

October 2009

GLAD TIDINGS

"I will make you fishers of men"

We begin a new study ...

*Fundamental Beliefs
of the Church*

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EDITORIAL

Old Truth in a New Framework

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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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This issue of Glad Tidings Evangelism Magazine marks the beginning of what we pray will be a heart-warming and thought-provoking exercise. The Seventh-day Adventist church carries 28 “fundamental beliefs” which are outlined in official publications so that the world can clearly see what we believe. This is not done in the form of a creed (as the Bible is considered the only creed¹), for the obvious reasons so clearly revealed in the history of the church of the dark ages.

Each of these truths has a unifying theme—the goodness of God revealed in the sacrifice of Christ on the cross:

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers. *Gospel Workers*, p. 315.

As we seek to reach the world with the “truth as it is in Jesus,” we desperately need the clarity and power that the Lord intended would accompany our presentations of truth. This is especially true in the context of public evangelism. Clarity and power come as we understand and appreciate the message as it was given during and after the Minneapolis conference in 1888.

When the message is shared as it should be, a paradigm shift can occur as we present Christ at the center of every fundamental belief, dispelling the misrepresentations and lies of the great deceiver who has clouded our minds and the minds of others with doubts as to God’s goodness and great love for us.

As we examine our fundamental beliefs in this and future magazine issues, it is our prayer that we along with you will gain a new experience—a rich revival in which the blessings of God are given to us that we may share them with others, lightening the world with the glory of God. ✨

—Editorial Board of *Glad Tidings* Evangelism

¹ See page 3, “Fundamental Beliefs”.

Fundamental Beliefs

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.

1. Holy Scriptures:

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Pet. 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)

2. Trinity:

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. (Deut. 6:4; Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; 1 Pet. 1:2; 1 Tim. 1:17; Rev. 14:7.)



Seventh-day Adventists Believe
can be purchased at your local Adventist Book Center

The prophet Amos wrote

The prophet Amos wrote concerning God as the Creator, who in His capacity to know everything infinitely, communicates His knowledge to finite minds: “He ... reveals His thoughts to man” (Amos 4:13). The Scriptures are God’s thoughts put into written human language. These words reveal God, His plan of salvation, along with His judgments.

Some parts of Scripture reveal verbal inspiration such as when God both spoke and wrote His law of ten commandments (Deut. 9:10; Exod. 31:18). However, most of the Bible is known negatively as non-verbal inspiration or positively as divine thought inspiration. The idea here is that God gave infinite information to the prophets in various ways such as through dreams, visions and whatever other methods He chose (Heb. 1:1). The prophet, then, wrote or spoke the message in finite human language. The prophet was God’s penman, *not* His pen.

Peter informs us that the prophets spoke as they were moved upon by the Holy Spirit (2 Pet. 1:21). The Scriptures are called “the Word of God” because they reveal His thoughts and which we are to receive as His word (1 Thess. 2:13). A word is simply a thought made audible and/or visible. No doubt you have heard or used the saying “I am going to give” so-and-so “a piece of my mind.” How was this accomplished? You spoke what was on your mind. And God reveals to us His mind as embedded in human language.


Think of what this means. For the most part, human language is used by fallen man for sinful purposes. Yet God condescends to embody His infallible thoughts in man’s fallible language. And

although human language is used for unsavory purposes, God’s thoughts are not tainted in their embodiment in man’s language.

The same union of God’s thought within human language is found in Jesus. He, “the Word of God” —“was made flesh and dwelt among us.” (Rev. 19:13; John 1:14). Jesus is God’s infallible thought made audible and visible to the human race in human form and nature. Christ took upon Himself sinful fallen human nature but was not tainted by its corruption, just as God’s thoughts embodied in human language receive no pollution.

Scripture testifies of, and points to, Jesus as Savior of the world (John 5:39; 4:42). To save us Jesus had to take human mortality upon Himself in order to be able to die. Jesus humbled Himself by becoming obedient to the point of death, even death on the cross, tasting death for everyone (Phil. 2:8; Heb. 2:9).

Scripture contains the trustworthy record of God’s acts in history. His greatest act in history was the gift of His Son to us for our salvation. God did what He could to reveal, through His word, all necessary knowledge about Jesus for His supreme purpose of saving fallen man.

The Scriptures are also the revelation of God’s will for us. They are the authoritative revealer of God’s teachings along with the true standard of character and doctrine and the test of experience. (2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; Heb. 4:12). 

