

September 2006

# GLAD TIDINGS

“I will make you fishers of men”

## the Gospel in prophecy

*the books of Daniel and Revelation*  
(page 8)

# portraits of God

**W** WE LIKE TO SHARE WITH OUR readers the impact the gospel is having in media outlets. *Portraits of God*, a radio broadcast, has been on the air approximately four years. It is a pleasure to share with you some of the testimonies that have come to us about this program. We hope they will be an encouragement to you as they are to us.

Shirley attempted to make contact with us not long ago. When I returned her call she shared some interesting information with me. She is a former Seventh-day Adventist who has been listening to *Portraits of God* for the last two or three years, and she expressed deep appreciation for our weekly messages. It has been twenty-five years since she attended a Seventh-day Adventist church, but in listening to her story I detected a great sympathy toward her former belief system. She went on to describe how she had returned to the Sabbath keeping of her younger years when she and her mother, both separated by many miles from the nearest Seventh-day Adventist congregation, would spend time in the mornings studying and singing together in their home and then go for walks in nature during the afternoon hours. Now, several decades later, and limited by a physical condition, she sounded ready to make a change. I felt impressed to inquire: "Shirley, would you like to rejoin the Seventh-day Adventist Church?" She gave a quick response: "O, Yes!" I was delighted to assure her that I would [help] make that happen as soon as possible. After prayer I hung up the phone and then thanked the Lord that our radio ministry had played an important role in the finding of this "wandering sheep."

Andrew is a mail carrier. In fact, he delivers the mail right across the hall from our new Norwood, Massachusetts congregation's rented facility. Each Saturday we see him going up and down the hallway with mail in hand placing it through slots and under office doors. It was a few months ago that I discovered he is an avid listener to our radio

program and that it gives him delightful insights into God's word and a better understanding of the Gospel. He comes from a religious background which, I suspect, has terribly tainted his picture of God's character. When I see him now, delivering the mail, I will interrupt my sermon studies to converse a moment or two with him! He lamented one morning just a few weeks ago that he was having trouble picking up our program on a particular station so we mentioned that he could tune in to our Boston affiliate and get better reception. He seemed absolutely delighted by the news. Andrew, who has old friends among our church membership, is seeing the gospel from a whole new perspective. He is also gaining a truer perspective of God's character within the issues of the great controversy.

I could share with you more stories: of Muriel, the seminary librarian at a well-known school of theology, who faithfully listens; of Ted, an invalid who asked how he might find the nearest Seventh-day Adventist church to his home; of Richard, an avid listener, who attended some evangelistic meetings not long ago; of letters from prisoners; of several who have appeared in church. The stories are growing in rapid numbers. I could also share with you, in detail, about the hundreds who have requested literature and of the scores who have asked for Bible studies; however, space does not permit me to do so.

Currently, our weekly broadcast is heard on 12 stations in various parts of the United States. We could easily increase that number if finances permitted. Our annual operating budget to keep *Portraits of God* on the air and provide occasional one-minute spots on the airwaves is approximately \$40,000. We solicit your prayers and support as we earnestly seek to reach souls for Christ through this media ministry. 📖

[For a list of radio stations that broadcast *Portraits of God*, visit [www.gtpublishers.org](http://www.gtpublishers.org)]

# health evangelism

**A Part of the Last Message**—The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message. —*Medical Ministry*, p. 259.

As a people we have been given the work of making known the principles of health reform. There are some who think that the question of diet is not of sufficient importance to be included in their evangelistic work. But such make a great mistake. God's Word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. The subject of temperance, in all its bearings, has an important place in the work of salvation.—*Testimonies*, vol. 9, p. 112. (1909).

**Keep It to the Front**—The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Teach the people that they can act as God's helping hand, by co-operating with the Master worker in restoring physical and spiritual health. This work bears the signature of heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently.

Keep the work of health reform to the front, is the message I am instructed to bear. Show so plainly its value that a wide-spread need for it will be felt. Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

I am instructed to say to health-reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel's message stand true to their colors. —*Testimonies*, vol. 9, pp. 112, 113. (1909).

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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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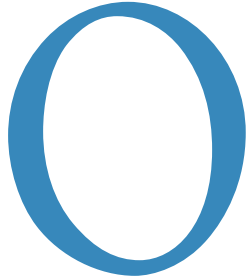
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# studies in galatians

## ceremonial law



ON THE BOOK OF GALATIANS A question has been asked that calls for another preliminary study before beginning the study of the book in detail.

The inquiry is: Since the ceremonial law, the moral law, and the general idea of law, are all involved in the argument, what then becomes of the view that has been so long held, and that seems to rest upon authority, that the ceremonial law is the chief subject as to law in the book of Galatians?

The answer is, It is true. Yet in this answer there must be borne in mind what is comprehended in the term “ceremonial law,” and especially the ceremonial law involved in the book of Galatians. This is worth studying.

That it is not the ceremonial law, as expressed in sacrifices and offerings, that is particularly the subject, is evident from the fact that from the beginning to the end of the book, neither sacrifice nor offering is even once referred to.

That it is the ceremonial law, as expressed in circumcision and its meaning among the “Pharisees which believed,” is evident from the fact that, over and over, circumcision is named.

What, then, was the meaning of circumcision among the “Pharisees which believed.” How much did circumcision cover that Pharisaic ceremonial system?—Rabbi Jehuda Hakkadosh declared, “So great is circumcision that but for the Holy One, blessed be He, would not have created the world;” and that “but for circumcision, heaven and earth could not exist.” “It is as great as all the other commandments.” “How great is circumcision,

since it is equivalent to all the commandments of the law” (*Farrar’s Life of Paul*, chap. 15, note to par. 4 from end; and chap. 22, note to par. 5)!

By this it is evident that with those “false brethren” (Gal. 2:3-5) who are answered in the letter to the Galatians, circumcision comprehended all the commandments of the law—even all the commandments of the moral law, equally with any other. So that one who was circumcised, in that bore the certificate that he was a keeper of the law. This is also evident from their demand, “Ye must be circumcised, and keep the law;” and from the expression, in Gal. 6:13, “For neither they themselves who are circumcised keep the law.”

Now, it is true that in the mind of God true circumcision did signify the full and perfect keeping of the law. But true circumcision was, and is always, “that of the heart, in the spirit, and not in the letter,” of which the outward circumcision in the flesh was only the sign. Therefore it is written, “The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul” (Deut. 30:6). And to love the Lord with all the heart and with all the soul, is the keeping of all the commandments.

Wherein, then, were the people wrong, who were bothering the Galatians and all other people to whom Paul preached, in insisting that “ye must be circumcised and keep the law,” and that circumcision comprehended all the commandments?—They were wrong in this, that with them it was all of works; it is

*... it is evident that with those “false brethren” (Gal. 2:3-5) who are answered in the letter to the Galatians, circumcision comprehended all the commandments of the law—even all the commandments of the moral law ...*



all done to be justified, to be saved—except ye do so, “ye can not be saved.”

On the other hand, while in the mind of the Lord circumcision also comprehended all the commandments, here it was all of faith. With the Lord, the sign of circumcision was a seal of the righteousness of faith (Rom. 4:11; Gal. 3:5-7)—“faith which worketh by love” (Gal. 5:6). And as “this is the love of God that we keep his commandments,” it was a faith that keeps all the commandments.

With the “Pharisees which believed,” those “false brethren,” men must perform these works of circumcision and keeping the law in order to be justified. With the Lord and Paul, men are justified by faith without any deeds of any law.

With the “Pharisees which believed,” men must work in order to be justified. With the Lord and Paul, men must be justified in order to work.

With the “Pharisees which believed,” everything was of works, of the flesh, outward, and formal. With the Lord and Paul, everything must be of faith, of the Spirit, inward, and spiritual; and outward only as the manifestation of the new life within.

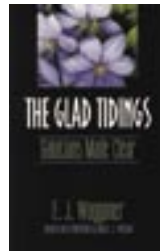
With the “Pharisees which believed,” everything was ceremonial; because it was outward, of works, of the flesh, of self; everything was done and must be done, in order to be justified by it, in order to be righteous by it, in order to be saved by it. In this way the moral law itself was made merely ceremonial—the moral law, the ceremonial law, all law, was thus reduced to one vast system of ceremonialism. And of this vast system of ceremonialism, circumcision was the very nucleus.

And it is this system, and this spirit, of ceremonialism, that is combated and repudiated in the book of Galatians. And this is the ceremonial law which, over all and through all, is the great subject as to law in the book of Galatians; and which as a false gospel, subverted souls, and perverted and opposed the true gospel.

Bear in mind, however, that this is not by any means to say that such is the true ceremonial law. There was nothing true about it; it was ceremonialism entire: circumcision was perverted; the moral law was perverted; everything as to law was perverted by it; and it fought hard to pervert even the gospel. But it could not prevail: the book of Galatians was written to set the ceremonial law, the moral law, and the gospel, in their true and relative positions; and to annihilate ceremonialism forever.

All this will be plainly seen, as we shall study the book of Galatians in detail. In the meantime, let all read the book of Galatians through seven times, with this thought in mind, and they will be the better prepared for the study in detail as it shall be given next week. 📖

—*Review and Herald*, August 13, 1899.



***The Glad Tidings***

by E. J. Waggoner

You will be blessed as you read this great book. Waggoner caught the spirit of the Letter to the Galatians by Paul, as few modern commentators have done. [00113] \$9.95.

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## galatians 1:1-2

**P“PAUL, AN APOSTLE (NOT OF MEN, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), and all the brethren which are with me, unto the churches of Galatia” (Galatians 1:1-2).**

The first two chapters of the book of Galatians are an explanation and defense of Paul’s apostleship and of the gospel that he preached. This first verse is a defense of his apostleship. This is the cause of the words in parenthesis, saying that he was an apostle, “not of man, neither by man, but by Jesus Christ, and God the Father, who raised

him from the dead.”

Another translation is, “Paul, an apostle, not from men, nor by the instrumentality of any man, but by Jesus Christ and God our Father who raised him from the dead.”

Another is, “Paul, an apostle, not by man, nor through a man, but appointed by Jesus Christ and his Raiser from the dead, God the Father.”

The Revised Version is, “Paul, an apostle, (not from men, neither through man, but through Jesus Christ, and God the Father, who raised him from the dead).”

The defense shows that his true apostleship was denied, and that he was opposed and de-

nounced as being only an apostle of men, appointed and sent only by a man or by men.

Nor was this opposition sown only among the churches of Galatia. It was sown everywhere, especially in the churches that Paul had raised up. There were “false, skulking brethren,” who made it their business and their message, even to follow up Paul, and sow these seeds of distrust and of evil; as the council at Jerusalem described it, “digging up from the foundations” the souls of those who believed his preaching.

These evil seeds were sown at Corinth. After Paul’s departure from there, these false brethren had told the brethren that he was not an apostle; and cited as proof that he had not seen Jesus; that he was only a tent-maker, who went about working for a living; and even that he was not an apostle because he had no wife!

