against Christ was "blasphemy," which was punishable by death (John 10:33). Their false theory and practice of religious persecution were lifted from Mosaic law, during the time of the theocracy. "Whoever blasphemes the name of the LORD shall surely be put

to death. All the congregation shall certainly stone him, the stranger as well as him who is born in the land. When he blasphemes the name of the LORD, he shall be put to death" (Lev. 24:16; cf. 1 Kings 21:10, 13).

Union of Church and State Violated the Rights of Christ

During the time of the Incarnation, religious leaders could not have accomplished the death penalty against Jesus. They had to unite with officials of the state in order to crucify Christ. Together, this union of church and state violated the sacred rights of Christ's conscience. But in spite of this violation, and in the ensuing execution of the Son of Man, came the water that nourished the seed of liberty. The blood of Christ is that water.

Our liberty is rooted in the submission of Christ's obedience to death. Through Christ's death, liberty of conscience, as granted by the Creator, is a right guaranteed to mankind. God has given to everyone this gift of liberty. Since the fall of Adam

Inside

this gift has been ignored, resisted, and denied. This is the history of fallen mankind.

When church and state unite to determine the practice of freedom of thought and action, that determination carries an evident claim to infallibility. This can be observed in the crucifixion of Christ. It was their way or one way—to the grave. Church and state united to deny liberty of conscience to God Himself!

The union of church and state defeats God’s work of grace and the invisible operation of the Holy Spirit. This union enthrones man as king over conscience. The Creator alone has reserved to Himself the kingdom of conscience, and has not granted rulership to the caesars and pontiffs.

The separation of church and state and the practice of religious freedom by a nation are relatively recent in mankind’s history. There have been societies that permitted some deviation from state-sanctioned and enforced official religion. Toleration depended upon the whim of the majority or of a ruler who issued freedom of conscience as a privilege, but not as a God-given right. This privilege could be, and has been, withdrawn as easily as it has been given.

The adoption of the Constitution and Bill of Rights by the colonies making up the United States of America was the mandate for the formal separation of church and state to and by the federal government. In this, our founding fathers went beyond a temporary privilege to a right guaranteed and protected by the highest law of the land.

Previous to the Constitution, in the Declaration of Independence, which was the bill of rights for the founding fathers of the United States, there is stated a recognition that liberty is a right given to all men by their Creator: “We hold these truths to

be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness.”

*Liberty of Conscience:
A Right to Serve or Not to Serve God*

In the order of things, existence must precede liberty, for if there is no life, liberty is of no value. Life first was given to Adam and Eve. Along with that gift of life came liberty of conscience which, simply put, is the right to choose to serve or not to serve God. When Adam sinned, this liberty was taken from him. He became a slave, controlled by sin and Satan: “that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will” (2 Tim. 2:26).

But with that loss came a Deliverer. As soon as there was sin and the consequent loss of liberty, there was a Savior of mankind who was also the Emancipator of human conscience. Christ is the “Lamb slain from the foundation of the world” (Rev. 13:8).

Wherever the blood of Christ is, there is liberty.

As a consequence, throughout Old Testament history, the evidence of liberty of conscience is overwhelming. However, most of the evidence is found in man’s ongoing rebellion against God.

In more recent history, both kings and popes derided the notion of liberty of conscience. They exterminated potential troublemakers whose so-called radical allegiance to something beyond their respective kingdoms was subversive. Altogether, the safety of the state was considered supreme.

Free exercise of religion has never been universally accepted. Even to this day, several nations do not

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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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Effective Evangelism

A Clearer View of

BY TODD GUTHRIE



A new interest in evangelism within the Seventh-day Adventist church is capturing the minds and hearts of many of its members. The General Conference now has an office devoted to global evangelism that coordinates a host of presentations and encourages participation at multiple sites around the world.

Within this context, the leading evangelists are seeking to identify the most effective way of presenting the gospel of Jesus Christ. Ellen White indicated that the end-time culmination of presenting the gospel would be that one topic that would swallow up every other—Christ our Righteousness. What kind of presentations could we give that would always keep Jesus at the center of every topic?

