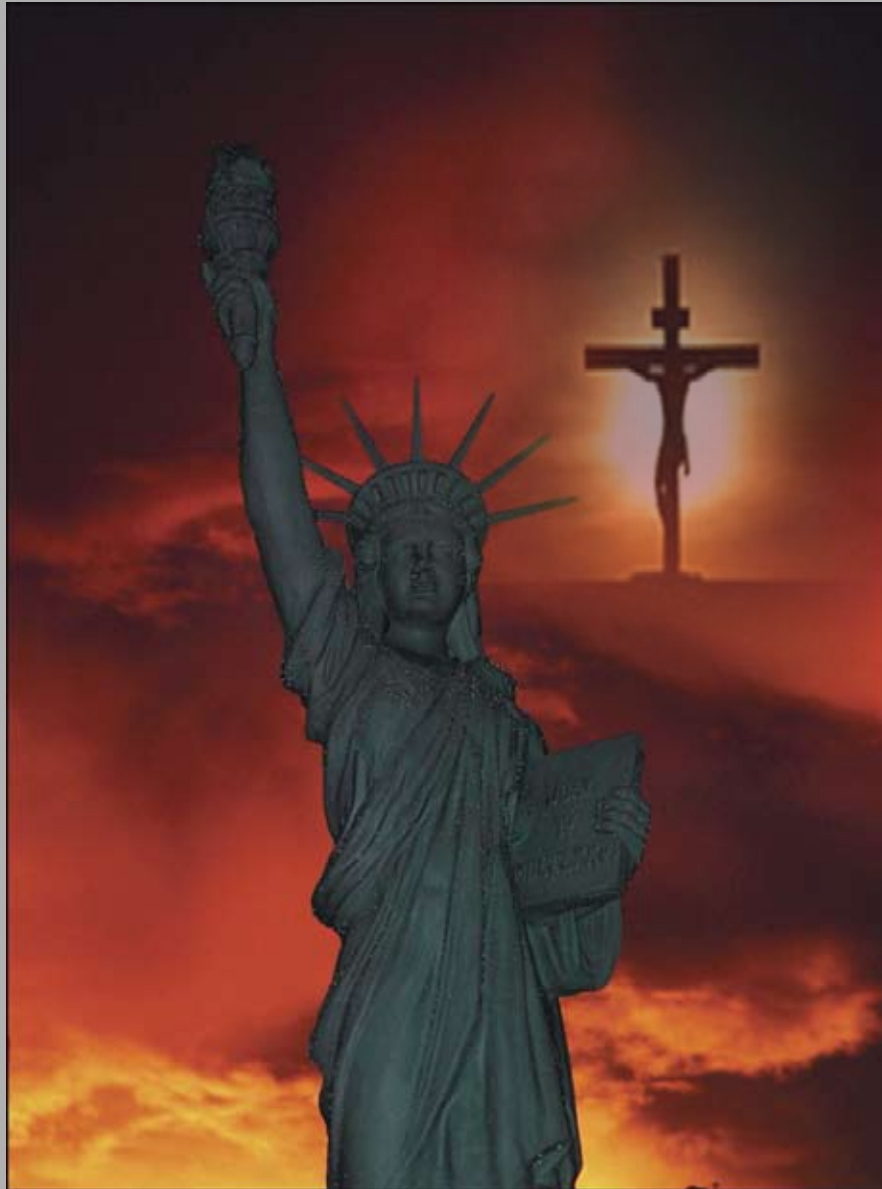


April 2008

GLAD TIDINGS

“I will make you fishers of men”



Life, Liberty, and the Pursuit of Happiness

Page 6

**CONFERENCE
INFORMATION
INSIDE**

Inside

3 Studies in Galatians,

by A. T. Jones

5 A Personal Testimony,

by Lloyd Knecht

6 Life, Liberty, and the Pursuit of Happiness, by Bob Hunsaker

8 The Third Angel's Message,

by A. T. Jones

10 God is Love, by G. E. Fifield

12 Evangelism Through Interactive Bible Study,

by Michael Delaney

28 Keepers of the Springs,

by Herbert Douglass

30 Book Review:

Celtic Evangelism, by Todd Guthrie

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.

This is a publication of:

Glad Tidings Publishers
8784 Valley View Drive
Berrien Springs, MI 49103

Contact Information:

Office: (269) 473-5850

Fax: (269) 473-5851

E-mail: info@gtpublishers.org

Web site: www.gtpublishers.org

Glad Tidings Publishers is an affiliate of the
1888 Message Study Committee

Evangelism Vice President: Todd Guthrie

Evangelism editorial board:

Gerald L. Finneman, Robert Hunsaker,

Lloyd Knecht, R. J. Gravell,

Gail Gravell

Comments

from our readers

Dear Wonderful People at Glad Tidings Publishers:

Thank you very much for the two books you sent me, The Gospel in Daniel, and The Gospel in Revelation. Glory be to our God for using you to continue watering the seed He planted in my heart. Amen!

I am a Seventh-day Adventist and I am coming to know the wonderful truth as it is in Christ and the 1888 message, etc. I just wanted to write and say "Thank you!" with all of my heart and that what ever you can send me I will gladly read.

*Sincerely,
Jeremiah*

Dear Friends ...

Thank you for regularly mailing me the Glad Tidings magazine. May the Lord continue to bless your work for Him and all those you reach with this most precious message. I thank Him every day for you.

*In His love,
Helen*

Dear [Glad Tidings]:

Thank you very much for sending the three books [I requested]! I got them yesterday. [They] are going to be a big help in witnessing to others about the Bible truth. ... thank you for sending books for outreach witnessing purposes...

*Sincerely,
Your brother in Christ, Dale*

Glad Tidings Evangelism:

I [have been] a faithful Seventh-day Adventist since March 1999. About three or four months later, I [came to know] the [righteousness by faith] message through a church brother. Since then, the Lord moved me to study this theme deeply.

A few years later I found your web site and started to read the articles that you upload. Then, I found the web site, libros1888.org, in Spanish... another treasure! The Lord has used me to share this beautiful message with some young and older brothers in my church (Maranatha).

Please accept my one time gift (not tithe)... It's a small amount but I know what the Lord can [do] with our little capabilities.

May the Lord keep blessing your ministry.

*Your brother in Christ,
Josue*

Galatians 2:15

A Bible Study

As we have now passed the preliminaries, and have come to the study of the real substance of the book of Galatians, the first thing to be noted is the surpassing value of what is here to be studied. This is made known in chapter 1, verses 8 and 9, in those remarkable words, “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

This shows that if there could be any distinctions made among books of the Bible, then of all places in the Bible, the gospel, in its perfect sincerity, would be found in the book of Galatians. It would be found that whatever might be done with other books of the Bible, it must stand that in the book of Galatians the gospel is presented in such truth that even an angel from heaven could not alter it without incurring the curse. This being so, surely a study of the book of Galatians should enlist the most earnest attention and the deepest interest of every one who loves the gospel of Christ.

In our studies we have reached chapter 2:15. And, after the introduction, here, in Paul’s appeal to Peter upon principle, is where the real consideration of the gospel upon its merits is first entered upon. So much so is this, that it is acknowledged by some of the best scholars that it is impossible to tell just where Paul’s speech to Peter ends and his definite word to the Galatians begins. This indeed is natural enough; because Paul’s address to Peter was an argument and an appeal for “the truth of the gospel” (verse 14), and the letter to the Galatians is the same identical thing. Therefore as his address and appeal to Peter was in very substance what his address and appeal must be to the Galatians, there was no need of any definite break to mark the point at which his direct word to Peter ceased and that to the Galatians began. Accordingly, after the introduction, chapter 2:15 is where is begun the direct re-presentation of the gospel to the Galatians.

“We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.”

The word “law,” as used in these two verses, is not any particular law demanding the definite article, “the law;” but in Greek is simply the word “law”—*nomos*—without any article. The word-for-word rendering is thus;—

“We, Jews by nature, and not sinners of [the] nations, *knowing* that a man *is not justified by works of law* [*nomos*]; *but through faith* of Jesus Christ, also *we* on Christ Jesus *believed, that we might be justified by faith* of Christ, and *not by works of law* [*nomos*]; because shall not be justified by works of law [*nomos*] any flesh.”

By this it is plain that it is law in general, the idea of law, that is considered in this text: that men are not justified by any law at all, nor by all law together; but solely by faith of Jesus Christ without any works of any law whatever. Evidently it could not be otherwise. For to specify some particular law, and assert that men were not justified by that law, would leave the question open to the implication that men might be justified by some other law. But “the truth of the gospel” is that man can not be justified by any law at all, nor by all laws together; but only by the faith of Christ: simply by believing in Jesus.

The vital point in this appeal to Peter is not discerned without careful attention. It is this: We who are Jews by nature, who have all the advantages that pertain to the Jews, whose are the fathers, and the covenants, and the laws, and the ordinances, all given by the Lord himself directly to the Jews—we who are thus Jews by nature, and not sinners of the Gentiles: “*even we* have believed in Jesus Christ, that *we might be justified by the faith of Christ*, and not by works of law: for by the works of law shall no flesh be justified.” The very fact that we Jews, with all the native advantages of all the laws of the Jew, have believed in Jesus Christ that we might be justified by faith,—this in itself is open confession and positive evidence that there is no justification in law.

And when this is so with us Jews who have all these advantages, what else can possibly be the hope of the Gentiles who have no shadow of any such advantage? When “even we” must be justified by faith, how much more must the Gentiles be justified by faith! When we who have all these laws can not be justified by them, but must be justified by faith, without them, what shall the Gentile do who has none of these laws at all, if he is not to be justified by faith without them? And when we have confessed that we can not be justified by these laws, how can we ask the Gentiles to think of being justified by these same laws? Why put a yoke upon the necks

of the Gentiles, which we ourselves were not able to bear, and which, by the liberty of the faith of Christ, we have thrown off? Therefore, “if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews”—If you have abandoned the ground of the Jews, which, in order to be justified, is the right thing to do, and have gone over to the ground of the Gentiles, why will you require the Gentiles to abandon their ground, and go over to that of the Jews, which we have confessed must be abandoned?

