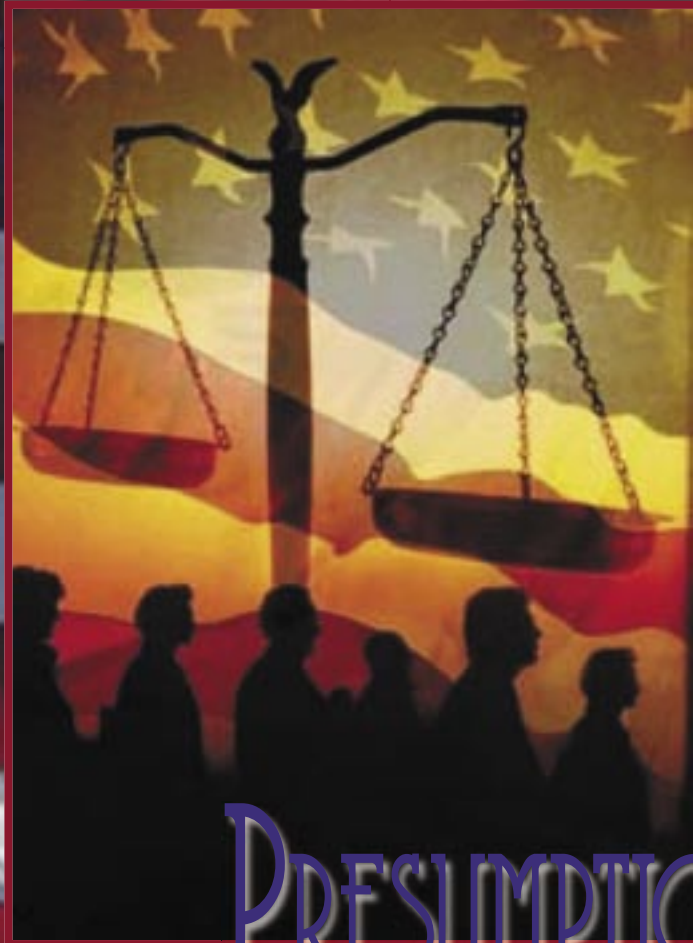


January 2007

GLAD TIDINGS

“I will make you fishers of men”



PRESUMPTION
OF INNOCENCE

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

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EVANGELISM OUTREACH

FAMILY EVANGELISM

Has evangelism become a lifestyle for you? Many opportunities await to be grasped. The digital camera makes a wonderful evangelism tool. When visiting a park as a family you are bound to observe other families and their interactions. Maybe a tender moment between a mother and child catches your eye ... Perhaps the sight of a dad playing with his little one brings back fond memories. Those involved will never be able to capture those moments again. But your digital camera can provide them with precious memories. Go ahead! Take a picture and show it to that mother or dad. Ask if you can send it to them. What a wonderful way to open doors between strangers! Send a little tract or truth filled book along with the picture.

It is exciting to minister and witness as a family. Children help to break down prejudices and start conversations. Two families will travel to South Africa during January/February 2007 to share their experiences of family evangelism. Three weeks will be devoted to introducing new Bible-work training strategies in two conferences.

If you would like to partner in this project send your tax-deductible donation to *Glad Tidings Publishers*. Please denote, "**family evangelism**" on your check. Thank you for your prayer support as well.



Richard, Carmen, Eliana, and Tobin Kearns

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Courtroom Controversy And the Third Angel's Message

Have you ever followed a courtroom drama? Sometimes fascinating, sometimes boring, as question after question is raised and answered, the case seems to stir the collective social consciousness, the corporate identity, of any country's citizens. How are the facts gathered? Who is responsible for testifying? What are the rights of the accused? Is the judge operating a fair and impartial court?

Whether it is the trial of Saddam Hussein in Iraq or of the most notorious mass-murderer in the United States, or perhaps of some celebrity whose moral failings are hung out like the laundry, the question of the basic fairness, the *right-ness*, of the court is the same. Some courts are better than others at arriving at the facts and administering justice while properly representing the rights of the accused. Upon reflection, we conclude that human courts are imperfect, and that the justice they administer is at best only an approximation of true justice.

The recent debate over military tribunals formed to deal with accused terrorists who operate under the cloak of secrecy, brings even more concerning questions. How can a court system deal with people for whom the principle of Presumption of Innocence seems to provide an impenetrable cloak for evildoing? Can the sacrifice of the Fifth Amendment's right to silence be acceptable courtroom strategy for a government defending the inalienable rights of all men?

As Abraham Lincoln said, "The assertion that 'all men are created equal' was of no practical use in affecting our separation from England; and it was placed in the Declaration, not for that but for future use. Its authors meant it to be, as, thank God, it is now proving itself, a stumbling block to all those who, in after time, might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack." (Springfield, Ill., Speech, June 26, 1857; quoted in *Rights of the People*, A.T. Jones, p.175).

It would appear that the nut has cracked. The Roman principles upon which the Papacy founded the Inquisition have been placed as a viable alternative to what was heretofore a judicial system founded upon the principles of Protestantism. All serious students of the gospel and the three angels' messages would do well to mark the "steady tread" of world events.

In this issue, Richard Kearns offers us insights into the origins of the principle of God's Presumption of Innocence and its opposite, the Presumption of Guilt. The attitude of the court toward the defendant has significant implications in the context of the Sanctuary and the Investigative Judgment. This is the first of a three-part series.

Bob Hunsaker helps us get a clear grasp on where the Presumption of Guilt comes from—the Accuser not only of man, but of God Himself. The extent to which humanity has bought into the lie about God's attitude toward us as the Heavenly Judge is the extent to which our courts go astray. Make no mistake—the current dismantling of the United States Constitution's safeguards such as the right to silence (without torture or coercion) and *habeas corpus* (the right to a court in which to challenge one's imprisonment—e.g., such as would arise with the deprivation of a defendant's rights to confrontation and cross-examination with assistance of counsel) has theological roots. The first angel's message, rightly proclaimed, vindicates God's court, and condemns the accuser.

Lloyd Knecht provides us a Bible study in story form to rivet our attention on how great is God's loving desire to free us from the sin which condemns us. As we stand helpless before the Judge in His sanctuary courtroom, He himself answers our plea for help and deliverance.

Both Babylon and God are judged in the last judgment. The principles of Babylon are manifested in how she judges, and how she treats, others. God's mark of honor is His selfless love manifested in defending the defenseless as they *rest* their case in Him. The third angel's message, especially, calls us to manifest His mark as we call the world to truly enter in to His Sabbath rest. Then He can finally rest *His* case in the cosmic great controversy. *

GOD'S PRESUMPTION OF INNOCENCE

I remember the event as though it was yesterday. I can't remember the impetus for the cordial verbal sparring between my greatly admired grandfather and myself, nor do I remember the blow by blow account—all I remember is the abject cry of hopelessness verbalized to an equally helpless mentor, "THE THIRD ANGEL'S MESSAGE JUST DOES NOT DO ANYTHING FOR ME." My startled grandfather managed to utter, "Pray, my boy, pray." That was then; this is now.

Someone's prayer has been answered—probably my grandfather's—because the Third Angel's Message is now forming the fulcrum of my Christian journey. What about the Cross?, someone would ask. The Cross of Christ is my science and song, now that I am gaining a greater understanding of the meaning of the verses found in Revelation 14—the nexus of Adventism.

The dilemma of not being motivated by the very reason one has been called into existence is the height of meaninglessness—I was there, and the feeling is not a pleasant one. I hope this story will result in renewed vigor and vim to declare the marvelous Good News about God.

In Revelation 14:12 we have the interesting verse, "Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus."

For the longest time, I had tried to draw spiritual identity from arguing fellow Christians into accepting the commandments as a vital aspect of the Christian experience while totally neglecting "the faith of Jesus." The law and the gospel did not go hand in hand for me, which inevitably led to frustration. Don't get me wrong—I knew Jesus. My

experience was like the young boy who has to spend a week with his mom (the law) and the weekends with his dad (the

gospel)—I hope neither of them is reading this.

This was the experience I have had:

The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. Selected Messages, vol. 3, p. 184.

The quotation says that "the faith of Jesus is not comprehended." This is my problem. Yes! Present tense. This realization has led me to have my ears and eyes open to whatever I can learn about this mystery phrase—faith of Jesus.

Coming to America from South Africa opened a new perspective to the gospel. I discovered and experienced something called 'the presumption of innocence' as a legal system. No! I was not found on the wrong side of the law—although I need to acknowledge that I am the chief of sinners. Notwithstanding all the gainsayers, the American legal system is an object lesson both in history and experience. This discovery

has revolutionized my Christian experience.

Everyone is a Bible-worker; everyone should be working their Bibles to expect truth to explode from its

The dilemma of not being motivated by the very reason one has been called into existence is the height of meaninglessness ...



covers. This is what is happening to this writer. Where in scripture do you remember the “faith of Jesus” being quoted? Almost universally the response is Revelation 14:12. What is the context of the chapter where you remember it occurs? In the case of Revelation 14:12 it is judgment, which verse seven “the hour of His judgment” clearly spells out. This is the Judgment hour message.

In studying judgment in scripture an interesting pattern emerges. In John 5:22 we discover that the Father has handed judgment over to the Son. Romans 14:10 and 2 Corinthians 5:10 confirm that we must all appear before the judgment seat of Christ, not God—not that there is a significant difference, since Christ said that if we have seen Him we have seen the Father.

It is not only disturbing but alarming that we Christians have ascribed an entirely false balance to God’s judgment. The judgment hour message is an announcement of not only the fact that God will start to judge the world in Christ, but it also outlines a distinctly unique kind of judgment. It is not the Roman model of judgment, but the Hebrew system that this judgment is all about.

The Roman model separates the Father from the Son. The Son is the advocate and the Father is the hesitant Judge. We read “we have an advocate with the Father” (1 John 2:1) in an adversarial setting as if they are competing entities.



The subject of “presumption of innocence” has held both fascination and intrigue for me” since I came to the United States of America fifteen years ago. On the one hand it was fascinating in that its application in the United States contrasted so sharply with my

understanding of its application in South Africa, my home country. In addition it was intriguing to me in that its origin was a mystery not only to lawyers, but even to teachers of constitutional law whom I occasionally had opportunity to prod. Most of them relegated the occurrence of “presumption of innocence” to a “custom of law inherited from the English system of common law.” The combination of intrigue and fascination led me, at numerous times, to search “presumption of innocence” on the World Wide Web. Many bookmarks were made, but none found that offered a concise explanation of its origin.

After finding no cohesive reason for the origin of “presumption of innocence” it was placed on my mental “shelf” until time would permit for further research. Other pressing commitments forced me to leave it unexamined—until I began taking a class on the Sanctuary from Dr. Richard Davidson at Andrews University.

The class was arranged in such a way that a variety of teachers, each with areas of specialty, presented facets of this valuable doctrine. One of the teachers graphically showed how the various offerings were available and how the cleansing of the Sanctuary on the Day of Atonement was the reversal of that of the daily ministry of the priest. When asked if the sinner bringing the sacrifice was considered guilty or innocent he referred to John 3:18. None of his evidence seemed to be based on the Sanctuary service

... we Christians have ascribed an entirely false balance to God’s judgment.

