

Sabbath Remnant VOICE

Jan-Feb 2018

Striving to be among the remnant of her seed

The Temptation Of Christ—Part 2

Advent Review and Sabbath Herald, August 4, 1874

Christ was not in as favorable a position in the desolate wilderness to endure the temptations of Satan as was Adam when he was tempted in Eden. The Son of God humbled himself and took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness. Sin had been making its terrible marks upon the race for ages; and physical, mental, and moral degeneracy prevailed throughout the human family.

When Adam was assailed by the tempter in Eden he was without the taint of sin. He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced.

Christ, in the wilderness of temptation, stood in Adam's place to bear the test he failed to endure. Here Christ overcame in the sinner's behalf, four thousand years after Adam turned his back upon the light of his home. Separated from the presence of God, the human family had been departing every successive generation, farther from the original purity, wisdom, and knowledge which Adam possessed in Eden. Christ bore the sins and infirmities of the race as they existed when he came to the earth to help man. In behalf of the race, with the weaknesses of fallen man upon him, he was to stand the temptations of Satan upon all points wherewith man would be assailed.

Adam was surrounded with everything his heart could wish. Every want was supplied. There was no sin, and no signs of decay in glorious Eden. Angels of God conversed freely and lovingly with the holy pair. The happy songsters caroled forth their free, joyous songs of praise to their Creator. The peaceful beasts in happy innocence played about Adam and Eve, obedient to their word. Adam was in the perfection of manhood, the noblest of the Creator's work. He was in the image of God, but a little lower than the angels.

In what contrast is the second Adam as he entered the gloomy wilderness to cope with Satan single-handed. Since the fall the race had been decreasing in size and physical strength, and sinking lower in the scale of moral worth, up to the period of Christ's advent to the earth. And in order to elevate fallen man, Christ must reach him where he was. He took human nature, and bore the infirmities and degeneracy of the race. He, who knew no sin, became sin for us. He humiliated himself to the lowest depths of human woe, that he might be qualified to reach man, and bring him up from the degradation in which sin had plunged him.

1. Heb.2:10

2. Heb. 5:9

3. Heb.2:17,18

4. Heb. 4:15

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."¹

"And being made perfect, he became the author of eternal salvation unto all them that obey him."²

"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 succor them that are tempted."³

"For we have not a High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."⁴

Satan had been at war with the government of God, since he first rebelled. His success in tempting Adam and Eve in Eden, and introducing sin into the world, had emboldened this arch foe, and he had proudly boasted to the heavenly angels that when Christ should appear, taking man's nature, he would be weaker than himself, and he would overcome him by his power. He exulted that Adam and Eve in Eden could not resist his insinuations when he appealed to their appetite. The inhabitants of the old world he overcame in the same manner, through the indulgence of lustful appetite and corrupt passions. Through the gratification of appetite he had overthrown the Israelites. He boasted that the Son of God himself who was with Moses and Joshua was not able to resist his power, and lead the favored people of his choice to Canaan; for nearly all who left Egypt died in the wilderness. Also the meek man, Moses, he had tempted to take to himself glory which God claimed. David and Solomon, who had been especially favored of God, he had induced, through the indulgence of appetite and passion, to incur God's displeasure. And he boasted that he could yet succeed in thwarting the purpose of God in the salvation of man through Jesus Christ.

In the wilderness of temptation Christ was without food forty days. Moses had, on especial occasions, been thus long without food. But he felt not the pangs of hunger. He was not tempted and harassed by a vile and powerful foe, as was the Son of God. He was elevated above the human. He was especially sustained by the glory of God which enshrouded him.

Satan had succeeded so well in deceiving the angels of God, and in the fall of noble Adam, that he

thought that in Christ’s humiliation he should be successful in overcoming him. He looked with pleased exultation upon the result of his temptations and the increase of sin in the continued transgression of God’s law for more than four thousand years. He had worked the ruin of our first parents, and brought sin and death into the world, and had led to ruin multitudes of all ages, countries, and classes. He had, by his power, controlled cities and nations until their sin provoked the wrath of God to destroy them by fire, water, earthquakes, sword, famine and pestilence. By his subtlety and untiring efforts he had controlled the appetite and excited and strengthened the passions, to so fearful a degree, that he had defaced, and almost obliterated the image of God in man. His physical and moral dignity were in so great a degree destroyed, that he bore but a faint resemblance in character, and noble perfection of form, to dignified Adam in Eden.

At the first advent of Christ, Satan had brought man down from his original, exalted purity, and had dimmed the fine gold with sin. He had transformed the man, created to be a sovereign in Eden, to a slave in the earth, groaning under the curse of sin. The halo of glory, which God had given holy Adam, covering him as a garment, departed from him after his transgression. The light of God’s glory could not cover disobedience and sin. In the place of health and plentitude of blessings, poverty, sickness, and suffering of every type, were to be the portion of the children of Adam.

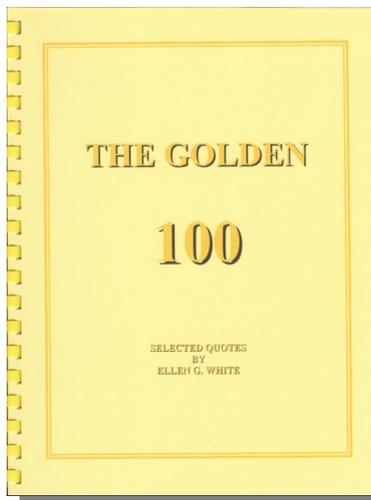
Satan had, through his seductive power, led men to

vain philosophy to question and finally to disbelieve in divine revelation and the existence of God. He could look abroad upon a world of moral wretchedness, and a race exposed to the wrath of a sin-avenging God, with fiendish triumph that he had been as successful in darkening the pathway of so many, and had led them to transgress the law of God. He clothed sin with pleasing attractions to secure the ruin of many.

But his most successful scheme in deceiving man has been to conceal his real purposes, and his true character, by representing himself as man’s friend and a benefactor of the race. He flatters men with the pleasing fable that there is no rebellious foe, no deadly enemy that they need to guard against, and that the existence of a personal devil is all a fiction. While he thus hides his existence, he is gathering thousands under his control. He is deceiving them, as he tried to deceive Christ, that he is an angel from Heaven doing a good work for humanity. And the masses are so blinded by sin that they cannot discern the devices of Satan, and they honor him as they would a heavenly angel, while he is working their eternal ruin.