—Gerald Finneman

In the beginning was the Word

“**I**n the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.” John 1: 1-3.

Who Is He? That this Word means Christ, there is no room for doubt. “The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.” Verse 14. Again, John writes of the Word of life, “Which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled.” 1 John 1:1. And when the same writer saw a vision of Christ, the “Faithful and True” (see Rev. 1:5; 3:14), the “King of kings and Lord of lords,” coming to judge the world in righteousness, he saw Him as “The Word of God.” Rev. 14:11-16. The One of whom we are reading, therefore, is the One who dwelt on earth in the flesh as Jesus of Nazareth.

“In the Beginning.” The Word, the only begotten Son of God, was “in the beginning.” When was that? It cannot be located. Let the mind run back to “the beginning” when God created the heavens and earth, and there we see Him. Just before His crucifixion Jesus prayed, “And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.” John

17:5. If we could find the beginning of all created things, “whether they be thrones, or dominions, or principalities, or powers,” we should still see that “He is before all things.” Col. 1:16, 17. Yes, He Himself is “the beginning of the creation of God.” Rev. 3:14. Finite minds can never span the space between “the beginning” when the Word was with God, and the present time; His “goings forth have been from of old, from everlasting,” even “from the days of eternity.” Micah, verse 2, and margin. He is “from everlasting to everlasting.”

The Word of Wisdom. Jesus Christ is the One “in whom are hid all the treasures of wisdom and knowledge.” Col. 2:2, 3. He is “the power of God, and the wisdom of God.” Verse 22. The Hebrew word here rendered “possess,” is the same as that rendered “gotten” in Gen. 4:1, where we read that Eve said, “I have gotten a man from the Lord.” Christ is the only begotten Son of God. In Prov. 8:22 there is no preposition in the original, so that a more proper rendering of the verse would be, “The Lord possessed Me, the beginning of His way, before His works of old.” This is indicated in the margin of the Revised Version. Christ was not only in the beginning, but He “is the beginning,” (Col. 1:18) even the beginning of the way of the Father. Without Him there was nothing.

“The Word Was God.” “Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.” Heb. 1:4. The Son must inherit the name and titles and estate of the Father. Whatever titles belong to God the Father belong equally to Christ. They are His by right. By birth He is “heir of all things.” The Apostle Paul writes of the glorious appearing “of our great God and Saviour Jesus Christ.” Titus 2: 13. The Father Himself addresses the Son as God,

saying to Him, "Thy throne, O God, is for ever and ever." Heb. 1:8.

The Word and the Thought. A word is not merely a sound; it is a thing. The ancient Hebrews had but one term for both "word" and "thing." So in the Hebrew Bible the word which is rendered "word" is the same that is rendered "thing." A word is the expression of a thought or an idea. The Word of God is the expression of the thought of God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John 1:18. Christ is the expression of God's thoughts to man; and since the thoughts of God toward us are "thoughts of peace, and not of evil" (Jer. 19:11), Christ "came and preached peace." Eph. 2:17. Why is it that men do not understand God, but think of Him as stern and hard? Simply because they do not know Christ. It is impossible for anyone to know and believe in the one true God, without knowing Jesus Christ, for "no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27.

The Word Spoken. "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." 2 Peter 1:21. But it was the Spirit of Christ in the prophets. 1 Peter 1:11. "All Scripture is given by inspiration of God, and is profitable." 2 Tim. 3:16. An inspiration is a breath. Inspiration of God means the breath of God. Scripture inspired of God, is Scripture breathed of God. Thus we read, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. 33:6.

The Scriptures the Word of God. Since the Scriptures are God-breathed, they are the Word of God. This is what they claim to be. To Jeremiah the Lord said, "Behold, I have put My words in thy mouth." Jer. 1:9. God said, "He that hath My word, let him speak My word faithfully." Jer. 23:28. To Ezekiel He said, "Thou shalt speak My words unto them." Eze. 2:7. Again, "Son of man, go, get thee unto the house of Israel, and speak with My words unto them." Eze. 3:4. And over and over we find this statement in the prophets, "The word of the Lord came unto me;" "The word which the Lord spake by" this or that one. David,

the sweet psalmist of Israel, said, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:2. Paul thanked God that the Thessalonian brethren received the word which he spoke to them, "not as the word of men, but as it is in truth, the word of God." 2 Thess. 2:13. Again he wrote, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. 14:37. David said to the Lord, "Thy Word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "Thy word have I hid in mine heart that I might not sin against Thee." Verse 11. But time and space would fail to repeat all the instances in which the Holy Scriptures are declared to be the Word of God. That is the claim that they make for themselves. Just as surely as they are true, so surely are they the Word of God.