(See **Innocence** on page 20)

GOD—



Sept. 11, 2001: An event familiar to all of us changed life as we know it in this country. Who caused it? While acknowledging that terrorists were the primary cause, prominent Christian leaders hinted that God was likely

involved because of rampant sin in American culture.



Dec. 26, 2004: A devastating tsunami hits Southeast Asia, killing roughly 300,000 people. What caused it? I remember

individuals in Bible Study class commenting on how this could be a divine judgment related to the rampant sex trade in Thailand and surrounding areas. In the January 10, 2005 issue of *Newsweek* magazine an article reviewed the explanations for this tragedy found among the major world religions.

Hindus: “all of life is controlled by the play of capricious deities ... these local deities are ambivalent: they have power to destroy as well as to create. The ocean itself is a terrible god who eats people and boats, but also provides fish as food. ‘Hindus use the deities to think about and explain happenings like the tsunami as destructive acts of god,’ ... ‘Relating to the local deity and cooling her anger through propitiation is more important than thinking about personal or collective guilt for what has happened.’”

Buddhists: “many weather gods to both blame and propitiate with assorted prayers and offerings ... ‘Buddhists will look to the idea of karma and ask what they did, individually and collectively, that a tragedy

like this happened.’ Their main concern will be to generate good merit that can be transferred to the deceased as a positive force in their next lifetime.”

Muslims: “All that happens is Allah’s doing, and nature itself—wind, rain, storms—constitutes signs of his mercy and compassion. Even the destructive tsunami, therefore, must have some hidden, positive purpose ... they also have this notion that God is testing them by taking away a child or a spouse.”

Christians: “But even though the acceptance of suffering is deeply embedded in the Christian world view, the death of so many innocent children alone was an excruciating test of the Christian belief that their God is a God of love.”

The article concludes with this statement, “the miracle, if there is one, may be that so many still believe.” The common theme amongst all the world’s major religions is that “God” (or “the gods”) is responsible.



Aug. 26, 2006: Christian and co-pilot of ComAir Flight 5191, James Polehinke, attempts to take off on the wrong

runway. Forty-nine people die in the crash at the Lexington, Kentucky airport. Polehinke is the only survivor although he suffers facial and spine fractures, a broken leg, foot and hand, three broken ribs, a broken breastbone and a collapsed lung. Upon awakening two weeks later from a coma, he is found to be quadriplegic, and his first words are, “Why did God do this to me?”



Oct. 2, 2006: Thirty-two year old milk truck driver and active church member, Charles Roberts, shoots ten Amish school

Guilty

Until Proven Innocent?

girls, killing five, before turning his gun on himself. One of his suicide notes read that he was “bitterly angry with God” for the death of his daughter nine years earlier when she died after only twenty minutes of life. The Amish displayed the forgiving spirit of Christ when they forgave, prayed for, and set up a relief fund for the shooter’s family. One seventeen year old Amish girl commented, “We think it’s all in God’s hand. If this [hadn’t] happened, something still would have happened ... because their time was up. God’s hand was in control.”

Religion the world over is permeated with the belief that when tragedy occurs, in some way, God is responsible. This list is but a short review of recent events that express the question in the heart of every human being since Adam and Eve blamed God for their failure. Gen. 3:12-13. If we fail, the need to escape responsibility, shame, and guilt, can be dealt with in only one of two ways. Either we acknowledge our failure, repent and confess, or to save ourselves, we shift responsibility to someone else—usually God.

If I smoke cigarettes for twenty years and get lung cancer, my first question is why God did this to me. If I fail in the area of health and lifestyle, and get a chronic disease or cancer, the first place to look is to see if I can blame my genetics, i.e. my parents. The weight of guilt and shame is so heavy that it can literally extinguish one’s life. Gethsemane and Calvary (Mark 14:34-36) are demonstrations to us of the effect that guilt would have on each of us if we were to all at once receive full responsibility for our sins and failures.

The cause for all sin and suffering in the universe resides in the consequences of the free will decisions of God’s intelligent creatures, both human and angelic. But the humility necessary to take responsibility for our actions and their consequences is so foreign to our nature. The solution—God is

in control of everything that happens either by His direct action or by His passive inactivity and allowance. One way or another, God is responsible. And now our collective consciences can be silenced for a little longer.

Has God been exonerated in our minds? Is it still our natural tendency, when faced with difficulty and tragedy, before we even think, to question why God is doing this? How often do we immediately look at our recent behavioral performance to decide if this pain might in fact be God doing something to us in response to something bad we did? Jesus was well aware of our misconceptions regarding the character of God. In John 17:25 Jesus acknowledges that the world doesn’t really know God. But He goes on to conclude in His prayer that He has revealed God. Over and over in the life of Christ, Jesus’ burden was to confirm to us that the words and actions, the thoughts and feelings that we see expressed in His life, are in reality the expressions of God the Father Himself.

Jn. 14:9—*He who has seen Me, has seen the Father.*

Jn. 14:10—*The Father who dwells in Me does the works.*

Jn. 14:24—*The word which you hear is not Mine but the Father’s.*

Jn. 12:50—*Whatever I speak, just as the Father has told Me, so I speak.*

Jn. 12:45—*He who sees Me sees Him who sent Me.*

Is. 9:6—*Unto us a Child is born ... And His name will be called ... Might God, Everlasting Father.*

Heb. 1:1-3—*God ... has in these last days spoken to us by His Son ... who is the express image of His person.*

Col. 1:15—*(Jesus) is the exact likeness of the invisible God.*

While the good news inherent in the gospel is that even though we have failed miserably, God has still related to us and treated us with honor and respect as if we were innocent. 2 Cor. 5:19, Rom. 3:25. God is fully aware of our sad condition. The righteousness of Christ

INNOCENT IN CHRIST

She was beautiful, and yet now so ugly and disheveled, as they dragged her roughly through the crowd in the temple court. The man had escaped as planned. “Let’s see Him squirm out of this!” sneered the leader, Judah, the Pharisee. “Rabbi,” they challenged as they confronted Jesus in the center of the crowd. “We caught this slime in the very act of adultery.” The men all nodded in agreement, gazing accusingly at Jesus and the pitiful figure in their midst.

“You know, of course, the Torah demands that she be stoned! How do you judge?” For a few moments he looked with compassion at the condemned figure cowering before these self-righteous accusers. Then he looked at them. He didn’t say a word. Gathering His robe about His waist, He knelt, writing with His finger in the dust.



“Well! What about it?,” they demanded. Looking up he answered, “He that is innocent of this sin cast the first stone.” He continued to write. Curiously the eldest, Judah, bent over to read the dusty words. Shocked, his face turning white, he hurriedly left, with the others by age following. “How could he know?,” wailed Judah!

Standing up and looking around, Jesus spoke to the woman, “Where are the witnesses against you? Is there no one?” For the first time she dared look up. “No one, Rabbi,” she replied. “What will He say—or do?” the people whispered among themselves. Kindly, He judged her, (and us). “No credible witnesses? I don’t condemn you either. Go and sin no more.” John 8:2-12.

The Savior in this experience illustrates God’s amazing *agape* love expressed in John 3:17: *God sent not His Son into the world to condemn the world, but that the world through Him might be saved.* John 3:17.

This experience was in harmony with Hebraic law, which He Himself had given to Moses. No one could be convicted of an offense deserving of death except on the testimony of two or three witnesses who agreed. Furthermore, if a witness bears false witness, he will suffer the consequences that would have been borne by the accused if guilty. Deut. 17:6; 19:15-19. The Jewish Talmud supports scripture that the accused cannot be convicted on the basis of his own confession. John 5:31-33.

The amazing truth is that God treats each of us as innocent until His character has been fully demonstrated in His faithful followers and each sinner is ultimately determinedly settled in his rebellious unbelief. Paul stated this so clearly in 2 Cor. 5:14, 15, 19. When Jesus died, “*all died [in Him] ... and God was in Christ reconciling the world to Himself, not imputing their trespasses to them and has committed to us the word of reconciliation.*”

A United States court recently recognized the effect of death on the conviction of an accused when they threw out the conviction of a man—Ken Lay of the Enron disaster—who died before his sentence could be implemented. If we are dead to sin in Christ, we are also judged to have had our sentence carried out in Him.

In Romans 5:11, 18 Paul glories in the fact that through Jesus we have now received

Guilty, but Not Guilty— In Him!

this reconciliation. Not only those of us who believe, but *all* have received “justification to life” through the perfect life and righteous act of Christ on the cross. His righteousness is “*to all*” in our probationary life, is unconditional, and becomes effective to eternal salvation “*on all who believe.*” Rom. 3:21-26; 5:18, KJV. Jesus “*Himself is the propitiation for our sins, and not for ours only, but also for the whole world.*” 1 John 2:2.

This fact is based on the wonderful truth that Jesus bore the sins of the whole world—past, present, and future “*in His own body on the tree.*” 1 Pet. 2:24. Jesus became sin for us—a curse—that we might become “*the righteousness of God in Him.*” 2 Cor. 5:21. He died the second death, the wages of sin (Rom. 6:23), so that every sinner may share His eternal glorified life in new covenant fellowship.

“*He who believes in the Son of God has the witness in Himself [the faith of Jesus]; He who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. And this is the testimony; that God has given us eternal life, and this life is in His Son. He who has the Son has life; and he who does not have the Son of God does not have life.*” 1 John 5:10, 11. Yes, God looks at us now as innocent in Christ, guilty though we are. **The question is, do I appreciate transforming faith, and am I willing to confess with my mouth and my life that Jesus is Savior and Lord? Romans 10:9, 10.**

“*These things I have written to you who believe in the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God.*” 1 John 5:13. I can be bold in my witness because *I know!*

The challenge to believe this testimony is the challenge of deliverance from our unbelief.

Do we believe that God’s great willingness and desire is to save to the uttermost? This is the essence of the Faith of Jesus.

Jesus invited Peter, James, and John to a rendezvous with Him on the mountaintop. The other disciples, perhaps jealous of the three and feeling “left out,” nursed their injured pride, when suddenly they were confronted by a distraught father whose demon-possessed son was writhing on the ground before them. People came from everywhere to gaze on the spectacle.

No problem! They had cast out demons before in their itineraries for Jesus. But somehow this was different. First one and then another commanded, and then pleaded embarrassingly. Nothing happened. Suddenly, Jesus appeared and the people fell back expectantly. “If you can do anything, have compassion on us, and help us!” cried the father.

“If you can believe,” Jesus affirmed, “all things are possible to him who believes.”

That plaintive prayer of the father grasped in desperation the faith of Jesus, “Lord, I believe, help my unbelief!”

“I command you, come out of him and enter him no more,” (Mark 9:1 – 29) spoke Jesus, who always answers this, our insistent prayer.

God treats us, with *agape*, as He did when Jesus knelt in the dirt on those courtyard stones. He can treat us as innocent because Jesus took all our sins and guilt (past, present, and future) upon Himself, that we might die to self and be free to serve Him and those He died for out of gratitude and love. He provides the faith which works through love to purify us—the Faith of Jesus. This is the way in which the Judge can be just and yet the justifier of Him who believes in Him. ✱

The question is, do I appreciate transforming faith ...