—*to be continued*

—Ellen G White

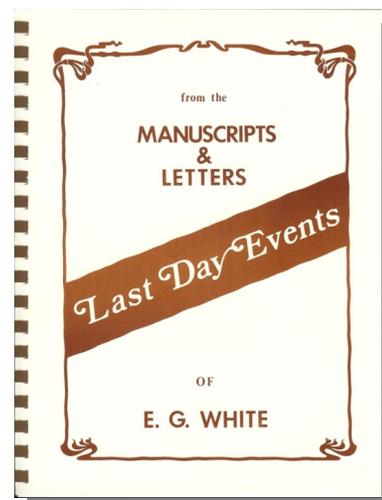


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The SRPA has a book available entitled “The Golden 100.” It consists of 100 selected quotes by Ellen G. White. Its focus is on the apostasy in the SDA church and defining our position as the Remnant people of God. It is spiral bound, is about thirty pages, and is formatted with a 16 point font, so it will make a handy reference for mission workers in the field. We are asking a suggested donation of \$7.50 for each copy.

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Children's Story—Lillie's Birthday

Lillie Maynard awoke one cold February morning to the consciousness that she was fifteen years old. Yes, it was her birthday. She lay still awhile reviewing the past and making good resolutions for the future, and wondering if she would receive any birthday gift.

Before breakfast was ended, the postman brought a letter for Lillie. It contained ten dollars done up in a sheet of paper on which was written, "A birthday gift from your affectionate uncle Peter."

"You can have that blue merino (*merino is a type of wool*) you wanted so much, now," remarked her mother, "and your wardrobe does need replenishing badly."

"Not so badly as yours does." "Nonsense Lillie," she replied, "you must not think of spending your birthday gift on me. I would go to Brown & Hooker's this morning, if I were you, and get that pretty shade of blue before it is all gone."

Lillie said nothing, but the thoughts of possessing the merino was quite tempting, and an hour after, she was passing down the street to the store her mother had mentioned.

"I would dearly love to buy that blue merino, but I won't—so there. I will not be so selfish. Mother needs a new dress much more than I do, and I can buy her a nice one and still have something left for myself." Thus thinking, she entered the store and selected a nice drab wool delaine (*delaine-French for wool*) which she knew would just suit her mother's taste. She had just three dollars left, and she thought, "Now I will go to the book-store and buy the book I have wanted so long." She had just turned her steps in that direction when she was accosted by a little beggar girl thus:

"Please give me a penny, miss."

Now Lillie possessed a very tender heart, and it was very hard for her to refuse such a request; moreover the little one before her did not look like an impostor. Real want was plainly visible in those thin, pinched features

and shrunken limbs. "Why do you beg?" she asked in a gentle voice. "O miss, cause I's starving. We all is. Ma's drefful sick, and can't get anything for us to eat."

"Where do you live?" Lillie asked.

"Only a little way," and the child pointed down a dark alley.

Lillie hesitated, but not long. She felt assured of the child's truthfulness, and telling her to lead the way, she followed. They soon reached a dilapidated old house, and following her guide up two rickety flights of stairs, Lillie found herself in a small, unfurnished room. In one corner, on a heap of straw, lay a woman apparently in the last stages of consumption, and crouched about the room six pale, thin, ragged urchins.

"What can I do for you, my poor woman?" Lillie asked, approaching the prostrate figure on the straw.

"Nothing for me," was the reply. "I am dying fast; but if you will only get bread for my starving children they have eaten nothing since yesterday morning."

Much shocked, Lillie hastened to a baker's shop which was near, and buying a large supply of food, ordered it sent to the suffering family. This took all her money, but she also ordered a load of coal, telling the coal-dealer to present his bill to a well-known benevolent gentleman with whom she was somewhat acquainted. When she returned, she found the poor family enjoying the luxury of a good fire around which the children, now no longer hungry, were gathered, stretching out their little blue fingers to the grateful blaze, while the sick woman sat up, drinking a cup of hot tea which one of the children had made for her.

"God will bless you for what you have done," she said, with tearful eyes; "I cannot."

"He has already blessed me in doing it," Lillie answered with a bright smile. "But you must have a doctor. I am going to see a very good gentleman in your behalf. He delights to help others, and will see that you want for

nothing. I will come again soon," and followed by their grateful thanks she hastened away.

It was afternoon before she entered her own door, and she found her mother almost frightened about her long stay.

"Lillie, dear, where have you been so long?" she said. "You have got your dress I see," she added as she glanced at the parcel in Lillie's hands. "Let me see it." Lillie opened it and disclosed her purchase to view.

"Why, Lillie, what does this mean?" asked Mrs. Maynard in astonishment; "you don't want a dress like this."

"I know it, mother," she replied quietly; "it is for you." "For me? you naughty child! how could you do so? I've a mind to scold you well." Nevertheless, Mrs. Maynard looked very lovingly at the "naughty child."

"Mother," said Lillie, "you know I do not really need a new dress, and you do very much, and it gives me far more pleasure to give you this than it would to lavish the money all upon myself."

"You are a dear, unselfish daughter," said Mrs. Maynard, and she kissed her very tenderly. "But this didn't take all your money, did it?" Then Lillie told her of the poor family she had visited. "O mother," she said, "I did so wish I had a hundred dollars to help them with. But I told Mr. H__ about them, and he will make them comfortable."

"You may well dispense with costly attire, my Lillie, for you have that which is of far more value a loving, self-forgetting spirit," said Lillie's fond mother.

[Dear children, while you may admire those beautiful traits of character which Lillie manifested in denying self to honor her mother and the noble spirit in providing for the hungry and destitute, you may cultivate them in your own hearts, and great will be your reward in Heaven.]

The Youth's Instructor July 1, 1871

In some cases, it may be necessary to meet a proud boaster against the truth of God in open debate; but generally these discussions, either oral or written, result in more harm than good.

Discussions cannot always be avoided... People who love to see opponents combat, may clamor for discussion. Others, who have a desire to hear the evidences on both sides, may urge discussion in all honesty of motive; but whenever discussions can be avoided, they should be... God is seldom glorified or the truth advanced in these combats.—

Ev 162.1.2

Editorial—Debate or Discussion

With the start of a new year and so much going on in the world around us, sometimes it is too easy to lose concentration on the thing we are looking forward to the most—the soon return of our Lord and Saviour. Talk abounds on just about every other subject one can think of, and trying to share the message of Christ's soon return can sometimes be difficult. There is so much false doctrine and negative information about God's word flying around, and many people are eager to argue their own opinions against the truth. As followers of Christ, we are told not to debate the truth, even though some individuals or circumstances may make it hard at times. Look at how Christ

answered Pharisees whenever they tried to corner Him. Usually, he would ask a question they could not answer, and that would end the debate before it began. As you read through the New Testament, you will notice many different ways Christ met His accusers.