All this was simply, in other words, the very argument that Peter himself had made in his statement of the truth of the gospel in his own experience, in the council at Jerusalem, “Men and brethren, ye know how that a good while ago *God made choice* among us, that *the Gentiles by my mouth* should hear *the word of the gospel* and believe. *And God*, which knoweth the hearts, *bare them witness*, giving them the Holy Ghost, even as he did unto us; and put no difference between *us* and *them* [note: not between them and us; but “between *us* AND THEM], purifying *their hearts* by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ *we shall be saved*, EVEN as THEY.” Note again: not, *they* shall be saved *even as* WE; but *we* shall be saved, *even as* THEY. And “THEY” were justified by FAITH without the deeds of any law—they *must* be; for they didn’t have any: and “WE,” the Jews, being saved *even as* THEY, must be justified by faith without the deeds of any law, even though “we” had all the laws that ever were.

Thus by the instruction of God and demonstration of the Holy Spirit, it was made plain to all that Jew and Gentile are saved in precisely the same way—by a common faith in Jesus Christ, without any deeds of any law; and that by this faith of Jesus Christ the middle wall of partition between them is annihilated, and all are made one with God and with one another in the blessedness, the righteousness, and the joy of the glorious gospel of the blessed God, who is blessed, and shall be blessed forevermore. Amen. ☩

—*Review and Herald*, October 3, 1899

A few days ago my friend Brian phoned me with exciting news.

“For about the last six months the youth in our church have really been growing in numbers and fellowship. Every Friday evening about twenty to thirty of us gather in the upper room of our church and eat together, pray together, share our weeks with each other, then read and study the Bible.

“It has been absolutely wonderful! There is a constant influx of new visitors from other churches, members and non-members, as well as non-Christians. And to top it all off, this last Friday night a good friend of mine accepted this ‘most precious message’ of Christ’s righteousness. The faces of about twenty or so others lit up with wonder and amazement when we discussed the justification that has been freely given to all mankind (Adam) in Christ.”

Brian is a young friend I met following a Bible study at the Saint Louis Central church in the spring of 2005. “Brother Lloyd, I believe that God is calling me to be a pastor-evangelist. How can I do that?” He asked. I chuckled. “Well, the usual way is to finish college and go to the seminary,” I replied. “But I’m just a painter,” he lamented. “Don’t let that discourage you,” I answered. “Elder Schuler was an effective evangelist in the 1930’s and 40’s but never finished high school. Become a soul winner and God will open the way.”

Richard Kearns, Sandra Sylva, and I were helping prepare the church, especially the youth, for an upcoming conference and two evangelistic series. We almost always attended the youth Sabbath School class. They became our friends and co-workers.

“During a time in my life I was struggling with legalism—things are different now,” Brian says. “The struggle was severe and terrible. I remember in my early Christian experience, from the time of my initial conversion in the Pentecostal church, up until this point, as a Seventh-day Adventist Christian, there was a great deal of confusion in my heart.

“For the better part of three and one half years, I sometimes spent entire days and nights in abject fear and terror. [One time Brian told me he thought he was demon possessed. I reassured him of God’s love and we prayed together]. Simultaneously, The Holy Spirit was convicting me loud and clear of sin, righteousness, and judgment, and was gently leading me to the cross.

“But at the same time the evil one saw that God was beginning to lift the veil from my eyes, and soon the prey would be taken from him. I remember spending many nights in my room, or sometimes in the bathroom, or even while driving the car, or at work, feeling so hopeless and downcast that I would weep uncontrollably.

“I would frequently collapse to the floor crying out at the top of my lungs, screaming for God to take away the horrible fear and to somehow instill hope and joy in my life. The scripture which says, ‘there is no fear in love ... perfect love casts out fear,’ was only further evidence to me that I was condemned, living in my sins, desiring to be made new, but so stubborn that I would never be free.

“As I write this now, I look back at my foolishness. I made such a mess of things by trying to do the works of God in my sinful human flesh. Thank God that He sent these friends to show me the truth, that in fact, ALL men have already been redeemed in Christ. Oh, how grand and beautiful this truth became when it first rang clearly in my soul! How wonderful!

“I do not claim that I fully understand the love of God for me revealed on Calvary. Nor will I ever be able to fully comprehend it. As David said, ‘such knowledge is high, I cannot attain it,’ and, ‘For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’ Is. 55:9.

“I will not say that I have arrived at perfection, or that I do not struggle in my sinful nature. I *will* say that now there is hope in my heart. I *will* say that God has redeemed me from death, and restored to me the free will that will play THE integral part in making sure the Holy Spirit does not work on my heart in vain.” ☘

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

Life, Liberty, and the Pursuit of Happiness

As we look at world history and at our world today we see that true liberty and freedom are extremely rare commodities. Ours is a world governed largely by selfishness and self-indulgence, and a world governed by these principles always results in oppression and bondage. Sadly, this is what we see everywhere we look today and in earth's history as well.

Let's examine how the principles designed to govern the United States of America are modeled after and resemble the government of God. Although I think we all recognize that the application of these principles certainly falls short through our human frailties, it is extremely valuable, nonetheless, to understand these fundamental principles of God's government and ours.

This may surprise some, but yes, God has a government of freedom, of choice, and of individual liberty, contrary to what many people understand about God. Satan began a war against God in heaven and unfortunately, his accusations against God—that God is demanding, restrictive, and uses force to control His subjects—are echoed by many religious and secular people today.

Even more unfortunate is that critics of Christianity can find ample evidence for their charges in the history of Christianity (e.g. the Dark Ages, the English persecution of Pilgrims, and the Pilgrims' persecution of others in America). So often, those who

claim to represent God here on earth have attempted to control others by force, coercion, and fear, rather than using the divine methods of persuasion, love, and patience.

Scripture tells us "*where the Spirit of the Lord is, there is freedom/liberty*" (2 Cor. 3:17). And the Spirit of the Lord that brings liberty represents God perfectly.

As I am sure the reader is aware, the Fourth of July was selected as Independence Day for the United States of America because that was the day the Declaration of Independence was signed by the founders of our country. It is interesting to read that document and observe that the themes and principles presented there are the same principles upon which God has based His government.

The most famous lines from the Declaration of Independence are probably those at the very beginning: "*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.*"

Life, liberty, and the pursuit of happiness are all things that ultimately have their origin in God's design for us! Let's look at these three "unalienable rights" and discern their true source.

Scripture clearly teaches that God is our Creator and the One who gave all of us **life**.

God also gave Adam and Eve everything they needed for **happiness**—a beautiful

home, companionship with each other and later with children/friends, fellowship with heavenly beings, health, delicious food, pleasant labor in caring for gardens and animals, etc.

God also gave them **liberty** as evidenced by the tree of the knowledge of good and evil. Many people consider the tree of knowledge of good and evil as an arbitrary test given by God to see if Adam and Eve would be faithful to Him, when in reality it was a revelation of the freedom and liberty that God gave to them to choose for Him or to choose against Him. If God had not valued and given them liberty, He would not have placed that tree in the Garden. It's amazing that our Creator God valued human liberty and freedom so much that He allowed our first parents to reject Him and go their own way.

Notice that the Declaration of Independence calls "life, liberty, and the pursuit of happiness" **UNALIENABLE RIGHTS**, and not merely GIFTS. While they certainly originated as gifts from God, He gave them to us as rights, not gifts. God gave us "life, liberty, and the pursuit of happiness" as "unalienable" rights—rights that He would not take away. God actually gave us rights that He would not take away! Notice Psalms 115:16: "*The heaven, [even] the heavens, [are] the LORD'S: but the earth hath he given to the children of men.*"* So God has given us liberty to control our individual and planetary destiny here on planet earth. And He could only do that by risking the reality that we would abuse our freedom and liberty in ways that would harm ourselves, others, and this planet.

If we lose "life, liberty, and happiness" it is not because God took it away from us, or took back His gifts, it is because one of two things have happened:

A. We as individuals sacrificed those rights/gifts that God gave to us on the altar of selfishness which led naturally to the opposite of life, liberty, and happiness, that being death, bondage, and unhappiness. OR

B. Someone else has used their freedom to take away our life, liberty, or happiness.

Let's see how this reality works:

God gives us LIFE:

Now, the choices we make, and the choices others make in relating to us, determine if we continue in life. By contrast, the choice to sin leads to a totally different result. "*Sin when it is full grown brings forth death*" (James 1:15). "*Death came through sin*" (Rom.5:12). Death comes because sin inevitably and inherently produces death by separating from the Lifegiver!

God gives us LIBERTY:

We have the freedom to choose the bondage of sin, or live in the freedom of love and righteousness. "*Knowing this, that our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin*" (Rom.6:6). Sin leads not to freedom, but to bondage. Just ask any addict, no matter what his addiction, whether it is substance abuse, sexual addiction, gossiping, gambling, etc. These addictions didn't lead to greater freedom, but to loss of freedom. "*His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins*" (Prov. 5:22). All sin and addictions take away our freedom. They take away our ability to choose.

On a broad scale, we all know and have observed how participating in sin makes it easier to fall again the next time, and the next time, until a habit or pattern of thinking or acting is established that "binds" us and controls us. At that point only the Lord can deliver us.

Contrast that experience with: "*I shall walk at liberty, for I have sought your precepts*" (Ps.119:45). When we seek and appreciate God's principles the result is liberty of thought and action.

God gives us HAPPINESS:

"*Thus says the LORD: Maintain justice, and do what is right. Happy is the mortal who does this, and refrains from doing any evil*" (Is. 56:1-2). The pursuit of happiness is successful only when we live as just and honest and upright people who do the right thing. Living for self always leads, ultimately, to despair and unhappiness.

See **Liberty** page 14

The Third A

before the fo

Do you not know? Have you not heard? Has it not been told you from the beginning of the earth was founded? He sits enthroned above the circle of the earth, and its people are like grass, and he spreads out the heavens like a canopy, and spreads them out like a tent to live in. *Isaiah 40*

Now let us take up the Scriptures and read just how the Lord has led us and will lead every one right through to that place tonight, if you will go. If you will start where I begin to read, the Lord will lead you and me right straight through. Let us not question how that can be. When the Lord speaks, that is the end of the whole story, no difference what He says; that is the end of it, and we say "Lord, that's so." Now, let us go together tonight and we will arrive at that place where every one of us can know that we believe God and that we have the blessing of Abraham and then we can ask God for His Spirit in perfect confidence and wait to receive it, as He gives it in His own good time.