In his letter to the Corinthians he makes answer thus (we use Conybeare and Hawson’s translation, as this, with our common version, makes the matter plain): “Is it denied that I am an apostle? Is it denied that I am free from man’s authority? Is it denied that I have seen Jesus our Lord? Is it denied that you are the fruits of my labor in the Lord? If to others I am no apostle, yet at least I am such to you; for you are yourselves the seal which stamps the reality of my apostleship, in the Lord; this is my answer to those who question my authority. Do they deny my right to be maintained [by my converts]? Do they deny my right to carry a believing wife with me on my journeys, like the rest of the apostles, and the brothers of the Lord, and Cephas? Or do they think that I and Barnabas alone have no right to be maintained, except by the labor of our own hands? ... If I have sown for you the seed of spiritual gifts, would it be much if I were to reap some harvest from your carnal gifts? If others share this right over you, how much more should I? Yet I have not used the right, but forego every claim, lest I should by any means hinder the course of Christ’s Glad tidings. ... The Lord commanded those who publish the Glad tidings to be maintained thereby. But I have not exercised any of these rights, nor do I write this that it may be practiced in my own case. For I had rather die than suffer any man “to make void my boasting” (1 Cor. 9:1-15).

They circulated also the slanderous report, and really themselves affirmed, that Paul had held and taught the pernicious doctrine, “Let us do evil, that good may come” (Rom. 3:8).

These are only some of the “perils among false brethren,” which Paul cites with the many other perils among which he so constantly moved that his Christian life has been not ineptly termed a “long martyrdom.” And it was false brethren such as those who, as at other places, had crept in among the churches of Galatia, and were perverting the gospel, which they had received, dragging them from liberty to bondage, from the Spirit to the flesh, from justification by faith to justification by works, and so “digging up from the foundation” their very soul’s salvation.

Of Paul it has also been truly said: “It was, throughout life, Paul’s unhappy fate to kindle the most virulent animosities; because, though conciliatory and courteous by temperament, he yet carried into his arguments that intensity and forthrightness which awaken dormant opposition. A languid controversialist will always meet with a languid tolerance. But any controversialist whose honest belief in his doctrines makes him terribly earnest, may count on a life embittered by the anger of those on whom he has forced the disagreeable task of reconsidering their own assumptions. No one likes to be suddenly awakened. The Jews were indignant with one who disturbed the deep slumber of decided opinions. Their accredited teachers did not like to be deposed from the pacity of infallible ignorance. ... If arguments are such as can not be refuted, and yet if those who hear them will not yield to them, they will inevitably excite a bitter rage.”

Thus it was, not only with the Jews who did not believe, but also with those “Pharisees which believed”—those Jews who, not knowing true faith, thought to bind Christianity in the hard bands of their ceremonialism. And thus it is ever with those who insist that all new wine must be put into old bottles. But Christianity demands always that the old bottles shall be made altogether new, that they may receive and hold the new wine. 📖

—*Review and Herald*, August 22, 1899.

# galatians 1:3-5

**“GRACE BE TO YOU AND PEACE from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be the glory forever and ever. Amen” (Galatians 1:3-5).**

“Grace be to you and peace from God the Father and from our Lord Jesus Christ.” Such is the salutation in every epistle by Paul, except that to the Hebrews; and, slightly varied, in both by Peter.

Yet it is not by any means a mere form. These epistles have come to us as the word of God, which they are in truth. This salutation, then, though often repeated—yea, even because often repeated—comes to us as the word of God in greeting and full assurance of his favor and peace everlastingly held forth to every soul.

Grace is favor. This word of God, then extends his favor to every soul who ever reads it, or who hears it.

His very name is Gracious—extending grace. His name is only what he is. And what he is, he is “the same yesterday, and today, and forever.” With him is “no variableness, neither shadow of turning.” Therefore by him grace, boundless favor, is always extended to every soul. Oh, that all would only believe it!

“And peace.” He is the “God of peace.” There is no true peace, but that of God. And “there is no peace, saith my God, to the wicked.” The wicked are like the troubled sea, which cannot rest.”

But all the world lieth in wickedness, yet the God of peace speaks peace to every soul. For Christ the Prince of peace, “our peace,” hath made both God and man one, having abolished in his flesh the enmity, to make in himself of two—God and man—one new man, so making peace—“making peace through the blood of his cross” (Eph. 2:14, 15; Col. 1:20). “And, having made peace through the blood of his cross,” he “came and preached peace to you which were afar off, and to them that were nigh:” peace to you all. Therefore, always and forevermore, his salutation to every soul is, Peace to thee. And all from God the Father and from our Lord Jesus Christ!

Oh, that every one would believe it; so that the peace of God, which passeth all understanding, could keep his heart and mind through Christ Jesus.

“Let the peace of God rule in your hearts.” Let

it; that is all he asks of you. Don’t refuse it, and beat it back; let it.

“Who gave himself for our sins.” O brother, sister, sinner, whosoever you be, laden with sins though you be, Christ gave himself for your sins. Let him have them, He bought them—your sins—with the awful price of his crucified self. Let him have them.


He does not ask you to put all your sins away before you can come to him and be wholly his. He asks you to come, sins and all, and be wholly his, sins and all; and he will take away from you, and put away forever, all your sin. He gave himself for you, sins and all; he bought you, sins and all; let him have what he bought, let Him have his own, let him have you, sins and all.

He “gave Himself for our sins, that he might deliver us from this present evil world.” Notice that to deliver us from this present evil world, he gave himself for our sins. That shows that all that there is of this present evil world to each one of us, is our sins.

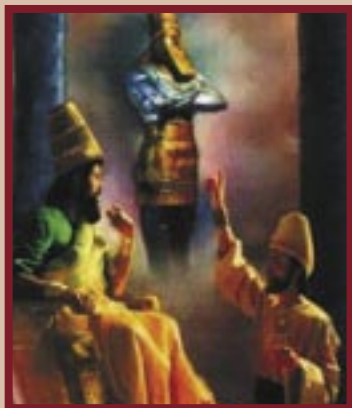
And they were “our sins.” They belonged to us. We were responsible for them. And so far as we were concerned, this present evil world lay in all our personal selves, in our sins. But, bless the Lord, He gave Himself for us, sins and all; he gave himself for our sins, ourselves and all; and this he did in order that he might deliver us from this present evil world.

Would you like to be delivered from this present evil world? Let him have yourself, sins and all, which he bought, and which therefore by full right belong to him. Please do not rob him of what is his own, and so remain in this present evil world, when at the same time you would like to be delivered from this present evil world. Please do not commit the additional sin of keeping what does not belong to you.

As they were our sins, and he gave himself for them, it follows plainly enough that he gave himself to us for our sins. Then, when he gave himself for your sins, your sins became his; and when he gave himself to you for your sins, he became yours. Let him have your sins, which are his, and take for them Him, who is yours. Blessed exchange; for all the fullness of the Godhead bodily; and all “according to the will of God.”

Why should there not be to Him “glory forever and ever?” And why should not you and all people say, Amen? 

—*Review and Herald*, August 22, 1899.



# the books of Daniel and Revelation

## Synopsis of Lesson

*Practical Bearing of the Prophecies—Even Apparent History  
Prophetic of Last Days—The Bible the True Source of Knowledge  
—Testimonies to Direct Us to the Bible*

# I

I HAVE NOTICED WHAT I HAVE NO DOUBT YOU ALL HAVE—THAT THIS General Conference is already on a very high plain. I desire that you should all especially pray that in these lessons nothing shall occur that will lower it, but that the Lord may lead us in these studies as perfectly as he has led us hitherto. The books of Daniel and Revelation are God’s handwriting among the nations and in the church; and he who can read these books can read God’s handwriting today among the nations; and unless a person can read God’s handwriting in the books of Daniel and Revelation, he can not read it as it is among the nations today.

I suppose if Seventh-day Adventists were asked what two books of the Bible we had specially studied more than any others, all would say, Daniel and Revelation; and yet the Lord exhorts us, over and over again, to study Daniel and Revelation, and study the books of Daniel and Revelation. Our study in these lessons will be of the books—not a minute, detailed study of chapter and verse, but the books, that we may get God’s thought in the books. God has thoughts that are expressed in verses: some are expressed in a single word. He has greater thoughts expressed in a chapter; and yet far greater thoughts expressed in a book; and greater thoughts than all these, expressed in the whole Book. So it is important for us all to study words, verses, and chapters; but it is also likely important that we study the books of the Bible; and beyond all that, it is highly important that we study the Bible.

The book of Daniel, by the following verses, is specifically stated to be written for the last days, the time of the end: Dan.2:28; 8:17, 26; 10:14. In Dan.8:17 we read, “For at the time of the end shall be the vision.” In the Revised Version it is, “For the vision belongeth to the time of the end.”

[E. J. Waggoner: The vision points to the time of the end.]

Yes. That which was shown there belongs to the time of the end. In the twelfth chapter it says: “Shut up the words, and seal the book, even to the time of the end.” Everything in it is for this time.

The book is divided into two parts, and is divided right in the middle according to the chapters as we have them. The first six chapters are of one style, and the last six are of altogether another. The first six are historical; the last six are prophetic. It is true that the second chapter is prophetic; and yet it is historical this far, that it was all shown and all explained to the man who lived then, and for his sake, as well as for the future.



The first chapter records present occurrences, the second likewise; the third, fourth, fifth, and sixth all are a record of what had occurred. The seventh to the twelfth are a record of what was to occur. Only the second chapter is prophetic in its make-up. The first chapter records how Jerusalem was burned and taken, and the people were carried captive; Daniel and his brethren were selected to be taught, and they were taught; and then the outcome of it all is told. The second chapter deals with Nebuchadnezzar, and the exposure of the ignorance of the wise men. The third chapter—Nebuchadnezzar’s idea set up against that of God, and the outcome of it. The fourth chapter deals further with Nebuchadnezzar’s experience. The fifth chapter you had last night. The sixth chapter deals with Darius, and God’s dealing with him.

All along it is a running narrative of what had occurred. It is as strictly historical as the books of Kings or of Chronicles; and yet it was all written for now; for the whole book was closed up and sealed. All belongs to the time of the end. Though that part is all historical, except in the second chapter, it is all prophecy in this respect—the principles there recorded and illustrated are the principles that must guide the people in the last time. The events, the situation, among the nations outside of the people of God in that time, will be repeated in the last time. The same principles that enabled Daniel and his brethren to remain steadfast, manly, Christian men in the midst of all the corruption, licentiousness, and defiance of God, of the nation and city where they were—these alone can hold a man to Christian integrity, Christian manliness, in purity, in uprightness, in the times to which it applies, and for which it was written, which time is now.

The history of the first half of the book of Daniel—the history of Babylon and of the men in Babylon—is written because it contains principles that illustrate the last Babylon, and that will save men and make them God’s men in the last Babylon. The one great thought of the whole book of Daniel, upon which everything else hangs, is that which is four times spoken in the book: “The Most High ruleth in

the kingdom of men, and giveth it to whomsoever he will.” That is the one great thing over all that the whole book is given to teach. With that in mind, to read the book with the history that belongs with it, all the world’s history is plain.