Christ and the Written Word. Some people imagine that to call the Scriptures the Word of God is derogatory to Christ. They think that since He is the Word of God, the Scriptures cannot be. They forget that that is the very reason why they are God's Word. Through the Scriptures, which we can see, we become acquainted with Christ, whom we cannot see. The unity of Christ and the written word may be learned by comparing Deut. 30:11-14 with Rom. 10:4-8. We cannot take space to quote them in full, but you can read and compare them for yourselves. The commandment, we are told, is not hidden, nor far off. It is not in heaven, that we should say, Who will go up and bring it to us? Nor is it in the deep, that we need to bring it up. The Apostle Paul uses this same scripture, only inserting *Christ* in the place of *commandment*. When Moses said that it was not necessary to go up to heaven to bring the commandment down, it was the same as though he had said that we need not go up to bring Christ down. He has come, and He is risen, the Word of life, and the words which He speaks are spirit and life. John 6:63. Whoever reads the words of the apostles and prophets as the Word of God, finds Christ.

The Creative Word. "All things were made by Him; and without Him was not any thing made that was made." The Norwegian translation expresses the emphatic declaration of the original: "Without

it [that is, the Word] is not even a single thing made.” “For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist.” Col. 1:16, 17, RV. And yet there are people who deny that the Son had an existence before He was born a baby in Bethlehem! To deny that is the same as to deny His present existence.

Creation by Wisdom. The Father, addressing the Son, says, “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands.” Heb. 1:10. God “made the worlds” by Him. Verse 2. We have already seen that Christ is “the power of God, and the wisdom of God.” Now read, “The Lord is the true God, He is the living God, and an everlasting King; ... He hath made the earth by His power, He hath established the world by His wisdom.” Jer. 10:10-12. And then read again the words of wisdom, “When He gave to the sea its bound, that the waters should not transgress His commandment; when He marked out the foundations of the earth; then I was by Him as a Master Workman.” Prov. 8: 29,30, RV. The common version has it, “as one brought up with Him,” which is also the truth. “The same was in the beginning of His way.” He was “the beginning of His way.” He was the Architect, the Master Workman, without whom nothing was made.

The Power of God to Salvation. It is not as a matter of mere curiosity that the Scriptures set Christ before us as the power of God, the One to whom creation owes its existence. It is that we may know His power to save us from sin. The Word of truth is the Gospel of our salvation. Eph. 1:13. The eternal power of God is seen in the things that are made. Rom. 1:20. But the cross of Christ is also the power of God to them who are saved by it. 1 Cor. 1:18. There is the manifestation of one power by which all things were created and still exist. We have redemption, even the forgiveness of our sins, through the blood of Christ, “who is the image of the invisible God, the Firstborn of all creation; for in Him were all things created.” Col. 1:14-16. Christ is Redeemer

because He is Creator; the power by which He redeems is the very same power by which He creates.

The Word of Peace. Christ is the Word of the God of peace. So “He is our peace.” Eph. 2:14. When He came to earth, He came speaking the words of God, who said to Moses, “I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth.” Deut. 18:18. So He “came preaching peace.” That was the word that He spoke when the storm was raging on the Sea of Galilee. “He arose, and rebuked the wind, and said unto the sea, *Peace, be still.* And the wind ceased, and there was a great calm.” Mark 4:39. The winds and the waves recognized the word of the Creator. Power over the elements, creative power, was manifested in that word “peace.” It is the same word which by the Gospel is preached unto us; for Christ says, “Peace I leave with you, My peace I give unto you.” John 14:27. “These things have I spoken unto you, that in Me ye might have peace, in the world ye shall have tribulation; but be of good cheer; I have overcome the world.” John 16:33. The “peace of God” rules in our hearts only when “the word of Christ” dwells in us richly in all wisdom. Col. 3:15, 16. It is the word that creates, because in Him we have peace, and “if any man be in Christ, he is a new creature.” 2 Cor. 5:17.

Rest and Peace. “Come unto Me all ye that labour, and are heavy laden, and I will give you rest,” says the Saviour. Matt. 11:28. Both peace and rest are found in Him, because “in Him were all things created.” The firmer our foundation, the more securely we can rest. We rest upon the word of God, and find perfect rest there, because it is the word that created all things. “In six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed.” Ex. 31:17. He rested upon His own word, which is living and active, and which continued to uphold that which was created. The seventh day, therefore, “the Sabbath of the Lord thy God,” is the rest of God. It is the rest which Christ gives to us; for since Christ created all things it was He who at the close of the six days’ work rested on the seventh day. The seventh day is emphatically the Lord’s day, the pledge of the rest

See **Beginning**, p. 10

God's great desire

The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history.