According to Gilbert Valentine, historian and biographer of W.W. Prescott, profound changes in Adventist doctrinal development accompanied the 1888 era. These changes had to do with an effort to correct a drift toward legalism and a desire to understand correctly the full

teaching of the Scripture with regard to these issues.¹

While in Melbourne, Australia, Prescott “engaged in a very effective new style of evangelistic outreach.... Professor Prescott’s theological emphasis had changed radically since 1888. Events following Minneapolis had led him into a new religious experience that centered on a ‘personal relationship with Christ.’ As a result, he came to see the whole range of church doctrines from quite a different perspective.”² While he had previously thought that evangelism was primarily demonstrating the truthfulness of church teachings through careful argumentative use of proof texts, he now “cast the whole thing aside and started in the simplest way presenting Christ.”³ Church doctrines should be presented as “simply the gospel of Christ rightly understood.” They should “grow out of a belief in Jesus Christ as a living personal Saviour.”⁴

As Valentine notes, this represented “a genuine, total reorientation

of his [Prescott] belief structure. For him, this gospel-centeredness was a personal, spiritual, and theological paradigm shift, and it set the pattern for the rest of his ministry.”⁵

In this issue, we present another sermon given by Prescott during the Armadale evangelistic camp-meeting near Melbourne, Australia, in late 1895. This particular address, is a masterful presentation of Christ as the representative of all humanity, coming in sinful flesh which needed redeeming.

It is our prayer that as you study ways to have an evangelistic “paradigm shift” of your own, you will find Prescott’s presentation, “The Word Became Flesh,” a blessing. ☪

1. Valentine, Gilbert. A Slice of History: How clearer views of Jesus developed in the Adventist Church. *Ministry Magazine*, May 2005, p. 15.

2. op. cit.

3. “1919 Bible Conference Transcript,” July 13, 1919.

4. GC Bulletin, February 23, 1893, p. 350.

5. Valentine, p. 15.

“A Special Message for the People”



Ellen G. White Endorses Professor W. W. Prescott

In reference to the Australia Campmeeting of 1895
—see article next page

“In every sermon Christ was preached, and as the great and mysterious truths regarding his presence and work in the hearts of men were made clear and plain, the truths regarding his second coming, his relation to the Sabbath, his work as Creator, and his relation to man as the source of life, appeared in a glorious and convincing light that sent conviction to many hearts. With solemnity the people said, ‘We have listened to truth to night.’ ...

“In the evening Professor Prescott gave a most valuable lesson, precious as gold. The tent was full, and many stood outside. All seemed to be fascinated with the word, as he presented the truth in lines so new to those not of our faith. Truth was separated from error, and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation

of souls. Obedience to the laws of God’s kingdom reveals the divine in the human, sanctifying the character...

“The Lord is working in power through his servants who are proclaiming the truth, and he has given brother Prescott a special message for the people. The truth comes from human lips in demonstration of the Spirit and power of God.” (*Review and Herald*, January 7, 1896).

Ellen White noted that even society’s “very best class” were drawn by Prescott’s “exaltation of Jesus.” “Unbelievers turn pale and say, ‘that man is inspired,’” she reported to her son, Edson (E. G. White to S. N. Haskell, November 6, 1895).



The Word Became Flesh

BY W. W. PRESCOTT

“This truth is the very foundation of all truth.”

“In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt among us.” The Revised Version says, “The Word became flesh.”

The theme of redemption will be the science and the song of the eternal ages, and well may it occupy our minds during our short stay here. There is no portion of this great theme that makes such a demand upon our minds in order to appreciate it in any degree, as the subject we shall study to-night,— “The Word became flesh, and dwelt among us.” Through Him all things became; now He Himself *became*. He who had all glory with the Father, now lays aside His glory and becomes flesh. He lays aside His divine mode of existence, and takes the human mode of existence, and God becomes manifest in the flesh. This truth is the very foundation of all truth.

A HELPFUL TRUTH

And Jesus Christ becoming flesh. God being manifest in

the flesh, is one of the most helpful truths, one of the most instructive truths, the truth above all truths, which humanity ought to rejoice in.

I desire this evening to study this question for our personal, present benefit. Let us command our minds to the utmost, because to comprehend that the Word became flesh and dwelt among us, demands all our mental powers. Let us consider, first, what kind of flesh; for this is the very foundation of this question as it relates to us personally. “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to

God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.” Heb. 2:14-18. That through death, being made subject to death, taking upon Him the flesh of sin, He might, by His dying, destroy him that had the power of death.

“Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.” The margin says, “He taketh not hold of angels, but of the seed of Abraham He taketh hold;” and one version reads, “He helps not angels.” We see the reason from the next verse: “Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest, in things pertaining to God.” “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.” Gal. 3:16. Now verily, He helps the seed of Abraham by Himself becoming the seed of Abraham. God, sending His own

Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be revealed in us, who walk not after the flesh, but after the Spirit.