In the nature of things there will have to be references made to the book of Revelation, while we are studying the book of Daniel; and with your knowledge of the book of Revelation, I do not need to turn to chapter and verse in these studies, but hold the book up before the eyes of all. All can see, by glancing at the book, from the first chapter to the last, that the book of Daniel deals with kings and nations only. These are incidentals, it is true, but I mean the great points of the book. We all know of Baby-

lon, Media-Persia, Grecia, Rome, the ten kingdoms, and the stone that smites the image on the feet—all that is world history.

When you have studied the book of Daniel for just what it is, without explaining it, and marking out the lines with which it is there marked out, becoming thoroughly familiar with these, and then read the history of

the world from Nebuchadnezzar until now, you do not find anything that you have not already. Read the history of Babylon exactly as it is in the book of Daniel, without referring to anything else; study it until you see every line marked out, and every line and item of the history that is there written; and then take up the secular history of Babylon, and you have not anything that you have not already. Not a thing. In the history you will see how this occurred, you will see who the man was, in whose time this particular prophecy applied, and who did what that passage of the Book says would be—you see all this in history—but when you have all that, the details, the ups and downs, men’s names, the ins and outs of history, you have nothing more of the history of Babylon than you had when you read it in the book of Daniel.

Now this is not to say that the history outside the Book is not to be studied; for you must study that along with this, in order to understand both better. The history outside the Bible is simply the complement of that

*What is it but the divine power of divine character that will hold me back from myself, and give me an insight into things that may appear to be right, but are deception and iniquity, and lead to ruin?*

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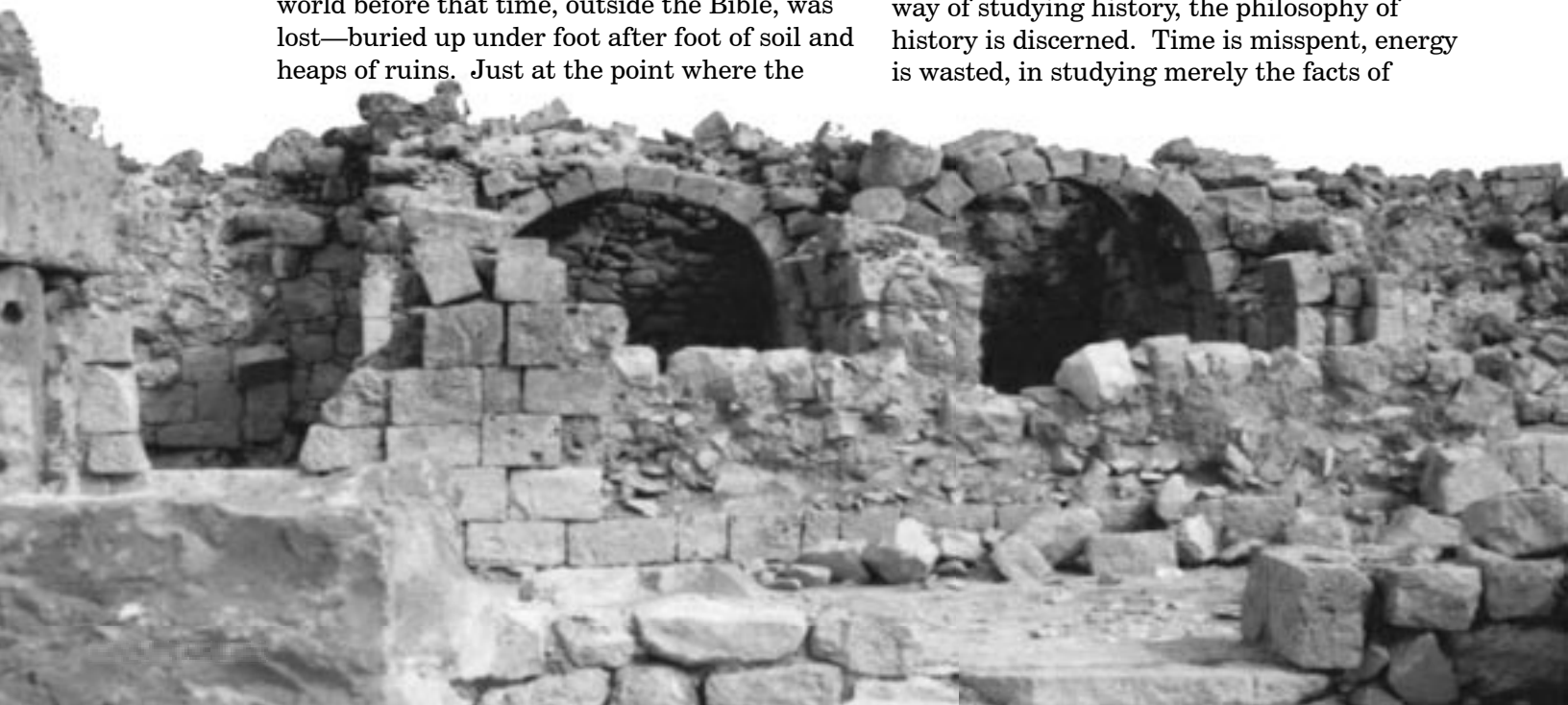
which is inside, and no man is prepared to study the history outside the book until he has thoroughly studied it in the Book. Then, when he has thoroughly studied it in the Book, the history outside of it is not a task. When he sees these things, he is a seer, and God wants us to be seers.

All who are familiar with history outside the Bible, or inside, or both, will readily recognize the fact and discern the instruction that is in it, and will discover it readily enough. In the Bible, up to the time when the history in the book of Daniel closes, the history of nations, both outside of Bible nations and of Bible nations, is given in the Bible. From there on, in the sense we have already used, the history is given in the Bible, in figure, in illustration, in prophecy; but the recorded history is outside. The history of the kings of Assyria is written in the Bible. Many interesting things are discovered in history; but you have enough of it in the Bible, without any of these. So all the way down to Babylon and Media and Persia, to the time of Nehemiah, Artaxerxes, and Darius, we have history—Persian documents transferred into the Bible—and we learn that such and such a king did such a thing, which is the material history of Persia. All you get in history is that. But from there on no history is given from outside, in the Bible; no document is transferred into the Bible. But under the symbol of the ram, pushing westward, northward, and southward, the he-goat, the great horn, etc., the outline of history is given.

Now here is the fact: all the history of this world before that time, outside the Bible, was lost—buried up under foot after foot of soil and heaps of ruins. Just at the point where the

Bible ceases to connect definitely with history outside, just there we reach the place where the history outside of the Bible is written in a language that remains to this day, and the histories themselves remain to this day. Why did God take the history of nations up to this point, and put it in the Bible, and then cease doing so, unless he intends us, from that point forward, to go to where the history is outside of the Bible, and read the two together? Before that time the history was lost and buried, and we could not get it to read with the Bible; but just as soon as we come to the man who wrote a history that stands until today, translated into English, in the same language that the Lord chose to write the New Testament, he stops taking the history from the Bible, and simply sketches the history outside the Bible. Then does he not intend us to take this sketch that is in the Bible, and find its counterpart that is outside, so that we shall be students of history indeed?

But we are not prepared to study the history to which the Lord has thus directed us, and shut us up to, until we have studied thoroughly the sketch which God has given in the book of Daniel. When we are thoroughly acquainted with the prophecy relating to the Grecian kingdom, and the four divisions of it, and not until then, shall we be prepared to look into the history as it is written in the Greek or translated into English. But when we have studied that thoroughly, as recorded in the book of Daniel, we can take up Herodotus, and see just what is going on. We see the points in the book standing there before us. And in this way of studying history, the philosophy of history is discerned. Time is misspent, energy is wasted, in studying merely the facts of



history—getting dates and expeditions, the size of armies and certain battles. But that is simply an illustration of the world’s method of education—studying phenomena instead of things. They study the phenomena of plants instead of the plants, the phenomena of beasts instead of the beasts, the phenomena of mind instead of the mind—always something about the thing, instead of studying the thing itself. This is but one phase of the false mode of education.

[*Mrs. S. M. I. Henry*: I desire to ask a question with reference to the necessity of studying dates. Is it not necessary to have the dates, in order to connect with the prophecies?]

O, yes; and that is why we must take the history that is outside of the Bible, and study the two together.

There is just as much spiritual truth, there is just as much spiritual substance, that you and I need today in our lives, in the books of Daniel and Revelation, as there is in the book of John.

[*W. W. Prescott*: Is not that righteousness by faith?]

Surely; how can it be anything else? What is it but the divine power of divine character that will hold me back from myself, and give me an insight into things that may appear to be right, but are deception and iniquity, and lead to ruin? What is it that will hold me back from that but character. Theory will not. There is not a man that has deserted the third angel’s message who has not had the theory of it as well as anybody that was ever in it; but he did not have the character that is in it. All our theories of the third angel’s message, all our theories of the ten commandment and the commandments of God and the faith of Jesus, will not save us from sinning in a single instance, unless we have the character of the books of Daniel and Revelation.

If we would study the books of Daniel and Revelation, and the book of John, and the rest of the Bible, as we must in order to be Christians, we would not need to be told by the Lord that righteousness by faith is the third angel’s message. If we would study the Bible as God calls us to study it, the Testimonies would not need to come to tell us so many things that we are ignorant of. Then we would not need to bolster up the Bible with the Testimonies. The Bible is enough, brethren. The only reason the Testimony comes is that we have not taken the Bible. We cannot present the Testimonies to people who do not know anything about the

Testimonies. We must preach the word of God. That has strength in it for all people. The prophecies are for those who believe, not for those who believe not. They are given to you and me to teach us, and we are to learn by them. But we are to learn by them what is in the Bible, and then preach that thing from the Bible, and not from the Testimonies. Now I do not think anybody will accuse me of not being loyal to the Testimonies. I hope not, anyhow.

This is what we are told to do: I am to study the Bible and the Testimonies for myself before God; and in the light which God has given in the Testimonies, find that thing in the Bible, and then preach that from the Bible with all the power of the Spirit of God. That is what it is given for. It weakens me, it weakens others to whom I preach, and it weakens our strength, to do it any other way. Brethren, we are not prepared to preach health and temperance unless we can preach it from the first commandment: “Thou shalt have no other gods before me.” You take Christian temperance, take the first commandments, and preach Christian temperance from the first commandments, and you can preach it to anybody. You will need, perhaps, to make references to the Testimonies to see it in the first commandment. But we are to study this for ourselves. I am not prepared to teach Christian temperance until I can teach it with the first commandment as the basis of it. We are to preach the commandments of God and the faith of Jesus, and nothing else. What is temperance worth, if it is not based on the commandments of God? What can it be if it is not in the commandments of God? When God spoke these, there was nothing more to be said. When he had said that, that was all there was to be said. Then everything is to be found in the commandments; and you and I are to find instruction there because it is there.

[*Mrs. S. M. I. Henry*: The faith of Jesus is in the commandments.]

Precisely. Everything is there, and we are to find it there; and if I have not found it there, I am to seek God until I do find it there, and then I am to preach it everywhere; so that those who see it will stand on the commandment of God. That is their support and strength. 📖

—*The Daily Bulletin*, published by the General Conference of Seventh-day Adventists [GCBD99], February 21, 1899, page 41.