God's great desire is to communicate His love to mankind. In the very beginning, Adam and Eve willingly heard the word of God as they fellowshiped in the "cool of the day," that is, until they disbelieved His word. They were then afraid to hear His word. Because love cannot be forced, God still must communicate to fallen humanity through His word. His word is actually the antidote to the fear that sin brought to humanity.

Words do not coerce. They project the thought of the giver toward the intended receiver. This overture has inherent risk as words are subject to distortion, hostile rejection, or simple neglect. But words also have power—power to change thought, emotion, and therefore action.

In God's case, the words spoken also convey the power with which He creatively loves—that is, they create in the believing recipient a real and consequent change based on the power of being loved. God meets all of our needs through His word. At the core of every human being is the desire to be loved unconditionally. Many of the maladies and mental diseases causing personal and societal distress and pain arise from the simple fact that this need is not being met.

This is not God's fault! While He can and does speak to us, He is constrained by His love not to force Himself upon us by miraculous manifestations such as we see in many religions—from the obvious animistic to the less dramatic but still misleading

emerging church meditation where *experience* and *feeling* take the place of thoughtful study. God's "manifestations" are, in general, more subtle and unobtrusive.

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost. 2 Pet. 1:20, 21.

The moving of the Holy Spirit is often unseen like the wind and quiet as a still, small voice. God reveals Himself calmly and discretely, and then man *voluntarily* gives voice to God's thoughts, His words. What a gentleman God is!

All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16, 17.

God gives His word to us in written form, in the Scriptures, so that we might understand His script, His prescription, for our wellbeing and joy. By His word He teaches us of His love, reproves us of our unbelief by proving again and again the reality of His care, corrects our misperceptions of Him as we see Him revealed, and cultivates within us the virtues of His own character.

Thy word [is] a lamp unto my feet, and a light unto my path. Ps. 119:105.

The purpose of the light shining *for us* in the word is that the light might shine *in us* and *through us*, for “the world does not read the Bible, and therefore God hath put us in the world as the light of the world. The Bible is a light and a lamp, but not to those who do not take it. We take the word of Christ; we feed upon it in spirit and bring Christ into our hearts and thus effect the union, and then the light shines forth to the world, and the world knows that Christ has been sent as a divine Saviour.”—E. J. Waggoner, *General Conference Daily Bulletin*, March 19, 1891, p. 173.

Every word of God [is] pure: he [is] a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Prov. 30:5, 6.

To the law and to the testimony: if they speak not according to this word, [it is] because [there is] no light in them. Isa. 8:20.

It is Lucifer who first spoke against God’s law of love and against His word. He is the Father of darkness, of the lie.

The Word of God and True Liberty

The Christian religion is God’s truth, conceived by Himself and His son, Jesus Christ, in the counsels of eternity between them, and altogether beyond even the comprehension of angels as applied in the saving of men’s souls. Man may hold forth the word of life as God gives it to him; but to enforce or apply any doctrine of that religion to the life of any individual is a matter which only the Spirit of God can rightly do. Therefore we do not want religion—even the Christian religion brought into the operation of the affairs of the State.—American Sentinel, July 9, 1896, p. 217.

“In heaven itself this law was broken. Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to

Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world.” Ellen G. White, *Desire of Ages*, pp. 22-23.

Sanctify them through thy truth: thy word is truth. John 17:17.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received [it] not [as] the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 Thess. 2:13.