So you see that what the Scripture states very plainly is that Jesus Christ had exactly the same flesh that we bear,—flesh of sin, flesh in which *we* sin, flesh, however, in which He did not sin, but He bore *our* sins in that flesh of sin. Do not set this point aside. No matter how you may have looked at it in the past, look at it now as it is in the word; and the more you look at it in that way, the more reason you will have to thank God that it is so.

ADAM'S SIN TYPICAL

What was the situation?—Adam had sinned, and Adam being the head of the human family, his sin was a typical sin.

flesh. And what flesh could He take but the flesh of the time? Not only that, but it was the very flesh He designed to take; because you see, the problem was to help man out of the difficulty into which he had fallen, and man is a free moral agent. He must be helped as a free moral agent. Christ's work must be, not to destroy him, not to create a new race, but to re-create man, to restore in him the image of God. "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Heb. 2:9.

AN UNDONE, HELPLESS RACE

God made man a little lower than the angels, but man fell much lower by his sin. Now he is far separated from God; but he is to be brought back again. Jesus

man could help himself up to the point from whence he has fallen, he could do all the rest. If he could help himself one step, he could help himself all the way; but it is because man is utterly ruined, weak, and wounded and broken to pieces, in fact, perfectly helpless, that Jesus Christ comes right down where He is, and meets him there. He takes his flesh and He becomes a brother to him. Jesus Christ is a brother to us *in the flesh*: He was born into the family.

"For God so loved the world, that He gave His only begotten Son." He had only one Son, and He gave Him away. And to whom did He give Him? "Unto *us* a child is born,

UNTO US A SON IS GIVEN."

Isa. 9:6. Sin has made a change even in heaven; for Jesus Christ, because of sin, has taken upon Himself humanity, and today He

"...what flesh could He take but he flesh of the time?"

God made Adam in His own image, but by sin he lost that image. Then he begat sons and daughters, but he begat them in his image, not in God's. And so we have descended in the line, but all after his image.

For four thousand years this went on, and then Jesus Christ came, of flesh, and in the flesh, born of a woman, made under the law; born of the Spirit, but in the

Christ came for that work; and in order to do it, He came, not where man was before He fell, but where man was after he fell. This is the lesson of Jacob's ladder. It rested on the earth where Jacob was, but the topmost round reached to heaven. When Christ comes to help man out of the pit, He does not come to the edge of the pit and look over, and say, Come up here, and I will help you back. If

wears that humanity, and will through all eternity. Jesus Christ became the Son of man as well as the Son of God. He was born into our family. He did not come as an angelic being, but was born into the family, and grew up in it; He was a child, a youth, a young man, a man in the full prime of life, in our family. He is the Son of man, related to us, bearing the flesh that we bear.

Adam was the representative of the family; therefore his sin was a representative sin. When Jesus Christ came, He came to take the place in which Adam had failed. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Cor. 15:45. The second Adam is the man Christ Jesus, and He came down to unite the human family with the divine family. God is spoken of as the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Jesus Christ, the Son of the living God, came Himself to this part of the family, that He might win it back again, that there might be a

REUNITED FAMILY IN THE KINGDOM OF GOD.

He came and took the flesh of sin that this family had brought upon itself by sin, and wrought out salvation for them, condemning sin in the flesh.

Adam failed in his place, and by the offence of one many were made sinners. Jesus Christ gave Himself, not only for us, but to us, uniting Himself to the family, in order that He might take the place of the first Adam, and as head of the family win back what was lost by the first Adam. The righteousness of Jesus Christ is a representative righteousness, just as the sin of Adam was a representative sin, and Jesus Christ, as the second Adam, gathered to Himself the whole family.

But since the first Adam took his place, there has been a change,

and humanity is sinful humanity. The power of righteousness has been lost. To redeem man from the place unto which he had fallen, Jesus Christ comes, and takes the very flesh now borne by humanity; He comes in sinful flesh, and takes the case where Adam tried it and failed. He became, not a man, but He became flesh; He became human, and gathered all humanity unto Himself, embraced it in His own infinite mind, and stood as the representative of the whole human family.