# God's message to the world

*The Failure and the Success of God's People—Ye Are the Light of the World—Kings Proclaiming God's Message—Religious Liberty—Separation of Religion and the State—Two Heroes*

**I**N THE BOOK OF DANIEL THERE ARE FOUR ANNOUNCEMENTS, OR PROCLAMATIONS, of God's truth to the world, all by kings of the world. All this was brought about through the faithfulness of the people of God in captivity. And the people of God being in captivity was simply the consequence of their failure to be faithful out of captivity. If the people of God had been as faithful in Judea as they were in Babylon, they never would have seen Babylon; and if the people of God being as faithful in Judea as they were in Babylon, the light shining through them in their faithfulness in Judea as in Babylon, God would never have needed to use the kings of the kingdoms aside from the special people of God to spread his truth to the world. That is true yet, and in this the book of Daniel is present truth now. It is, and has been, in the people always to be most faithful only under the greatest disadvantages.

The people of the third angel's message are not as devoted to God now, in peace, quietness, and prosperity, as they will be one of these days in trouble, adversity, and oppression. Yet we have all the light now that we shall have then, with great advantages which we shall not have then. Yet all this is not accompanied by proportionate devotion. But one of these days, when we get into captivity, and under oppression, and are persecuted, tormented, and enslaved, as Daniel was, and as we are to be, there will be true faithfulness: we shall seek God with all the heart, and every faculty of our souls will be drawn out to him in longing and in devotion in return for what he gives. Then the Lord will cause to reach the people that which he wanted to reach them all the time. He will use his own people still as the light, because they are the light.

Do not forget that God's church and God's people are the light of the world, whether they are free and in peace, and dwelling as he longs for them to do; or whether they are in the darkness and the gloom of a dungeon and captivity. They are the light of the world, and the light shines through them. If they will bedim it, if they will not let it shine during peace and quietness, and through all the advantages which he gives, and which he longs for us to enjoy; then it will shine anyhow, and it will have to shine through the disadvantages of distress and captivity. But it will shine; and it will reach the people of the world, whom it should reach; and they will receive it and glorify God. In captivity, whatever is done, is preaching the gospel, and is reaching souls. We have that comfort always. Yet we would do all that without the captivity, if we were only as faithful to God out of captivity as we always will be in captivity. All this is simply another story of the book of Daniel. The Lord delivered Nebuchadnezzar from all the false ideas of gods, and brought him to the knowledge of the true God. Yet he was not altogether separated from himself. His own ideas, which took form in the great golden im-



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age which he set up, he exalted instead of God's idea. In their faithfulness the three Hebrew children paid no attention to the king's proclamation. Even though called up for a second trial, they gave the king to understand that they intended to stay right where they were. They said: "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The consequence came in the furnace: but they came out. Nebuchadnezzar had thus learned something further of the power of God; and that the king's words, his intention, his mind, must all be changed, and give place to those of God. Then he proclaimed to all nations, kindreds, tongues, and peoples the God of Daniel. And more than that, all the governors, princes, captains, judges, counselors, and sheriffs, and a great company of the kingdom, were there, and saw it all. They were there to worship the image; but they saw all this other. In this very thing that God did before the eyes of all, he was preached to all the people. And when these governors went back to their provinces, the judges back to their courts, the counselors to their places, and all others to those among whom they associated, they would all tell of what occurred up there—that the three bound were cast into the fiery furnace; that they walked about in the midst of the fire; that with them was the form of a fourth like unto the Son of God, and all free, with not a smell of fire upon them. And not only did all these proclaim this, but the king himself proclaimed it. But the king was not yet free from himself. He had one more lesson to learn, and this showed itself in his proclamation. He proclaimed that everybody should worship the God of Daniel; and whoever would not, he must take the consequences—he should be cut in pieces, and his house should be made a dung-hill.

In the next chapter the Lord teaches him that which thoroughly separates him from himself. Then when he issues his proclamation, it is: "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase;"—and he lets other folks alone—lets them do as they have a mind to.

Darius comes in. He must know God; and another principle of religious liberty that will be violated in the last days must be illustrated and set forth for those who shall live in the last days. First, the king's idea was that he should say what the people should do as to the forms of worship; that must be fixed, and the people must recognize it. The second form in which the principle is illustrated is one that the king has nothing to do with—he was against it—but "it is the law, and we must all obey the law."

Both these forms are before us today. There are those who set up their ideas, and want them to be accepted and adored. There are others who say, We do not care whether you worship or whether you don't; but the law, the law—that is the law, and it must be obeyed. And many of those who know better use that to wheedle the people who are not acquainted with the principles as they are.

God gave it in this book 2300 years ago, closed it up, and sealed it. Now he opens it up to us for our instruction and the instruction of all the people; that whether it be the idea of the ruler that is set up to be obeyed in the place of God, or whether it is only the law, it is contrary to the way of God, it is nothing at all.

Both the book of Daniel and the book of Revelation are against all ideas of men. The lesson that is given in the image which God showed to Nebuchadnezzar is that there is the embodiment of God's idea. And the instruction is that all human ideas are to be put down, left behind, and repudiated, in the presence of the God of Daniel. But there are a lot of people, not all outside of Seventh-day Adventists, that do

*"... Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."*

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not believe today that God's idea that he gave to Nebuchadnezzar is correct.

We can know what the king was thinking of, by what appeared afterward. His thoughts were concerning the golden glory of Babylon, whether it would continue forever. But God gave him the true idea, and that is just the other way. The gold was the head. Next, it would be a step in deterioration, and still down and down to miry clay. That has been the course of the world from Babylon until now. But the world's idea is that today that thing is to be just the other way; that the times of Babylon were inferior to these. The world holds the very reverse of God's idea, even yet. Nebuchadnezzar's kingdom—the world-empire at that time—God says is represented by the head of gold; and the world-empire in our time, God says is represented by miry clay.

In the days of Nebuchadnezzar all that goes to make the true glory of a kingdom and empire in the world was as gold compared with what it is in this day. I know that persons glorify the modern civilization, and much more; yet whatever a man may think, God has set up his idea, which is the truth. That truth is that the greatness, the glory, the grandeur, the civilization, the magnificence, in this day, as compared with the kingdom, government, and people during the reign of Nebuchadnezzar, are only as clay compared to gold. We may not understand it. I do not profess to understand how; but I know it is so, and the Lord knows how.

[*A. F. Ballenger*: It would be hard for God to find a man of position among the nations of the earth today, willing to do what Nebuchadnezzar did do then.]

It is not so very easy to find them, even in the church. Nebuchadnezzar did wicked things; he exalted himself above God, and placed himself against God. The Lord taught him better. Then the king wrote out an open, genuine confession, telling how foolish he had been, and how wicked he had become, and how utterly foolish and nonsensically he had acted. He did not hide a thing, but wrote out the whole story in an official document, and spread it among all people. He put it on record, and it remained there forever. Now it is not altogether so easy, as you know, to find a man, even in the church, who will do that.

[*W. W. Prescott*: Sometimes we are afraid to have something we have done, appear in the BULLETIN.]

Yes; sometimes it is moved that "we ex-



punge that from the minutes." There are lessons for us in Nebuchadnezzar's life, and in Daniel, even in our General Conference proceedings.

Let us return to the point where we were a moment ago. Whatever the king may see, whatever the king's idea may be, embodied in a decree and enforced, man's relationship to God, takes precedence of the king's word. The king's word must change in the presence of the rights of conscience. That is the thing to be taught to all people.

The other phase of this was that the king had no care in it, nor did the other men, as a religious thing. They had no care for any religion of their own. But they enacted a law. They had a design in it; and Satan had his hand back of it all. But a law of the Medes and Persians could not be changed. There stands the king, hating himself for allowing himself to be so entrapped. The king set his heart on Daniel to deliver him; the king hated the law that had been secured: yet under the system of the traditional custom of the Medes and Persians, a law enacted could not be changed. This advantage these men knew that they had, when they got such a thing: though the king set his heart on Daniel, and labored until the going down of the sun to deliver him, he could not change the law. He wanted to, and would have been glad to; but all the people insisted, "The law, the law."

Daniel knew of it; but he did not try to have

the law changed. He simply stood where he did before. Now note: Daniel was doing right before there was any such law. The law interfered with him in doing what was right. When he was doing the thing that was right, and the law appeared that prohibited his doing what was right, so far as he was concerned, what was the difference? What change has been made? No change at all has been made. His position was the same as it was before there was any law.

He did not defy the law in a set way; he simply did what he always did—continued as aforesaid. He was worshipping God before; he must worship God still; and he must continue that as long as he lives. Nothing that interferes with that is anything—can be anything—as far as he is concerned.

In this instance the Lord sets up an illustration of the principle that whatever the law may be, whatever may be the cause of its enactment, even though it may not be the embodiment of a creed—something in which the men themselves do not believe, which the ruler himself would oppose and be glad to get out of the way—yet that has no more place than the other, because he that serves God is always the same.

[Mrs. S. M. I. Henry: It is an illustration of the fact that the law does not change the man.]


There is another scripture right along with that, which teaches Christians their relation to the powers that be. The instruction is given to Christians, because Christians are to be the instructors of kings. Let no man judge you with respect to the Sabbath days. When a man is brought before a court and a jury to be judged for his observance of the Sabbath, then why should he not set the judgment of God before those men who are sitting in judgment upon him? Why should not [they have] had before them that Scripture, “Let no man judge you?” You have brought me in here to be judged; I have no complaint to make against you, and have no condemnation of you. I am here because of the procedure of the law. But are you prepared to face the word of God, which prohibits you to judge me?” That is the thing. Let the culprit, the free man—let the culprit arraign the court and the jury, and bring the judgment of God before them—that mighty Judge, whom no king can corrupt and no bribe change.

Precisely. God changes the man; and God being always the same, never changing, that

brings the man up to where he will not be changed.

[A voice: But nothing earthly can or should change his relation to God.]

Nothing. Not simply nothing earthly, but nothing at all, can affect or change, in the slightest degree, man’s relation or attitude toward God. Now we are in that time. In some place we meet that; those who made the law are enforcing it; that must be expected. “Sunday is the Sabbath, and must be accepted, because it is the Sabbath, in the place of the Sabbath. It has been changed.” But you see it thus on the other hand: “we have no interest in it, anyway; to us it is but the law. “It is the law, and the law must be enforced. When you set the law aside, what becomes of the government?”

Ah! but what becomes of the government if the law is enforced? That is the better question. What becomes of it if it defies God, and sets itself against God? The Lord has given us his word upon this. In Rom.12:1 there is another place where the division of chapters disconnects the mighty point of the truth of God. The thirteenth chapter starts out with the relationship of the powers that be, and the fourteenth chapter is not in any sense separated from the thirteenth. It is one thought embodied in both. “One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.” That prohibits every government on this earth to have anything whatever to do with the observance or non-observance of a day. It is put there in God’s instructions to Christians, as to the powers that be. In those instructions he teaches Christians that their observance of a day or their non-observance of a day is nothing whatever to the powers that be. 