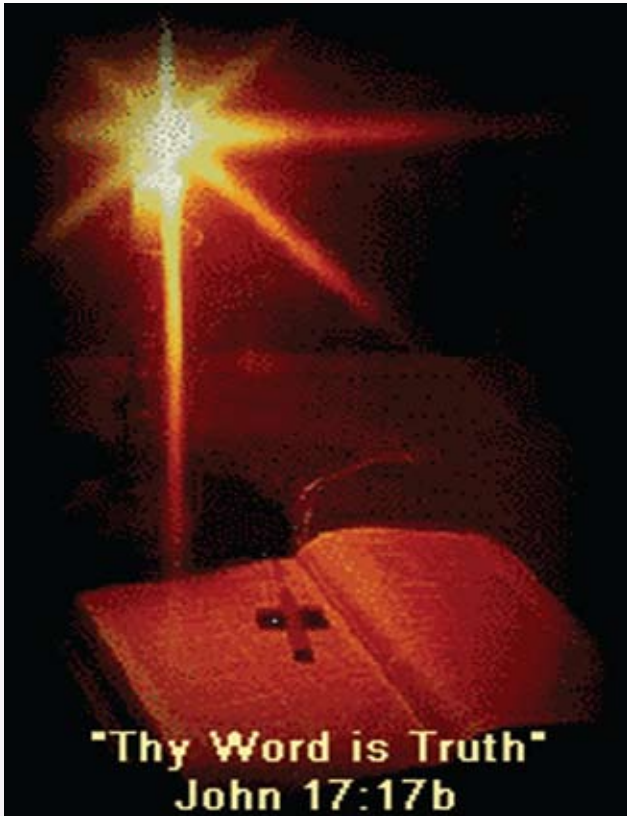
For the word of God [is] quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discerner of the thoughts and intents of the heart. Heb. 4:12.

It is through the Scriptures that the word of God is given to us for the purpose of getting to the root of the sin problem, and to provide the remedy. If self-reliance is the root of selfishness, reliance on the word of God is the fountain of life, purifying thought, motive, and emotion.

“It is essential to live by every word of God, else our old nature will constantly reassert itself. It is the Holy Spirit, the redeeming grace of truth in the soul, that makes the followers of Christ one with one another, and one with God. He alone can expel enmity, envy, and unbelief. He sanctifies the entire affections. He restores the willing, desirous soul from the power of Satan unto God. This is the power of grace. It is a divine power. Under its influence there is a change from the old habits, customs, and practices which, when cherished, separate the soul from God; and the work of sanctification goes on in the soul, constantly progressing and enlarging.” Ellen G. White, *Review and Herald*, Oct. 12, 1897. ❧

—Todd Guthrie

Beginning, from p. 7



that Jesus gives; and our acceptance of it in spirit and in truth is the sign of our accepting the rest that He offers us.

Sanctification by the Word. The Saviour prayed, "Sanctify them through Thy truth; Thy word is truth." John 17:17. That is the word of Christ, the word by which all things were created. He Himself is the Truth (John 14:6), and He of God "is made unto us wisdom, and righteousness, and sanctification and redemption." 1 Cor. 1:30. Now hear what the Lord says of His people who had forsaken Him: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. God has made Christ sanctification to us, and He has given us the Sabbath in order that we may know that He does sanctify us; therefore it follows that our highest knowledge of God in Christ is found in the Sabbath. To know that God has given the Sabbath, and then to reject it, is to reject complete sanctification.

Perfection and Growth. Consider this point further. At the close of each day of creation, "God

saw that it was good." Everything was perfect as He went along. But suppose He had stopped at any point of time before the Sabbath, and done no more; what would have been the result? Evidently an imperfect, unfinished creation. The Sabbath was the crown, the mark of a perfect and complete creation. So with men. They may have come to Christ, to learn of Him. They may have made great progress in His school. It is all good. Sanctification is through obedience, through the Spirit, and if they are mindful of all that He shows them, they are as perfect through the little that they know as if they had known everything. But suppose the Sabbath, "as the truth is in Jesus," is made known to them, and they reject it. They then stop short in their growth and are imperfect, no matter how excellent they may have been. The saints of God are the planting of the Lord, "that they might be called trees of righteousness;" but the tree that stops growing is dead.

Knowing God. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. But we do not know God unless we know Him as Creator, and we cannot know Him at all except as we learn of Him in Christ, by whom all things were created. It is a terrible error to deny the existence of Christ before He came to this earth in the flesh; but the *only evidence of His pre-existence is the fact that He created all things.* To deny Him as Creator, is to deny His existence at all. To neglect to honour Him as Creator, is to "neglect so great salvation, which at the first began to be spoken by the Lord." And we cannot honour Him as Creator unless we accept without questioning the word which tells us about His creation work, and of the rest that follows. And the only way to know this indeed is to share that rest with Him, as we read again, "Hallow My Sabbaths, and they shall be a sign between Me and you, *that ye may know* that I am the Lord your God." Eze. 20:12. Let us then "go on unto perfection," finding in Christ sanctification and redemption according to the measure of His power as Creator, and rejoicing in the Sabbath, the sign which He has given us of creation perfect and complete. [*Emphasis supplied*]. ☞

—E. J. Waggoner, *Present Truth*, October 24, 1895, p. 675.