Let us see what the Lord has done and how He works and how He brings us up to that place. Let us begin where He began. We will read first from Eph. 1:3-6. That takes us to the point where God began concerning us,

and that will be as far back as we need to go. The third verse:

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." What is it He "hath" done? [Congregation: "Blessed us."]. Is it so? [Congregation: "Yes."] Has done it? [Congregation: "Yes."] He has blessed us with how many blessings? [Congregation: "All spiritual blessings."] All the blessings He has? He has given us all? [Congregation: "Yes."] How? [Congregation: "In Christ."] In Christ. Then in giving Christ, what did God give? [Congregation: "All spiritual blessings."] All the spiritual blessings that He had.

Well, then, when you and I believe in Jesus Christ, are we not blessed? Have not we all the blessing that the Lord has? Then what is going to bother us? A person that is blessed like that, is he going to be anything else than happy? [Congregation: "No."]

Angel's Message

Foundation of the world

ng? Have you not understood since the
le are like grasshoppers. He stretches
7:21-22

Can he have the blues? [Congregation: "No."] Can he get into the sulks because things don't go just right? [Congregation: "No."] They are going just right any way. However things go they can't take his blessings away. "All things work together for good to them that love God."

But the fourth verse is the one particularly that I want to read: "According as He hath chosen us." Will choose us? [Congregation: "Hath chosen us."] Has He? [Congregation: "Yes."] When did He do it? [Congregation: "Before the foundation of the world."] Thank the Lord! "Before the foundation of the world" He chose you and me. [Congregation: "Praise the Lord!"] Now, will you say "amen" to that every time? [Congregation: "Amen!"] I do not mean just now. Will you say it all the time? [Congregation: "Yes."]

How long is that Scripture going to remain there? [Congregation: "Forever."] Then how long is it going to be true that

"he hath chosen you before the foundation of the world?" [Congregation: "Always."] Then how long are you going to be bothered to know whether you are the Lord's or not? Hasn't He chosen you? Hasn't He chosen you? [Congregation: "Yes."] What did He do it for? Because He wanted us? Did He? [Congregation: "Yes."] He chose me because He wanted me and He shall have me. I am not going to rob Him and disappoint His choice. He has chosen us, hasn't He? [Congregation: "Yes."] "Before the foundation of the world." Now the rest of that verse: "That we should be holy and without blame before Him in love." His blessed purpose is, He wants us to "be holy and without blame before him in love." Then we can let Him have His own way, because it is our everlasting salvation to let Him do it. Next verse: "Having predestinated"—appointed the destiny that He wants us to reach, long before hand. The destiny that God fixes for man is worth having. "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." Why did He do it then? Not because we were so good, but because He is so good; not because we were so well pleasing to Him, but because of the good pleasure of His own will. It was just Himself to do it. That's why He did it. Verse 6: "To the praise of the glory of His grace wherein he hath made us accepted in the beloved." Now what do you say to that? [Congregation: "Amen."] When did He do that? [Congregation: "Before the foundation of the world."] Precisely. "Before the foundation of the world." That answers all this idea about whether we can do anything in order to be justified or not. He did it all before we had any chance to do anything—long before we were born—long before the world was made. Don't you see that the Lord is the one that does things, in order that we may be saved and that we may have Him?

Now see what He has done: 1. "He hath blessed us with all spiritual blessings" in Christ. 2. "He hath chosen us in him before the foundation of the world." 3. "He hath predestinated us unto the adoption of children by Jesus Christ." 4. And "He hath made us accepted in the beloved." Well, I am glad of it. I know that that is so. [Congregation:

See *Third Angel* page 16

GOD is Love

You will find the basis of our study this evening in the fifty-third chapter of Isaiah and the third verse:

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.”

In connection with this I will read several other verses of the same chapter, and also a translation, which will enable us to obtain the thought more clearly:

“Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But 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.”

The other translation reads:

“Surely he bore our griefs, yet we did esteem him stricken, smitten of God, and afflicted. But he was pierced through by our sins; he was crushed by our misdeeds. The chastisement of our peace lay upon him, and in his wounds there became healing for us. 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.”

Another translation:

“The Lord let all our misdeeds come upon Him.” Verse eight: “He was taken from prison and from judgment; and who shall de-

clare his generation? for he was cut off out of the land of the living. For the transgression of my people was he stricken.”

The other translation:

“From distress and judgment, was he taken; and in his generation who thought that he should be plucked out of the land of the living for the misdeeds of my people, punishment to them.” Tenth verse: “Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.”

Translation:

“It pleased the Lord to let him be crushed; he hath made him sick; when his soul hath given a trespass offering, he shall see his seed and live long.”

The thought is clearly enough expressed in the Authorized Version, but since we are liable sometimes to receive the wrong thought, the translation helps us to see it more clearly.

The third verse states and vividly contrasts the true and the false idea of Christ's mission, and of His work, and of the atonement. One is what *was* and the other is what *we thought* was; one is truth, the other is falsehood; one is Christianity, the other is paganism. We would do well to study every thought in that text. “Surely he hath borne our griefs and carried our sorrows; he was pierced through by our misdeeds,” and God permitted it because in his stripes there

was healing for us. But we esteemed him stricken, smitten of God, and afflicted. *Whose* griefs? *Whose* sorrows?—Ours. The grief and the sorrow that crushed the heart of Christ, and took Him from among the living, so that He died of a broken heart, was no strange, new grief or sorrow. It was not something unlike what *we* have to bear; it was not God arbitrarily putting upon Him our sins, and thus punishing our sins in Him to deliver us. He took no position arbitrarily that we do not have to suffer. It was *our* griefs and *our* sorrows that pierced Him through. He took *our* sinful natures, and *our* sinful flesh, at the point of weakness to which we had brought it, submitting Himself to all the conditions of the race, and placing Himself where we are to fight the conflict that we have to fight, the fight of faith. And He did this by the same power to which we have access. By the Spirit of God He cast out devils; through the eternal Spirit He offered Himself without spot; and the Spirit of God rested upon Him, and made Him of quick understanding in the things of God. It was *our* sins that he took; *our* temptations.

It is my experience that in nine cases out of ten, when men consider those temptations in the fourth chapter of Matthew, which are typical of all His temptations, they fail to recognize their likeness to our own. They make Him tempted in all points like as we are *not*, rather than like as we *are*. Picture to yourselves the wonderful experience that Christ had at His baptism, when He entered upon His mission, when the Spirit of God descended upon Him with power, and the voice was heard, saying, “*This is my beloved Son, in whom I am well pleased.*” It would seem that after such an experience as that, it would surely be all smooth sailing. But out there in the wilderness, when the Saviour was in apparent weakness and hunger, the devil pressed Him, saying, “If thou be the Son of God, command that these stones be made bread.” Have *we* not had this experience? How many of us can look back to the time when we were baptized, when we heard God saying to us, This is my beloved son, this is my beloved daughter, in whom I am well pleased; and we thought we would have smooth sailing, but soon found ourselves out in some wilder-

ness of temptation, conscious of our weakness, and the devil came along; and said, You are a pretty [good] servant of God.

Again the devil took Him up into a high mountain, and showed Him all the kingdoms of the earth, and said: “All these things will I give thee, if thou wilt fall down and worship me.” The circumstances were such as to make it plain that the design of the devil was to lead Him to bow down and support a god of force, instead of making Him the king of the world. He would have Him be untrue to His mission. And so he would have *us*, by some false method, to think that we may make a great many more dollars, and to see how much of the world we can get. When he failed with Christ on these two points, he pressed him farther to get Him to presume upon the mercy of God. Just so, he would tempt *us* to presume upon the mercy of God.

He took *our* sorrows, *our* griefs, all the conflicts of *our* lives upon Him, and was tempted in *all points as we are*. He took the injustices of *our* lives upon Him, too. It is a fact that you and I have to suffer for many things for which we are not at fault. All my suffering is not the result of my sin. Some of it is; but just as long as sin exists, injustice exists. As long as men sin, men will be sinned against. Just so, you and I will have to suffer for the sins of others; and so God, to show that He knew and realized all that, let Him that was perfectly innocent, take the injustice and sin of *us all*. O brethren and sisters, He did not bear some other grief or some other sorrow, but He bore *our* griefs and *our* sorrows. He was pierced through by them, and the Lord permitted it, because there was

... when men consider those temptations in the fourth chapter of Matthew, which are typical of all His temptations, they fail to recognize their likeness to our own. They make Him tempted in all points like as we are not, rather than like as we are.

EVANGELISM

It is written, “man shall not live by bread alone but by every word that proceeds from the mouth of God.” Matthew 4:4. Jesus spoke these words to the devil when tempted to turn stones into bread after forty days of fasting in the wilderness. He was quoting Scripture (Deuteronomy 8:3) that had been studied and internalized during his life leading up to his public ministry. Throughout His life, even up to His death on the cross, the Holy Scriptures were referred to and used mightily even when He suffered the supreme suffering of separation from the presence of His Father when He Who “knew no sin, became sin that we might become the righteousness of God in Him.” Psalm 22 and 2 Cor. 5:21.

The Apostle Paul likewise was an ardent student of Scripture, a Pharisee who had memorized and at the age of thirteen could quote the first five books of the Torah (Old Testament). If you consider the scope of influence regarding Christian thought and teaching it can be readily seen that Paul represents perhaps the greatest Evangelist who ever lived. Almost half of the New Testament originated from his willingness to allow the Holy Spirit to inspire and guide him in his evangelistic efforts, which included not only teaching but writing as well.

Both Jesus and Paul were students of Scripture. Jesus is referred to as the “author and finisher of our faith,” Hebrews 12:2. Paul was not only an apostle of Jesus but in truth was a follower of the Master. In all things he sought to emulate and represent the beautiful character of the One Who had so suddenly stopped him in his tracks on the road to Damascus. It was there that the risen Jesus confronted him and powerfully revealed to him the destiny he would now

pursue. The risen Christ also confronted two disheartened disciples on the road to Emmaus who were downcast and discouraged in their failure to understand the reality of what had taken place at Calvary. Their hopes of the coming kingdom and the blessed reign of their beloved Messiah seemed dashed to pieces before their eyes. As they walked a “Stranger” joined them and began to witness to them. Here is the account from Scripture, Luke 24:13-35, NKJV (*emphasis supplied*):

The Road to Emmaus

Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, *while they conversed and reasoned*, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him. And He said to them, “What kind of conversation is this that you have with one another as you walk and are sad?” Then the one whose name was Cleopas answered and said to Him, “Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?” And He said to them, “What things?” So they said to Him, “The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things hap-



pened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see.” Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?” And beginning *at Moses and all the Prophets*, He expounded to them *in all the Scriptures the things concerning Himself*.