Galatians

A. T. JONES

Studies in Galatians



Galatians 1:6—2:14 Part 1

As The “Pharisees which believed” said that Paul was not a true apostle, so also they said that the gospel which he preached was not the true gospel. And as [the] first verse of the epistle is a defense of his apostleship as true, so chapters 1:6 to 2:14 is a defense of the gospel that he preaches as the true, and the *only* true, gospel.

Therefore he writes: “I marvel that ye are so soon removed from him who called you into the grace of Christ unto *another gospel*: which is *not another*; but [“simply a contrivance of some people to disturb you.”—*Fenton*] there be some that trouble you, and would *pervert the gospel of Christ*. But 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.”

And as those “false brethren” had reported that he preached, and was ever ready to shift his ground, only to please men, he now interjects the words, verse 10, “Well, am I now trying to be plausible to men, or to conciliate God himself? Had I still been trying to be a man-pleaser, I should not have been what I am—a slave of Christ.”—*Farrar’s Translation*.

Again, he turns to the defense of the gospel which he preached, verses 11, 12: “Now I declare to you, brethren, as to the gospel preached by me that it is not a mere human gospel. For neither did I myself receive it from man, nor was I taught it, but by revelation from Jesus Christ.”—*Ibid*.

And that he could not possibly have received it from merely man, he proves—verses 13, 14—by the fact that “you have heard of my former behavior in the days of my Judaism, how I persecuted beyond measure the church of God, and strove to root it out, and outran in Judaism many of my own age

and nation, being more exceedingly zealous of the tradition of my fathers.”—*Conybeare and Hawson’s Translation*. That is to say: As when he was a Pharisee, he was ahead of many of his own day and nation, was more exceedingly zealous of the traditions of the fathers than were others, and was far beyond them in persecuting the church of God, and in striving to root it out as wild boars uproot a vineyard—since all this was true, there was no mere man from whom he could have possibly received what he was now preaching.

But the false brethren were saying that even though he had not received his gospel merely from man, at the very most he had received it *only from the true apostles*, and *not from the Lord direct*, as had the true apostles. This he confutes by a series of indisputable facts:

1. Verses 15-17: “But when He who set me apart even from my mother’s womb and called me by His grace thought good to reveal His Son in me that I should preach Him among the Gentiles, immediately I *did not confer with mere human teachers*, nor did I go away to Jerusalem to those who were apostles before me, but I went away into Arabia, and returned to Damascus.”—*Farrar’s Translation*. And these very false brethren who had now disconcerted the Galatian Christians, knew that at Damascus he had preached the gospel, and confounded the Jews who dwelt there, “proving that this is very Christ,” that this he had done many days at Damascus; and that he was driven away from Damascus by the Jews who sought to kill him—all this before he had ever met personally a

single one of those who were apostles before he became an apostle.

2. Verses 18-20: “Next, after three years, I went up to Jerusalem to visit Cephas, and I stayed at his house fifteen days; but not a single other apostle did I see, except James, the Lord’s brother. Now in what I am writing to you, see, before, God, I am not lying.”—*Ibid.*

3. Verses 21-24: “Next I came into the regions of Syria and Cilicia; and was quite unknown by person to the churches of Judea which were in Christ, only they were constantly being told that our former persecutor is now a preacher of the faith which once he ravaged. And they glorified God in me.”—*Ibid.*

4. Chapter 2:1-5: “Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also. At that time I went up in obedience to a revelation and I communicated to the brethren in Jerusalem the glad tidings [the gospel] which I proclaim among the Gentiles; but to the chief brethren I communicated it privately, lest perchance my labors, either past or present, might be fruitless. Yet not even Titus, my own companion (being a Greek), was compelled to be circumcised. But this communication [with the apostles in Judea] I undertook on account of the false brethren who gained entrance by fraud, for they crept in among us to spy out our freedom (which we possess in Christ Jesus) that they might enslave us unto their own yoke. To whom I yielded not the submission they demanded; no, not for an hour; that the truth of the glad tidings might stand unaltered for your benefit.”—*Conybeare and Hawson’s Translation.*

In this citation of fact there are several facts, each of which disproves the charge that he had received his gospel from the apostles at Jerusalem:

(a) He communicated *to them* the gospel which he preached, instead of their having communicated it to him.

(b) And this he did, not especially

to teach the apostles anything, but because of the false report of the false brethren, so that the apostles might understand the truth of the matter.

(c) He took Titus with him, whom, with him, the apostles received, and did not compel him to be circumcised; thus the apostles at Jerusalem themselves utterly disregarded the claim of the “Pharisees which believed,” that “except ye be circumcised ... ye cannot be saved.”

(d) He gave not an hour’s subjection to the demands of the false brethren; this in the very presence of the apostles at Jerusalem; and the apostles did not require him to yield.

(e) Not only did the apostles not require him to yield anything; but “James, Cephas, and John, who seemed to be pillars,” actually gave to him and Barnabas “the right hands of fellowship.” Verse 9.

(f) And more than this, those who were the chief in reputation, he says, “added nothing to me”—“gave me *no new instruction.*” Verse 6.

All this was positive and conclusive confirmation of the claim that he had received his gospel from the apostles. But he does not stop even here: that which is already conclusive, he makes overwhelming by the citation of—

5. Verses 11-14: “When Peter was come to Antioch, *I withstood him to the face*, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, *I said unto Peter, BEFORE THEM ALL,*” “If thou, being a Jew, art wont to live according to the customs of the Gentiles, and not of the Jews, how is it that thou constrainest the Gentile to keep the ordinances of the Jews? We are Jew by birth, and not unhallowed Gentiles; yet, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, *we ourselves also have*

(See **Galatians** page 18)

The Handwriting of God

*Babylon - Media and Persia - Alexander the Great -
The Bible, the Textbook of History*

We will look at the second part of the book of Daniel this morning. As I said at the beginning, all we can do at the most is merely to sketch the book. I believe that all can begin to see now that when we go forth asking the wisdom of God and the Spirit of God to enable us to preach the books of Daniel and Revelation, that will give a power to our work that has not yet been seen in it. Not simply will we present the lines of prophecy in the book, but the glorious principles of it, taking the book as a whole, and setting it before the people. They will see how it pictures the present times, and what principles it gives to save men in the present times. What could be better? See: has not the Lord framed for us the shape that the preaching of the message should take as regards the prophecies, the times in which we live, the signs of the times, and all?

This part of the book is quite familiar to all; yet I do not hesitate to begin a lesson on this part of the book, because I know that in those scriptures with which we are really the most familiar, we shall always be able to see yet more. As I remarked toward the beginning of these studies, the first half of the book is a treatise on principles only; the last half of the book is the illustration, drawn out over and over, of that great truth of the book, "The Most High ruleth in the kingdom of man, and giveth it to whomsoever he will." We found that principle embodied, and fairly embedded, in the first half of the book. And the second half is simply a great illustration of that truth.

Look at the first symbol in the seventh chapter: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof

were plucked, and it was lifted up from the earth, and made [to] stand upon the feet as a man, and a man's heart was given to it." That is the whole history of Babylon. I do not say that it is a symbol of the history: it is the history itself written out. First, look at a lion as he stands. What is he in the world of beasts? King. What was Babylon in the world of kingdoms? The glory of kingdoms, the greatest of kingdoms, the golden one. Yet that does not tell it all. He had eagle's wings. What is the eagle in his realm? King. That was Babylon during the reign of Nebuchadnezzar, when it was in the height of its glory.

The wings were plucked. What do the wings signify? Celerity, quickness of movement, swiftness of conquest. When the wings were plucked, what does that signify? Loss of the rapidity of conquest. That feature of the kingdom is lost. Not only that, but the lion was made to stand in the attitude of a man. What does that say?

[E. J. Waggoner: He lost his advantage.]

Put a lion on his feet, standing upright as a man, and he is a lion no more. This is illustrated in the Bible by the story of David, a mere boy, when, keeping the sheep, he saw a lion coming out against the sheep. He went out against it. The lion stood up as a man, and David grasped him by the beard, and slew him. Of course the Lord gave him the victory; but if that lion had not stood upright, he could have sprung upon David, and torn him to pieces by one stroke of his paws. The kings of Assyria delighted in hunting lions. Whenever they got a lion on his feet as a man, it was all over with the lion.

That tells the whole story of Babylon after Nebuchadnezzar's death. As long as



he stood as a lion, he represented Babylon in its glory and strength; and the wings of the eagle indicated speed of conquest. But the wings were taken away, and the lion stood upright as a man. Not only that, but a man's heart was given him. That speaks of timidity, trembling, and fear. When such a heart is in a lion, and he [is] standing as a man, what is he then? The weakest, the most useless, of beasts.

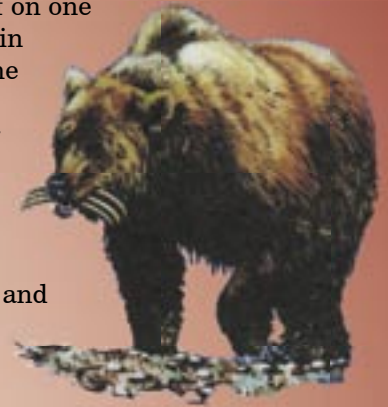
Take up Nebuchadnezzar's history in the Bible, then read the history of the kings after him (there were four of them, or five with Belshazzar); and the whole story is told in their experience. You read it in the history; but when you have read it all in the history, and see it there, do you know any more than when you started, if you had already known what the Bible says? No; you know the how of it, that is all. You can see the Lord at work, and you can see events coming in that demonstrate, illustrate, and make plain the statements in the Bible: but you do not find anything additional.

I will not go into detail with all these things. I simply read that as an illustration to show how fully the history is written in the Bible itself. That is an illustration of practical use to the teachers in our schools—church schools and all. The teacher in the church school, where there are children only eight or ten years old—that teacher can take the Bible, only the Bible, and teach the history of Babylon, and Medo-Persia, Grecia, Rome, and the ten kingdoms, to those children, without a single book of history if she knows the Bible. Take the Bible and a blackboard, or the Bible and pencil and paper, if you have not a blackboard; and the history can be taught to the children, and they will understand it; for God's instruction and his methods of instructing are better than all the human that were ever constructed.

Take a child, and let him read that verse about the lion. If you have the picture of that lion, set it before him. Teach him what that says: as we have sketched it this morning. Then take a map, and set it before the child, show him the limits of the Babylonian

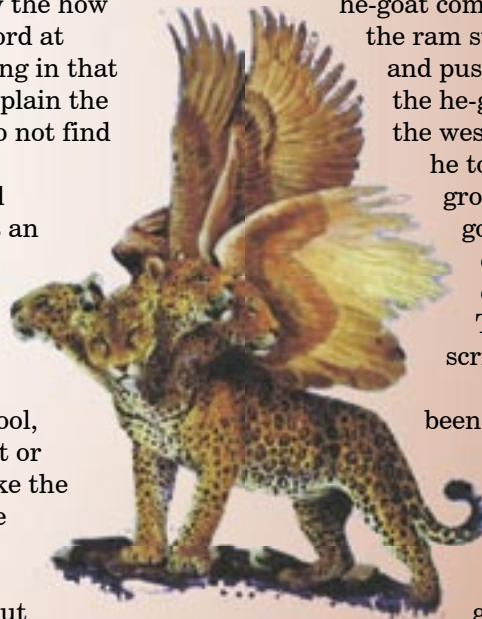
Empire, and he has the whole history, and understands it.