Comments

from our readers

A question from one of our readers:

I am Jim Milledge, a Seventh-day Adventist living in Bakersfield, CA. I want to ask you a question on your article, [Portraits of the Faith of Jesus]. In reading Sister White's comments [from] *Early Writings*, p. 125-127, on page 9 of your article, it sounds like she is saying that the plan of salvation was brought into being after sin and not at the foundation of the world. How do you see all this? If you can expand on your thoughts it would be nice. ...

Response from Mark Duncan (author):

Hello, Brother Jim.

Thank you for your question. I concur with your observation concerning the plan of redemption. It was formed before the foundation of the world. The Spirit of Prophecy also confirms this view. "Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race." *Desire of Ages*, p. 832. This is why Christ is referred to as "the lamb slain from the foundation of the world." Rev. 13:8.

Evidently, when the day of Adam's sin came, the Father experienced what we experience when we know that a difficult circumstance is coming long before it arrives, and yet when it arrives we are traumatized by the event and wish it didn't have to happen. God the Father knew exactly what would happen with the human race before mankind was created. He knew that it would cost Him the agony of Calvary. Yet, knowing what was coming did not lessen the pain and suffering involved. When the day came when He had to initiate the plan that had been laid it was still a very painful and difficult thing to do.

I knew very well, when my wife first became pregnant that the delivery would be a very difficult and painful process. Yet, I can assure you that this knowledge did not lessen the difficulty of the experience one iota. When that day finally came it was something I wished we did not have to go through, but there was no way out.

Thus it was with God. He knew what the plan of salvation entailed long before it was initiated. Nevertheless, that knowledge did not lessen the difficulty of the process. Following through on what both He and Christ had pledged to do was extremely difficult and painful.

I believe the process described in *Early Writings* reveals that Christ was submissive to the Father even before the incarnation. Therefore, when the need arose for Him to meet with Adam and Eve and reveal to them the plan of redemption, He didn't just leave heaven unannounced on His own initiative and reveal the plan to the fallen pair. He met with His Father first, to receive His concurrence before announcing the plan to the angels and subsequently to mankind. And God the Father actually struggled with the process of following through with His pledge to give His only begotten Son. I hope this helps.

Your brother in Christ,
—Mark

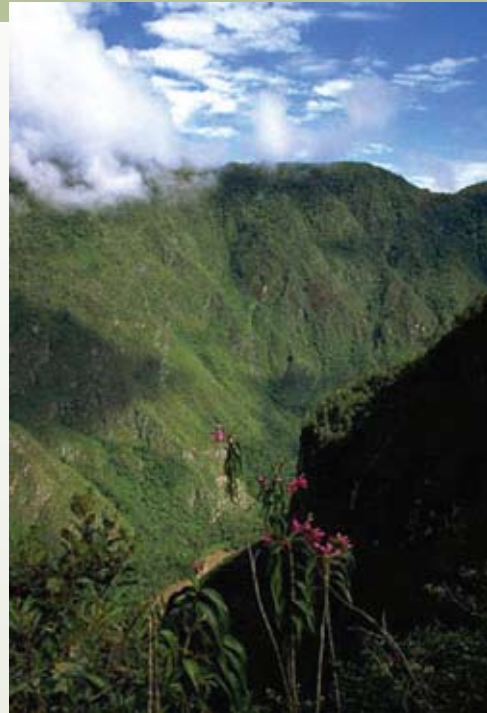
The latest issue of *Glad Tidings* was beautiful ... Mark Duncan wrote a truly outstanding piece ... thanks for staying in touch!

Love and best regards to ... all connected with the "most precious message."

—Michael Delaney

See Comments, p. 32

The Godhead



Not only did the prophet Amos write about God's ability to know everything infinitely, and His ability to communicate His knowledge to finite minds by revealing His thoughts to man in human language. He also described God's attributes. Amos used five phrases to describe God:

- 1) His unlimited power as Creator—"who forms the mountains and creates the wind" (vs. 13a);
- 2) His ability to communicate His thoughts to finite minds—"He ... declares to man what is his thought" (vs. 13b);
- 3) His attribute of knowing everything infinitely—"His thought" (vs.13b);
- 4) His dominion, absolute authority and rulership over nature (and everything else)—"who makes the morning darkness" (vs. 12c);
- 5) His inherent ability to be present everywhere—He "treads on the heights of the earth (vs. 13d).