Adam was tempted at the very first on the question of appetite. Christ came, and after a forty days' fast the devil tempted Him to use His divine power to feed Himself. And notice, it was in sinful flesh that He was tempted, not the flesh in which Adam fell. This is wondrous truth, but I am wondrous glad that it is so. It follows at once that by birth, by being born into the same family, Jesus Christ is my brother in the flesh, "for which cause He is not ashamed to call them brethren." Heb. 2:11. He has come into the family, identified Himself with the family, is both father of the family and brother of the family. As father of the family, He stands for the family. He came to redeem the family, condemning sin in the flesh, uniting divinity with flesh of sin. Jesus Christ made the connection between God and man, that the divine spirit might rest upon humanity. He made the way for humanity.

HE HATH BORNE OUR GRIEFS

And He came right near to us. He is not one step away from one of us. He "was made in the likeness of men." Phil. 2:7. He is now made in the likeness of man, and at the same time He holds His divinity; He is the divine Son of God. And so, by His divinity joining itself to humanity, He will restore man to the likeness of God. Jesus Christ, in taking the place of Adam, took our flesh. He took our place completely, in order that we might take His place. He took our place with all its consequences, and that meant death, in order that we might take His place with all its consequences, and that is life eternal. "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. 5:21. He was not a sinner; but He invited God to treat Him as if He were a sinner, in order that we, who were sinners, might be treated as if we were righteous. "Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted." Isa. 53:4. The sorrows that He bore were our sorrows, and it is actually true that He did so identify Himself with our human nature as to bear in Himself all the sorrows and all the griefs of all the human family. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." What was bruising to Him was

healing to us, and He was bruised in order that we might be healed. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:6. And then He died because on Him was laid the iniquity of us all. There was no sin in Him, but the sins of the whole world were laid *on* Him. Behold the Lamb of God, which beareth the sins of the whole world. "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John 2:2.

THE PRICE PAID FOR EVERY SOUL

I want your minds to grasp the truth, that, no matter whether a man repents or not, yet Christ has borne his griefs, his sins, his sorrows, and he is invited to lay them on Christ. If every sinner in this world should repent with all his soul, and turn to Christ, the price has been paid. Jesus did not wait for us to repent before He died for us. "While we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Christ has died in behalf of every single soul here; He has borne their grief and carried their sorrow; He simply asks us to lay them on Him, and let Him bear them.

CHRIST OUR RIGHTEOUSNESS

Furthermore; every one of us was represented in Jesus Christ

when the Word was made flesh and dwelt among us. We were all there in Jesus Christ. We were all represented in Adam after the flesh; and when Christ came as the second Adam, He stepped into the place of the first Adam, and thus we are all represented in Him, He invites us to step into the spiritual family. He has formed this new family, of which He is the head. He is the new man. In Him we have the union of the divine and the human.

In that new family, every one of us is represented. "And as I may so say, Levi so, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him." When Melchisedec went out to meet Abraham returning from the spoil, Abraham paid to him a tenth of all. Levi was still in the loins of his father Abraham; but inasmuch as he was a descendant of Abraham, what Abraham did, the Scripture says that Levi did in Abraham. Levi descended from Abraham according to the flesh. He had not been born when Abraham paid tithe; but in that Abraham paid tithe, he paid tithe also. It is exactly so in this spiritual family. What Christ did as head of this new family, we did in Him. He was our representative; He became flesh; He became *we*. He did not become simply a man, but He became flesh, and every one that should be born into His family was represented in Jesus Christ when He lived here in the flesh. You see, then, that all that Christ did, every one who connects himself with this family is given credit for

as doing it in Christ. Christ was not a representative outside him, disconnected from him; but as Levi paid tithe in Abraham, every one who should afterwards be born into this spiritual family, did what Christ did.

THE NEW BIRTH

See what this means with reference to vicarious suffering. It was not that Jesus Christ came from outside, and simply stepped into our place as an outsider; but by joining Himself to us by birth, all humanity was brought together in the divine head, Jesus Christ. He suffered on the cross. Then it was the whole family in Jesus Christ that was crucified. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead," or as the Revised Version says, "All died." 2 Cor. 5:14. What we want in our experience is to enter into the fact that we did die in Him. But while it is true that Jesus Christ paid the whole price, bore every grief, was humanity itself, yet it is also true that no man receives benefit from that except he receives Christ, except he is born again. Only those who are twice born can enter into the kingdom of God. Those who are born in the flesh, must be born again, born of the Spirit, in order that what Jesus Christ did in the flesh, we may avail ourselves of, that we may really be in Him.