The Disciples’ Eyes Opened

Then they drew near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, “Abide with us, for it is toward evening, and the day is far spent.” And He went in to stay with them.

Now it came to pass, as He sat at the table with them, that He took

bread, blessed and broke *it*, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. And they said to one another, “**Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?**” So they rose up that very hour and returned to Jerusalem, and found the eleven and those *who were* with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon!” And they told about the things *that had happened* on the road, and how He was known to them in the breaking of bread.

Note carefully in this account how Jesus immediately began to reveal to these men *the truth about Himself as it was written in the Holy Scriptures*. See also how these men repeated this truth after Jesus miraculously vanished from their sight. The truth regarding Jesus, Who is the way, the truth and the life was *readily and powerfully seen in the Scriptures*.

See ***Evangelism*** page 20

So we see that, “life, liberty, and the pursuit of happiness” are inherent in righteousness and goodness, while death, bondage, and sadness are inherent in sin. God doesn’t *take* our “life, liberty, and the pursuit of happiness.” He *gave* them as “inalienable rights,” but we may throw them away and sacrifice them on the altar of self-service.

Another parallel to understand between the government of God and governing principles of the United States of America is that America is a country governed by a constitution based on right principles. The United States of America is not a democracy in the strict sense of the word. We are not a country governed by majority rule. The will of the majority is subjected to the “scrutiny” and “approval” of the principles of the Constitution. A majority of people cannot pass a law that violates the Constitution.

For example, if the majority of the country voted in a national referendum to require everyone to pray before they eat lunch (i.e. “say the blessing”), that would be against the Constitution. While showing appreciation to God is a respectful and courteous thing to do, it would be unconstitutional to REQUIRE it, because that would violate the rights of people not to thank or acknowledge God if they so choose. So we see that the principles of the Constitution are above the will of the majority. Thus, even though the majority approves something, it can be struck down, because we are not a “strict” democracy, but a country governed by a constitution.

The Constitution, or more specifically, the Bill of Rights, protects the rights of the minority in the face of the demands of the majority, especially when the majority is attempting to violate the protected rights of the minority. We can say, in a sense, that God’s government operates on a “*constitution*” of *self-sacrificing love*. The government of heaven is not a dictatorship where God makes the rules and if anyone disagrees with Him they will be destroyed. If that were the case, God could have eliminated the rebellious Lucifer, the rebellious angels, and rebellious planet earth much earlier on.

By contrast, God’s government is governed by the constitution of unselfishness.

God Himself abides by this constitution, and God is the author and primary exemplar of this constitution. It is because God *doesn’t* rule by force, but by “principle” (or we might say, “constitution”), that the rights, needs, and liberties of all the beings in the universe are preserved!

In fact, it is fair to say that God is the author of the principles that are expressed in our Bill of Rights. God gives us the right to free speech, freedom of worship and religion, to live as we please, freedom to assemble. He gives us the right to choose, even if those choices go against His will.

The Bill of Rights is a reflection of the rights that God gives to each one of us, even if we choose to use those rights to oppose, defy, defame, and even hate Him. What a picture of integrity and love is revealed by God. Rather than a universe where a God of micro-managing through controlling rules, we have a God in whose kingdom the principles of freedom and self-determination rule. *This doesn’t mean that wrong choices don’t have consequences* that God in His love warns us against, but it *does mean* that we have the freedom to choose right or wrong without *externally imposed threats* against our life and liberty.

Ellen White summed it up when she stepped back and looked at how free God created us: “Every human being, created in the image of God, is endowed with a power akin to that of the Creator—**individuality, power to think and to do**” (*Education*, p. 17). She recognized that God has given us something so awesome, and so precious—*individuality!* We are all INDIVIDUALS! And we have power to think and reason and understand and imagine, as well as to act and choose based on those thoughts and imaginations.

So many earthly governments don’t grant these rights to their citizens, but God has granted these rights to *His* citizens. Thomas Jefferson said it similarly when he looked at how God could have used, if He so chose, force or coercion to control us. But Jefferson recognized that God had not used those methods to influence us, therefore neither should earthly governments use force, coercion or intimidation to manipulate and control people. Notice how Thomas Jefferson

got his ideas of free government from looking at how God related to us!

“Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and mind, chose not to propagate it by coercions on either, as was in His almighty power to do” (Thomas Jefferson).

Truly God has the power to control or manipulate us, but He does not because He wants fellowship and friendship that is freely given. Isn't that what we really want, too? Would you or I as individuals want someone to “love” us or “be our friend” because he or she “had to” or was “pressured” into it? Of course not, and neither does God. God knows—and so do we—that love and worship and friendship can never be forced or coerced, but only given freely in appreciation for the character and attributes of the one loved.

This principle of how God relates to us has implications not just on governmental levels, but also in how we deal day-to-day with those around us. Whether someone disagrees with us in religious matters, or political matters, or business and professional matters, we need to change their minds via reason and patience and thoughtful dialogue (just as God tries to do with us), not by intimidation, sarcasm, or condescending attitudes. ***“Let each man be fully convinced/assured in his own mind*** (Rom.14:5). ***“Condemn no man for not thinking as you think: Let every one enjoy the full and free liberty of thinking for himself: Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come in, leave him to God.”*** —John Wesley.

It is sad how often Christians are perceived as being intolerant and vindictive of others. So often we shoot ourselves in the foot by the way we treat and relate to others who disagree with us. Rather than patient reasoning and persuasion via truth, we too

often resort to sarcastic denunciations and poor logic. That does not mean we shouldn't speak plainly and directly about issues of great significance, but always with a *tone and attitude* of generosity and patience which characterizes true Christianity.

May we pursue the establishment of the divine principles of life, liberty and true happiness in our hearts and minds, to prepare ourselves and many others for the company of our freedom-loving God and the holy companionship of heaven. 🙏

—*Emphasis supplied in all quotations

CALENDAR

April 25-26 Jerry Finneman
Broadview SDA Church
Chicago, IL
(708) 544-2858



May 17 Jerry Finneman
Le Center SDA Church
Le Center, MN
(507) 357-6315



May 23-25 Fred Bischoff and
Bill Brace
Braintree SDA Church
Braintree, MA
(508) 528-5160



May 26-31 Jerry Finneman
Week of Prayer
Broadview SDA Church
Chicago, IL
(708) 544-2858



Third Angel from page 9

“Amen.”] Don’t you? [Congregation: “Yes.”] For He says so. He says so. Here then are four things that we can be everlastingly sure of.

A word further about those blessings the Lord hath given us. We have all the blessings that God has, when we believe Jesus Christ. Then they are our own. We don’t need to be so very particular about praying for blessings. Would we not do better, think ye, to spend our time in thanking Him for the blessings that we have, than in asking Him for blessings? How does that look? Which do you think looks the better, to thank the Lord for the blessings He has already given, or to ask Him to give us some, when He hasn’t any more to give? Now which is the better? [Congregation: “To thank Him.”]

He hath given us all the blessings He has in Christ. Christ says, “I am with you.” Brethren, let us feed on the blessings. We have them, and they are our own.

Then we can be sure all the time that we have all spiritual blessings.

We can be sure all the time that He has chosen us. He says He has.

We can be sure all the time that He has predestinated us unto the adoption of children.

We can be sure all the time that He has made us accepted in the Beloved.

We can be sure of all these things, for God says so and it is so. Then isn’t that a continual feast itself?

Now He has done all that and has done it freely. For how many people did He do this? [Congregation: “All.”] Every soul? [Congregation: “Yes, sir.”] Gave all the blessings He has to every soul in this world; He chose every soul in the world; He chose Him in Christ before the foundation of the world, predestinated him unto the adoption of children and made him accepted in the Beloved, did He not? [Congregation: “Yes.”] Of course He did.

We will read other verses on that presently. The thought I am after just now is that no one can have these things and know they are his without his own consent. The Lord will not force any of these things upon a man, even though He has given them already, will He? [Congregation: “No.”] This is a cooperation, you see. God pours out everything in one wondrous gift, but if a man will not have



it, the Lord will not compel him to have a bit of it. Every man that will take it, it is all his own. There is where the cooperation comes in. The Lord has to have our cooperation in all things.

Now let us turn to Titus 2:14, speaking of the Lord it says, “who gave himself for us.” That is the past tense, too, is it not? That is done. He did give Himself for how many people? [Congregation: “All.”] How many people on the earth can read that text and “say that means me”? Every soul on the earth. Wherever we go, then, on this earth and find a man, we can read to him that “Christ gave Himself for you,” can we not? [Congregation: “Yes.”] He gave Himself for you, then. That is the price that Peter refers to in 1 Pet. 1:18-20: “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world.”

Now we want each individual to know where he stands. “He gave himself for

me.” That is stated in Gal. 2:20: “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” How many people in the world can read that and say that means me? [Congregation: “Every one.”] Loved me and gave himself for me. That was the price that was paid. Then He bought me, did He? [Congregation: “Yes.”] He bought you? [Congregation: “Yes.”]

Whether you or I let Him have us, that is not the question just now. What has He done? What did He do? [Congregation: “Paid the price.”] Before the foundation of the world He bought me, did He not? And you? Then whose are we? [Congregation: “The Lord’s.”]

Well, then, is there any prospect of your getting into doubt as to whether you are the Lord’s? How is a man who wants to be the Lord’s and has confessed his sins—how is it possible for him to get into doubt as to whether he is the Lord’s or not? It is only by going back on the word of God altogether and not believing it at all and saying the Lord has lied. Is not that the only way he can do it? “He that believeth not God has made Him a liar.” Then the only way a man can doubt as to whether he is the Lord’s or not is by going back on the word of God and saying that the Lord lies. That is the only way he can do it. Because for a man to doubt is to do that; he may not do that in so many words, but when he gets into doubt as to whether he is the Lord’s that is what he has done. He has allowed unbelief to overthrow him and Satan to get the advantage and sweep everything away. That is so.