In short, this verse describes God's omnipotence, omniscience, sovereignty and omnipresence all of which are governed by His moral character.

Amos closes his sentence with "The LORD God of hosts is His name."

The word "LORD" (in capital letters) in the original language is better pronounced *Yahweh* rather than the popular term *Jehovah*. "The pronunciation *Jehovah* was unknown until 1520, when it was

introduced by Galatinus; but it was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety.¹

This same word for LORD is translated "I AM" in Exod. 3:14 where God expresses His eternal self-existence. He alone is absolute and unchangeable, just as He alone is immortal (1 Tim. 1:17). He is the self-existing, ever-living, self-consistent and unchangeable God.

Jesus stated unequivocally that He is that One. He is the "I AM." He left no doubt as to whom He knew Himself to be. He knew that He was the self-existent One. That His claim was understood by His enemies is evidenced by the fact that they took up stones to kill Him because of His claim (see John 8:56-59). Ellen G. White recognized and acknowledged Christ's claim as the "I AM" in the following words, "In Christ is life, original, unborrowed, underived."² Jesus is God of the Old Testament. He led and instructed the children of Israel during their sojourn in the wilderness and throughout Old Testament times (1 Cor. 10:1-4).

Amos connected God with LORD. This is a descriptive phrase expressing a quality characteristic of the LORD meaning Yahweh; the "I AM" is God of omnipotence, omniscience, sovereignty and omnipresence. He is the Creator. The word "God" is in the plural which is the number category that refers to more than one entity. This is the God of

*He who forms mountains and creates the wind,
Who declares to man what His thought is,
And makes the morning darkness,
Who treads the high places of the earth—
The LORD God of hosts is His name.*

Amos 4:13

Gen. 1:26 who said, “let Us make man in Our image, according to Our likeness.” Note the flow of the sentence: “Then God [*Elohim*, plural] said [singular verb in Hebrew], “Let Us [plural] make [singular] mankind [singular] in Our [plural] image [singular]” We observe here the unity and purpose of co-existing eternal divine Persons.

Jesus spoke of this unity of the Godhead in His prayer to God the Father as recorded in John 17. He spoke of this in His prayer for the individual members of His church that their unity and purpose would be one: “that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be **one as we are one**: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.” (John 17:21-23, NIV, *emphasis added*).

Jesus wants the members of His church to be as the members of the Godhead are one. Within the Godhead there is oneness among a plurality of Persons, just as there is to be oneness in the plurality of the members within His church. The plurality of the Persons of the Godhead are specified in Christ’s commission to His church which He gave to them just before returning to heaven.

Jesus specifically commissioned His church members to “Go ... and make disciples of all the nations, baptizing them in the name of Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age” (Matt. 28:19, 20).

In His commission Jesus spoke specifically of three divine Persons who of course are more than one entity, thus meaning that They are three distinct and independent, co-equal and eternal Persons in the one Godhead.

Paul likewise spoke of the Heavenly Trio who are involved with grace, love and fellowship for us: “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all” (2 Cor. 13:14).

Peter also wrote of the three divine Persons of the one Godhead in his letter to those “who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance” (1 Pet. 1:2). ☩

—Gerald Finneman

¹ Enhanced Brown-Driver-Briggs Hebrew and English Lexicon.

² Ellen G. White, *Desire of Ages*, p. 530.

Jack Sequeira and his theology have been the subject of much verbal and printed speculation over the past few years. In the interest of faithful journalism, we publish his own testimony below to set the record straight.

My Personal Faith Journey

Originally from Goa, a Portuguese enclave on the west coast of India, my parents migrated to the British Colony of Kenya, East Africa, in 1913. My father worked in Nairobi (capital of Kenya) as an accountant for the British Government. It was here that I was born in 1932. Four years later my parents moved to Mombasa, the main port of Kenya and the second largest city of the country. This is where I grew up.

My parents raised me as a staunch Roman Catholic. I served as an altar boy in my younger years. My elementary and high school education was completed in Catholic schools.

In the early fifties the British Government introduced national [military] service and I moved to Nairobi to do my two-year service. Afterwards, I remained in Nairobi working as an architect. In my free time I enjoyed racing motorcycles.

Across from my home was a Seventh-day Adventist missionary and his family. Robert Wieland was the president of the Central Kenya Field. One of his burdens was to help the African pastors with reliable means of transportation. Many pastors had eight to ten churches. Elder Wieland bought wrecked motorcycles and repaired them for the workers.