Take the next symbol: "And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." From the eighth chapter of Daniel we know that this kingdom pushed to the westward, the northward, and the southward. What, then, did the three ribs represent? The three directions of conquest. As he pushed westward, and northward, and southward, it is perfectly plain that he stood in the East; that is, Medo-Persia.



The next is the leopard having four heads; and then the great and terrible beast, diverse from all that were before it, then the ten kingdoms. The eighth and the seventh chapters are parallel so far. The he-goat comes from the West, the ram stands in the East, and pushes westward; and the he-goat comes from the west so swiftly that

he touches not the ground. Then what is going to happen? A collision. And in the collision which fails? The ram, and the scriptures describe it. There is where has been a lack; we have not closely enough studied the very words that are in the Bible, word by word, to get what the word says, and what is



in that word. Again I say to the teachers in our schools, church schools, and academies: Get the history that is in the book of Daniel, and then you will have a splendid guide to all the history that is outside of the Bible. And you can go out there to get it when you need it. But no teacher need undertake to take a little child through these other histories. The Bible is for the little child. Let this be taught thoroughly to him while a child: and then as years come upon him, he can go wherever he pleases, for he is perfectly familiar with it; he knows every step that is taken in it,

and all the philosophy of it. He knows more than the man in the outside schools who may be teaching history. Daniel in the school at Babylon knew more of history than did all his teachers. He had the history that God had given in the writings of Moses, and the writings that are referred to in the Bible that we have not. Daniel knew more than all his teachers. Daniel knew the rise of Nimrod's kingdom. The Babylonian teacher could say: "Nimrod was the first great king in our history. Nimrod founded this great kingdom, and ruled over Babylon. But Daniel knew more than the teacher did on that subject. It is not essential that our children shall be led through all the books outside of the Bible. Read the history that is in the Bible, for itself, and get it. Then you have all the rest.

Well, Grecia came on, that great he-goat. He came from the west. How did he come? He came from the west on the face of the whole earth, and touched not the ground. He came so swiftly that he touched not the ground; but as he came, he came on the face of the whole earth. Where did he start? Alexander started from Pella, right there [pointing to the map]. Now I want you to follow this pointer as I trace his course, so that you can see the whole history in that one clause, "on the face of the whole earth."

First, when Alexander became king, he went down to Corinth, and was accepted there as the head of the Greeks; then went back to his home at Pella. Then up to, and across, the Danube, and back again. Then up the Danube, subduing all the tribes in the countries toward the Arctic Sea, then back again into Greece, and down to Corinth. Thus he covered all this territory to the sea. Then he started again from Pella, crossed the Hellespont, and came out a few miles to the Granicus, where his first battle was fought. From there he went to Sardis, from there to Ephesus, from Ephesus to Miletus, and from Miletus over to Halicarnassus. That brought him down to the sea. And he went so entirely to the sea that he had to wade in the sea with his troops to get around the point called Climax. Then instead of keeping along the coast, he marched clear back north nearly to the Black Sea: a little eastward again, then back down to the Mediterranean Sea again. So he covered all that, didn't he?

At the northeast corner of the Mediterranean Sea was the battle of Issus fought, his second great battle. From there he passed on down the coast, sent a detachment

over to Damascus and took that, while he himself passed down to Tyre. Then he went up to Jerusalem to destroy that, with the results that I read the other day; then down to Gaza, and took that; then down to Egypt, where he was welcomed; founded Alexandria; marched out into the Desert of Ammon, where he was recognized as the son of the god; back again to Alexandria, and through the body of Egypt; then out again up by Damascus, way up north, across the Euphrates, across the Tigris, and down the Tigris River three or four days, until he met Darius' army at the battle of Arbela. There the Persian Empire was destroyed. Then he passed down to Babylon, stayed a few days; from Babylon he went northward, and out to the eastward to Ecbatana; then up by the Caspian Sea, around between the mountains and the sea, and back again: into Hyrcania southeastward, and southward through Central Asia; back northward and northeastward into Scythia; conquered the Scythians; then back again southeastward across this River Indus; across the River Hydaspes and on to the Hyphasis. There he turned back, and went down both



The Battle of Issus



Empire of Alexander the Great

sides of the River Indus, clear to the sea. There his forces were divided. His fleet sailed to the Euphrates; Alexander took his army and went overland across to the capital of Persia, up again to Ecbatana, and down again to Babylon, where he died.

How much did he cover? The whole. There was no earthly need of that, so far as anybody could see. The battle of the Granicus gave him all Asia Minor. All he needed to do was to march straight across to the Issus. The battle of the Issus gave him all west of the Euphrates. He could have gone straight east from there. And the battle of Arbela gave him all the rest. But instead of that, he went round and round, and over it all. Now, I say, there was no military need of that. There was no need, so far as man can see; but hidden in God's counsel there was a great need of it all. In all this country, everywhere he went, he founded Greek colonies, leaving a few Greeks in a place. Thus he spread the Greek language all over that region, and it was planted there, and grew until the day when God wanted to send the gospel there in Greek. That is why he covered the whole earth. I say again, there was no military need of it. The only need of it was the true need, as in the counsel of God—the world's need of the gospel.

Brother Prescott says to me that I did not get the ability to read those names, and the ability to run this pointer around over the map, all from the Bible. In a way, I did. I did not get from the Bible these actual names; but when the Lord said that a king came from the west upon the face of the whole earth, I must follow him. In the history, we find the complement of the sketch which God has given. And I did not consider that I was doing

my part, until I had followed that up as far as I could possibly learn—until I had drawn my own pen over that same track of history where Alexander went. After doing all that myself, it is now easy enough for me to take a pen or a pencil, and draw it over any map, showing where Alexander went. And, brethren, you are not proper students until you have done all that yourself. Why should we go on year after year, and not work this thing out for ourselves? You must know that for yourself, or you will not know the philosophy of it for yourself, and you cannot make it plain to other people.

[Voice: Brother Jones, we all believe that was true, but Alexander must have had some motive in his mind for that. He did not think of the gospel coming. Now, what was the motive in Alexander's mind for doing that?]

The motive in his mind was just to be a going, to overcome every difficulty, to do everything that nobody had ever yet done; and to make the whole country Greek. He delighted in doing what it was considered could not be done. It was exploration, also, as it was all new to the Greeks. None of them had ever been across into Asia.

[Mrs. S. M. I. Henry: It is just the same thing that makes a boy climb a tree.]

That is it exactly.

[Voice: I have heard it said that the Romans sent an embassy to Alexander. Is there any authority for that?]

You have the authority of Grote, of the Britannica, and of Arnold—three of the best in the world. I will read all three. Page 182 of "Great Empires of Prophecy." I will read these passages presently, about Rome. All I

(See **Handwriting** on page 28)

Jesus Befriends a Sinner

They had eaten their fish and bread before the sun crested the mountains of Judea. Eighteen miles of dusty, rocky trail lay ahead, and that was only the beginning. They could at least buy something to eat in Sychar, and get more water, before going on to Cana.

“We were baptizing hundreds every day,” lamented Pete, “and the crowds were unbelievable.”

Jim interjected, “We had to leave just when the people were clamoring for more. Then those religious stuffed shirts spoiled everything. They tried to drive a wedge between John’s team and ours. What hypocrites!”

Weary and hungry the little band rested awhile at the well, near Sychar. “Well, let’s not just hang around here. I’m famished!” exclaimed Tom. “Let’s see what we can find to eat at the market.”

“I’ll relax here at the well,” said one, as they turned to go.

As the men neared the city, a lone woman with a water jar on her head, came toward them, obviously on her way to the well.

“What are these arrogant Jews doing here?” Ruth mused. “They hate us and treat us like dogs, or worse.” She stepped out of the path as they passed. “Well, the feelings are mutual!” she thought hotly to herself.

“Oh no! Another detestable Jew sitting on the edge of the well,” thought Ruth as she approached. “I’ll just ignore him, draw quickly, and be on my way.”

“Excuse me, ma’am, would you please give me a drink?” asked the Jew.

Startled, she almost dropped her water jar. “Why are *you*, a proud Jew, asking *me* for a drink?” questioned Ruth curiously.

The man rejoined, “If you knew who I am, God’s gift, you would ask *me* for a drink of living water.”

She retorted, “You have neither rope nor jar to draw with and the well is deep. Are you greater than our ancestor Jacob who dug this well that he, his whole family, and all his herds drank from?”

“You have to draw daily from this well,” he replied. “The water that I give is an artesian well overflowing from within, satisfying every thirst of body, soul and spirit eternally.”

“Oh, sir!” Ruth pleaded, “give me this water so that I will never have to come again.” Overwhelming desire welled up within her.

“I will, but first bring your husband,” the man promised. “But I have no husband,” Ruth replied.

“That’s true,” he agreed. “You’ve had five failed marriages. And the man you’re living with is not your husband.”

“Oh my!” thought Ruth in consternation. “How could he know all this? And what else does he know?”

Defensively, she asserted, “Well, when Messiah comes He will make everything clear.” Jesus replied boldly, “You’re speaking to the Messiah.” She knew it! Excited, she forgot the unfilled water jar as she turned in haste toward the city.

Arriving breathlessly in the city, Ruth shared the amazing news with the men in the crowd she hangs out with. “He *must* be the Messiah! He told me everything I ever did. Yet, He treated me with such respect, and was so kind, so loving.”

Back at the well, the men had barely finished eating when a crowd from the city surrounded them. The Samaritans had to see for themselves if this was indeed the long looked for Messiah, the Savior of the world. “He is!” they agreed. Now they urged Him, “Come home with us, you and your men. The whole city must see and hear you for themselves.”

For two whole days Jesus and His men ate their food and stayed in their homes. He seemed as one of them as He shared the Word of eternal life, Himself. The crowds pressed around Him to see and hear. Many of all classes believed.

1. Why did Jesus seem to be drawn to the sinners in life such as Ruth?
Matthew 18:11. _____
2. Who took the initiative in this encounter, Ruth or Jesus?
John 4:6, 7. _____
3. Why did so many “good” people resent, and even hate Him?
John 12:12-19. _____
4. What is God’s attitude towards those who see Him as the enemy?
Romans 5:6-10. _____
5. Whose faith manifests the righteousness of God?
Romans 3:21, 22, KJV. _____
6. To how many has this Faith of Jesus been given?
Romans 3:22. _____
7. Did the “to all” to whom the righteousness of God is revealed include Ruth and the people of Sychar? Romans 3:22. _____
8. What does verse 22 mean by “on all who believe”?
See also Galatians 2:16, 20, KJV. _____
9. We know that all have sinned. How many fall short of fully honoring Jesus?
Romans 3:23, 24. _____
10. What is your grateful faith response to Jesus’ free justifying faith in you by the redemption that is in Him? Romans 5:18; 1 Timothy 4:9, 10.

put our faith in Christ Jesus, 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.”