But still though the Lord has bought us, He will not take what He has bought without our permission. There is a line which God has set as fixing the freedom of every man and He Himself will never go over that line a hair’s breadth without our permission. He respects the freedom and dignity which he has given to intelligent creatures, whether man or angel. He respects it and He Himself will not transgress the limit. He will not go over the limits without the permission of that person. But when the permission is given, then He will come for all that He is. Then that opens the flood gates and the Lord flows in. That is so.

Well, then, He has bought you, has He? [Congregation: “Yes.”] Do you want to be

the Lord’s [Congregation: “Yes.”] Now, friends, let us make this a real practical, tangible thing. He has bought us, has He not? He has paid the price for us. We are His by His will. Now then, when our will is there, whose are we then? [Congregation: “The Lord’s.”] He has shown His will on that subject by paying the price, has He not? And when we make known our will on the subject by saying, “Lord, that is my choice, too; that is the way my will goes, too, then I want to know how in the universe anything is going to keep us from being His. Then can you know that you are the Lord’s? [Congregation: “Yes, sir.”] Can you, now? [Congregation: “Yes, sir.”]

Well, suppose you get up in the morning with a headache and your digestion has not worked very well during the night and you feel rather bad all over and don’t feel just right. How do you know you are the Lord’s? [Congregation: “Because He says so.”] But suppose you get up in the morning and feel bright and hilarious and feel pretty good generally. How do you know you are the Lord’s? [Congregation: “Because He says so.”] Sometimes people say when we ask them, “Have your sins been forgiven?” “Yes, I was convinced that they were for awhile.” “What convinced you?” “I felt as though they were forgiven.” They did not know anything about it. They did not, in that, have a particle of evidence that their sins were forgiven. Why, brethren, the only evidence that we can have that these things are so is that God says so. That is the evidence. Don’t look to feelings. Feelings are as variable as the wind. You know that is so. Never pay a particle of attention to them. It is none of your business how you feel. When God says so, it is so, whether I feel so or not. ☺

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healing in it for us; not that He might appease God, or reconcile Him unto us. Every passage of Scripture that refers to the reconciliation or atonement, or to the propitiation, always represents God as the One who makes this atonement, reconciliation, or propitiation, in Christ; *we* are always the ones atoned for, the ones to be reconciled. For *us* it was done, in order that, as Peter says, He might bring us to God.

The only way to do this is by destroying sin in us. He took our sins upon Him in order that He might bring us to God. It was that He might break down the high middle wall of partition between human hearts and God, between Jew and Gentile, between God and man; that He might make us one with Him, and one with one another, thus making the at-one-ment, or the atonement. "In Christ Jesus we who were sometimes afar off were made nigh by the blood of Christ, so that we are no longer strangers and foreigners, but fellow citizens with the saints, and, of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit." This is as near to the Lord as we can get. This is the at-one-ment; this is why He bore our griefs and carried our sorrows, that He might do that for us by breaking down all those things which separate hearts from hearts, both human and divine. Notwithstanding this, we did esteem Him stricken, smitten of God, and afflicted. That was what we thought about it. We said, God is doing all this; God is killing Him, punishing Him, to satisfy His wrath, in order to let us off. That is the pagan conception of sacrifice. The Christian idea of sacrifice is this, let us note the contrast. "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" That is the Christian idea. Yes, sir. Indifference keeps, hatred keeps, selfishness keeps, or gives, if at all, but grudgingly, counting the cost, and figuring on some larger return at some future time. But love, and love only, sacrifices, gives freely, gives itself, gives without counting the cost, gives because it is love. That is

sacrifice, whether it is the sacrifice of bulls and goats, or of Him Who is the lamb of God. It is the sacrifice that is revealed throughout the entire Bible. But the pagan idea of sacrifice is just the opposite. It is that some god is always offended, always angry, and his wrath must be propitiated in some way.

If it is an ordinary case, the blood of bulls and goats will suffice; but if it is an *extraordinary* case, the blood of some innocent virgin or child must flow; and when the god smells the blood, his wrath is appeased. We talk of pagan immortality, pagan Sunday, pagan idolatry, etc.; but it seems to me that the lowest thought is that men have brought this pagan idea of sacrifice right into the Bible, and applied it to the sacrifice of the cross. So the Methodist Discipline uses these words:

"Christ died to reconcile the Father unto us;" that is, to propitiate God so that we could be forgiven—paganism straight out. Why, brethren and sisters, it is the application of the pagan conception of sacrifice to the sacrifice upon the cross, so that that wonderful manifestation of divine love, which God intended should cause *all men*, all beings in the universe, to wonder and adore, has been turned around and made a manifestation of wrath to be propitiated in order to save man. I am glad that we are losing sight of this manner of viewing the subject, where we do not say that Christ died to reconcile the Father unto us. Brethren, there is sometimes such a thing as to give up the expression of a tiring, and



think we have thus gotten rid of it, when a good deal of it still lingers and clouds our consciousness of the love of God, and the beauty of His truth, souls that are waiting to know about God. I pray that God will let the sunlight of His truth shine into my heart, and into all of our hearts. Surely He hath borne our griefs and carried our sorrows that He might bring us to Him; but we esteemed Him stricken, smitten of God, and afflicted. That is what we *thought*; that is what we *esteemed*; not what *was*, but what we *thought* was. Now, every text in the Bible that speaks of reconciliation, makes God the One who makes the reconciliation,—God in Christ. Every text in the Bible that speaks of the atonement, when we get it right, makes God the One who makes the atonement in Christ;

not Christ simply, but God in Christ; just as God in Christ creates, redeems, reconciles, He makes the atonement. And every time the atonement, reconciliation, or propitiation are mentioned, it leads us right back to the character of God. So I want to begin right here, and study God a little, and study him as the All Truth. He is the All Truth. He is love. “God is love.” Let us analyze that just a little, and see what it means. Does it mean that God is love, and part something else?—No. The Bible says that God is light, and in Him is no darkness at all. God is truth. Christ says, “I am the truth;” and again, “I and

my Father are one;” so God is truth. He is the *All Truth* of the universe made living and personal, and touched with tender, throbbing love. That is God, and, that is Christ too. Yes, He is the light, and in Him is no darkness at all. He is all love and no hatred. Very well.

Someone says, I know, I know; God is love, but He is love *and* justice. Now the minute a man says that, and means what he says, there is nothing more unjust in this universe than *his* idea of justice. Let us think of that for a moment. Is there justice outside of love? Suppose I love A and B. But I love A more than B. Is it my lack of love to B that prompts my love for A?—No, it is not. Now is there such a thing as loving a man with an impartial love? Can I be unjust to anybody? *God is just, because He is love.*

We talk about the mercy of God. What is mercy?—Disposition to treat an offender better than he deserves. We talk about His grace. Grace is unmerited favor. That is the way God does. Shows unmerited favor. All these are moral attributes of love.

How does righteousness come? Righteousness, which is the fulfilling of the law, is simply acting out the acts of love. How am I going to act out the acts of love? Try real hard to love somebody? It does not come that way. Did you ever try it? No, sir; you cannot make it that way. But if somebody acts loveable, you love him. And so the reason God can love everything, and thus act out the acts of love, is because God is love. He has manifested Himself to beget His love in us, and that love flows out in righteousness. Then the power of God is the power of love. If I had time I would carry that beyond moral power; it is even the power that upholds the universe. It is all. And now a moment on the omniscience of God.

I want to show you that if God should cease to be all-loving, He would cease to be all-knowing. Can hatred, envy, and jealousy know and comprehend love? The infinite Love was once in this world, in human form; and what did they do to Him?—They crucified Him. What did they crucify Him for?—Because they knew Him not. Hatred, envy, and jealousy can look infinite Love in the face, and not know it. Only love can comprehend love. Love can also see hatred, envy, and jealousy in their true light, because love seeth, knoweth, and comprehendeth

See **Love** page 22



In my thirty plus years of personal ministry evangelistic efforts which have involved a number of methodologies ranging from personal witnessing to individuals to large and lengthy organized campaigns, the most powerful results in terms of spontaneous response and heartfelt enduring conviction have come from within prison walls. Incarcerated men and women comprise a very mixed bag of culture, ethnicity, and background belief systems. When you confront them, many have been studying the Scriptures without correct understanding for months and even years. Many have never opened a Bible but attend the Christian missionary meetings out of curiosity. Some come to openly challenge and refute. Some come with seeking hearts and minds looking for something to give them a ray of hope in the midst of the dark circumstances they are constrained to face. The same can be said of a public evangelistic crusade if you think about it. The prison cells of sinful circumstances exist, yet without physical bars or chains in the lives of multitudes. These “prisoners” attend the meetings with the same hopes, fears, doubts and anticipation for something to relieve the mental and often physical pain that confronts them daily. It is in these settings that the power of evangelism through Biblical revelation and study can most effectively be seen.

In one particular setting at a maximum-security correctional facility in South Central Florida, I had the great privilege to of conducting a weekly Bible Study with up to twenty-five inmates at a time. Often I would speak to much larger assemblies when invited by the Chaplains who worked there full time. It was however in the Bible study sessions that the power of evangelism really was apparent in a marked way.

Using a set of Bible studies authored by Jack Sequeira called the “*God So Loved The World*” Bible course, an atmosphere of profound interactive communication, regulated and blessed by the presence of the Holy Spirit, took place each time we met. This set of Bible studies is patterned after the methodology of the great Evangelist/Apostle Paul who, in the book of Romans takes most of the first three chapters describing the wretchedness and sinful condition of all men. He makes no difference regarding Jews or

Gentiles regarding their lost condition, in their *nature* as well as in their *performance*, without the grace of God in their lives. It is not until Chapter 3 and verse 21 that Paul powerfully announces the good news and then goes on to explain in great detail the truth of Christ our righteousness in the remainder of the Epistle. Justification and righteousness by faith is clearly set forth as the precious truth that “sets all men free.”