Today, we must do the same. There are some people we talk to who will go home and check out what we say in the Bible and Spirit of Prophecy, but there are those who will argue and always want more evidence. This is where we need extra guidance from the Holy Spirit. Sister White has some counsel about debating. If you put the word 'debate' in the search engine with a star, it

will show 135 hits. Sister White does not endorse debates and tells us to be careful with discussions. The Lord cannot add His blessing to discussions rife with controversy and private interpretation. But there is joy and great blessing to be found in groups of people who are willing to study and search out the truth together and discuss what the Lord reveals to them.

May God bless each of you, our brothers and sisters, as you come together to study and share the truth about Salvation with everyone around you, that we might all soon be a family united in the New Earth.

RECIPE—Roasted Nacho Chickpeas

Ingredients:

2 Cans Garbanzo Beans Drained and Rinsed
3 T. Nutritional Yeast
2 T. Olive Oil
2 tsp. Chili Powder
1 tsp Onion Powder
Sea Salt-Optional

Directions:

Preheat oven to 400°. In medium bowl, coat chickpeas with oil and spices; spread onto a rimmed baking sheet. Bake 30-40 minutes, or until crispy. Shake pan a few times during cooking to ensure an even toast.

Added Note:

If you are one who does not like things too hot then start with ¼ tsp of chili powder. Then if you have access to Smoked Paprika put the rest of the 2 teaspoons in as the Smoked Paprika. Then when in the oven stir the garbanzos at 20 minutes but keep them to a single layer and they will toast better. Then check again at 40 minutes. If they seem done enough take them out or if you want them a little firmer turn the oven off and let them sit for awhile. They are very good on salads or you can eat them by themselves. Enjoy!

Satan has many devices whereby he holds us back from rendering prompt and unquestioning obedience to God. We have often had strong promptings and conviction of duty, but have shrunk back from fulfilling them. Yet Jesus says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life, shall lose it: and whosoever will lose his life for My sake shall find it." How many at times have been deeply stirred, and yet because duty demanded a sacrifice, they have tampered with their conscience, seated themselves in the enemy's debating chair, and have not made the decision that God sought to have them make. They have not broken away from the associates whose seductive influence for evil, led them to follow their own carnal reasoning, and because there was not evidence of any immediate danger, they have rested down in their false security. They have debated in their minds, saying, Shall I obey the voice of God that bids me shake off the lethargy of the world, and escape from the world as did Lot from Sodom, or shall I listen to the voice of the world that cries peace and safety to my soul? Shall I wait for a more convenient season? All the sophistry of Satan is bound up in that one word, "wait." O that those who are now moved by the Spirit of God, would make a decided stand for God and for the truth!

RH, September 19, 1893 par. 5

Health Nugget—What Are Dates Good For?

Distinguished Dates

(Botanical name: Phoenix dactylifera)

While dates don't appear to be particularly special with their oddly wrinkled, brown exterior, they're satisfyingly chewy and flavorful. Undoubtedly a favorite since the Garden of Eden, dates are considered a drupe because they contain a single pit or stone at the center.

Date palms, which produce these little beauties, were brought to America's Western coast by Spanish missionaries in the late 1700s. Medjool dates, which originated in Morocco, were introduced in the U.S. in 1927 when 11 shoots were placed in quarantine in Nevada for seven years. The nine plants that survived were taken to Southern California in 1935, where 24 offshoots were planted in 1944.

Reportedly the most labor intensive to grow and harvest, medjools are not only one of the most prominent varieties—they are the only one that can be picked and eaten fresh.

Date palms begin to bear fruit at three to five years, and are fully mature at 12 years. Cultivated in arid regions of the world, wild populations can still be found around Jordan and the border between Iran and Iraq.

Popular uses around the world include date vinegar, chutney, date paste for bakery products, flavorings and roasted whole date seeds. The tree's buds (hearts of palm) are tasty additions to salads.

Health Benefits of Dates

When it comes to the number of minerals, vitamins, and health-benefiting phytonutrients in dates, suffice it to say there are a lot of them. First and foremost, they're easily digested, allowing your body to make full use of their goodness.

Dietary fiber in dates helps to move waste smoothly through your colon and helps prevent LDL (bad) cholesterol absorption by binding with substances containing cancer-causing chemicals. The iron content, a component of hemoglobin in red blood cells, determines the balance of oxygen in the blood. Potassium, an electrolyte, helps control your heart rate and blood pressure. B-vitamins contained in dates, such as the carotenes lutein and zeaxanthin, absorb into the retina to maintain optimal light-filtering functions and protect against macular degeneration.

Want more? They contain vitamins A and K. Vitamin A protects the eyes, maintains healthy skin and mucus membranes, and even protects the lungs and mouth from developing cancer. Tannins, which are

flavonoids as well as polyphenolic antioxidants, fight infection and inflammation and help prevent excessive bleeding (anti-hemorrhagic). Vitamin K is a blood coagulant that also helps metabolize your bones.

Copper, magnesium, manganese, vitamin B6 (pyridoxine), niacin, pantothenic acid, and riboflavin are also present in dates and provide their own unique preventive and healing functions.

Together, these cofactors help your body metabolize carbohydrates, protein, and fats. Eating dates in moderation can contribute to many health benefits, such as protecting against damage to cells from free radicals, helping preventing a stroke, coronary heart disease and the development of colon, prostate, breast, endometrial, lung, and pancreatic cancers.

Some of Dates Nutrition Facts

Serving Size: 3.5 ounces,

(100 grams), medjool

	Amt. Per <u>Serving</u>	% Daily* <u>Value</u>
Calories	277	14%
Carbohydrates	74.97 g	58%
Protein	1.81 g	3%
Total Fat	15 g	<1%
Cholesterol	0 g	0%
Dietary Fiber	6.7 g	18%
Niacin	1.61 mg	10%
Pantothenic Acid	.805 mg	16%
Pyridoxine	.249 mg	19%
Riboflavin	.06 mg	4.5%
Thiamin	.05 mg	4%
Vitamin A	149 IU	5%
Vitamin K	2.7 mg	2%
Calcium	64 mg	6.5%
Copper	.362 mg	40%
Iron	.9 mg	11%

*Percent Daily Values are based on a 2,000 calorie diet. Your daily values may be higher or lower depending on your calorie needs.