When he had publicly withstood to the face even Peter, and had called him back to the truth of the gospel, and through him even James, for it was “certain which came from James” who caused Peter to swerve, nothing more needed to be said, and indeed what more *could* be said, to settle it forever that the gospel which he preached was not received from men, nor from the Lord through men, not even through the first apostles, but from the *Lord himself* DIRECT.

Thus in the book of Galatians is set forth the only true gospel, in its perfect purity, direct from the Lord Himself by the hand of Paul. And whosoever misses this perfect gospel in the Book of Galatians misses the whole book of Galatians. *

—*Review and Herald*, September 5, 1899.

Galatians



Galatians 1:6–2:14 ***Part 2***

It was “certain of the sect of the Pharisees which believed” who had caused all the trouble in the churches in Galatia, and called forth the letter to the Galatians. It was these also who had troubled the brethren at Antioch, and raised there the controversy that brought on the council of Jerusalem. It was these who, even after the council, had caused Peter to swerve, at Antioch, from the truth of the gospel, which, in turn, forced Paul to withstand him to the face. It was these of the sect of the Pharisees who spread the false gospel against the true, and subverted souls who were even already saved—as at Antioch and Galatia. In a study of the book of Galatians, it is, therefore, essential to know just what the sect of the Pharisees did hold.

When Jesus would give an illustration of “certain which trusted in themselves that they were righteous, and despised others,” He chose “a Pharisee.” And this Pharisee, even in praying, first thanked God that he was not like other men; and then presented himself to the Lord for approval upon what he had done. Luke 18:9, 12. It is therefore perfectly plain

that the one great peculiarity of the sect of the Pharisees was self-righteousness—claiming righteousness upon what they had done.

Consequently everything that a Pharisee did was done that he might obtain righteousness by the *doing*. And if there was anything that he was not inclined to do, he must force himself to do it, by a direct vow, and then still claim the merit of righteousness in the *doing*.

And it was the very righteousness of God that was claimed as the merit and the result of the doing; because it was the word of God that has followed, it was the command of the Lord that was obeyed, in the doing.

The word “Pharisee” is from “*parash*,” which signifies “separated,” or “set apart.” The Pharisees were those who were separated, set apart, from the rest of the people by their superior righteousness, which was because they had done more than any others; and they were separated, set apart, *unto God* because it was in the doing of the law of God that their righteousness consisted. Everything that God had commanded, required, or directed, must

be done in order that righteousness might be obtained *in the doing*. And to be perfectly certain that they could rightfully claim the righteousness when the thing was done, it was essential that every obligation must be performed so exactly right that there could be no question. And in order that this might be so, every requirement in the word of God was drawn out in divisions and subdivisions to the smallest minutiae, even to each particular letter of each word, each one to be scrupulously and ceremoniously performed. “The very *raison d’être* of the Pharisees was to create ‘hedges’ of oral tradition about the law.”—Farrar’s “*Life of Christ*,” *Excursus 9, par. 1*. These “hedges” were of course to protect the law from violation. They were assurances to the doer of them that in the doing of them he was preserved from violating the law, and that so he was a doer of the law.

This led to an utter perversion not only of every commandment and ordinance of the Lord, but of the very idea of every commandment and ordinance.

God had given the ten commandments, not as a means of obtaining righteousness by the doing of them, but (1) to give the true knowledge of sin that forgiveness and salvation might be found by faith; and (2) to witness to the righteousness obtained by faith.

This was shown (*a*) in the service that was commanded, and (*b*) in the very terms used in speaking of the tables of the law. (*a*) In the service commanded it was plainly said that when they had done anything against the commandments of the Lord concerning things which ought not to be done, and were guilty, they were to bring a sacrifice of a young bullock, and confess the sin, and with the blood the priest should make atonement for them, and it should be forgiven them. Lev. 4:13-21. Here were the ten commandments to give the knowledge of sin, and of the guilt; here was forgiveness and at-one-ment with God without the doing of the law, but solely through faith. (*b*) The term used in speaking of the tables of the law, was “the tables of the testimony;” the ark, in which was the law, was called the “ark of the testimony;” and the tabernacle, in which was the ark, was called the “tabernacle of the testimony.” Now *testimony* is the evidence borne by a witness; and that this is the meaning of the word here is certain by the fact that the tabernacle is plainly called “the tabernacle of witness.” Numbers 17:7, 8; 18:2; 2 Chron. 24:6. The tables of the testimony were the tables of *witness*, which in itself testified that

the law was intended, *not* to be a means of righteousness of God obtained by it, but to be witness to the righteousness of God obtained *without* it.

God had given the ordinances of sacrifice and offering and burnt offering and offering for sin, not as a means of obtaining righteousness by them, but as *expressions of the faith* that obtained the righteousness of God without them—faith that obtained the righteousness of God through a sacrifice and offering already made *by God*, and promised to be sent in due time.

God had given circumcision, not as a means of obtaining righteousness by it, but as a sign of the righteousness of God obtained by faith and held by faith before circumcision was performed.

Thus the Pharisees perverted into works and righteousness by works, all that God had given to be of faith. All that God had given to be a blessing and a delight they turned into a burden and a yoke of bondage. And when it did not give peace to the straining and toiling workers, as it *could* not, to the many fine-spun distinctions drawn upon the plain word of God they yet further added a multitude of exactions of their own. To the Sabbath commandment alone there were added four hundred and one requirements. A whole treatise was devoted to hand washings (Mark 7:1-5); another whole treatise was occupied with the proper method of killing a fowl. “The letter of the law thus lost its comparative simplicity in boundless complications, until the Talmud tells us how Akibha was seen in a vision by the astonished Moses, drawing from every horn of every letter whole bushels of decisions.”—Farrar.

Another evil was wrapped up in this: The facility of interpretation that was developed in drawing out the infinite variety of distinctions in sentences, in words, and even in letters, in order to discover the exact degree of obedience required to attain to righteousness, was readily employed in evading any obligation of the law of God that the covetous heart might desire. Mark 7:9-13; Matthew 23:11-28.

“We know the minute and intense scrupulosity of Sabbath observance wasting itself in all those *abhoth* and *toldoth*—those primary and derivative rules and prohibitions, and inferences from rules and prohibitions, and combinations of inferences from rules and prohibitions, and cases of casuistry

itself. Another presenter, when asked the same question as to the sinner's legal standing, gave the same answer of "guilty"—in keeping with Romans 3:23. "For all have sinned and come short of the Glory of God."—once again a reference outside of the Sanctuary itself. To be fair I, too, have considered the one bringing her sacrifice guilty until it was offered, so the insight that the Sanctuary operated under the legal idea of presumption of innocence is a fresh one to the author as well.

The reading required for this class included a paper by Dr. Richard Davidson on the Cosmic Metanarrative.¹ In it he challenged us to more study in relating the Sanctuary doctrine to the Great Controversy theme—both of which Adventists hold dear. What could be the link between the two? One needs to be honest in admitting that there is not much connection between these two vital themes as we have traditionally presented them. This seems to be the Adventist "Holy Grail." This article is an attempt to bridge that divide.

Almost unrelated to Dr Davidson's challenge to find a closer relationship between the Sanctuary and the Great Controversy theme, I one day came across a rather significant online document where I learned more of the "presumption of innocence." It dealt with *silence*.² In the document on "silence" I was introduced to *John Udall*—one whom King James called "the greatest Scholar in England." In researching, I discovered that he was a Hebrew scholar who had written "*Key to the Hebrew Language*" as well as tracts.

These were not just any tracts. They were tracts protesting against the Episcopal clergy in England.³ He was summoned to appear before the "Star Tribunal"—an Episcopal/English church-state amalgam that existed to root out heresy. This brave Puritan invoked what would later come to be known as "the right against self-incrimination." I am not sure if this is what it was called in England, but it did become the basis of English common law.

What is known is that this was a major swing from "guilty until proven innocent"—the Continental basis of law—to the opposite, "innocent until proven guilty." It was not John Udall alone who established this, but a string of devout men and women who would not depart from this principle.⁴

It was most interesting that he was a Hebrew scholar. This led me to think that perhaps his stance was biblically based. Could it be that the Old Testament offered the

grounds for his firm stance? Later we will look at some biblical evidence.



*Presumption of Innocence
And the U.S. Constitution*

It came as a total surprise to me that the phrase "presumption of innocence" is nowhere found in the Constitution of the United States. One can look as carefully as possible, but will not find this phrase. At first I was dismayed, but closer study revealed this principle clearly present in this great document. It is to be found primarily in the Fifth Amendment.

Amendment V

*No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; **nor shall be compelled in any criminal case to be a witness against himself**, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.*

The Fifth Amendment phrase "nor shall be compelled in any criminal case to be a witness against himself" has come to be known as the right against self-incrimination. Colloquially it is known as "taking the fifth." The thought behind it is that the one accused enjoys the jurisprudence of "presumption of innocence," which is defined as:

INNOCENCE, PRESUMPTION OF—
*The indictment or formal charge against any person is not evidence of guilt. Indeed, the person is presumed by the law to be innocent. The law does not require a person to prove his innocence or produce any evidence at all. The Government has the burden of proving a person guilty beyond a reasonable doubt, and if it fails to do so the person is (so far as the law is concerned) not guilty.*⁵

It is important to note the difference between the inquisitional and accusatorial systems of jurisprudence. The Anglo-American system is accusatorial⁶, which means that accusers are obligated to prove their claim true as opposed to the accused needing to prove her innocence. The inquisitional⁷ system, on the other hand, is just that—having the accused prove their innocence.



Presumption of Innocence And the Hebrew System of Law

We have tried to establish that the inquisitional system of jurisprudence is the antithesis of the accusatorial system. It comes as a surprise to many that the accusatorial appears to be the legal economy of the Hebrew system, although we have largely applied the inquisitional model to much of our reading of the Old Testament (OT). Since the “presumption of innocence” is only inferred in the right against self-incrimination, the question arises as to whether this is present in the OT.

Verses like Exodus 22:9: “*The judge shall declare him guilty*”—imply that innocence was the stance before the sentence. Another is Micah 7:9: “*I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.*” These verses at least lend themselves to the view of the accused enjoying innocence before being declared guilty.

In Deuteronomy 19 we have strong evidence for the accusatory system as opposed to the inquisitional:

Deuteronomy 19:15: *One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.*

Deuteronomy 19:16: *If a false witness rise up against any man to testify against him that which is wrong;*

Deuteronomy 19:17: *Then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days;*

Deuteronomy 19:18: *And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;*

Deuteronomy 19:19: *Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.*

Verse 18 does mention inquisition, but it seems to be inquiring of the accuser.

Many scholars acknowledge that Job is the oldest book in the Bible, written before any other—including Genesis. If this is so, then our premise that the great controversy between two jurisprudences is quickly born out. In the first and eighth verses of the first chapter we have the Word of God stating God’s view—“*that man was perfect and upright, and one that feared God, and eschewed evil.*” On the other hand we have Satan’s assessment in verse nine “*Doth Job fear God for nought?*” God’s view of Job is presumption of innocence while Satan’s is presumption of guilt. If this theme is followed we see that the great battle in this fight is for Job to decide which assessment he believes to be true. As Michael Card poignantly states of Job’s friends, “The problem is, Lord, they are all wrong about You.”