After “breaking the ice” with the first set of “students” in this series of studies, we spent the next 2 months discussing the reality of the gospel as unconditional good news to all for deliverance from sin in all its aspects. The men were totally involved and as we went from Scripture to Scripture answering the questions posed in the studies, all questions and concerns were addressed and respectfully resolved. These studies laid the foundation of Jesus being the substantive and essential essence of every aspect of deliverance from sin and its effects. These men literally responded in love towards Jesus their only hope and Savior! All this happened as a result of seriously studying the revelation of Jesus in the Scriptures. These classroom studies were not merely a classroom setting where the “teacher” lectured for an hour while they took notes. These blessed sessions were interactive, with all participating in some way. Even those who were timid and shy at the outset were, before long, questioning and commenting freely and with joy! After the first lesson (Lesson number 6) regarding the question “what must I DO to be saved” dealing with the subjective response of the believer to the gospel good news, the most amazing response took place. Before the end of the study, six men stood up and approached me and emphatically declared to my face, *baptize me!* No appeal at all was given! No invitation extended to join anything! No response cards were handed out at the beginning of the study for them to fill out. No psychological manipulation was exercised using the common fear of punishment or hope of reward motivation. These convicted men deeply wanted to identify with the Jesus they had so come to know and love in the joyful study of Scripture! During the remainder of this course eight more inmates responded in like manner and I had the great privilege of baptizing them to the great glory of God.

As we approach the tumultuous events soon to take place just before Jesus returns, let us use what God has given us in the great gift of His Holy Scriptures. Evangelism is sharing GOOD NEWS! The good news of our salvation through faith alone, by grace alone, in Christ alone, to the glory of God alone, needs to be communicated to the starving masses that have been and are being misled by the enemy of God and all faithful souls. Take what God has given you and according to the blessings of truth He has imparted unto you, take your Bibles and share with others *the gospel of the wonderful Savior that has so blessed and delivered you* from the condemnation, power and presence of sin through the truth as it is in Him!

Be wise as serpents but harmless as doves. Regarding true evangelism, hearts are reached when needs are met. If you are able to physically bless people who are in genuine need either by benevolent giving or health instruction and physical care then by all means use these “entering wedges” to make the contact and soften the hearts. Then provide the Scriptural truth of salvation in Jesus to any and all who will receive it. If you read the collective Gospels in Scripture you will find Jesus the healer and personal evangelist far more than the public orator addressing huge crowds. He delighted in personal, face to face communication with individuals and small groups where He healed, prayed for, wept with and manifested Himself as the golden and crimson thread binding the blessed truth of Himself *in Scripture* as the Deliverer and Savior of all men. He revealed the true character of our and His Father in Heaven as the God of *Agape*, loving us so much that He sent His only begotten Son to this world that whosoever believes in Him and receives Him as Savior can experience full salvation. Let us never forget that the Loving Father did not send Jesus to the world to condemn the world but that through Him the world might be saved! Let us allow the following formula in a paraphrased expression of Gal. 2:20 to become real in our personal experience that we might actively participate in the true evangelism ordained and so graciously given to us by such a wondrous and loving God.

Galatians 2:20 Paraphrased

“I have been crucified with Christ when I was IN HIM two thousand years ago, (2 Cor. 5:14), yet I remain alive! Yet it is not the fallen, carnal man that I once was that lives BUT NOW it is Christ living in me! And the perfect life I lived IN HIM when He carried me within Himself two thousand years ago is now being manifested in my personal experience! Yea, it is even by the VERY FAITH OF JESUS HIMSELF, that He graciously imparts to me that I am overcoming this fallen, sinful flesh that still encumbers me, even as, through perfect faith, He overcame that self-same fallen sinful nature when He assumed it because of His unspeakable love for me and made the ultimate and eternal sacrifice of Himself in order to save me.”

In Matt. 28:18-20, Jesus spoke the following to his gathered disciples:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Let us go then with joy and fulfill His request! ☺

—The Bible course mentioned in this article (The original *God So Loved The World* in HTML format) can be found at the following website: www.jacksequeira.org

all things. And that is why God can be omniscient, because He is love. It is one of the attributes of love. But some one says that God is love and He is not anything *but* love. All the attributes of God are the attributes of love.

And then there is the wrath of God that you read about all through the Bible, from Genesis to Revelation. I want to turn and read a text on this point. We can only understand these things that are brought to view in the Bible, when we see them in the light and the grace of the revelation of God. The scripture I will read is found in 2 Cor. 3:12-16: "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished." God had many things to show to them that they could not bear; and as they could not see the true glory as it was, He had to veil it, so they could take it. "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away."

And, brethren, if we want to understand what God has said all through this Book, we want to turn to Him, and we will understand all.

Was there ever a being in this world that hated sin as Christ hates it?—No. Was there ever a being who loved the sinner as Christ loved him?—No. Suppose I hate a man, and somebody is trying to do that man an injury, and I see it, and do not try to prevent it. Do I care whether that man is injured or not?—No; I am rather glad of it. But suppose I love that man, and here is a man that is trying to thrust a dagger into him and kill him. Now the measure of my hatred for that deed is the measure of my love for that man. I am liable to hate the man that is doing the deed, too. But I hate the deed, anyway. Now, brethren, the measure of God's hatred for sin, is the measure of His love for the sinner.

Sin has been lurking with murderous intent to take the life of every soul. God's wrath, is kindled against the sin. Is that wrath going to be appeased in any way? O, if it were, it would be a bad thing for us. That wrath of God against sin is to burn on until it consumes every bit of sin in this universe. Just as long as God loves the sinner, He will hate the sin, and His wrath against the sin will burn; and, thank God, that wrath against sin is going to burn, unchanged, until the universe is clean.

But look: the plan of redemption is God's effort to separate the sin from the sinner, so that He can destroy the sin, and save the sinner alive forevermore. And only when the sinner inseparably connects himself with sin, does he have to take the wrath of God. And

Every one of the attributes of God are the attributes of love. And so we want to stop saying, God is love *and something else*. He is love, and love contains everything that He is.

does the Lord take delight in that?—No. When you and I have wrath, we have wrath against the man. But how about God? "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but rather that he turn and repent. Turn ye, turn ye; for why will ye die?" The wrath of God is not

against the wicked, even in their extermination; but because the wicked have inseparably connected themselves with sin, they have to break it; and the Lord says He does not take any pleasure in that. You remember that when Christ pronounced the doom of Jerusalem, He was not angry with them, but said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" O, if thou hadst known, in this thy day, the things that belong to thy peace; but now they are hid from thy eyes. And that is the way God feels, even when He pronounces the doom of the sinner; not a bit different from what He feels the rest of the time—infinite love and only love, from eternity to eternity.

Every one of the attributes of God are the attributes of love. And so we want to stop saying, God is love *and something else*. He is love, and love contains everything that He is.

Now this God of love, whose wrath burns only against the sin, and not against the sinner—this God of love gave a law for mankind. I have but a moment to spend on that.

That law was not a dead law; it was not an arbitrary law. It was not a law saying, You do so, and I will let you live; You do so, and I will kill you. But God in infinite wisdom foreknew every principle of life and light and joy; and in infinite wisdom He foretold what He foreknew. This way, my child, is life and joy. Don't you go that way, my child; that way is death. Every bit of that law is simply the life of God, which is the love of God. It had the creative power of God in it. It was not something outside of man that man must do in order to live, but it was something that God wanted to put in him and leave in him; so many divine promises, if you please. "Thou shalt have no other gods before me." When we have Him, we do not want any other. *That is a promise.* Thou shalt not steal; thou shalt not kill. These are loving, divine, creative



promises, which God intended to put in us, to carry us to the utmost heights of joy and peace, and *keep us in that path forevermore.* Now man transgressed that law, and thus cut himself off from the life of God, and hopelessly committed himself to the downward tendency to evil and death. The very first act of sin put him into the Niagara current of evil, which rushed down toward the cataract; and as he went on, he did not have the desire to get out. His thoughts were downward; and a man in that position is just as much dead as if he went right over the falls—he is gone. And that is where sin put man; and sin is cumulative in its action upon the race. We saw that all righteousness is love acting out the acts of love; so love is the basis, the source, of all righteousness. But just as love is the source of all righteousness, so hatred is the source of all iniquity.

Christ is the price of our
pardon; that is true. But let
me state it: Jesus Christ
is not the price paid to the
Father for our pardon; but
*He is the price which the
Father paid ...*

Suppose I tell my boy not to do a certain thing and he disobeys my command, and no harm comes to him. That proves that my law is an arbitrary one. But suppose he disobeys my command, and *does* get hurt; that proves that my law was not arbitrary at all.

From sin came misery; from misery came misunderstanding of God; from misunderstanding of God, more hatred of God, and still *more* sin, and still *more* misery and *more* misunderstanding. And so it went on and on, the environment and heredity increasing toward evil, and the whole world going hopelessly on, spinning down into the abyss of sin, hated and hating one another. And so it has been thought that God's sense of justice and His sense of wrath should be appeased, so that we could have justice; the thing that was needed was that God should so manifest Himself, His love, as to win us to love, that we might act out the acts of love. That is the thing that was needed, not that we should so appease His wrath in some way that we dare come to Him, but that He should manifest His love so that we would come to Him.

Suppose here is a man that does a wrong thing to me; he hates me, and he lies about me, and he injures me, and misrepresents me. What shall I do? Shall I say, When you satisfy my sense of justice, and make that thing right, so that I think the thing is all right, then I will pardon you? I am not godlike when I do that. If I am godlike, what will I do? What does the Bible say?—"Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." When that man wrongs me that way, if I am spiritual, if I am like God, who is a spirit and the father of spirits, how will I feel about it?—I will feel that the mere fact of his injuring me is such a small thing, and the fact that he has injured himself and will go down to death is such a big thing, that

the first will sink out of sight; and I will go to that man, *in love*, not seeking to set him right *toward me for my sake*, but I will seek to restore him for *his own sake*.

That is what I will do if I am a Christian; and yet people teach that when we sin against God, and misrepresent God, He sits back and says, When I get my full satisfaction, I will grow propitious to you. O, instead of that, God gave His Son, in love, to bring us to repentance, so that He could pardon us. And just simply to restore us, and propitiate us who had become fallen in sin, and misunderstood Him, and bring us back to Him, and to reconcile us to Him, He gave His own life, in His Son,—just that He might do that thing for us. That is the kind of God He is.

O, but you say, Christ paid the debt, and set us free. That is true, and every one of those texts in the Bible is true. When God tells us how He forgives sin, what does He say? Well, a certain man owed another man five hundred pence, and when he had nothing to pay, he frankly forgave him. That is the way God forgives sin. Christ is the price of our pardon; that is true. But let me state it: Jesus Christ is not the price paid to the Father for our pardon; but *He is the price which the Father paid* to bring us to a repentant attitude of mind, so that He could pardon us freely. O, that is God, brethren. *That is the Father that I love so much*. I have not words to tell you how I love Him. That is how God forgives sin—passes by the iniquity of His people. Christ was the free gift of God, to bring us to the place where He could pardon us freely.