Studies Done on Dates

Cadmium, a well-known testicular toxicant, was tested against date palm pollen extract for therapeutic potential and ability to avert reproductive damage. The results supported scientists' hypothesis that not only are the testicles vulnerable to cadmium toxins, but that date palm pollen extract treatment can also amend its deleterious effects, probably by activating testicular endocrine and antioxidant systems.¹

Another study reported the most prominent health benefits of dates: there are at least 15 minerals in dates, including selenium, an element believed to help

prevent cancer and important in immune function, protein, containing 23 types of amino acids, some of which are not present in the most popular fruits, such as oranges, apples, and bananas. Unsaturated fatty acids include palmitoleic, oleic, linoleic, and linolenic acids. The study concluded that dates could be considered a nearly ideal food, with a wide range of essential nutrients and potential health benefits.²

Dates Fun Facts

Dates were mentioned several times in the Bible, probably ancestors to the oldest-known seed planted successfully in modern times.

In 1963, a date palm seed was discovered at Masada, an ancient fortress where, in 70 A.D., a large group of Jewish families killed themselves rather than face capture by the Romans. Planted in January 2005, the ancient date palm, named "Methuselah," is now four feet tall.

Summary

From the primeval banks of the Tigris and Euphrates rivers, the date palm has provided the Phoenix dactylifera—the botanical name for dates—as an important food and medicinal source throughout the world. Iron for your blood, fiber for roughage, vitamin A for your eyes, potassium for your heart, B-vitamins, tannins—these are just a few of the many nutrients in dates, making them one of the healthiest foods in the world. They have a noble history that healers have used through the centuries for many of the same properties they're used for today.

Dates are a wonderful snack all by themselves. But make sure you eat them in moderation, as fruits can contain high levels of fructose that can harm your health. For a new twist, try stuffing them with a mixture of chopped raw almonds and walnuts, and raw cream cheese for a delicious, nutritious—and completely unique—hors d'oeuvre.

Other sources:

<http://nutritiondata.self.com/facts/fruits-and-fruit-juices/7348/2> <http://www.medjooldates.com/>
<http://www.imperialdategardens.com/>
<http://www.nutrition-and-you.com/dates.html> <http://www.plantsciences.ucdavis.edu/GEPTS/pb143/CROP/D/ATE/date.htm>

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- 1 <http://www.ncbi.nlm.nih.gov/pubmed/22998418> Therapeutic effects of date palm (Phoenix dactylifera L.) pollen extract on cadmium-induced testicular toxicity, Nov. 2012
- 2 <http://www.ncbi.nlm.nih.gov/pubmed/?term=Phoenix%20dactylifera%20cancer> The fruit of the date palm: its possible use as the best food for the future? Nov. 2012

—www.mercola.com

The Government of God

Democracy, Dictatorship, or Republic?

Part 2—The Law

Eric Liddel was born to evangelical missionary parents in China. He became a fast runner and England's hope for the gold medal in the 100 meter race at the 1924 Olympic Games. But when he found out that the heats for this race were to be held on a Sunday, he refused to run, because he believed it was the Lord's day. He entered the 400 meter race instead and won the gold, in spite of the fact that he had never trained for the 400 meter. After the Olympics he returned as a missionary to China and died in a Japanese internment camp during World War II.

The movie "Chariots of Fire" tells the story of the English Olympic team of 1924. Eric Liddel is depicted as a sincere, Bible believing, Evangelical Christian, as he was. But in one scene of the movie Eric's father tells Eric, "God is a dictator, son, He doesn't ask you what you think."

This concept of God as Sovereign Dictator of the universe, reigning over all with absolute and arbitrary authority, pervades Evangelical Christianity today. But does the evidence of inspiration support this concept of God's dictatorial theocracy?

We saw in part 1 that there are basically two forms of government, the dictatorship and the republic. The basic difference between these two forms of government are the rule of law versus the rule of arbitrary authority, be that authority a single individual, a party, or the majority of the population. In a republic the people have rights that are inalienable, they cannot be removed, without specific, legal and just cause.

The first thing to consider in establishing which form of government the administration of heaven takes is the question of what is supreme in heaven's government? Is God supreme or is the law supreme? On what is the authority of His government built? Is it built on the law or is it built on His power?

We find a clue to this from Jesus' own words, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." *Matthew 5:17*.

We find another clue in the sanctuary service which was "the patterns of things in the heavens," *Hebrews 9:23*. Notice what was in the most holy place. The object toward which the people worshiped and the thing most sacred to all the sanctuary

services was the law, written on tables of stone and housed in the golden ark. Every service in the sanctuary and worship of the Jewish dispensation dealt with remedying the fact that man had broken the law.

None of the pagan worship forms held the law as the basis of their worship. In pagan temples and ceremonies it was about an idol that represented an all powerful and divine being whom the people were trying to appease with their sacrifices and offerings. The basic difference in the worship of God versus the worship of the pagan deities was the supremacy of the law. God's worship dealt with an atonement for a broken law while the pagan worship was all about appeasing an offended dictator.

Here we see clearly the exact same contrast between the religion of Israel and the religion of the pagan world, as we see between the genuine republic and the dictatorship. In both the religion of Israel and a true republic, the law is above all. In all other forms of religion and government, authority and worship are based on arbitrary power.

Why would the law take such a prominent place in the Jewish service as to be the object housed in the Ark of the covenant? The reason for this is that the law is the foundation of God's government. This is why it is placed within the throne of God, of which the earthly ark was a representation.

"The moral law was never a type or a shadow. It existed before man's creation, and will endure as long as God's throne remains. God could not change nor alter one precept of his law in order to save man; for the law is the **foundation of his government**. It is unchangeable, unalterable, infinite, and eternal. In order for man to be saved, and for the honor of the law to be maintained, it was necessary for the Son of God to offer himself as a sacrifice for sin. He who knew no sin became sin for us. He died for us on Calvary. His death shows the wonderful love of God for man, and the immutability of his law." *Review and Herald, April 22, 1902*.

The law itself is a transcript of God's character.

"Be perfect as God is perfect. **The law is but a transcript of the character of God.** Behold in your heavenly Father a perfect

manifestation of the principles which are the foundation of His government." *Thoughts from the Mount of Blessing, page 77*.

"The law of God is an expression of His very nature; it is an embodiment of the great principle of love, and hence is the foundation of His government in heaven and earth." *Steps to Christ, page 60*.

When God commands His created beings to keep the law, He is commanding them to become like Himself. If the law is a transcript of God's character then He Himself must keep it perfectly.

"God cannot lie." *Spirit of Prophecy Vol. 4, page 319*.

If God cannot lie, wouldn't it follow that He cannot break any one of the ten commandments?

"God is omnipotent, omniscient, immutable. He always pursues a straightforward course. His law is truth—unchanging, eternal truth. His precepts are consistent with His attributes. But Satan makes them appear in a false light. By perverting them he seeks to give human beings an unfavorable impression of God. Throughout his rebellion he has sought to represent God as an unjust, tyrannical being." *Christ Triumphant, page 291*.