The New Testament is not totally silent on this matter either. Nicodemus states in John 7:51 “*Doth our law judge a man, except it first hear from himself and know what he doeth?*” He is appealing to his own colleagues in the law and reminding them that their law judges a man *only* after it hears from him. Sadly, they ignore this admonition and later reply to the question of Caiaphas the high priest, “What think ye?” with “He is guilty of death.” This is after he had himself interrogated the accused Jesus—contrary to the accusatorial system that he was to be upholding.

In Matthew 26:66 Pilate, in keeping with Roman law, hears the accusation against Jesus from the chief priests, attempts to interrogate him, finds him innocent, but still hands him over to the people. It appears that the abrogation of the principle of innocent until proved guilty by the Jews essentially led to an unholy marriage between church and state. Lewis Walton has done a marvelous work of contrasting the Hebrew system with the Roman system of law in his audio-series, “*A Lawyers Perspective,*” dealing with the trial of Jesus.



*Church/State
And Presumption of Innocence*

It is interesting that where Church and State are united this principle of “presumption of innocence” seems to be absent. In reality its counterpart “guilty until proven innocent” not only flourishes within this context, but also seems to feed the marriage of church and state.

Babylon comes to mind in the OT case study. King Nebuchadnezzar had been the recipient of a heavenly message in the form of a dream and its interpretation. He builds a statue of himself and has his subjects bow to it. There are three young men who would rather remain true to God than break His Law and violate their own consciences. Daniel 3:8 interestingly states “*Wherefore at that time certain Chaldeans came near, and accused the Jews.*” It is a church/state setting as evidenced in verse 12 by “*these men O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.*” The result of this church/state combination inevitably leads to persecution.

Before the persecution of the three young men it is fascinating to note their response to the king

when thus threatened. All three answered in verse 16 and said, “*O Nebuchadnezzar, we have no need to answer thee in this matter.*”

Was this rude of them to answer in this way? Could they have been so angry that this was their response? Unlikely. What these young men were saying is, “Dear King! We have the right against self-incrimination. The onus is on you to show us our folly. We would rather be true to God, so we speak only as a witness to you. Submit to this God, O King.” Some argue that the “presumption of innocence” is necessary only in the human sphere where man judges man. But when looking at the four kingdoms of Babylon, Medo-Persia, Greece and Rome one finds the jurisprudence of “presumption of innocence” largely absent. We will now look at its application when God deals with man.

The investigation before judgment (sentence) always needs to be seen in the light of presumption of innocence where the Judge is on the defendant’s side—in no way clearing the guilty, but marrying justice and truth perfectly.



*Presumption of Innocence
And the Investigative Judgment*

It seems that the construct of the inquisitional (Roman) paradigm is used to understand much of the Old Testament and it has been imported into our understanding of the Investigative Judgment. Some have mentioned to me that the title “Investigative Judgment” itself is to blame for its apparent inquisitional character, to which I tentatively would agree. To acknowledge ‘innocent until proven guilty’ as the biblical jurisprudence will clear many misunderstandings and misconceptions that we have about the judgment. It has been widely credited to the Old Testament record that the Judge is firmly on the side of the one accused. Going to the Bible, one clearly sees this.

Genesis chapter three is said to be the first Investigative Judgment in the Bible. We have a court setting in that there are the accused (Adam and Eve), an accuser (the serpent), and the Judge (God). The Judge comes to the court with the questions, “*Where are you?*”... “*Who told you that you were naked?*”... “*Hast thou eaten of the tree, whereof I commanded thee that*

thou shouldst not eat?”—and to Eve, “*Why have you done this?*” It would appear as though this is interrogation of the accused. These questions can

also be seen in the light of “presumption of innocence.” Coming to the court the Judge, knowing all this already, enters these questions for record. His fact-finding is based on the presumption of innocence. This does not mean that they are innocent of the crime, but the Judge weighs all the evidence and then pronounces judgment.

It is most remarkable that He turns to the *accuser* and utters sentence on *him*. It is the most damnable sentence for the accuser, yet the most glorious promise for the accused. What is noteworthy is that the judgment is pronounced on the one who is found to be wanting. The accuser’s head will be crushed, while the accused are promised a way of restitution. Adam and Eve must have been

is not some shield that limits His knowledge of our true condition. But in spite of knowing our true state, He still relates to us as His friends and companions. Matt. 26:50, 11:19, 22:12. By contrast, both the religious and secular world look to God with condemnation and accusation in their belief that God—if He exists—is responsible for the pain and tragedy of planet earth.

Satan originated this accusation in heaven and repeats it incessantly here on planet earth. In Job chapter 4, one of Job's "friends" encounters an evil spirit in a dream. Notice the comment of the evil spirit regarding God's attitude toward all the tragedy in human lives in verses 17-20: "*Can a mortal be more righteous than God? Can a man be more pure than his Maker? If He puts no trust in His servants, He charges His angels with error; How much more those who dwell in houses of clay, whose foundation is in the dust, **who are crushed before a moth?** They are broken in pieces from morning till evening; **they perish forever, with no one regarding.***" Notice how Satan has insinuated that tragedy is the lot of humanity, and it's all occurring with no one—especially the God who charges His angels with error and doesn't trust His servants—regarding or caring at all.

So while God has related to us as innocent when we're guilty, we have related to God as guilty, when He's completely innocent. In the minds of humanity, God is guilty until proven innocent, which will never occur in the minds of most until the end of the millennium. Notice how in Is. chapter 14, after a description of Lucifer's fall in heaven, there is a monumental leap forward in time to the day when all intelligent beings in the universe will see and understand who is ultimately responsible for the tragedy and suffering that have been the lot of mankind. Is. 14:16-17, 20: "*Everyone there will stare at you and ask, 'Can this be the one who **shook the earth and made the kingdoms of the world tremble?** Is this the one who **destroyed the world and made it into a wasteland?** Is this the king who **demolished the world's greatest cities and had no mercy on his prisoners?**' ... you have **destroyed your nation and slaughtered your people.***"

Finally, in the minds of all, and in the hearts of the redeemed, will be a complete recognition that God is completely innocent of any wrongdoing or capricious destruction. At the same time they will see in Satan the author of all pain, tragedy, disaster, trauma, and suffering. Then it is that Rev. 5:13 will occur in contrast,

"*And then I heard every creature in heaven and on earth and under the earth and in the sea. They sang: 'Blessing and honor and glory and power belong to the one sitting on the throne and to the Lamb forever and ever.'*"

The first angel's message is all about the clearing of God's name and character in our hearts and minds. Rev. 14:7 is not merely about God's judgment and deliverance of us, but about our opportunity to fear or honor Him, and in so doing, vindicate Him in the hour of His judgment, when He is judged. In David's great Psalm of repentance was an acknowledgment that you and I must make with David, that it is *our* sin that is hindering the overcoming of God when He is judged. May we in repentance appeal to God to create in us a clean heart and renew a right spirit within us, that we may be witnesses for God, in *His* behalf, and not witnesses for the evil one.

*Dear Father, please forgive me for failing you so often. May I be your witness to testify to your goodness and integrity before the world and the onlooking universe. **

Innocence (continued from page 22)

most surprised "to look into their Judge's face and see a Savior there."⁸ As soon as there was sin there was a Savior.⁹

The investigation before judgment (sentence) always needs to be seen in the light of "presumption of innocence" where the Judge is on the defendant's side—in no way clearing the guilty, but marrying justice and truth perfectly. Psalm 85:10. Cain and Abel, the Tower of Babel, and Sodom and Gomorrah could all be viewed in this paradigm of "presumption of innocence." Our next installment will deal with the "presumption of innocence" and justification by faith. *

¹ Richard Davidson, *The Cosmic Metanarrative* Sanctuary Class handout.

² *Silence: The Ultimate protector of the Individual.* <http://www.neo-tech.com/silence/intro.html>

³ Tract alleged to be written by John Udall. <http://www.anglicanlibrary.org/marprelate/Tract10.html>

⁴ Leonard W. Levy, *The Origins of the Fifth Amendment*, New York Oxford University Press, 1968, p. viii. Levy's work, for which he received the Pulitzer Prize, is the first historical treatment of the right against self-incrimination—a necessary book for anyone who loves freedom and flees from injustice.

⁵ Definition: Presumption of innocence. <http://www.lectlaw.com/def/i047.html>

⁶ Justice Felix Frankfurter in *Watts v. Indiana*, 338 U.S. 49, at 54 (1949).

⁷ *Ibid.*

⁸ Michael Card, song *Jubilee*.

⁹ Ellen G. White, *The Faith I Live By*. Pacific Press p.75.

The MARK DUNCAN Faith OF Jesus

One night a house caught fire and a young boy was forced to flee to the roof. The father stood on the ground below with outstretched arms, calling to his son, “Jump! I’ll catch you.” He knew the boy had to jump to save his life. All the boy could see, however, was flame, smoke, and blackness. As can be imagined, he was afraid to leave the roof. His father kept yelling: “Jump! I will catch you.” But the boy protested, “Daddy, I can’t see you.” The father replied, “But I can see *you* and that’s all that matters.”

Does God have faith? Well, you say, He doesn’t need faith. After all, He is God and knows everything. Faith is for those who are in the darkness and need to walk by the little light that they have along the way in order to get to their destination. God can see the destination even before the route begins.

What is faith? Where does it come from? Is it possible that God could truly have faith? Before considering the staggering question, “Does God have faith?” let’s consider Jesus. Over and over again the Bible speaks of His faith.

In the apostle Paul’s letters we read: “Even the righteousness of God, through faith of Jesus Christ, to all and on all who believe.” Romans 3:22. The NKJV says “by faith in Jesus.”

Speaking of how we are justified, Paul says: “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.” Galatians 2:16.

We read further and learn that this is all based upon God’s promise: “But the Scriptures have confined all unto sin that the promise by the faith of Jesus Christ might be given to those who believe.” Galatians 3:22. God’s promise is given to believers by means of “the faith of Jesus Christ.”

In another place Paul expresses his desire when the Lord comes to be found “not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”

Philippians 3:9. Here again we have “the faith of Christ.” It is identified as the basis of God’s righteousness—that is walking in God’s right pathway. Jesus walked by faith.

Still further, it is said of the saints, “Here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. “God is faithful.” 1 Corinthians 1:9. Christ is faithful, for “He abideth faithful.” 2 Tim. 2:13.

We are saved by nothing less than God’s unchangeable Word, and by Christ’s own personal confidence in that Word. We are not exhorted to try to do as well as He did, or to try to exercise as much faith as He had, but simply to take *His* faith, and let it work by love, and purify the heart.

But the general idea is Jesus doesn’t have faith because Jesus is God. Asking a friend about this he said, “Oh, that’s easy. Jesus didn’t have faith. Jesus is God!” There is this idea that God *can’t* have faith. Yet we read something interesting in the apostle Paul’s writings about God’s faith. “For what if some did not believe? Will their unbelief make the faith of God without effect?” Romans 3:3. How can it be that God has faith?