But some one said to me the other day, Did not Christ have to die to make the Word of God sure? Because God said, If ye sin, ye shall die. In the first place, what did God mean when he said, If you sin, you will die? Did that include spiritual, physical, and eternal death? Did Christ die the spiritual or the eternal death?—No. Then is not that whole thing a fraud? And every time the Bible speaks of the debt, it is *God* that paid the debt in Christ, to propitiate us, to reconcile us. But still, you say, it had to be done before God could pardon. Yes, that is true; and I want to show you why; and then tomorrow night we will continue the subject by studying the sacrifice of Christ, and seeing that it is a larger thing than you have probably thought it was.

The love of God is the one unchanging thing in a universe of change.

Any pardon and any forgiveness that would not take away the effect of sin, but that would lead us more and more into sin, and into the misery that comes from sin, would be worth nothing. If the law of God was an arbitrary thing, that did not have any penalty attached to it, the Lord could say, I will pardon you. But when you transgress that law, it is death; and when you keep the law, it is life and joy and peace.

Now read the seventh verse of the first chapter of Ephesians: “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence.” If God had not been wise, He might have pardoned our sins in an imprudent way. Now, brethren, every father in this world knows what it is to want to let his children do things which they would enjoy doing, and he has to restrain that which would bring present pleasure, restrain that love, because of the evil effects it would have. Was sin ever less repentant than at the foot of the cross? There you have the thing. There was God revealing Himself in Christ on the cross, and there was sin unrepentant, hatred and mocking at the foot of the cross. How did God feel toward those unrepentant sinners?—“Father, forgive them; for they know not what they do.” That is how Christ felt, and that is how God felt. He did not have any grudge against them. He would like to forgive everybody. But why could he not do it?—It would annul his law, if it was an arbitrary law; but if it were not, it would lead men to go into sin, and sin and death would result. It would be God simply taking the place of the imprudent father and spoiling His child. And therefore, because He could not do that, He set forth Christ to be, not the propitiation *of God’s wrath*, but the propitiation *of our sins*, that God might be just, and still the justifier of them who believe in Jesus; because He would take the sins away from them if they believed in Him, and then He could set them free, and be just in doing it, for He would not lead anybody else into sin in doing it.

O, I am so glad that we have a God whose very nature and disposition is to pardon sin; that we have a Father who is not holding any grudge against us, but instead of that, is giving his own life, in his Son, that He may so manifest his love as to bring us back to Him, and so give us the life power as to live *His* life. It was needed that His life should be revealed, and His divine life imparted, that we might live that life on earth; and that is what He did in Christ. O, I am so glad we have such a God as that, who gives his own life to win us back to Him! *The love of God is the one unchanging thing in a universe of change.* Just as the waters of a flood might run high above the mountain tops, but they could not obscure the sun in the heavens; so the waves of sin might dash high above every human affection, but they cannot change the heart of God. O, brethren, we have a God that loves sinners, and that forgives sin, and that gives His own life, in His Son, to bring us to repentance, so that He can forgive us. That is the kind of God we have. God was in Christ reconciling the world unto Himself, not imputing our iniquities unto us, and giving unto us the ministry of reconciliation.

How could God love a sinner? “*God so loved the world, that he gave his only begotten Son.*” That word “world” is *cosmos*; it means order, harmony, beauty, arrangement. You see the world was out of harmony, out of order; but God saw underneath the world of evil, the *cosmos* that was, the order that was *to be*, and He loved the *cosmos* that was, and gave his life to bring out the harmony.

The Spirit of God brooding over the chaos—that love of not merely what *is*, but what is *to be*, that love of the possible—O, brethren, he broods over the chaos of your life and mine. It is not simply the chaos in the great big world; but He brings out the possible in us, and restores us to His image. That is the kind of God we have.

And He has committed to us that same thing, too, so that *when we become like Him*, we can love *all men*, coarse though they be on the outside. And when we have the divine life of God, which sees beneath the surface, we will see loveliness in every character, that we long to live out, and long, as God does, to bring out.

With the story which I shall now relate we will close the subject for this evening. It

is the story of the wonderful legend of the Holy Grail, wrought out into verse by James Russell Lowell. It has had a wonderful lesson in it for me. Sometimes we try to love God off into space, hoping it will hit him somehow; but I think God wants us to love every man all around us; and God wants us to have such keen eyes that we will see the Christ in every man, and love him.

You know the story runs that Launfal started to find the Holy Grail, and one June morning he rode, grandly caparisoned, in search of the Holy Grail, to enter upon his life mission. And as he rode along down there, a beggar was sitting there, asking alms; and he averted his face as he went by, and flung a coin to him. And he passed on, and traveled in many lands, and spent years in his search. But he came back to the old home, unable to find the object of his search; and riding up that same avenue toward that mansion, a beggar was sitting there as before. Launfal looked at him, and he reasoned something like this: His life is a failure; but has not mine been, too? Here I have been striving and struggling, and failed; and here is a failure, too. He somehow felt akin to that poor old beggar now. And as he put his hand in his pocket and passed out a coin, his heart went out to him with the coin; and instantly, as the legend goes, that beggar was transformed into the Lord and Saviour, Jesus Christ, for whom he had been looking.

O, brethren, He is near us; He is all around us. He gave His life to bring us back to Him, and He has committed unto us that same business, too, that same reconciliation. And O, may He enable us to see Him in human forms all around us, so that *we* can feel just as *He* does, giving our lives to bring out the image of Christ in the most defaced form there is around us.

I want to close by saying to every one, that we have a God that forgives iniquity. The only people that will be destroyed at last will be those that have their weapons in their hands. He will forgive you if you will lay down your arms. May God reveal His love *to us* more and more, and *in us* more and more, is my prayer. (*Emphasis supplied*). ❧

—*General Conference Bulletin*,
February 9, 1897. Sermon No. 1.

Recently, Pastor Jack Sequeira traveled to South Africa and Kenya where he preached in several meetings. The following is a brief report in his own words.

Let me first tell you about my trip to South Africa. This was to speak at a ten day revival meeting organized by Sam Misiani, the director of Adventist World Radio (AWR) for Africa. He is an 1888 man and is doing a tremendous job in South Africa. The meetings were held in Johannesburg, in a public hall and there were some 800 to 1000 people who attended. Many were non Seventh-day Adventists. Besides South African blacks, there were some whites, some coloreds and some Indians, the three main groups of South Africa. The response was great and there was no opposition. Sam had laid the groundwork and he deserves much credit. Incidentally, South Africa is doing very well economically, if Johannesburg is any indication.

From Johannesburg I flew to Kenya. Things were a bit tense because of the political turmoil. However, the brethren were glad to see me as the United States government and the General Conference advised no U. S. citizen should go to Kenya. In fact, as I was informed, all GC appointments to Kenya

were cancelled. I took the week of prayer for the East-Central African Division workers. I thought there would be some opposition, as in the past, but to my great surprise the response was so good that the Division president requested permission for the Division to publish all my books at their publishing house.

Many of the officers were my students and the seeds sown by Robert Wieland are beginning to bear fruit. Praise the Lord!!! Incidentally, my flight back to the U. S. was on Sunday at 11 PM. So the folks in Nairobi organized two meetings for the Nairobi University students (I was their chaplain way back in the early eighties). Some 150 students attended and they rejoiced in hearing the good news of the gospel. I will return to Kenya later this month for the University retreat during Easter Weekend. Your prayers are requested, as this time I'll be going to Eldoret, where there was much killing in January. 🙏

***Pastor Jack will be speaking at our national conference this summer.**

Pastor Sequeira ["suh-KWHERE-ah"] was born in Nairobi, Kenya. He joined the Seventh-day Adventist church through evangelism in 1957. Feeling called to the ministry, Jack rode to England from Nairobi on his motorcycle in 1958 and spent 14 months working as a literature evangelist before enrolling at Newbold College (England). He graduated with a B.A. in theology in 1963. He earned an M.A. in systematic theology at Andrews University (Berrien Springs, Michigan) in 1965. Pastor Sequeira earned his M.Div. at Andrews University in 1970.

He is married to Jean, born in North London, England, who also became a Seventh-day Adventist through evangelism. Jack and Jean served as missionaries for 17 years in Uganda, Kenya, and Ethiopia. Jack served in various capacities as Bible teacher, departmental director, university chaplain, union ministerial director, and college president. Jean taught English and was Administrative Assistant for the Director of the East African Union. She also worked as secretary for the Ministerial Department for the Ethiopian Union. While in Africa, Jean helped to train pastors' wives and enjoyed working with women in the villages.

In 1982, the Sequeiras moved to the United States. Jack served as a pastor for the Kuna and Nampa churches in the Idaho Conference, then as senior pastor of the Walla Walla City Church in Washington State. In 1991, he became senior pastor of the Capital Memorial Church in Washington, D.C. Pastor Jack retired in January 2001 but is still busy ministering to others. He is happy to have a very full schedule of preaching and seminar appointments. Apart from the worldwide ministry opportunities which God supplies, Jack enjoys vegetable gardening and "looking at the fish" in the lakes and rivers of the beautiful Pacific Northwest.

Go ye therefore, and teach all nations ... *Matthew 28:19*

Due to specific circumstances I will not make known the locations outside America to which my wife, Shirley and daughter, Kim and I recently traveled. Shirley and Kim presented messages to women that moved their hearts. They also led out each evening in the children's meetings presenting messages of righteousness by faith.

I presented three series of meetings over a two-week period to audiences made up of both church members and non-members. The meetings were held at 7 AM and 7 PM each day during the week and one meeting on Sabbath. During that period of time only one person felt that I should give material in favor of current conspiracy theories, to which I disagreed. By the end of the week he shared that the Lord blessed him by the material presented.