"How wise was the arrangement of God to preserve a knowledge of himself in the earth by giving man **his holy law, which was the foundation of his government in heaven and in earth**, and by connecting with it a system of worship that would be a continual reminder of a coming Saviour. While darkness covered the earth, and gross darkness the people, the Lord had a humble few who acknowledged his sovereignty by respecting and obeying **the constitution of his kingdom, the ten commandments**. Through the ages of idolatry and apostasy, the promise of a Messiah kept the star of hope shining in the darkened moral heavens until the time came for Christ to make his first advent." *Review and Herald, March 2, 1886*.

God's government is constitutional in form, meaning that the law is supreme and must be kept by all. In other words, God's government is a genuine republic. Even God Himself is subject to the law. But how can that be? Think about it a little bit. The highest possible evidence that the supreme ruler of the universe is subject to His own

constitution is the fact that Christ had to die for man's transgression. He made Himself subject to the penalty of that broken law, for man. If God was supreme and above His law then He could have changed it to save man but this was impossible for Him to do.

"But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to 'magnify the law' and to 'make it honorable.' **Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable.** Could its claims have been set aside, then the Son of God need not have yielded up his life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God." *Great Controversy 1888 edition, page 503.*

God cannot change His law because the law is supreme and above all.

"Many religious teachers assert that Christ by His death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke, and in contrast to the bondage of the law they present the liberty to be enjoyed under the gospel." *Great Controversy page 466.*

"But not so did prophets and apostles regard the holy law of God. Said David: 'I will walk at liberty: for I seek Thy precepts.' Psalm 119:45. The apostle James, who wrote after the death of Christ, refers to the Decalogue as 'the royal law' and 'the perfect law of liberty.' James 2:8; 1:25. And the revelator, half a century after the crucifixion, pronounces a blessing upon them 'that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Revelation 22:14." *Great Controversy page 466.*

"The claim that Christ by His death abolished His Father's law is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to 'magnify the law, and make it honorable.' Isaiah 42:21. He said: 'Think not that I am come to destroy the law;' 'till heaven and earth pass, one jot or one tittle shall in no wise pass from the law.' Matthew 5:17, 18.

And concerning Himself He declares: 'I delight to do Thy will, O my God: yea, Thy law is within My heart.' Psalm 40:8." *Great Controversy page 466.*

"The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and love to man. 'Love is the fulfilling of the law.' Romans 13:10. The character of God is righteousness and truth; such is the nature of His law. Says the psalmist: 'Thy law is the truth:' 'all Thy commandments are righteousness.' Psalm 119:142, 172. And the apostle Paul declares: 'The law is holy, and the commandment holy, and just, and good.' Romans 7:12. Such a law, being an expression of the mind and will of God, must be as enduring as its Author." *Great Controversy page 466.*

"Sanctification is obtained only in obedience to the will of God. Many who are willfully trampling upon the law of Jehovah claim holiness of heart and sanctification of life. But they have not a saving knowledge of God or of His law. They are standing in the ranks of the great rebel. He is at war with **the law of God, which is the foundation of the divine government in heaven and in the earth.** These men are doing the same work as their master has done in seeking to make of none effect God's holy law. No commandment-breaker can be permitted to enter heaven; for he who was once a pure and exalted covering cherub was thrust out for rebelling against the government of God." *Faith and Works, page 29.*

"God had provided for His people a sanctuary of awful grandeur, befitting the mighty truths committed to their trust. To those faithful exiles the mountains were an emblem of the immutable righteousness of Jehovah. They pointed their children to the heights towering above them in unchanging majesty, and spoke to them of Him with whom there is no variableness nor shadow of turning, whose word is as enduring as the everlasting hills. God had set fast the mountains and girded them with strength; no arm but that of Infinite Power could move them out of their place. In like manner **He had established His law, the foundation of His government in heaven and upon earth. The arm of man might reach his fellow men and destroy their lives; but that arm could as readily uproot the mountains from their foundations, and hurl them into the sea, as it could change one precept of the law of Jehovah, or blot out one of His promises to those who do His will.** In their fidelity to His law, God's servants should be as firm as the unchanging hills." *Great Controversy page 66.*

When we think of a constitution we think

of a document that guarantees the rights of the citizens. Under the constitution of the United States we have the right to self governance through representatives, the right of free speech, the right to worship God according to our conscience, the right to bear arms, the right to trial by jury, and so forth. In the Declaration of Independence the inalienable rights of man are listed as being the rights to life, liberty, and property (Jefferson's original draft was later changed by congress to read "pursuit of happiness" instead of property).

But when we think of the ten commandments we think of a list of do's and don'ts. How can this be the constitution of a government? But wait a minute, let's stop and look at this document for a minute:

1. "Thou shalt have no other gods before me." *Exodus 20:3.*
2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments." *Exodus 20:4-6.*
3. "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." *Exodus 20:7.*
4. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it." *Exodus 20:8-11.*
5. "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." *Exodus 20:12.*
6. "Thou shalt not kill." *Exodus 20:13.*
7. "Thou shalt not commit adultery." *Exodus 20:14.*
8. "Thou shalt not steal." *Exodus 20:15.*
9. "Thou shalt not bear false witness against thy neighbour." *Exodus 20:16.*
10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor

his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's." *Exodus 20:17.*

Jesus summed this law up as "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." *Matthew 22:37-40.*

But does this law convey rights to the citizens of God's government? Yes, it does. When you look at the ten commandments, they easily split into two groups. The first four are man's duty to God, the last six are man's duty to his fellow man. The first four are really setting forth rights of God and the last six are setting forth the rights of His created beings.

The rights that belong to God are the right to the worship, love, and reverence of His creatures. Why does God have the right to be worshiped? Because He is the Creator. No other being in the universe has this right to be worshiped.

"As regards our responsibility and influence, we are amenable to God as deriving our life from Him. This we do not obtain from humanity, but from God only. We are His by creation and by redemption. Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action; if we were left to run it for one moment, we should die. We are absolutely dependent upon God." *Counsels on Diet and*

Foods, page 56.

God has the right to be God. He has this right because He is the creator, He owns all of creation. He alone has the right to be worshiped. His rights as Creator and Sovereign of the universe are protected under the first four commandments.

What rights are given to His creatures? Created beings are given the right to property. "Thou shalt not steal, and "thou shalt not covet," both guarantee the right to property. We are promised that the redeemed "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." *Isaiah 65:21-22.* This is clearly the right to property, one of the principles of the divine kingdom.

"Thou shalt not kill," grants the right to life. Along with this is the right to honor and respect, in the commandment "Thou shalt honor thy father and thy mother." We can also add to this the right to the fidelity of our spouse in the seventh commandment.