The work of Christ is to bestow the character of God on us; and in the meantime God looks upon Christ and His perfect character instead of upon our sinful charac-

ter. The very moment that we empty ourselves, or let Christ empty us, of self, and believe on Jesus Christ and receive Him as our personal Saviour, God looks upon Him as indeed our personal representative. Then He does not see us and all our sin; He sees Christ.

OUR REPRESENTATIVE IN THE COURTS OF HEAVEN

“For there is one God, and one mediator between God and men, the man Christ Jesus.” 1 Tim. 2:5. There is a man in heaven now,—the man Christ Jesus,—bearing our human nature; but it is no longer a flesh of sin; it is glorified. Having come here and lived in a flesh of sin, He died; and in that He died, He died unto sin; and in that He lives, He lives unto God. When He died, He freed Himself from the flesh of sin, and He was raised glorified. Jesus Christ came here as our representative, travelled the path back to heaven in the family, died unto sin, and was raised glorified. He lived as the Son of man, grew up as the Son of man, ascended as the Son of man, and today, Jesus Christ, *our own* representative, *our own* brother, the *man* Christ Jesus, is in heaven, living to make intercession for us.

He has been through every one of our experiences. Does not He know what the cross means? He went to heaven by the way of the cross, and He says, “Come.” That is what Christ has done by becoming flesh. Our human minds stand appalled before the problem. How shall we express in human

language what was done for us, when “the Word became flesh, and dwelt among us”? How shall we express what God has given to us? When He gave His Son, He gave the most precious gift of heaven, and He gave Him never to take Him back again. To all eternity the Son of man will bear in His body the marks that sin made; forever He will be Jesus Christ, our Saviour, our Elder Brother. That is what God has done for us in giving His Son to us.

CHRIST IDENTIFIED WITH US

This union of the divine and the human has brought Jesus Christ very near to us. There is not one too low down for Christ to be there with him. He identified Himself completely with this human family. In the judgment, when the rewards and punishments are meted out, He says, “Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.” One version reads, “Inasmuch as ye have done it unto one of the least of these *My little brothers*, ye have done it unto Me.” Christ looks upon every one of the human family as His. When humanity suffers, He suffers. He is humanity. He has joined Himself to this family. He is our head; and when in any part of the body there is a throb of pain felt, the head feels that throb of pain. He has united Himself with us, thus uniting us with God; for we read in Matthew: “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His

name Emmanuel, which being interpreted is, *God with us.*”

UNITY IN CHRIST

Jesus Christ thus united Himself with the human family, that He might be *with* us by being *in* us, just as God was with Him by being in Him. The very purpose of His work was that He might be in us, and that, as He represented the Father, so the children, the Father, and the Elder Brother might be united in Him.

Let us see what His thought was in His last prayer: “That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us.” “And the glory which Thou gavest Me, I have given them; that they may be one, even as we are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedest Me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared Thy name unto them, and will declare it.” And the last words of His prayer were: “That the love wherewith Thou hast loved Me may be in them, and *I in them.*” John 17:21-26. And as He was ascending, His parting words to His disciples

were, "Lo, I am with you always, even unto the end of the world." Matt. 28:20. By being in us, He is with us always, and that this might be possible, that He might be in us, He came and took our flesh.

This also is the way in which the holiness of Jesus works. He had a holiness that enabled him to come and dwell in sinful flesh, and glorify sinful flesh by His presence in it; and that is what He did, so that when He was raised from the dead, He was glorified. His purpose was that having purified sinful flesh by His indwelling presence, He might now come and purify sinful flesh in us, and glorify sinful flesh in us. He "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3: 21. "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the firstborn among many brethren." Rom. 8:29.

THE ELECTION OF GRACE

Let me say that in this idea is bound up the whole question of predestination. There is a predestination; it is a predestination of character. There is an election; it is an election of character. Every one who believes on Jesus Christ is elected, and all the power of God is behind that election, that he shall bear the image of God. Bearing that image, he is predestinated to all eternity in Christ's kingdom; but every one who does not bear the image of God is predestinated unto death. It is a

predestination of God in Christ Jesus. Christ provides the character, and offers it to any one who will believe in Him.