—*The Daily Bulletin*, published by the General Conference of Seventh-day Adventists [G CBD99], February 22, 1899.



*See back cover for special sale price!*



# The Seeking Savior



## *Introduction*

We must never underrate man's sinning capability; and we must never underrate Christ's redeeming power. God must seek for us, because lost sinners do not seek for God (Romans 3:11). As soon as there was sin, there was a seeking Savior (Gen. 3:8–10). And it was to seek and to save sinners that Jesus came from heaven to earth (Luke 19:10). Man is bad, but not too bad to be saved. You may be a great sinner, but Jesus is a greater Savior than you are a sinner.

## *A Story to Illustrate God's Seeking Activity*

**T**here are many examples in the Bible of God as a seeking Savior. In the Old Testament we have the story of David's progression to the kingship of Israel. After king Saul (who hated David and attempted to kill him on several occasions) died along with all his sons, in some manner or other, David became king. Throughout the history of kings and other absolute rulers or systems, it has been customary to execute all family members of a conquered ruler or dictator. This is to avoid the possibility of a relative claiming rightful leadership by right of birth.

At the time when Saul and his son Jonathan were killed in Israel's war against the Philistines the nurse fearing for the life of Jonathan's five year old son, Mephibosheth, carried him, fleeing with him in her arms. In her haste she dropped him, thus causing injury (2 Samuel 3:4). As a result Mephibosheth became lame and remained a cripple for the rest of his life.

Years passed and David established himself as a great ruler. One day he kindly inquired whether there were any living descendants of Saul. David longed to show kindness toward this household (see 2 Sam. 9:1-6). When



Mephibosheth was found he was brought before David. No doubt Mephibosheth was fearful of losing his life. But David told him not to fear. David assured him that not only would his land be cared for, but he was also to be provided for in David's house as one of his [David's] own (2 Sam. 9:7-13).

What we learn from this story is that David made a kind inquiry about this descendent of Saul. In place of condemnation, Mephibosheth found a kind reception and a kind provision by and from the king. Mephibosheth,

instead of being executed, was treated as a son in the house of the king.

What an illustration of the kindness of the King of the universe toward us! Think of it. You and I were dropped by Adam and consequently we became lame, spiritually, because of the fall when we were dropped. We, too, faced death. However, King Jesus kindly inquired about us, giving us a kind invitation, a kind reception, and kindly provisions, not only for this life but also for eternity, with no condemnation.

## *Questions For Salvation and for Edification*

1. Does salvation begin with you seeking God, or with God seeking you? (Romans 3:11; Luke 19:10). \_\_\_\_\_
2. Can we even go to Jesus without first having been drawn by the Father (John 6:44,45)? \_\_\_\_\_
3. Is God willing that you should perish (2 Peter 3:9)? \_\_\_\_\_
4. Since it is God's will to save you (1 Timothy 2:3-4), does it not follow that God makes it hard for you to be lost? (Consider Acts 9:5; Proverbs 13:15; Matthew 11:30). \_\_\_\_\_
5. What is it that leads us to a heart-felt repentance—a turning to God (Romans 2:9)? \_\_\_\_\_

*Our first step to personal salvation is to respond to God's kind and gracious invitation. Have you responded to His kindness? Will you do so just now?*

(Continued from page 29)

But men are not left in darkness concerning this important matter; the warning against the worship of the beast and his image is to be given to the world before the visitation of God's judgments, that all may know why the judgments are inflicted, and may have opportunity to escape.

### *A Dividing Message*

In the issue of the contest, all Christendom will be divided into two great classes—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel “all, both small and great, rich and poor, free and bond,” to receive “the mark of the beast,” yet the true people of God will not receive it. The prophet of Patmos beholds “them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,” and singing the “song of Moses the servant of God, and the song of the Lamb.”

The third angel's message increases in importance as we near the close of this earth's history. It is the last offer of mercy to the world, the most solemn message ever given to mortals. In heaven there is a record kept of the impieties of nations, of families, of individuals. God may bear long while the account goes on; calls to repentance and offers of pardon may be given; yet a time will come when the account will be full, when the soul's decision will have been made, when by his own choice man's destiny will have been fixed. Then the signal will be given for judgment to be executed.

The forbearance that God has exercised toward the wicked has emboldened men in transgression; but their punishment will be none the less certain and terrible for being long delayed. “The Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.” To our merciful God the act of punishment is a strange act. Yet He will “by no means clear the guilty.” By terrible things in righteousness He will vindicate the authority of His downtrodden law. The very fact of His reluctance to execute justice, testifies to the enormity of the sins that call forth His judgments, and to the severity of the retribution awaiting the transgressor.

All the inhabitants of earth are soon to meet the great Lawgiver over His broken law. There are many, many in the popular churches who know little of the real meaning of the message for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O how many who have not sought their soul's salvation, will soon make the bitter lamentation, “The harvest is past, the summer is ended, and my soul is not saved!”

When will men learn that God is God, not man, and that He does not change? Every calamity, every death, is a witness to the power of evil and to the truth of the living God. The Word of God is life, and it will abide forever. Through all eternity it will stand fast. How can man, knowing what God is and what He has done, choose Satan's way instead of God's way? There is only one path to Paradise restored—the path of obedience. 📖

—*Signs of the Times*, January 25, 1910.

### *Thoughts From the Mount of Blessings, p. 117*

God in His great love is seeking to develop in us the precious graces of His Spirit. He permits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience and advances us in the work of character building. The soul that through divine power resists temptation reveals to the world and to the heavenly universe the efficiency of the grace of Christ.

# Comments from our readers ...



I feel great pleasure to say “thank you” for [the] May 2006, Volume 2 number 2 issue together with other publications I have been receiving. At every study of each publication I feel [as if I am] being born again by a new revelation of God’s word from those servants of God. I share it with others who are wonderfully excited by the inner understanding of God’s word when we have Bible study.

May [the] good Lord bless the entire committee and make it able to reach every country, every village, [and] every house with such a wonderful message of salvation.

—*Yours in Christ,*  
*David (Kenya)*

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The July 2006 issue was superb! The more reprints of writings from our “pioneers” we can get, the better.

Thanks to *all* of you for your dedication to God’s work.

—*Your sister in Christ,*  
*Barbara (Missouri)*

*Glad Tidings*, I believe, has reached the pinnacle of perfection. I have never seen such an issue [July 2006] and I pray to God that you will keep up the good work.

May the loud cry of the gospel ring clear throughout every page and every issue, in every country until Jesus comes. Amen!

—*Debra (North Carolina)*

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*We would appreciate hearing from you.*



# the faith of Jesus and religious liberty

*In this article we will discuss “the faith of Jesus” and liberty of conscience. We will consider opposition to liberty and consequently to “the faith of Jesus.” “The faith of Jesus” is the message of justification by faith in the end time setting. This message will set God’s people apart in the last days and will prepare them for the time when blood-bought liberties will be removed from the earth. During that time, Christ will be lifted up in such a way that everyone will consider Him and understand fully that He is the Author of faith and of liberty. Either faith or liberty denied or rejected is Christ denied and rejected.*

## *Faith and Liberty of Conscience*

**T**he teaching of “justification by faith” was fundamental to, and resulted in, the Protestant Reformation. Luther taught that faith and liberty, although discrete, are inseparably joined. “Let there be no compulsion.” He stated, “I have been laboring for liberty of conscience. Liberty is the very essence of faith.”<sup>1</sup> It is true that Protestants, including Luther, did not always practice liberty of conscience for everyone. Nevertheless, the doctrine was recognized, accepted, proclaimed by them. In time this and other related liberties were established firmly in the Constitution of the United States of America.

This is instructional for we who are called to “keep ... the faith of Jesus” (Rev. 14:12) have been called not only to proclaim “the faith of Jesus” but also its immediate corollary proceeding directly from it: liberty of conscience. Not only are we to proclaim it, we are to resist the modern advances of the enemy of liberty. “The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.”<sup>2</sup> The enemy of liberty of conscience is likewise the deadly foe of “the faith of Jesus.”

## *The Faith of Jesus*

The faith of Jesus is, first of all, the faith He exercised in His heavenly Father while on earth 2,000 years ago. As a result He liberated the consciences of all who would believe His Word. Christ’s faith worked out the salvation of the world. He became the Savior and Emancipator of the world by the fact of His faith. This is why Reformers observed the connection between justification by faith and liberty of conscience. This is why we must see and advance this connection in a purposeful way also. Liberty of conscience will be the observable issue on the battlefield when Church and State unite as one mind to war against the Lamb of God, in the person of His faithful [followers] of earth (Rev. 17:12-14). The foundation of this liberty is “the faith of Jesus.” The foundation as well as the edifice will be viciously attacked. We need to understand the faith of Jesus to fully appreciate the freedoms we enjoy in this country.

“‘The faith of Jesus.’ It is talked of, but not understood.”<sup>3</sup>

So what constitutes the faith of Jesus? First off, it is Christ and Him crucified and in Whom God justified us objectively and legally. Consider the following:



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“What constitutes the faith of Jesus, that belongs to the third angel’s message?” The answer follows, “Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour.”<sup>4</sup>

Secondly, “the faith of Jesus” is His subjective gift of faith given to us when we hear and accept the gospel—the good news especially about Him (Rom. 10:17). When this gift is received by faith alone it is known as justification by faith. This is the “third angel’s message in verity.”<sup>5</sup>

Both justification by faith and liberty of conscience will be contested fiercely by every nation in the world before Christ returns for those who “keep ... the faith of Jesus.” Both justification by faith and religious freedom are doctrines unpalatable and hated by the “man of sin” just as much today as they were during the Protestant Reformation.

### *Conflict over the Corollaries of Justification by Faith*

From the fundamental Reformation teaching of justification by faith came also the doctrine of “the priesthood of believers” as opposed to a select few. After this came capitalism (the economic and political system in which a country’s trade and industry are controlled by private owners for profit, rather than by the state or the church). Capitalism replaced the communal feudal system of the Middle Ages. Out of capitalism emerged constitutionalism (constitutional government) and economics. As surely as the oak is in the acorn, these fruits of the Protestant Reformation tree were brought to fruition in America.

These concepts and practices have been vigorously contested for over 500 years by the Vatican, and continue to be so. Consider what John Robins rightly observed when he wrote about ecclesiastical economics in his book entitled *Ecclesiastical Megalomania, The Economic and Political Thought of the Roman Catholic Church*:

“Roman Catholic economic thought, as developed in their encyclicals and by Roman Church-State councils, has been a contributor, if not the only source of, several forms of anti-capitalist political and economic organization during the long hegemony of the Roman Church-State. Among these forms are:

- Feudalism and guild socialism [labor unions] in Europe during the Middle Ages;
- Fascism in Italy, Spain, Portugal, Croatia, and Latin America in the twentieth Century;
- Nazism in Germany in the twentieth century;
- Interventionism and the redistributive state in the West, including the United States in the twentieth century; and
- Liberation theology in Latin America and Africa in the twentieth century.”<sup>6</sup>

Robbins complained about non-Catholic scholars who know what the Vatican’s Church-State objectives are, but are afraid to speak out because of Papal pressure. As far as these scholars are concerned, it is not feasible to speak out because it is not “politically correct” and may cost them their jobs! Robbins chastised pointedly Protestant and other scholars in the following words:

“What ... require(s) some explanation ... is the relative lack of attention to the Roman Church-State by serious non-Catholic scholars. The world of American scholarship seems to have partitioned itself, at least with regard to the study of the Roman Church-State, so that the study of the Roman Church-State has been reserved for Roman Catholics. Perhaps it is the fear of being labeled ‘anti-Catholic’ that has dissuaded non-Catholic scholars from writing about the Roman Church-State—a fear that undermines all scholarship.”<sup>7</sup>

(We can thank God that from time to time He raises up Catholic scholars to protest Vatican Church-State agenda items.)