We find the right to truth in the command "Thou shalt not bear false witness." We also find the right to liberty in the command not to covet. This is because individual liberty is always restricted by those who covet power and the possessions of others.

"They need to understand that these inestimable blessings are to be enjoyed only in obedience to the law of God. **This law is the preserver of true freedom and liberty.** It points out and prohibits those things that degrade and enslave, and thus to the obedient it affords protection from the power of evil. The psalmist says: 'I will walk at liberty: for I seek Thy precepts.' 'Thy testimonies also

are my delight and my counselors.' Psalm 119:45, 24." *Education, page 291.*

We see plainly that the last six commandments guarantee to all created intelligences the rights of life, liberty, and property, that men everywhere hold dear. "There are rights which belong to every individual. We have an individuality and an identity that is our own. No one can submerge his identity in that of any other. All must act for themselves, according to the dictates of their own conscience." *Counsels on Diet and Foods, page 56.*

These commandments give to man a dignity, honor and respect that far surpasses anything man could have devised. God promises that, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." *Isaiah 13:12.*

Clearly the government of God is constitutional in form. It fits the first aspect of a true republic, as the founders of the United States understood it. In God's government law is supreme above all and both God and His created beings are guaranteed rights under that law. In fact, the entire focus of redemption and salvation has been to remedy that broken law.

But is God's government a constitutional monarchy? To truly be a republic, it must also be governed by a council of representatives. Do we find this council in the government of heaven? Or is God a type of dictator, dictating to His created beings what they shall do and think, albeit, within the restrictions of His law? We will consider these questions in part 3.

—Rick and Virginia Markwell

**God gives to every man his work, and with the imparted commission
He gives to His messengers a measure of power proportionate to their faith.
He is constantly unfolding to the heart the riches of His grace.**

**Light will shine forth in clear rays from those
who receive light from the Word of God...**

**Those who support the truth, not only by argument, but in their lives,
range themselves on the side of righteousness.**

**By a converted life they give evidence that they bear a solemn message of warning,
which is a savor of life unto life, or of death unto death.**

When men are really converted, controversy and debate will be ended.

**The plain, searching truth will be proclaimed by lips
touched with a live coal from the altar of God...**

Reflecting Christ pg.112.2,3

Letters–Uganda

Dear ones,

Heb. 6:10-11

God has made human beings his almoners and agents, to distribute the benefits of his providence. We are to use wisely His entrusted talent of means, as well as the endowment of His grace in other directions to the benefit of humanity. James 1:17 As ministers of the gospel are required to engage with heavenly intelligences in restoring and reshaping the human character for eternity. In doing this we become coworkers with God manifesting his characters in us.

To every man and woman God has given his or her work, and all are to employ their time in doing good to others. The gospel of Christ is not only to be believed, but it is to be acted upon. It has been my privilege to receive some funds as we closed the year 2017 for printing purposes to usher in a new program of evangelism in 2018 and get tracts & booklets printed so that a number of souls may be impressed by His Spirit to reflect a physical action upon them as they turn to the Lord. There were calls from S. A __, DRC, N __ and at home to make clarity over certain doctrine issues and how to organize the church. There have been some questions raised by some of the S. A __ brethren over the independent churches and how they can be managed. Bro. S __ M __ requested for

some present truth materials and when I sent a soft copy to him, he told me that it is expensive to have these materials printed there. Therefore I put a request for funds to print out present truth materials so that I can make posted to them. We have had local meeting which made calls to have some printed materials out to help them in theirs of canvassing work. We planned some reaping efforts to make a follow up of our works at home and therefore building a band busy to engage in house to house literature evangelism. This has yielded in many calls to get worship places established.

The 'Fire of Fanaticism Parts 1 & 2' were among the sorted out lessons downloaded to be formatted from LTBL website. 450 copies were produced and 8,000 tracts were produced with different headings intended to help during the time of crusading. 4000 tracts were in French specifically requested by V __ S __ of DR C __.

There was an impressive offering from bro. D __ for the work in Africa. A number of calls had been passed on by other brethren requesting for tracts and booklets. I have some printed materials which will be sent as soon as I come back from the crusade.

I have been indeed very busy this month of Jan. 2018 working out to have important lessons sorted out in form of tracts and

booklets. I did make several travel to K __ to buy printings materials and also attend some of the planning meetings with brethren over the work in our region to be a blessing as we press on with the year 2018. We have been able to organize a crusade near B __ A __ U __ in U __ starting which started on 28th Jan. 2018 for a week. K __, K __ and I are handling different topics in prophecy, church history and health reform. Of these prints I have printed, some are to work here at home and others will be snail mailed out to the corresponding identified church addresses and persons. It has been a pleasure to answer some of the correspondences that are directed to me outside my home country. I also visit our recommended websites to sort out the needed lessons which are later sent to those who can't access the internet. The work seems to be going on well but, all is left in the hands of our mighty loving Father to do what we cannot do.

Thank you for supporting us in our endeavors to get the message of present truth spread much faster than expected. We prayer for your continual support so that we go home soon.

God bless you.

—N.J.

What a condition the human family is in today!

**Have you ever seen before such a time of confusion—
of violence, of murder, theft, and every other kind of crime**

In this time, where are we individually standing?

In the fifty-eighth of Isaiah we have read of those who “fast for strife and debate, and to smite with the fist of wickedness” and we have learned that God will not accept such a fast. “Ye shall not fast as ye do this day,” He declares, “to make your voice to be heard on high” (Isaiah 58:4).

“Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens [instead of binding them on], and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” (Isaiah 58:5-7)

1 Selected Messages pg.98-99

Story—Mrs. Moore's Lesson

The sun was hiding itself behind the high mountain peak, near the little village of C—, as a ragged boy sauntered slowly out of a store, carefully wrapping several articles in a soiled piece of paper. At last they were wrapped, tied securely with a leather string, and hidden somewhere in the depth of his baggy pocket. He looked up then, and, seeing that the sun had disappeared, an anxious look crept into the grimy little face, as he muttered:—

"I don't know wher I'm goin' ter stay ternight; 'pears like nobody wants a boy like me, an' this 'ere goin' 'thout nothin' ter eat is wus an' eatin' corn bread an' fat meat at the po-house. But it ain't wus 'an Jack Dole's kicks an' knocks, an' I won't go back—that's sartain."

A sudden bend in the road brought him in sight of a large, red brick farm-house, nestling among green trees and bright flowers. His hands in his pockets, he stood still and gazed intently at it for a few minutes, then said aloud, with a weary sigh: "That house looks like good fokes lives in it, an' I'm goin' ter ax em' ter lemme stay."