We understand that God sees the end from the beginning. And if faith is the substance of things hoped for, the evidence of things not seen, from the perspective of the one who has the faith, then it seems the definition precludes faith on the part of God. But when we understand what faith is, we discover that not only Jesus has faith, but God the Father Himself has a faith that works by love.

Jesus is a picture of the faith of God. He said, “If you have seen me, you have seen the Father.” And so, if Jesus had faith, and we have text upon text, at least ten references to the faith of Jesus, then His faith must in some sense be a picture of the faith of God. And there is nothing difficult about seeing the faith of Jesus if we can understand that Jesus truly became a man.

Sometimes we debate whether Jesus is God or Jesus is man. Or we debate the

The Faith

proportion of the divine nature versus the human nature. Is He fifty-fifty, or thirty-seventy? And when we debate whether Jesus is God or not we miss the issue. There's no question that Jesus is God. But the issue is not whether Jesus is God, the issue is how Jesus lived while He was on earth. Did He live as a man or did He live as God?

Over and over the Spirit of Prophecy assures us that Jesus came where we are. He had to walk, as it were, a mile in our moccasins. He had to be touched with the feelings of our infirmities to understand what we go through, in order to be a faithful high priest. Not only did this equip him to be a high priest, but Jesus had to become one like us in order for us to believe in Him.

Ellen White, the servant of the Lord, wrote: "The humanity [not the divinity] of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man."¹

"When Jesus took human nature, and became in fashion as a man, He possessed all the human organism. His necessities were the necessities of a man."²

Again: "We do not half appreciate the grandeur of the plan of salvation. He who was one with the Father stepped down from the glorious throne in heaven, laid aside his royal robe and crown, and clothed his divinity with humanity, thus bringing himself to the level of man's feeble faculties."³

Yes, He *is* God. He *was* God and He will *always* be God. But when He came to earth He divested Himself of the powers and prerogatives of God to meet life as we must meet it, and to understand our trials and our temptations.

If Jesus didn't come to where we are, if He didn't endure what we endure, how could we really have faith and confidence in Him? When I want to understand calculus, I don't go to a chemistry teacher. And when I want

to understand physics, I don't go to a chemistry teacher. When I want to understand chemistry, I don't go to a biology teacher.

When I need help enduring the battle in fallen human flesh, I need a Saviour who took the same flesh and fought the same battles and

understands where I am coming from.

"He was subject to the frailties of

humanity ... He emptied himself of His high prerogatives, left His mansions of glory, His throne and high command, and became poor, that we through His poverty might be made rich."⁴

Jesus was poor. When He was on earth He said, "The foxes have holes and the birds have nests and the Son of man has not where to lay His head." Matthew 8:20. But His poverty was more than monetary. This is also speaking of His giving up the prerogatives of God.

There's no one who can explain the mystery of the incarnation of Christ, yet we know that he came to this earth and lived as a man among men. "The man Christ Jesus was not the Lord God Almighty, and yet, Christ and the Father are one."⁵ He came to live as a man among men.

A favorite song among many is "Master, the Tempest Is Raging;" the billows are tossing high. Ellen White quoted that song. "When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the 'Master of earth and sea and sky' that He reposed in quiet. That power He had laid down, and He says, 'I can of Mine own self do nothing.' John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God."⁶

"The language of Christ on many occasions shows that He was placed in the same position that we are. He had to walk by faith, as we walk by faith."⁷

"But I don't want to walk by faith," someone may say. We want to see the future. We don't like walking in the dark. But it's the only way to please God.

The Bible is clear. Jesus lived by faith as we must live by faith. "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Romans 14:23. But Jesus is the One who knew no sin. So then everything that Jesus did had to be through faith. "And He who sent Me is with Me, the Father hath not left Me alone, for I always do those things that please Him." John 8:29. "But without faith it is impossible to please God." Hebrews 11:6. So Jesus must have lived by faith.

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13.

Galatians 3:16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And

OF Jesus
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to thy seed, which is Christ.” The promise is to Jesus Christ. The promise is to Abraham and to his seed. The Seed is Christ. But Paul says the promise “that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” Romans 4:13. Jesus was righteous by faith.

But *what is faith?* There we are, back to the problem we started with. How can God have faith? What is the definition of the faith which Jesus had? Usually when the question is asked, What is faith? Immediately an answer comes back, “Faith is the substance of things hoped for, the evidence of things not seen.” Hebrews 12:1.

Generally when I hear that response I know the class doesn’t know what that means. You see, it’s a copout to quote the definition when we don’t understand the context and what it means.

I could quote the definition of “loud speaker.” Here is the technical definition: An electromagnetic acoustic transducer which radiates acoustic power into the air. Now do you know what a loud speaker is? You can quote the definition without understanding the meaning. And the question is, What is faith?

“Faith is the substance of things hoped for.” But “hoped for” by whom? Faith is evidence. My mental disposition, my attitude of heart *is* evidence! Have you ever *seen* that evidence? The Bible says faith is evidence, but evidence to whom? God can read the heart. He can see the faith. It is evidence to God.

“Faith is the substance of things hoped for.” It’s the substance that God hopes for. In Luke 18:8 the question is asked, “When the Son of man cometh shall he find” what He is hoping for? And so “Faith is the substance of things hoped for, the evidence of things not seen.” Yes, from God’s perspective, but what is faith for *us*?

The Author and Finisher of faith will tell us what faith is. “And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that

thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.” Matthew 8:5-9.

What was this man’s “great faith”? The centurion showed his faith by the contrast which he made between himself and Christ. He recognized Jesus as Lord, seeing in Him the power that created heaven and earth. He himself was but a man, and a man “under authority,” that is, he was but a servant, subject to the orders of others; yet he had servants also under him, and he could speak to them, and a single word was sufficient for the accomplishment of what he wished done. How much more, then, could Jesus, who came from above and was therefore “above all” (John 3:31), speak the word only, and accomplish what he pleased.

His humility was evident —“Lord, I’m not worthy.” Humility is evidence of faith. “Lord, I’m not worthy that you should come under my roof, but speak the word only.” Faith is depending on the word of God and the Word of God alone.

A. T. Jones put it this way: “Faith is expecting the word of God to do what it says and the depending on that word to do what it says.”⁸ Again, “When Abraham and Sarah had cleared themselves of all unbelief which had produced Ishmael and had stood upon faith alone depending on the word of God alone, Isaac the true child of promise was born.”⁹

Jesus depended on the word. When Satan came to Him in the wilderness of temptation and tempted Him, Jesus said again and again, “It is written, It is written, It is written.” He depended on the Word of God. It was Christ who said, “Sanctify them through Thy truth, Thy Word is truth.” John 17:17. And so, to meet temptation, we must like Jesus, depend upon the word and the word only.

And in this we see the faith of God. When Christ was dying upon the cross, the Father had to separate Himself from the Son. He could no longer sustain Him by His grace.

Faith OF Jesus



Christ had to sense unmitigated justice. And yet, the Father was depending on Jesus. And “all the promises of God are in Him; yea, and Amen!” 1 Cor. 1:20.

And while depending upon Jesus, the Father had to withdraw His support from Jesus and allow Him to endure His wrath against sin. Yet the Father was depending on Jesus. “In the beginning was the Word, and the Word was with God and the Word was God ... And the Word became flesh.” And God Himself depended on the Word and the Word only at the cross. There we see the faith of God which was reflected in the faith of Jesus for Jesus depended on God’s Word, when all of His feelings told Him that God had broken His Word.

Do you remember what Jesus said in John 16:31? His disciples assured Him that they believed and Jesus said, “Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.” Jesus expected His disciples to abandon Him. He expected them to leave Him alone, but He did not expect His Father to leave Him. And when He cried, “My God, My God, why hast thou forsaken Me?” He felt what sinners will feel when the mercy of God no longer pleads on their behalf.

Though He felt He was dying—dying forever, Jesus clung to the Word of God. “I have loved thee with an everlasting love.” Jeremiah 31:3. He clung to the Word of God. “Yea, though I walk through the valley of the shadow of death, I will fear no evil.” Psalm 23:4. And the faith of Jesus was victorious.

In many places the servant of the Lord equates the faith of Jesus with the gospel. And so the message of the faith of Jesus is the message we have to give to the world.

Our Father which art in heaven, we thank you for these few moments to take a glimpse at the faith of Jesus. We are so thankful that His faith healed and bridged the gulf. And you have given that same faith to us. By your grace may we be among those who keep the commandments of God because we keep the faith of Jesus Christ. Amen. ✨

¹ *SDA Bible Commentary*, Vol. 7, p. 443.

² *SDA Bible Commentary*, Vol. 5, p. 1130.

³ *Review and Herald* (December 12, 1888).

⁴ *Signs of the Times* (April 22, 1897).

⁵ *SDA Bible Commentary*, Vol. 5, p. 1129.

⁶ *The Desire of Ages*, p. 336.

⁷ *Youth Instructor* (December 28, 1889).

⁸ A. T. Jones, *Lessons on Faith*, p. 16.

⁹ *Ibid.*, p. 28.

attempted to do in this book [“Great Empires of Prophecy”] was to take the history as it is recorded in the best books, and set it down here, and then map it.

Brother Prescott wants to know how I knew what to take, and what to leave out. I knew it from the Bible. I had to go through more than eighty histories to get the history which is set down in this book for you and whoever else wants to read it there.

Now in answer to the question of whether Rome sent embassies to Alexander, I read: “There is every reason to believe that among the Tyrrhenian ambassadors mentioned by Alexander’s historians, there were included ambassadors from Rome. History may allow us to think that Alexander and a Roman ambassador did meet at Babylon; that the greatest man of the ancient world saw and spoke with a citizen of that great nation which was destined to succeed him in his destined work, and to form a wider and more enduring empire. They met, too, in Babylon, almost beneath the shadow of Bel, perhaps the earliest monument ever raised by human pride and power, in a city stricken, as it were, by the word of God’s heaviest judgment, as the symbol of greatness apart from, and opposed to goodness. ... During the period of Alexander’s conquests, no other events of importance happened in any part of the civilized world, as if a career so brilliant had claimed the undivided attention of mankind.”

“He knew that there were arrived in that city, ambassadors from all parts of the world, who waited for his coming; the whole earth echoing so much with the terror of his name that the several nations came with inexpressible ardor to pay homage to Alexander, as to him who was to be their sovereign. So that he set forward with all possible diligence toward that great city, there to hold, as it were, the states-general of the world.”

“So widely had the terror of his name and achievements been spread, that several of these envoys came from the most distant regions. There were some from the various tribes of Libya (west of Egypt); from Carthage (west of Libya); from Sicily and Sardinia; from the Illyrians, and Thracians, from the Lucanians, Bruttians, and Tuscans, in Italy; nay (even some affirmed) from the Romans, as yet a people of moderate power. But there were other names yet more surprising—Ethiopians, from the extreme south, beyond Egypt; Scythians, from the north, beyond the Danube; Iberians (from Spain),

and Gauls, from the far west, beyond the Mediterranean Sea. Legates also arrived from various Grecian cities, partly to tender congratulations and compliments upon his matchless successes, partly to remonstrate against his sweeping mandate for the general restoration of the Grecian exiles. It was remarked that these Grecian legates approached him with wreaths on their heads, tendering golden wreaths to him, as if they were coming into the presence of a god. The proofs which Alexander received even from distant tribes, with names and costumes unknown to him, of fear for his enmity and anxiety for his favor, were such as had never been shown to any historical person, and such as entirely to explain his superhuman arrogance.”