Robbins continued with even stronger language in footnote 3, where he compares the fears of today’s scholars with the cowardly scholars who refused to warn about Communism over three-quarters of a century ago. In strong language, he called academic communities “intellectual goon squads.” Notice:

“The same sort of fear of losing their academic reputations and respectability dissuaded some scholars, for much of the twentieth century, from writing critically about Communism, both in America and in other nations. To do so would have cost them at least their reputations, if not their jobs. The only permissible critics of Communism were Communists and socialists.

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Academe, like Hollywood, far from being ‘neutral,’ ‘disinterested,’ and ‘unbiased,’ is ruled by intellectual goon squads. The phenomenon of political correctness originated and flourished in the universities, long before the phenomenon had been named.”<sup>8</sup>

Strong language indeed. But it is needed today as never before in earth’s history. Should not the same question be raised among those who proclaim the “third angel’s message,” especially in light of inspired counsel as to what we are to do with regard to the “man of sin?”

“In the very time in which we live, the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin....”<sup>9</sup>

This directive, along with Robbins’ observation, is apropos. In addition to Robbins’ warning of papal inroads in America, we have the message of Christ and His righteousness to preach and that will go to the world to prepare all who will believe. This message will bring hope to those distressed hearts who shall experience the complete removal of their freedoms by the two spiritual super-powers of Revelation 13.

Sadly and alarmingly, there are some within the Second Advent Movement who deny that the papacy is outlined symbolically in Revelation 13. Nevertheless, let us consider and believe the history and the principles outlined in this chapter.

### ***The Beast From the Bottomless Pit Prepares the Way***

Revelation 11 and 12 set the stage for the events of chapter 13. As chapter 11 states, God’s Word was finishing its prophetic testimony concerning the ruling religious power that lasted for over a

thousand years (11:2-3). At that time a beastly power ascended out of a pit making open war upon God’s Word (vs. 2-8).

The millennial religious power made war against God’s Word, but it did not do it in precisely the same way as this newly created national entity did. While prohibiting its reading by the masses of believers, the papacy interpreted the Bible and used it for its own benefit. The new entity attempted to destroy the Bible entirely. This entity or “beast” ascended from the pit, the abode of demons. It arose just before the ending of the sixth judgment trumpet known as the “second woe” which completed its work in 1840 (Rev. 12:14; compare 9:13-15).

“The beast that ascends out of the bottomless pit” (Rev. 11:7) was none other than the French “reign of terror” which rejected and overthrew the French monarchy along with the papacy in France. Both throne and altar were excised from France by the terrorists who pretended to reign. We must never forget that that movement was a terrorist movement. While claiming to be a Republic, it was not. It was more of an anarchical democratic movement, where rulership was in the hands of the strongest people.

While putting an end to both the monarchy and the papacy in France, the Revolution’s subversive activities were also calculated to overthrow the Word of God. The attack on the Bible lasted for three and a half years (1793-1796), half the duration of the French Revolution.

It is of interest to note that at the end of the 1260 years, in 1798 (vs. 2-3), God’s time came for His Word to come out of the obscurity of the Dark Ages and out from under the vicious attack of the French Revolution and to be sent to the world.

Sodomitical and atheistic France was used, unconsciously, by the Lord to not only bring an end to the papal

government in Rome in 1798, but also to discover the Rosetta Stone in Egypt. Deciphering the inscriptions on the Rosetta Stone furnished proof of the correctness of the Bible records regarding great civilizations of antiquity, especially ancient atheistic Egypt who God, in turn, used to describe Revolutionary France (Rev. 11:8)! This discovery and deciphering contributed to the growing interest in the study of God’s word, especially the books of Daniel and Revelation and the 1260 year period of papal supremacy that came to an end by the French in 1798.

### ***The Constitutional Republic and Liberty***

At that very time the United States of America was “coming up out of the earth” with lamblike qualities (Rev. 13:11). The appearance of this lamblike nation was unlike that of the first amalgamated superpower made up of beasts of prey depicted in the first part of the chapter. The characteristics of the United States of America were that of the innocence and gentleness of childhood and youth, prophetically symbolized by a lamb.

By the late 1700s the determination of those who established this nation firmly decided to establish a representative constitutional government ruled by and for the people. Its foundation was made up of the liberal principles of freedom—speech, the press, assembly, non-governmental intervention, worship and property.

From its beginning, this nation was an asylum for persons fleeing royal and religious oppression. Persecuted political and religious refugees fled to the shores of freedom.

In the movement for American independence God prepared the way for civil and religious rights to be embodied in the enlightened “rule of law” which is constitutional law rather than the age-old



## *the rosetta stone*

concept of Catholic canon law.

Under the Constitution of the United States the role of government was, and is, limited to that of protecting individual liberties. Religious and civil freedom always serves the interests of everyone.

It was Henry Grady Weaver, in his 1947 classic, “The Mainspring of Human Progress,” who succinctly explained how freedom works. The thesis is simple: liberty permits progress, while government intervention tends invariably to tyranny. Both kings and popes practiced intervention in the affairs of their subjects. These subjects were forced to be under the control of king and priest.

Government intervention was the rule of the day in Europe, from which the majority of Americans came. This was especially true in the royal governments influenced or controlled by religious entities, whether Protestant or Catholic. America and freedom were preferred by the masses of Europe.

However, a change in the lamb-

like nation was seen by John. Continuing its appearance as a lamb, at a certain point, it was to “speak” like a dragon (Rev. 13:11). A constitutional republic “speaks” by the actions of its elected legislative representatives and judicial authority. Because this nation is made up of a constitutional government of, by, and for the people, the change predicted in Rev. 13 will come from people pressuring Congress to act differently and in opposition to the foundational liberties of the Republic.

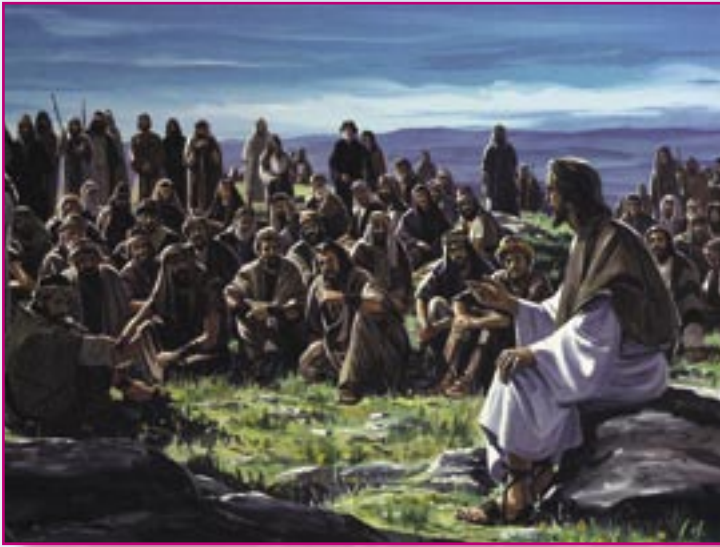
The “speaking” like a dragon and the exercising of “all the authority of the first beast” “causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed” (Rev. 13:12). In this we learn of civil action induced intolerance enforced by the two superpowers typified by the dragon-speaking lamb and the leopardlike beast. The chapter ends with a view of persecution through economic sanctions, slavery and a final solution by means of a death decree (see vs. 16-17, 15).

To prevent the scenario outlined in Rev. 13, God inspired our founding fathers to establish a government that reflected, in part, His heavenly government of freedom. Our Constitution was devised for free people while strictly holding in check the destructive powers of government and religion. Only the constitutional rule of law can constrain those who look for a free ride and those who strive for political and religious supremacy.

By delivering power to those few, found in every society, whose only goal in life is a devilish desire to rule others, the lamb speaking with the forked tongue of the serpentine dragon represents a dramatic and fatal change in rulership and worship. Instead of individual self-government, governmental intervention into the private rights of individuals is depicted. Instead of liberty of conscience for all, coercion will be the rule. Thus this great nation will turn its back on its God-given privilege, responsibility and duty.

*(Continued on page 26)*





# prophecy and the gospel

**O**UR EVANGELISTIC CAMPAIGNS have often been meetings advertised as “prophecy lectures.” The widespread human yearning to understand what comes tomorrow has given us an avenue to arouse the interest of the masses. We have wanted them to believe and receive our message of the soon coming of Jesus. Large baptisms have resulted from these “prophecy lectures” meetings. Especially in World Wars I or II large numbers have been attracted, seeking to learn about the future.

At one time in our history, our public evangelists felt it was [their] duty to lecture on the “Great Battle of Armageddon.” The excitement aroused our people, and the big crowds coming possibly nurtured a sense of ego in the evangelists. But as time went on, the roots put down in the hearts of many of these new converts proved to be shallow. Christ’s parable of the “Sower” was illustrated in them (Mk. 4:3-9).

All this while in our multi-century “evangelism” history, what Christ said has been true: “ ‘Now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself.’ *This He said, signifying by what death He would die*” (John 12:31-33).

We have an excellent example that demonstrated the truth of Christ’s words in the ministry of the apostle Paul. When he came to Corinth, he told the people flat out, “I, brethren, when I came to you, did not come

with excellence of speech or of wisdom declaring to you the testimony of God” (his flyers would not have been ostentatious). “For I determined not to know anything among you except Jesus Christ and Him crucified” (how could he ever hold a crowd! Boring!). “I was with you in weakness, in fear, and in much trembling” (no macho platform man, he). “And my speech and my preaching was not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God” (1 Cor. 2:1-5; the brethren in [the] conference office in Jerusalem may have been disappointed with his presentation).

But the raising up of the church in Corinth was that “demonstration of the Spirit,” and it also was seen almost wherever Paul went to preach with the exception of Athens where only a few were converted. That’s the one place where he forgot to “lift up Christ and Him crucified.” In all his other ministry, self was crucified with Christ (Gal. 2:20).

The apostle did not bill himself as a great traveler, lecturer, or expert on history, philosophy or archaeology; he hid himself in Christ. His heart was deeply moved by the sacrifice of Christ on His cross. The love (*agape*) revealed there “constrained” him to live not for self but for that One who died for him. He saw something in the cross that many of us have not yet seen.