During the morning hour there were many non-Seventh-day Adventist members present. Their numbers seemed to increase as the week progressed. I presented a series on *Faith and Experience* at that time. In the evenings, at another location, I dealt with the three angels' messages of Revelation 14. After one of the first evening meetings in which I presented the powers and the time elements of Revelation 8 and 9 with the messages of chapter 14, a very well-known, influential and recently

baptized man surfed the internet, searching for material similar to what I presented. He was so moved by what he heard in the meetings and by what he found on the internet that he started attending the early morning meetings as well. He remarked that he "had to get more" of what he was hearing.

In another series of meetings, at yet another location I spoke to a group of recently baptized persons who were hungry for the concepts presented. Every night the pastor would remind his members to take notes and write down as much as they could. At the end of each meeting he would offer a wonderful summary of the material and also testify as to how the Lord blessed him in the hearing of the messages presented.

We were scheduled to end Sabbath morning, but the pastor, his wife, church members and non-members asked if I would present another message that evening to which I readily agreed. During the two weeks spent at these various locales we were richly blessed.

In closing, I want to add the following: my wife and daughter were more pointed in their presentations to the women on the subject of justification by faith than was I in my meetings. As far as I could tell, every person attending their meetings went away with hope and courage and strength to meet the needs of everyday living. ☺

If you have a mission story or report that you would like to share with our readers you may submit it to: info@gtpublishers.org. Please include date of occurrence, location, name of the organization that sponsored your mission and your contact email address.

Keepers Of the Springs ©

Peter Marshall, remarkable preacher of 60 years ago, told a story of how many people drink from a stream, yet forgetting its source. Beginning with a “once upon a time,” Marshall described a town at the foot of a mountain that was indebted to a sparkling river that grew from several springs at the top of the mountain.

High up in the hills, a quiet man took upon himself to be the Keeper of the Springs. He roamed the hills, removing fallen leaves, mud and mold, from the bubbling springs that fed the river.

Waterwheels ran the industries. Gardens and lawns were refreshed daily. Fountains threw sparkling diamonds into the air and children frolicked in the swimming pools.

But hard-boiled businessmen ran the City Council. They looked at the civic budget and found the salary of the Keeper of the Springs. Said the treasurer, “Why should we pay for a man we rarely see. He is not necessary to our town’s welfare. If we build a reservoir just above the town, we won’t need his services and we can save a salary.”

So the town built its cement reservoir and saved a salary.

The Keeper of the Springs watched from his heights while the reservoir was built. He watched it soon fill up with water—but the water did not seem the same. Soon, the machinery of the mills were in constant trouble with slime and debris do-

ing the damage. At last, an epidemic roared through town and the sickness reached every home on every street.

The City Council met again and sorrowfully faced its troubles. They immediately went searching for the Keeper of the Springs and begged him to return to his former responsibilities. Not long, pure water came bubbling up through the ferns and mosses, finding its way down cleaned-out brooks.

In town, the stench was gone, the swimming pools were fresh again, and the mills were in full production. And the sickness waned.

Never before has the Adventist Church been in greater need for Keepers of the Springs. When Keepers of the Springs desert their posts, homes fail, young people are disenchanted, schools are impoverished, church families wander helplessly.

We need Keepers of the Springs who are very clear about being morally right more than being socially correct. And very clear about recovering old-fashioned civility, purity and sweetness. And even more clear about why the Adventist church exists.

And more clearly yet, that having a cultured, comfortable home can still be a thoroughly irreligious home with dust-covered Bibles. And that a mere and vague idealism wrapped around the customary visit to Sabbath School each week is the short route to rearing modern pagans.

Keepers of the Springs need clear heads or the springs they are responsible for, get muddy very clearly.



What goes wrong? When Keepers of the Springs are unfaithful to their commitments or feel they are not appreciated, intellectual debris is in the water. Moral insights are riddled with the New Spirituality wherein “tolerance” becomes the code word for “non-judgmental.” What does that mean? It means, everyone has a right to his own opinion—no absolute truth exists. Eventually, Adventists forget they are a movement, not a church. They will settle down, enjoying the comfort of being accepted as all other churches. They forget movements have a purpose for being and that its work is finished only when its purpose is fulfilled.

When Keepers of the Springs are unfaithful, those drinking from the river downstream forget that their only purpose for existence is to prepare people for translation, not merely to live ten years longer. They soon forget that their primary message is to tell the truth about the kind of God running the universe and how this world will end—exactly what Satan has messed up so well!

Drinkers downstream soon forget that evangelism is more than entertaining for three weeks a traveling evangelist with high-tech, audio-visuals. They soon forget that evangelism is still a repetition of how the Christian community began 2,000 years ago, “from faith to faith” (Rom. 1:17).

That means by cheerful, honest, gracious fathers and mothers sharing their faith—the assurance and joy that Jesus has meant to them.

That means—by “believers” who understand that rebels (those who reserve the

privilege of saying “No” to God in some area of their lives) will never pass the gates of New Jerusalem.

That means—by “loyalists” who know that sacrifice is a delight and duty a pleasure.

That means—by pastors who know the thrill of introducing people to Jesus who freely promises the power of grace, the grace of forgiveness and the grace of power to overcome all that sin is doing in their lives.

That means—by everyone who understands that Jesus has held back the Seven Last Plagues (Rev. 7) because His people have not yet claimed their privileges of being the kind of people that God can seal with His approval and endorsement.

That means—by Adventists everywhere who catch on to those prescient words: “It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. . . . Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love” (*Christ’s Object Lessons*, p. 415).

Please God, come quickly! ☘

The Celtic Way of Evangelism:

How Christianity Can Reach the West ... Again

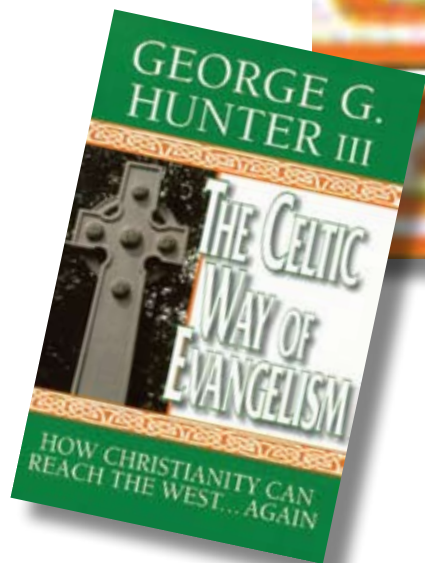
Is Christianity more effective as a movement or as an institution? If you believe the former, you would find this book of interest. This informative book provides an intriguing look at Celtic church growth and evangelism as evidence that this has always been true. The author provides a compelling view of why Celtic evangelism was so successful in reaching the secular barbarians of their day. The implications and applications for effective evangelism within the context of the everlasting gospel are especially relevant for us today.

Mr. Hunter first outlines the history of Irish Christianity as the backdrop for the story of Patrick, an early church leader and evangelist in the Celtic Christian Community. Patrick's approach to sharing the gospel impacted his fellow believers long after his death. The methods and means of sharing the good news were so effective that there was explosive growth of Christian communities affecting not only Ireland, but the development of Christianity as a modern, life-changing movement.

The themes that wove through the Celtic evangelistic experience were true team evangelism which grew out of and was nurtured by an integrated practical experience of the gospel within the group, personal creative prayer brought to every aspect of life, and an inviting approach which penetrated the natural community of the target population.

The Celtic approach to teaching the gospel differed significantly from the Roman model, in which a *presentation* of the message was followed by a call for *decision*, and then an invitation to *fellowship* if the decision was positive. More attuned to Christ's own method of mingling with others as one who desired their best good, the Celtic evangelistic team first entered into *fellowship* with the target community, and only then entered into *ministry and conversations* within the context of that fellowship. This was followed by an *invitation to commitment* based on a discovery of life-changing belief by those thus evangelized. The similarity of this method to the approach of Adventist Frontier Missions seems obvious.

By all accounts, the Celtic method was highly effective. The author of this book points to recent research that indicates that the most effective sharing allows for gradual realization of faith within the context of a team which possesses a contagious shared happiness and shares practical displays of *agape*.



Patrick and his followers shared the good news as those who truly desired the best for their hearers, using more communication with what some classify as “right-brain” activities such as intuition, emotion, imagination, music, and experience. In essence, this was an appeal to the heart as well as the head, whereas Roman evangelism concentrated on a more “left-brain” approach using logic, concepts, abstraction, language, and rational thought. Of course, God calls all to worship and evangelize “in spirit and in truth,” so both aspects are needed.

The missionary perspective of the Celtic church was thus different in important ways from the Roman church, and the author explains the conflict which inevitably arose with the Roman hierarchy over these differences.

While some of the methods that are suggested by the author for continuing the Celtic model in the modern age give us pause in light of the failures of the megachurch community model, we can readily see that the insights available from reviewing the Celtic approach might provide impetus for practical applications of the gospel in evangelism when understood in the context of the 1888 Minneapolis Seventh-day Adventist experience.

It would seem that an evangelistic team should be united as a selfless community, spending quality time within the larger community both before and after an evangelistic effort, creating genuine relationships through practical sharing of the health message, intercessory prayer, and *agape*-motivated interactions with the target population. This would open the door for a gradual but more solid foundation of understanding the grand themes of the gospel at the level of both the heart and the head. The people thus won to the gospel would be more likely to catch the vision of sharing the most precious message with those around them, and explosive growth (like fire through the stubble) would be much more likely.

We do not know exactly how the work of evangelizing the world will finish, but we do know that it will be completed in righteousness. This book provides ample opportunity to ponder what God has in mind for Christ-centered, *agape*-motivated evangelistic efforts today. ✨

—*The Celtic Way of Evangelism: How Christianity Can Reach the West ... Again*, by George G. Hunter, III. Abington Press, Nashville, TN, 144 p.

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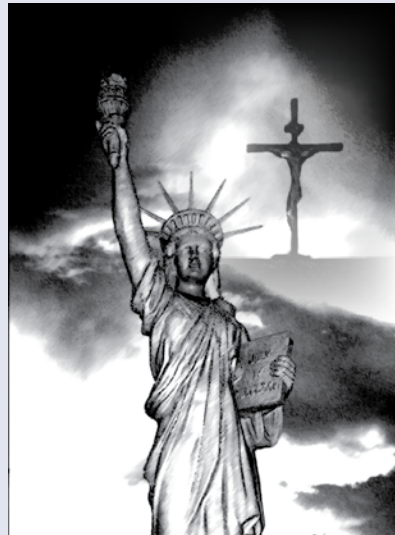
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