This was from Grote

“In the tenth year after he had crossed the Hellespont, Alexander having won his vast dominion, entered Babylon; and resting from his career in that oldest seat of earthly empire, he steadily surveyed the mass of various nations which owned his sovereignty, and revolved in his mind the great work of breathing into this huge but inert body the living spirit of Greek civilization. In the bloom of youthful manhood, at the age of thirty-two, he paused from the fiery speed of his earlier course; and for the first time have the nations an opportunity of offering their homage before his throne. They came from all the extremities of the earth, to propitiate his anger, to celebrate his greatness, or to solicit his protection. African tribes came to congratulate and bring presents to him as the sovereign of Asia. Not only the people bordering on Egypt upon the west look [ed] with respect on the founder of Alexandria and the son of Jupiter Ammon, but those who dwelt on the east of the Nile, and on the shores of the Arabian Gulf, would hasten to pay court to the great king whose fleets had navigated the Erythrean Sea, and whose power was likely to affect so largely their traffic with India.

“Already the bravest of the barbarians of Europe were eager to offer him their aid; and the Celts and Iberians, who had become acquainted with Grecian service when they fought under Dionysius and Agesilaus, sent embassies to the great emperor of Babylon, allured alike by the fame of his boundless treasurers and his unrivaled valor. It was no wonder that the Carthaginians, who had dreaded, a century earlier, the far inferior

power of the Athenians, and on whose minds Timoleon's recent victories had left a deep impression of the military genius of Greece, dispatched their ambassadors to secure if possible the friendship of Alexander. The Lucanians and Bruttians are especially mentioned as having sent embassies to Alexander at Babylon. The Tyrrhenians also, said Aristotelus and Ptolemaeus, sent an embassy to the king to congratulate him upon his conquests. The ports of the western coasts of Italy swarmed at this time with piratical vessels, which constantly annoyed the Greek traders in those seas. These piracies had been reported to Alexander, and he sent remonstrances to the Romans on the subject. There is every reason to believe that among the Tyrrhenian ambassadors mentioned by Alexander's historian, there were included ambassadors from Rome."

Here are two scenes:

Scene One: In the year 603 B. C., Nebuchadnezzar, king of the mighty kingdom, and builder of the wonderful city of Babylon, sits in his pleasant palace. Before him, and speaking earnestly, stands a young Jew. To the intently listening king, the young man is interpreting a remarkable dream that the great king had dreamed; he says that God is thus making known to the king what should come to pass afterward, and that one among these things would be the rise of a "third kingdom," and that this third kingdom should "bear rule over all the earth."

Scene Two: Two hundred and seventy years afterward, in that same great city of Babylon, perhaps in the same palace where Nebuchadnezzar had sat, there sits Alexander the Great, king of the third kingdom from Nebuchadnezzar. As he sits there upon his throne, before him stand ambassadors "from all the extremities of the earth, who are come to propitiate his anger, to celebrate his greatness, or to solicit his protection."

Now look on this picture, then on that; and no man can say that the scene represented in the second is not the perfect consummation of that which was spoken in the first.

There is God's handwriting among the nations. When you become acquainted with this handwriting, as

it is written in the book of Daniel, will it be difficult to read the handwriting anywhere you find it in the history?

Suppose in my handwriting I write to you a letter as long as the book of Daniel. Without particular reference to the handwriting, you study that letter as you should study the book of Daniel. You would become perfectly familiar with the handwriting. Then suppose that among some other parchments or documents, you find some sentence written in the same handwriting. Would you have any difficulty in recognizing it? No.

[A. F. Ballenger: Why not apply that to the question of education? The Spirit of God helped these great historians in writing the truth, and helped them to find the truth, and to retain it; and in reading those books, he promises to guide us into all the truth there is in it.]

Yes; God takes this gem of truth from the dust and rubbish where it is buried, and sets it in God's own setting, where it shines with its own luster. The Spirit of prophecy does the same thing: he takes in the history of the Reformation, or the history of the Waldenses, for instance. He selects some of the scenes of those histories and takes them from that setting where not all is perfect truth, and sets them over into the Lord's own setting, where all is truth.

There are statements that are true which God has led man to write. The Spirit of prophecy picks out of surroundings that are not all true these gems of perfect truth, and sets them in the setting that is all true, so that they can shine in their own true luster. Men have made objection to the Spirit of prophecy (they would not do it if they knew what the Spirit of prophecy is), that where a quotation is found in the Spirit of prophecy that has appeared in some other book, they would then ask, "How is this any more the Spirit of prophecy than those books in which these facts are found—a passage in the 'History of the Reformation,' quoted in volume 4, for instance?" They say that that book is no more inspiration than is the "History of the Reformation," because in this book is found some of what appears in the "History of the Reformation." The difference is in this: the Spirit of prophecy, in the mind which God is guiding by the direct inspiration of the Holy Ghost, selects these scenes, takes them up from surroundings that are not all true, where the truth is not clearly defined, and sets them in God's own setting, which is all truth.

(See **Handwriting** on page 31)

and conscience arising out of the innate possible variety of circumstances to which those combinations of inference might apply—which had degraded the Sabbath from ‘a delight, holy of the Lord, honorable,’ partly into an anxious and pitiless burden, and partly into a network of contrivances hypocritically designed, as it were, in the lowest spirit of heathenism, to cheat the Deity with mere *semblance* of accurate observance. ...

“Teachers who were on the high road to a casuistry which could construct ‘rules’ out of every superfluous particle, had found it

there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, MYSELF should be that one.” —*Emphatic Diaglott*, at Luke 18:11.

“They had received unsanctified and confused interpretations of the law given them by Moses; they had added tradition to tradition; they had restricted freedom of thought and action until the commandments, ordinances, and services of God were lost in a ceaseless round of meaningless rites and ceremonies. Their religion was a yoke of bondage.” “The views of the people were so narrow that they had

Thus the Pharisees in their exactions and ceremonialism had developed to perfection the self-love of self-righteousness in the merit of their own doings.

easy to win credit for ingenuity by elaborating prescriptions, to which Moses would have listened in mute astonishment. If there be one thing more definitely laid down in the law than another, it is the uncleanness of creeping things; yet the Talmud assures us that ‘no one is appointed a member of the Sanhedrin who does not possess sufficient ingenuity to prove from the written law that a creeping thing is ceremonially clean,’ and that there was an unimpeachable disciple, at Jabne, who could adduce one hundred and fifty arguments in favor of the ceremonial cleanness of creeping things. Sophistry like this was at work even in the days when the young student of Tarsus sat at the feet of Gamaliel.”—*Id.*, “*Life and Work of Paul*,” chap. 4, par 2-6.

Thus the Pharisees in their exactions and ceremonialism had developed to perfection the self-love of self-righteousness in the merit of their own doings. A perfect illustration is found in what Simeon, the son of Jochai, said: “If there were only thirty righteous persons in the world, I and my son should make two of them; and if

become slaves to their own useless regulations.” “This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God, which would have corrected their errors.” “Thus, in their earthliness, separated from God in spirit, while professedly serving Him, they were doing just the work that Satan wanted them to do—taking a course to impeach the character of God, and cause the people to view Him as a tyrant. In presenting their sacrificial offerings in the temple, they were as actors in a play. The rabbis, the priests and rulers, had ceased to look beyond the symbol for the truth that was signified by their outward ceremonies.” They expected to derive righteousness acceptable to God from the performance of the ceremony of offering a symbol which, to them, was meaningless for any other purpose than as a means of gaining righteousness in the performance of the ceremony. The beginning of the end, the all in all of the religion of the Pharisees, whether it related to the moral law, to the God-given ceremonial law, or to their own traditions, was ceremonialism, and ceremonialism alone. And Paul had been one of these Pharisees, of “the most straitest sect.”

And *this* is what those “certain of the sect of the Pharisees which believed” thought to drag over and fasten upon Christianity. They wished to force even the divine faith of Christ into their low, narrow human ceremonialism. Oh, yes! it is well enough to believe in Jesus; but that is not enough; “except ye be circumcised and keep the law [their whole boundless system of interpretations of the law, moral and ceremonial, their whole mass of ceremonialism], *ye cannot be saved.*” And that even when they had done all that the system of the Pharisees supplied and demanded, they could not be saved, was confessed in the despairing cry of the rabbis: “If but one person could only for one day keep the whole law, and not offend in one point—nay, if but one person could but keep that one point of the law which affects the due observance of the Sabbath—then the troubles of Israel would be ended, and the Messiah at last would come.”—*Id.*, par. 3. And from every really conscientious heart it forced that other despairing cry, “O wretched man that I am! who shall deliver me from the body of this death?” Rom. 7:24.

But in His great mercy and His divine goodness, without requiring all the burdensome

toil of the pharisaic ceremonialism, and in answer to the longing cry of every burdened heart, *the Messiah came*, and brought to all men the free gift of the righteousness of God, and of His full salvation. This righteousness and this full salvation, Saul the Pharisee found, and it made him forever Paul the Christian, nevermore desiring the “righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” And then, having in Christ perfect righteousness, full salvation, and the power of an endless life; having found in Christ the living gospel instead of the dead form of law; because he would nevermore admit the multitudinous exactions, the vain strivings, the hollow self-righteousness, and the false gospel of the Pharisees, he was persecuted, and his work in the gospel of Christ was opposed, till the day of his death, by “the Pharisees which believed, as well as by all the Jews who did *not* believe, by false brethren as well as by open enemies.

And this it was that called forth the book of Galatians. *

—*Review and Herald*, September 12, 1899.

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Handwriting (*From page 29*)

Take that quotation, for instance, that Paul makes in the fifteenth chapter of 1 Corinthians: “Evil communications corrupt good manners.” That is a Greek sentence altogether. In the Greek writing it was surrounded by a lot of things that there was no sense in, that were all idolatry. The Spirit of inspiration picked it up, and placed it in God’s own setting, where it appeared in all its native beauty. It was true before: now it is inspiration. But this is not to say that Paul was no more inspired than was that Greek writer. It does not say that that Greek writer was inspired as Paul was inspired. It does say that that truth came from God. God picked it out from its false setting, and put it where it could be among all truth. Again, when Paul stood on Mars Hill, he spoke of the heathen around him, and said, “Certain also of your own poets have said, For we are also his

offspring.” Now he makes it inspiration by saying that “we are the offspring of God.” God puts his endorsement upon that statement of the heathen poet, that we are the offspring of God; but in the heathen poem, in which it was written, it was surrounded with rubbish that had no truth in it and obscured its own true luster.

[Professor Prescott: The Lord has picked out all truth that is in the world, and put it in the Bible.]

Yes, that is so.

[Dr. Kellogg: Is not every true word an inspired word?]

Yes, it could not be otherwise, as it came from Christ, and he is the truth. *

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