## When Paul

“surveyed the wondrous cross on which the Prince of glory died,  
[his] richest gain [he] counted loss and poured contempt on all [his] pride.”

—*From Isaac Watts*

Paul saw that in dying on that cross Christ gave himself to hell; he endured “the curse of the law” that was always involved in anyone dying on a cross. Moses had said so (Deut. 21: 22, 23). That meant that when Jesus cried out in agony, “My God, why have You forsaken Me?” He really felt and He believed that the Father had forsaken Him . . . forever! So far as His own commitment was concerned, he had “poured out His soul unto death” (Isa. 53:12). Nothing was left. Love (*agape*) had been stretched to its limit.

And Paul was deeply impressed that the Son of God had loved him personally in doing this. Every trace of any egocentric motivation was obliterated; nothing was left but that clear burning flame of devotion to the One who had died (truly!) for him. Whether Paul himself ever got to heaven ceased to be his concern; the One who had given all for him deserved that he give all for Him.

Self crucified with Christ, Paul had no concern about what the churches would think, or what the brethren “who seemed to be something” in the “conference office” (at Jerusalem) thought (cf. Gal. 2:6). He forgot himself in his love for the “truth of the gospel” (verses 5, 14).

But except for the labors of the apostles after Pentecost, what Jesus said has never *yet* in the history of the world been given an adequate trial. It has not had a fair trial *yet* in the history of Seventh-day Adventists; even in the history of the Protestant Reformation the work was often hindered by internecine strife between the Reformers, and the Atonement of Christ was never powerfully proclaimed as Jesus said it must be.

But Christ’s formula for success in evangelism must be given an adequate demonstration in the whole world. It wouldn’t be fair for Him to come in the clouds of heaven with power and great glory (Matt. 24:30) unless the Holy Spirit had first spread throughout the whole world the news exactly as Jesus said it should be proclaimed. His expression “this gospel of the kingdom” (Matt. 24:14) that He said must

be “preached in all the world for a witness to all nations” must include the same “if I am lifted up” view of the cross, or people will not respond. In fact, they won’t be able to, because egocentric fear will not be the motivation that the Holy Spirit will appeal to in that “final warning” message.

The “fear” that will move hearts that says “fear God and give glory to Him” is not that craven fear. It’s what Psalm 130 speaks of, “There is forgiveness with You *that You may be feared*” (verse 4). A solemn, heart-melting, reverence. It’s the fear of Isaiah 66:2, “On this one will I look: on him who is poor and of a contrite spirit and who *trembles* at My word.” The word “trembles” doesn’t mean to shake with terror; the shivers run up and down your spine in overwhelming reverence such as Isaiah felt in the Temple when he saw “the Lord sitting on a throne, high and lifted up” and he cried from a melted heart, “Woe is me, for *I am undone!* . . . For my eyes have seen the King, the Lord of hosts” (66:2; 6:1-5).

The evangelist who has understood “the third angel’s message in verity” (the 1888 message) has the glorious privilege of being the one who tells it so it grips hearts. He forgets himself; he is caught up in the whirlwind of the Holy Spirit, whether his audience is large or small. “On the last day, that great day of the feast, Jesus stood and cried, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water’” (John 7:27, 28; Song of Solomon 4:15).

This glorious final movement began at the 1888 General Conference Session at Minneapolis, but it was disliked, shoved away, and “in a great degree” rejected and “kept away” from both “our people” and “from the world” (*Selected Messages*, Volume 1, pp. 234, 235).

Doesn’t it make eminent good sense to recover the message as the messengers brought it, the ones who were given “heavenly credentials”?

When the gospel is presented in the light of the great cosmic Day of Atonement, and the truths of the cross shine clearly, Pentecost can be repeated. The apostles brought to the people the conviction that *they* had crucified their Lord of glory, and yet there was forgiveness for them. Then only they could truly *fear* the Lord. 📖

(Continued from page 23)

Freedom requires self-control and personal moral responsibility with its consequential accountability. But in the prophecy, instead of individual activity controlled by the individual, activity is controlled by government and/or by emotional and superstitious beliefs about natural, supernatural and mystical events (Rev. 13:13-14).

## ***The End of the Republic and Liberty***

When the Constitutional Convention closed on September 18, 1787, an anxious citizen asked Benjamin Franklin, "Well Doctor, what have we got, a Republic or a monarchy?" to which he replied, "a Republic, if you can keep it."<sup>10</sup>

From Revelation 13, it is obvious that the Republic will not be kept. Neither shall "the faith of Jesus be kept by the majority. When the message of "the faith of Jesus" is not kept by those convinced of its authenticity, the liberty principles of this Republic will not be kept. Consequently, the Constitutional Republic will come to an end. A democracy against which the Founders strongly warned will take its place.

Madison, considered as the father of the Constitution, was explicit in his fear of democracies:

"Democracies," he said, "have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property; and have in general been as short in their lives as they have been violent in their death."

We must be clear that the United States was established as a Republic, not as a democracy. A Republic is a nation in which supreme power is held by the people through

their elected representatives along with an elected or nominated president rather than a monarch. The democracy of which our Founding Fathers warned is a system of government governed by the majority population or all the eligible members of a state.

We have been steadily and stealthily moving from a Republican (this has nothing to do with the political party by this name) to a democratic form of government as can be seen in the poll-driven initiatives and internet activity where the masses are pressuring elected officials to act according to the dictates of the majority, even if it is against the liberties of minority constituent safeguards. The rule of law, the Constitution, is becoming irrelevant. We are beginning to function by polls and lobbyists. Both polling and lobbying are followed closely by politicians and, unfortunately, are far more important to many politicians than the constitutional rule of law.

## ***A Foreign Church-State Kingdom Opposes Our Liberty***

Moreover, programs that serve special interests are the greatest threat to the current system of government under which we operate. Prohibitions against special interest groups were placed in the Constitution. Politicians were not to reject the rule of law. They were never intended to concern themselves with majority opinions or lobbying interests. This was not only to be true of secular, but also of religious special interest groups. One of the greatest, if not the greatest, lobbyist organizations is the "an assembly of the Catholic Church hierarchy who work together to unify, coordinate, promote, and carry on Catholic activities in the United States" known as "the United States Conference

of Catholic Bishops."

Although they make up an "Americanized" version of Rome, they are still subjects of that foreign power who's business is 1) to influence legislation against the God-given liberties of this nation and 2) to favor that mortal enemy of the righteousness that comes by faith alone and liberty of conscience.

The practice of religious freedom by a nation is relatively recent in mankind's history. There have been very few societies permitting some deviation from state-sanctioned and enforced official religion. Toleration depended upon the whim of the majority or by a ruler who offered it as a privilege and not as a God-given right. Consequently, the privilege could be withdrawn as easily as it had been given.

Today, the separation of church and state and religious liberty are either ignored or ridiculed by the majority of Americans. Tragically, the separation of church and state is denied by a large segment of Christians. There can be no true religious liberty when church and state are united.

Today, during times of crisis, liberty of conscience is relegated to the background in favor of security. The founders of this Republic threw security to the wind. They chose rather to die fighting for liberty, than to be secure.

Along with civil and religious liberty, the separation of church and state is relatively recent. Religious freedom requires the separation of a nation's religious life from its political institutions and vice versa. The adoption of the Constitution and Bill of Rights was the formal separation of church and state by the United States Federal government.

The separation of church and state must not be construed to mean that these institutions must never be allowed to interact. Neither is to control the other. By the separa-

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tion of church and state and the accompanying idea of a full freedom of religious exercise, in the Constitution, our Founding Fathers went beyond a temporary privilege to a right guaranteed and protected by the highest law of the land. The wall of separation is for the protection of the rights of the minority and the individual, especially in the realm of liberty of conscience.

The greatest and longest opposition to religious liberty and the separation of church and state has been voiced and practiced by the Vatican. It always disapproved of this separation and has attempted to prevent liberty of conscience both in Europe and in America. It has cursed both liberty and separation. It has always actively, sometimes secretly, resisted these principles, especially as declared in the Constitution of the United States.

The Vatican approves and blesses oppressive restrictions on freedoms and the joining of religion with politics when it is not used against her, such as in Communist countries.

Rome's doctrine of union of Church and State involves the duty of governments to profess the one true faith—hers, and to repress non-Catholic religions. This is because she believes the only way one can be saved is through her.

Contrary to this, as stated above, the role of constitutional government is limited to protecting individual liberties. The Vatican opposes this. She advocates government intervention. She has always been in favor of the union of Church and State and limited liberties except to those whom she designates.

### ***Pope Quotes***

Regarding the separation of Church and State, Pius X wrote:

“That the State must be separated from the Church is a most pernicious error.... Hence, the

Roman Pontiffs have never ceased, as circumstances required, to refute and condemn the doctrine of the separation of Church and State.”<sup>11</sup>

Pope Gregory XVI wrote that liberty of conscience for everyone is insanity:

“From this poisoned source of *indifferentism* [this means a person can be saved outside the Catholic Church] springs that false and absurd maxim, better termed the insanity (*deliramentum*), that liberty of conscience must be guaranteed for everyone. This is the most contagious of errors, which prepares the way for that absolute and totally unrestrained liberty of opinions which, for the ruin of Church and State, is spreading everywhere and which certain men, through an excess of impudence, do not fear to put forward as advantageous to religion.”<sup>12</sup>

He also wrote: “The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state.”<sup>13</sup>

Pius IX in 1864, anathematized “those who assert the liberty of conscience and of religious worship,” also “all such as maintain that the church may not employ force. From this totally false idea of social government they do not fear to foster that erroneous opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by Our Predecessor, Gregory XVI, an ‘insanity,’ viz., that ‘liberty of conscience and worship is each man’s personal right, which ought to be legally proclaimed and asserted in every rightly constituted society; and that a right resides in the citizens to an absolute liberty, which should be restrained by no authority whether ecclesiastical or civil, whereby they may be able openly

and publicly to manifest and declare any of their ideas whatever, either by word of mouth, by the press, or in any other way.”<sup>14</sup>

In his “The Syllabus of Errors” he condemned the guaranteed principles of the Constitution of the United States regarding liberty of conscience, religious worship, and the press.

Michael Davies, although a loyal Catholic, opposed Vatican II’s *Declaration On Religious Freedom, Dignitatis Humanae* (Human Dignity), officially declared by Pope Paul VI on December 7, 1965. He misinterpreted the ambiguities and subtleties of that document. Davies listed six “Liberal demands” (propositions) that “were condemned consistently by the Popes” previously to Vatican II.<sup>15</sup> These are:

“Bearing in mind that the ultimate aim of Liberalism is the total separation of Church and State, its principal objectives can best be examined by abstracting them from their condemnation by the Popes. They are:

1. The Church ought to be separated from the State, and the State from the Church.

2. Freedom of conscience and worship in the external forum is the natural right of every man.

3. This right should be proclaimed by law, i.e. established as a civil right.

4. The only restraint to be placed upon the exercise of this civil right is the maintenance of public order.

5. The Catholic Church should not be accorded privileges denied to other religious bodies.

6. The State is not bound to make its laws conform to the law of Christ the King [read the meaning here: the Church of Rome].<sup>16</sup>

Davies contends that there is an “apparent contradiction between the traditional papal teaching and the teaching of *Dignitatis Humanae*.”<sup>17</sup>

(Continued on page 30)



# our

**T**HE FOURTEENTH CHAPTER OF Revelation outlines the work that is to be done by the people of God just before the second advent of our Saviour. Three messages are there represented, which must go to all the inhabitants of the world.