He quickened his pace, and was soon walking up the broad gravel walk which led to the house. A savage-looking dog sprang at him, but the boy fearlessly laid his hand on the shaggy head and, together, they reached the front door just as it was opened by a lady who was going out. Seeing the dirty, ragged boy, she drew back, saying sharply: "Who are you, child? And what do you want?"

"I'm a boy from th' po-house, ma'am, an' I cum ter see ef you want ter hire me."

"No, I don't want you," she replied, "but there is a gentleman living a short distance from here, who has been looking around for a boy to raise. You can see the top of the house over those trees there," she continued, pointing in the direction. "If you hurry, you can get there before dark."

Her eyes fell on the pinched, care-worn face of the child. Something seemed to whisper to her to allow him to stay; but she was going to a church fair directly after tea, and there would be no one at home to stay with him. On no account could she miss the fair, the object of which was to raise money for those of the Master's servants who were carrying his light into sin-darkened heathen lands. It was a worthy object, and very important that she should be early in the place assigned her; so she hurried him off to Mr. Dodd's, and then ran down the hill, disappearing in the shadows of the fast darkening woods. Taking off her sun-bonnet,

so as to have full benefit of the flower-scented breeze, she sauntered slowly on. But neither the soft twilight nor the still beauty of the place brought the usual sweet old memories and holy thoughts. The face of the friendless waif rose continually before her, his anxious brown eyes seemed looking reproachfully at her from the stars which began to stud the sky, while the wind sobbed mournfully through the trees, like a child in distress. The ferns for which she had come, were gathered, and she retraced her steps to begin dressing for the fair. At last she was on her way, unburdening her heart to her husband.

"Just to think," she said, "I have been so enthusiastic in trying to raise money to feed, clothe, and teach children in distant lands, and when a poor, ignorant, half-starved boy comes to my door, I turn him off without even a kind word. God sent that child, I'm sure, in order that I might see how cold and sinful my heart is, in reality, when at the very moment I started out, I was thinking how my zeal in good works was increasing."

"Yes, dear, I believe it is a lesson which God meant for you. I've often noticed that fault you have, of reaching out and searching for the good works which suit your taste. In other words, you wish to choose your work, while very often you neglect that which God gives you. But cheer up, now. We all fail in our duty. Let this be a lesson to us both. Let us be ever watchful, always praying for strength to do the work he would have us do."

Next morning Mrs. Moore rose early, intending to hurry through her household duties, and walk over to Mr. Dodd's to inquire about the "poor-house" lad. While she was arranging the breakfast table, an exclamation from Mary, the cook, hurried her to the kitchen, where Mary was standing in the door, pointing to the dog-kennel. Stretched by the side of Don, and sound asleep, lay the very child of her thoughts. With a cry of mingled pity and delight, she rushed to the kennel and dragged the boy out, the sudden movement waking him.

"Please don't beat me," he begged piteously. "I'll go right away. The man over yonder didn't want no boy; he wouldn't lemme sleep in th' barn, an' this 'ere ole feller," laying his hand on Don's shaggy coat, "went over wif me, an' when th' man driv me off, he 'peared ter be kinder wantin' me ter cum back here, so I come an' slep in his house. I 'tended ter git up soon, an' light out agin, but I couldn't git awake. I'll be off

now—."

He reached for his old cap, and but for Don's broad back, would have fallen to the ground, from sheer weakness. Mary glanced at her mistress, then took the boy in her strong arms, carried him into the cool sitting-room, and, putting him on the bright, chintz-covered lounge, ran to the kitchen for a saucer of the oat-meal she had prepared for breakfast. Rich, yellow cream was poured over it, with a generous allowance of sugar, and the child devoured it like a hungry dog. When he had finished, Mrs. Moore bathed his face and hands, noting with a pang of remorse a pitiful droop of the really sweet, sensitive little mouth, and a yearning look in the great brown eyes, which were watching her intently.

Involuntarily she bent her head. Her light, fluffy curls mingled with the boy's gipsy locks, as she asked for strength to supply to this waif something of the mother-love which the sad face plainly showed had been lacking. She kept him as her own, while wise friends shook their heads and prophesied evil consequences. And her prayer was answered; for slowly the sadness faded from his face, as joy and peace crept in.

The lesson learned was not forgotten. She is ever striving to do the Master's work, as He gives it, and is no longer seeking that which best suits her taste.

—R & H Feb 4, 1890

Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.

Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes [under him]? wilt thou call this a fast, and an acceptable day to the LORD?

Isaiah 58:4, 5

Christian Service —Chapter 9 Continued

The Call to Arouse

We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon His people to labor—labor earnestly and wisely—while probation lingers.—Testimonies, vol. 9, pp. 126, 127. {ChS 79.1}

We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our leader, and patiently, perseveringly press on to gain the victory.—Testimonies, vol. 6, p. 22. {ChS 79.2}

There is danger in delay. That soul whom you might have found, that soul to whom you might have opened the Scriptures, passes beyond your reach. Satan has prepared some net for his feet, and tomorrow he may be working out the plans of the archenemy of God. Why delay one day? Why not go to work at once?—Testimonies, vol. 6, p. 443. {ChS 79.3}

Vigilance and fidelity have been required of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, holding the truths we do, having so great light, so important a work, we must double our diligence. Every one is to do to the very utmost of his ability. My brother, you endanger your own salvation if you hold back now. God will call you to account if you fail in the work He has assigned you.—Testimonies, vol. 5, pp. 460, 461. {ChS 79.4}

Important Questions

Eternity stretches before us. The curtain is about to be lifted. What are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? {ChS 80.1}

Have our hearts become utterly callous? {ChS 80.2}

Can we not see and understand that we have a work to do in behalf of others? {ChS 80.3}

My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not? {ChS 80.4}

Is it in vain that God has given you a knowledge of His will? {ChS 80.5}

Is it in vain that He has sent you warning after warning of the nearness of the end? {ChS 80.6}

Do you believe the declarations of His word concerning what is coming upon the world? {ChS 80.7}

Do you believe that God's judgments are hanging over the inhabitants of the earth? {ChS 80.8}

How, then, can you sit at ease, careless and indifferent? —Testimonies, vol. 9, pp. 26, 27. {ChS 80.9}

The Call to Awake

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service.—Southern Watchman, April 9, 1903. {ChS 80.10}

Wake up, brethren and sisters, wake up. Sleep no longer. "Why stand ye here all the day idle?" Jesus calls you, saying, "Go work today in My vineyard." Whoever has received the Holy Spirit, will make it manifest; for all his powers will be employed in the most active service. All who actually receive Christ by faith, work. They feel the burden of souls. God now calls upon every one who has a knowledge of the truth, who is a depository of sacred truth, to arise and impart the light of heaven to others.—Review and Herald, Dec. 6, 1893. {ChS 80.11}