THE HEART AND LIFE OF CHRISTIANITY

Let us enter into the experience that God has given Jesus Christ to us to dwell in our sinful flesh, to work out in our sinful



flesh what He worked out when He was here. He came and lived here that we might through Him reflect the image of God. This is the very heart of Christianity. Anything contrary to it is not Christianity. "Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the

flesh is not of God." 1 John 4:1-3. Now that cannot mean simply to acknowledge that Jesus Christ was here and lived in the flesh. The devils made that acknowledgment. They knew that Christ had come in the flesh. The faith that comes by the Spirit of God says, "Jesus Christ is come in *my* flesh; He dwells in *my* flesh; I have received Him." That is the heart and life of Christianity.

The difficulty with the Christianity of today is that Christ does not dwell in the hearts of those professing His name. He is an outsider, one looked at from afar, as an example. But He is more than an example to us. He made known to us what God's ideal of humanity is, and then He came and lived it out before us, that we might see what it is to be in the image of God. Then He died, and ascended to His Father, sending forth His Spirit, His own representative, to live in us, that the life which He lived in the flesh we may live over again. *This is Christianity.*

CHRIST MUST DWELL IN THE HEART

It is not enough to talk of Christ and of the beauty of His character. Christianity without Christ dwelling in the heart is not genuine Christianity. He only is a genuine Christian who has Christ dwelling in his heart, and we can live the life of Christ only by having Him dwelling in us. He wants us to lay hold upon the life and power of Christianity. Do not be satisfied with anything else. Heed no one who would lead you in any other path. "Christ in

you, the hope of glory,” His power, His indwelling presence, that is Christianity. That is what we need today; and I am thankful that there are hearts that are longing for that experience, and who will recognise it when it comes. It does not make any difference what your name or denomination has been. Recognise Jesus Christ, and let Him dwell in you. By following where He leads, we shall know what Christian experience is, and what it is to dwell in the light of His presence. I tell you this is a wondrous truth. Human language cannot put more into human thought or language than is said in these words: “The Word became flesh, and dwelt among us.” This is our salvation.

The object in these remarks is not merely to establish a line of thought. It is to bring new life into our soul, and open up our ideas of the word of God and the gift of God, that we may be able to grasp His love for us. We need it. Nothing short of that will meet what we have to meet,—the world, the flesh, and the devil. But He that is for us is mightier than he that is against us. Let us have in our daily lives Jesus Christ, “the Word” that “became flesh.” ☪

[October 31, 1895, Armadale Campmeeting Talk, “The Word Became Flesh,” *The Bible Echo*, January 6 and 13, 1896]

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Have I Surrendered All?

BY E. J. WAGGONER

“I, therefore, the prisoner of the Lord, beseech you to have a walk worthy of the calling with which you were called. . . . till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ” (Ephesians 4:1, 13).

Many say, “I have surrendered to the Lord all I know.” That is not enough. What you want to do is to surrender to Him all you know and all you *do not* know.

When I surrender to Him only what I know, there are a good many things left that I *do not* know, a good many situations will come up and I will meet something very attractive and desirable to me, and if I have not surrendered all, what then? There will be a contest, whether I will surrender or not. So I am kept constantly in hot water to know whether I am surrendered to the Lord or not. The Lord wants you to get out of the hot water and stay out.

Surrender everything you know and everything you do not know. Let everything go to Him, with no reservation now or evermore. Then you are not afraid of anything; you do not care if you drop into the bottom of the sea the next minute. It is all surrendered; you are in His hands—and then you have something. That person has something; he has something he never had before, something that he cannot get until he does just that thing.

“The affections fixed upon Him.” Are your affections fixed there, so that He takes precedence of everything? So that He is first before everything? Nothing at all coming into the account anywhere or at any time? Is that so? When one does that, he has something.

Then we simply wait the direction of the Lord. When the Lord gets ready to pour out His Holy Spirit, there is nothing to hinder. If there be something that one does not know, well, that was surrendered long ago. It may be as dear as the right eye, but that went long ago, so there is nothing between you and Him, and He can pour out His Spirit whenever He pleases. That is where He wants you and me to stand.¹ ☪

¹ 1893 *General Conference Bulletin*, pp. 300, 301.

The Impact of "Portraits of God"

BY BILL BRACE

While back a colleague shared with me, "From my studies into the matter, it appears that religious radio programming usually takes three to five years before it begins to make a real impact upon the community." At the time of the comment Dr. Bob Hunsaker and I had just embarked upon a faith ministry in the field of public communication with our half hour radio program, "Portraits of God." We were neophytes in the field of religious broadcasting (in a sense, we still are!) and not quite sure what lay ahead for us, but we were convicted that God had called us to this particular venture.