John writes of an angel which he saw flying “in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

These three angels represent the people who accept the light of God’s messages, and go forth as His agents to sound the warning throughout the length and breadth of the

earth. Christ declared to His followers, “Ye are the light of the world.” To every soul that accepts Jesus, the cross of Calvary speaks: “Behold the worth of the soul. ‘Go ye into all the world, and preach the Gospel to every creature.’” Nothing is to be permitted to hinder this work. It is the all-important work for this time, and it is to be far-reaching as eternity.

From the beginning of this world’s history, there has been opposition between the forces of good and of evil. God declared, “I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel.” Man vainly attempted to exalt himself by following his own way, in harmony with Satan’s temptation and in opposition to the will of God. He thus gained a knowledge of evil, but he gained it at the cost of his loyalty; and his disobedience opened the flood-gates of woe upon our world.

Ever since the fall of Adam, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men’s plans may seem to them to be exceedingly wise, but there is no safety in following them unless they are in accordance with a “Thus saith the Lord.”



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# message

## *Separate from the World*

The Lord called out His people Israel, and separated them from the world, that He might commit to them a sacred trust. He made them the depositaries of His law; and He designed through them to preserve among men the knowledge of Himself. Through them the light of heaven was to shine out to the dark places of the earth, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living and true God.

Had the Hebrews been true to their trust, they would have been a power in the world. God would have been their defense, and He would have exalted them above all other nations. His might and truth would have been revealed through them, and they would have stood forth under His wise and holy rule as an example of the superiority of His government over every form of idolatry. But they did not keep their covenant with God. They followed after the idolatrous practices of other nations; and instead of making their Creator's name a praise in the earth, they brought it into contempt.

Yet the purpose of God must be accomplished. The knowledge of His will must be given to the world. God brought the hand of oppression upon His people, and scattered them as captives among the nations. In affliction many of them repented of their transgressions, and sought the Lord. Thus scattered throughout the

countries of the heathen, they spread abroad the knowledge of the true God.

In this day, God has called His church, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth—the messages of the first, second, and third angels—He has separated a people from the churches and from the world, to bring them into a sacred nearness to Himself. He has made them the depositaries of His law, and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world.

Prophecy declares that the first angel would make his announcement to “every nation, and kindred, and tongue, and people.” The warning of the third angel, which forms a part of the same threefold message, and is the message for this time, will be no less widespread. The banner on which is inscribed, “The commandments of God and the faith of Jesus,” is to be raised aloft. The power of the first and second messages is to be intensified in the third. It is represented in the prophecy as being proclaimed with a loud voice by an angel flying in the midst of heaven, and it will command the attention of the world.

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy.

*(Continued on page 18)*

(Continued from page 27)

## **Forty Years of Conflict over Religious Liberty within Catholicism**

A controversy over Vatican II's document on religious liberty has been ongoing for 40 years. This controversy, in the Catholic Church, over religious freedom can be boiled down to two words: Contradiction or Continuity? Does *Dignitatis Humanae* grant full liberty of conscience to everyone? Most traditionalists and liberals think so.

Catholic liberals rejoiced and felt that freedoms not allowed previously now were. These freedoms include same-sex marriage, birth-control intervention. Such things were now O.K. to practice. Many Ultra-Traditionalists were so upset over this document and felt Pope John XXII, who opened the Council in 1962, and Paul VI who closed it in 1965 along with the Council were in apostasy and that this was the fulfillment of antichrist invading their church.

Apologists for the Council's various documents have argued that Vatican II was not a contradiction but a continuity and clarification of decrees concerning liberty of conscience by former Councils and papal encyclicals.

Much has been written about this on-going debate. Several good articles from both perspectives have been produced concerning the debate. Two outstanding spokesmen for and against the document: *Declaration On Religious Freedom, Dignitatis Humanae*, are Michael Davies a well-known British Catholic writer who wrote *The Second Vatican Council and Religious Liberty*, (against), and Rev. Brian W. Harrison, O.S., M.A., S.T.D., *Religious Liberty and Contraception* (for). Harrison critiqued Davies in *LIVING TRADITION, ORGAN OF THE ROMAN THEOLOGICAL FORUM*, January 1993, in his article

entitled "The Center is Holding."

This was a review of Davies' book.

Harrison is correct. There was no substantial change in Vatican II. It was only apparent. The document on religious liberty, Declaration On Religious Freedom, *Dignitatis Humanae*, was purposely ambiguous to give the impression that liberty was for everyone. Continuity was made plain when *The Catechism of the Catholic Church* came out. Harrison observed correctly that The Catechism "demonstrates unequivocally that the faith of the Church today is still that of the much-despised "pre-conciliar" Church—more correctly, the Church of all the ages." <sup>18</sup>

## **No Liberty to Believe Error; No Liberty for Heretics**

Rome's arguments against liberty of conscience for everyone are: 1) there can be no liberty to advocate error; and 2) a heretic is not entitled to liberty.

Concerning heretics she [Rome] has never departed from the scholarship of Thomas Aquinas who's works were popularized by Pope Leo XII (1878-1903) when he modernized his church in the late nineteenth century. The Pope demanded that Aquinas be taught in all Catholic seminaries. Here is what Aquinas wrote concerning heretics:

"Though heretics must not be tolerated because they deserve it, we must bear with them, till, by a second admonition, they may be brought back to the faith of the church. But those who, after a second admonition, remain obstinate in their errors, must not only be excommunicated, but they must be delivered to the secular power to be exterminated." <sup>19</sup>

## **In Conclusion: The Message, a Question, and an Appeal**

There is much more to be said, but we must close with this parting thought and a question. As we have briefly surveyed the teachings, principles and practices of "the faith of Jesus" and of its consequent—liberty, both religious civil, over against the strong and growing opposition against these liberties, we may know and understand that when these issues become front and center, worldwide, the message of Christ and His righteousness will be proclaimed with power to the ends of the earth.

It will be seen that to accept Christ and His righteousness means liberty of conscience, that centuries old hated doctrine. Both "the faith of Jesus" and liberty of conscience will become unpalatable in every nation. Nevertheless, we are compelled by the love of the Lord of liberty to proclaim boldly these messages ordained in heaven.

Now to the question. Where are the Protestant scholars, those who know and understand some of what's taking place right now in the issues, not only in economics as Robbins pointed out as quoted above, but, in the erosion of liberties by the churning waters driven by the blowing winds of false doctrine both from within and from without our American borders?

An ending appeal is directed to scholars within the "remnant" who know what's coming and who have the tools of research to do the necessary systematic investigation into the materials and sources in order to establish facts to inform and to warn of the dangers facing this nation and this church. Remember, "The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty." <sup>20</sup>

And let's not forget the message that prepares us, not only for

entrance into heaven, but also prepares and strengthens us now and for the future to enable us to endure the time when our liberties will be removed. That message, of course, is the proclamation of the fundamental freedom doctrine of justification by faith, “the faith of Jesus,” “the third angel’s message” in the setting of the time of the end. 📖

<sup>1</sup> (Merle D’Aubigne, *History of the Reformation*, b. 9, ch. 8. See *The Great Controversy*, 1888 edition, p. 189 where this is quoted verbatim).

<sup>2</sup> *The Great Controversy*, p. 566.

<sup>3</sup> *Selected Messages*, Vol. 3, p. 172.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Review and Herald*, April 1, 1890.

<sup>6</sup> John W. Robbins, *Ecclesiastical Megalomania, The Economic and Political Thought of the Roman*

*Catholic Church*, pp. 29, 30.

<sup>7</sup> *Ibid.*, p. 10.

<sup>8</sup> *Ibid.*

<sup>9</sup> *Review and Herald*, Feb 18, 1890 (TM 117).

<sup>10</sup> *Respectfully Quoted: A Dictionary of Quotations*, 1989, No. 1593. (From the notes of Dr. James McHenry, one of Maryland’s delegates to the Convention. His notes were first published in *The American Historical Review*, vol. 11, 1906.

<sup>11</sup> *Encyclical Vehementer nos*, February 11, 1906.

<sup>12</sup> Gregory XVI, *Encyclical Mirari vos*, “On Liberalism and Religious Indifferentism,” August 15, 1832.

<sup>13</sup> This quote is attributed to Pope Pius IX, *Encyclical Letter*, August 15, 1854, by Josiah Strong in his book *The American Home Missionary Society*, New York, 1885, p. 47. This in turn is quoted in *The Great Controversy*, p. 564. However, in researching papal Encyclicals online at [www.papalencyclicals.net/all.htm](http://www.papalencyclicals.net/all.htm), and other

places, I could find no Encyclical for that date. In *The Great Controversy Appendix* (copyright 2002), Gregory XVI’s *Encyclical Letter* of August 15, 1832 (*Mirari vos*) is credited with the statement, but even this one is not identical with Strong’s quotation. Evidently someone protested the quote and/or the source as it reads in *The Great Controversy*.

<sup>14</sup> Pius IX, “The Syllabus of Errors” Appendix to his *Encyclical Quanta Cura*, “Condemning Current Errors,” December 8, 1864.

<sup>15</sup> Michael Davies, *The Second Vatican Council and Religious Liberty*, p. 71.

<sup>16</sup> *Ibid.*, p. 70.

<sup>17</sup> *Ibid.*, p. 227.

<sup>18</sup> Brian W. Harrison “The Center is Holding,” *Living Tradition Organ of The Roman Theological Forum*, January 1993.

<sup>19</sup> Thomas Aquinas, *Summa Theologia*, Vol. iv. p. 90.

<sup>20</sup> *The Great Controversy*, p. 566.



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UNMINDFUL of the lessons of history, the people everywhere seem to be clamoring for statutes and enactments which they deem necessary to the advancement of the cause of Christianity. To an unusual degree of late have our legislatures and Congress been importuned to pass Sunday laws, and to favor amendments to our national Constitution, putting it on a so-called Christian basis. And strange it is, that many who know what the present trend of events indicates, seem not to be greatly concerned at the attitude affairs are beginning to assume. Fatal is the failure to appreciate the blessings of religious liberty. The lack here is far-reaching, and fully accounts for the lethargy generally manifested. Vinewell says: “The respect of a man, or of a people for religious liberty, is the exact measure of their love for liberty in general; whoever does not love religious liberty, does not really love any liberty.”

—*General Conference Quarterly Bulletin*, March 1896, p. 686.

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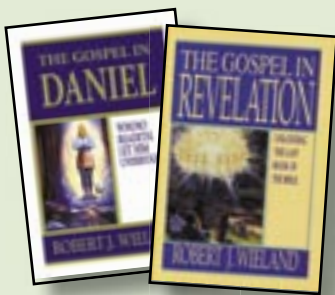


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