Wake up, brethren; for your own soul's

sake, wake up. Without the grace of Christ you can do nothing. Work while you can.—Southern Watchman, July 17, 1906. {ChS 80.12}

If our eyes could be open to discern the fallen angels at work with those who feel at ease and consider themselves safe, we would not feel so secure. Evil angels are upon our track every moment.—Testimonies, vol. 1, p. 302. {ChS 81.1}

God calls upon all, both preachers and people, to awake. All heaven is astir. The scenes of earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan.—Testimonies, vol. 1, pp. 260, 261. {ChS 81.2}

What shall I say to arouse the remnant people of God? I was shown that dreadful scenes are before us; Satan and his angels are bringing all their powers to bear upon God's people. He knows that if they sleep a little longer, he is sure of them, for their destruction is certain.—Testimonies, vol. 1, p. 263. {ChS 81.3}

In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects His church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as His chosen ones, favored above all other people on the face of the earth; and He is counting on them to show forth the praises of Him who hath called them out of darkness into marvelous light. The blessings which are so liberally bestowed, are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people.—Prophets and Kings, pp. 716, 717. {ChS 81.4}

Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died.—Testimonies, vol. 8, p. 148. {ChS 81.5}

If the followers of Christ were awake to duty, there would be thousands where there is one today, proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with

their means, their sympathy, and their prayers. And there would be far more earnest labor for souls in Christian countries. —Steps to Christ, p. 81. {ChS 81.6}

Thousands enjoy great light and precious opportunities, but do nothing with their influence or their money to enlighten others. They do not even take the responsibility of keeping their own souls in the love of God, that they may not become a burden to the church. Such ones would be a burden and a clog in heaven. For Christ's sake, for the truth's sake, for their own sakes, such should arouse and make diligent work for eternity.—Review and Herald, March 1, 1887. {ChS 82.1}

The church of Christ may be fitly compared to an army. The life of every soldier is one of toil, hardship, and danger. On every hand are vigilant foes, led on by the prince of the powers of darkness, who never slumbers and never deserts his post. Whenever a Christian is off his guard, this powerful adversary makes a sudden and violent attack. Unless the members of the church are active and vigilant, they will be overcome by his devices. {ChS 82.2}

What if half the soldiers in an army were idling or asleep when ordered to be on duty; the result would be defeat, captivity, or death. Should any escape from the hands of the enemy, would they be thought worthy of a reward? No; they would speedily receive the sentence of death. And is the church of Christ careless or unfaithful, far more important consequences are involved. A sleeping army of Christian soldiers—what could be more terrible? What advance could be made against the world, who are under the control of the prince of darkness? Those who stand back indifferently in the day of battle, as though they had no interest and felt no responsibility as to the issue of the contest, might better change their course or leave the ranks at once.—Testimonies, vol. 5, p. 394. {ChS 82.3}

There Must Be Action

I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of the work themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe.—Testimonies, vol. 1, p. 261. {ChS 82.4}

Everything in the universe calls upon

those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot.—Testimonies, vol. 9, pp. 25, 26. {ChS 83.1}

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit still and weep and wring our hands, but to arise and work for time and for eternity.—Southern Watchman, May 29, 1902.

“Do something, do it soon, with all thy might; An angel's wing would droop if long at rest; And God Himself, inactive, were no longer blest.”—Testimonies, vol. 5, p. 308. {ChS 83.2}

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during His earthly ministry. How earnest, how untiring, were His efforts! He allowed nothing to turn Him aside from the work given Him. Are we following in His footsteps?—Colporteur Evangelist, p. 38. {ChS 83.3}

Divine and human agencies are combined in the work of saving souls. God has done His part, and Christian activity is needed now. God calls for this. He expects His people to bear a part in presenting the light of truth to all nations. Who will enter into this partnership with the Lord Jesus Christ?—Review and Herald, March 1, 1887. {ChS 83.4}

The church must be a working church if it would be a living church. It should not be content merely to hold its own ground against the opposing forces of sin and error, not be content to advance with dilatory step, but it should bear the yoke of Christ, and keep step with the Leader, gaining new recruits along the way.—Review and Herald, Aug. 4, 1891. {ChS 83.5}

We have only a little while to urge the warfare; then Christ will come, and this scene of rebellion will close. Then our last efforts will have been made to work with Christ and advance His kingdom. Some who have stood in the forefront of the battle, zealously resisting incoming evil, fall at the post of duty; others gaze sorrowfully at the fallen heroes, but have no time to cease work. They must close up the ranks, seize the banner from the hand palsied by death, and with renewed energy vindicate the truth and the honor of Christ. As never before, resistance must be made against sin,—against the

powers of darkness. The time demands energetic and determined activity on the part of those who believe present truth. They should teach the truth by both precept and example.—Review and Herald, Oct. 25, 1881. {ChS 84.1}

The Lord now calls upon Seventh-day Adventists in every locality to consecrate themselves to Him, and to do their very best, according to their circumstances, to assist in His work.—Testimonies, vol. 9, p. 132. {ChS 84.2}

Idleness and religion do not go hand in hand; and the cause of our great deficiency in the Christian life and experience is inactivity in the work of God. The muscles of your body will become weak and useless if they are not kept in exercise, and it is so with the spiritual nature. If you would be strong, you must exercise your powers.—Review and Herald, March, 13, 1888. {ChS 84.3}

We are to be diligent workers; an idle man is a miserable creature. But what excuse can be offered for idleness in the great work which Christ gave His life to accomplish? The spiritual faculties cease to exist if they are not exercised, and it is Satan's design that they shall perish. All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world, and “we are laborers together with God.” The end of all things is at hand. Now is our opportunity to work.—Review and Herald, Jan. 24, 1893. {ChS 84.4}

It is heart missionaries that are needed. Spasmodic efforts will do little good. We must arrest the attention. We must be deeply in earnest.—Testimonies, vol. 9, p. 45. {ChS 85.1}

There are among us those who, if they would take time to consider, would regard their do-nothing position as a sinful neglect of their God-given talents.—Testimonies, vol. 6, p. 425. {ChS 85.2}

What is our position in the world? We are in the waiting time. But this period is not to be spent in abstract devotion. Waiting, watching, and vigilant working are to be combined. Our life should not be all bustle and drive and planning about the things of the world, to the neglect of personal piety and of the service that God requires. While we should not be slothful in business, we should be fervent in spirit, serving the Lord. The lamp of the soul must be trimmed, and we must have the oil of grace in our vessels with our lamps. Every precaution must be used to prevent spiritual declension, lest the day of the Lord overtake us as a thief.—Testimonies, vol. 5, p. 276. {ChS 85.3}

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