Now, more than two years later, we have been affirmed in our convictions: listener feedback has been very encouraging, Christian friendships have been formed or strengthened, and the opportunity to expand upon our broadcasts in other areas of ministry continues to expand. Our dreams for the potential to herald a "most precious message" via the air waves have developed into reality as we come in contact with the minds and hearts of many thousands in several parts of America.

Recently we received a phone call from a science professor, a teacher in a secular university, who was anxious to receive a copy of a broadcast he had heard featuring an interview with

a Christian scientist on the topic of creationism. His comment: "I heard some fascinating insights that I need to bring into my class. It was so very good." Quite obviously, we were gratified to be of assistance to him as we seek to reach the minds of those who do not typically give traditional Christianity much validity and thought.

(Incidentally, even though our broadcast, at this point in time, is heard only on Christian stations, we have discovered through demographics that one-third of the listening audience comprises individuals who do not consider themselves Christians.)

A few months ago we broadcast a program on the topic of marriage. Our listener response was the highest of any that we have had thus far. In fact, several individuals poured out their hearts on our telephone line in the aftermath of its airing. One respondent was sobbing and lamenting, "If only I had heard these wonderful principles years ago—it would have saved my marriage. I can only hope that as I share what I heard with my adult children that it will make a real difference in their marriages."

On semi-regular occasions I have spent time in research and study at one of Boston's seminary libraries.

One of the librarians, a graceful and thoughtful lady who belongs to a famous congregation in the city which likes to deem itself "The Athens of America," will invariably comment, "I listen to your program on a regular basis and deeply appreciate the insights you share in your broadcast of the character of God."

Not too many months ago our broadcast began airing on two stations in southern states. The initial response was one of great enthusiasm by the management of the stations, and almost immediately, we received requests for tapes from a number of their listeners.

We have discovered that our listening audience encompasses all areas of the socio-economic spectrum and includes individuals who have no religious bent as well as those who do. Please pray for us as we continue to share God's love with a growing audience of those who are interested in hearing the good news.

If you are interested in having "Portraits of God" in your listening area, please contact us at portraitsofgod@msn.com. If you would like to support this growing radio ministry, send your check payable to: Glad Tidings, 8784 Valley View Drive, Berrien Springs, MI 49103. Mark your gift, "radio." All proceeds will be forwarded to Portraits of God. ☺

Cross and Liberty

(Continued from page 3)

acknowledge it as a right. Foes of free exercise have repeatedly asserted their beliefs against liberty of conscience, from Calvin's Geneva to Mao's China, simply because they had the power of government to enforce their beliefs. (Physician Michael Servetus was condemned to death at the stake in France, and burned in effigy, by a Catholic tribunal before he fell into the hands of Calvin. In 1553 Calvin influenced his court system in Switzerland to execute Servetus as a heretic. He is the only one with the unique distinction to be burned by Catholics in effigy and by Protestants in actuality.¹)

When sin reigns in the lives of those who control both church and state, freedom of choice is forbidden to the individual who disagrees in matters of faith. Sin may not be recognized as the controlling factor, such as when Christ was crucified and when Servetus was deliberately and slowly roasted at the stake. These horrible things happen only when God's law of liberty is transgressed. The transgression of liberty is sin. Where sin reigns, under whatever cloak it hides, whether political or ecclesiastical, liberty of conscience is condemned and destroyed as a pest to society. On the other hand, where the righteousness of Christ rules, freedom of choice is affirmed.

Every "heretic" killed is an affront to, and a denial of, the cross of Christ. This is so because the cross is the everlasting memorial of liberty of conscience. Whenever liberty of conscience is denied, Christ is crucified afresh. Whatever is done along this line is done to Christ Himself (Acts 9:5; cf. Matt. 25:36-45). All "heretics" are denied this freedom, especially when a state is controlled by a church. Nevertheless, most executed "her-

etics" continue to testify from under the altar of Christ's cross (Rev. 6:9; Heb. 11:4).

Christ died to set us free. The conscience of mankind was emancipated, legally, when Christ died. The cross of Christ assures the right of freedom of conscience to every human being. Wherever this gospel is preached and accepted, liberty of conscience will be put into practice. This "everlasting gospel" is to be preached to "every nation, tribe, tongue, and people" during the end-time pre-

"Through Christ's death, liberty of conscience, as granted by the Creator, is a right guaranteed to mankind. God has given to every one this gift of liberty."

advent judgment (Rev. 14:6-7). This judgment will be thoroughly engaged in the cause of liberty of conscience where the "law of liberty" will be the standard by which churches, nations, and individuals will be condemned or acquitted (James 2:12).

Those who deny freedom of conscience will join together to fight against the liberating "everlasting gospel." On the other hand, those who believe in and love this gospel of Christ will join with others who are like-minded in "the faith of Jesus" and who will "keep the commandments of God," which is His law of liberty by which all will be judged.

Liberty of Conscience: The End-Time Line of Battle

The judgment will reveal that our Creator has given to everyone liberty of conscience as a birthright possession based on the emancipation wrought out by the crucifixion of Christ. The judgment will also reveal those who have rejected this right.

This will be the line of battle drawn between the contending entities—liberty of conscience for all mankind. It shall be seen that the cross is the great defender of, and contender for, freedom of conscience. The cross will again be victorious in the realm of conscience. For eternity we will fully realize that when the Son of Man sets us free, we are free indeed! (John 8:36).

Not only does the study of liberty of conscience begin with an examination of spiritual liberty wrought by Jesus Christ on the cross, it must likewise meet there in the end. For Christ crucified is the Alpha and the Omega of liberty of conscience. The cross of Christ and liberty of conscience are inseparable. To deny or affirm one is to deny or affirm the other. ☪☪

Note: Bible texts are from the New King James Version.

¹ See Roland H. Bainton, *Hunted Heretic* (The Beacon Press, 1953), p. 207; *Who's Who In Church History* (Fleming H. Revell Company, 1969), p. 252; *Dictionary of Unitarian & Universalist Biography*: <http://www.uua.org/uuhs/duub/articles/michaelservetus.html>.

On The Road



BY LLOYD KNECHT

Following are evangelistic events from home and around the world.

- ✦ With substantial financial support from the Peruvian Government, the Northern Peruvian Conference, and *Glad Tidings*, Pastor Tom Cusack left Erie, Pennsylvania, on May 4 for an extensive evangelistic program in Chiclayo, Peru.

He held Daniel and Revelation Seminars, conducted revival meetings with local pastors, and also conducted an evangelistic series that included health presentations at a local Peruvian church. Health clinics and lectures were conducted throughout the city of Chiclayo.

- ✦ Tom's wife, Jean, is also conducting evangelistic meetings in two overseas countries this year. Australia will be her first series in 2005.
- ✦ Doctors Brian Schwartz and Kelly Kinsley are joining Robert Folkenberg's *Global Evangelism* group for an area wide evangelistic outreach in Rwanda, East Central Africa, during September 2005. Brian is Chairman of the Board for *Glad Tidings*. Jerry Finneman, Vice President, has also worked with the Carolina Conference's *Global Evangelism*.
- ✦ Richard Kearns and Tennison Yesudian, Personal Ministries Director of the Central Seventh-day Adventist Church, are directing an extensive visitation program in St Louis in preparation for Paul Penno's *Glad Tidings* Evangelistic series beginning July 10. Youth are leading the way in this program and are conducting Bible studies with local residents.
- ✦ Sandra Silva is joining the *Glad Tidings* evangelistic team in St Louis. She is an experienced Bible counselor who loves this "most precious message." She organized the "Prayer Warriors" in Silver Springs, Maryland, for the recent *Amazing Facts* evangelistic series, *The Prophecy Code*.

Pray for the rapidly expanding evangelistic ministry of *Glad Tidings*. We are working closely with the church spreading the message that soon, by God's Spirit, will lighten the whole world with His glory.

If you are part of or know of an evangelistic endeavor, we would like to know more about it and provide a means for our readers to "get involved." ☺

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Calendar of Events

Knowing God's Love Evangelism Series

Date: July 10-23, 2005

Paul Penno, Evangelist

Location:

Central Seventh-day
Adventist Church
St. Louis, MO

Contact:

Richard Kearns
(314) 779-4492

Revelation Seminar

St. Louis, Missouri

Date: July 24-September 3, 2005

Will Ferguson, Evangelist

Location:

St. Louis Art Museum Auditorium

Contact:

Bobby Andrews
(314) 831-3436

ASI

International Convention

Date: August 3-6, 2005

Location: Sacramento Convention
Center, Sacramento, California

Contact:

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