Our common interest in motorcycles led Elder Wieland to come to me for help in the above project. We became good friends, but never did he bring up the subject of religion. I did learn some of the beliefs of Seventh-day

Adventists from my landlady's daughter, who was a member.

In 1957, the Central Seventh-day Adventist Church in Nairobi planned an evangelistic effort. My Presbyterian landlady wanted to attend these meetings, at the request of her SDA daughter who lived in the United Kingdom. She asked Elder Wieland to take her to the meetings. Being wise, Elder Wieland requested that I take her. He knew that as a staunch Roman Catholic I would not attend these meetings on my own.

I waited at the back of the church and listened to Elder Dale Ringering, the evangelist, for some three weeks. It was my first exposure to the prophecies and truths of the Bible. As a Catholic I had never seen a Bible, let alone read one. The Holy Spirit convicted me, and I decided to join the Adventist church. I was required to complete baptismal classes before I could be baptized.

The missionary who studied with me was the late Elder Joe Hunt. Twice a week I rode two miles to his home on my motorcycle. I wondered why Elder Wieland did not give me these studies, since he lived just across the street from me. Many years later I learned the reason. Elder Wieland's manuscript on "1888 Re-examined," co-written with Elder Donald Short, was rejected by the General Conference Committee. As a result, Wieland was black-listed by the missionaries of the East African Union. He was not allowed to study with me, lest he influence me with his "strange beliefs on 1888."



On the day Elder Wieland was baptizing his son Bob, Elder Joe Hunt asked him to baptize me at the same time, since he was already in the baptistry.

Not long after I became a Seventh-day Adventist I discovered that I had moved from one form of legalism (salvation by human effort)—the Roman Catholic Church—to another form of legalism within the Seventh-day Adventist denomination. Both churches had given me no assurance of salvation, unless I met all the requirements of God (which I was failing to accomplish, no matter how hard I tried). This is a common problem, even today, among our members.

In 1958, Six months after my conversion to the Seventh-day Adventist church, I was entitled to a three month home leave from work—a rule established by the British Government for non-Africans living in Kenya. The purpose of the leave was to allow expatriates to visit their original homeland. Since I had never lived in India, I decided to ride my motorcycle from Nairobi to London.

Prior to my journey, the youth director of the East African Union, Elder Bob Osmunson, handed me a Youth Instructor magazine. He stated his conviction that God had called me to the gospel ministry. The magazine contained an article on Newbold College in England. Elder Osmunson encouraged me to attend Newbold if I made it to England on my motorcycle. Being an introvert, I resisted his suggestion. But all through my journey I could not escape the idea that God was calling me to the gospel ministry.

When I arrived in the United Kingdom two months later, I made the decision to study for the ministry. During my four years at Newbold College I made many promises to God, especially at the end of the Weeks of Prayer. But my promises were like “ropes of sand.” Hence, I graduated with no peace or assurance of salvation.

After graduation I married my wife, Jean, and the East African Union recommended we come to the United States, where I could study for my Master’s degree in theology in order to qualify for a work permit in East Africa. I hoped that Andrews University would give me the assurance of salvation for which I was desperately seeking. Unfortunately, this did not happen. I graduated in 1965 with an MA degree in Systematic Theology—but still no peace in my heart.

I concluded that serving God in the mission field might bring peace to me. Yet, five years of mission service in Uganda brought no consolation. It was in 1969, I believe, that God intervened. All colonial British passports, including mine, were cancelled by the British Parliament. I became stateless. As a result, the Uganda Government cancelled my work permit. I was now a refugee, without a country or a job. No country at that time was willing to accept me. Only the United States Embassy in Kampala was willing to give me a green card. The Afro-Mideast Division decided to send me back to Andrews University to study for another degree, while beginning the application process for my U. S. citizenship.

During my mission service in Uganda I had heard, for the first time, about the 1888 Message on Righteousness by Faith. The African pastors who talked to me about it had been taught by Elder Robert Wieland. None of them could tell me the substance of this message, since, they said, it was withdrawn by the church. While studying for my Master of Divinity degree, I decided to research this 1888 message.

I conducted an in-depth study of what E. J. Waggoner and A. T. Jones taught, along with what Ellen G. White had to say about their message. At last my eyes were opened to the fact that what God was requiring from me for salvation was actually accomplished for me in

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Christ over two thousand years ago. This was, indeed, exceeding good news!

My only problem was that Jones and Waggoner used the proof text method to prove their points. Consequently, I was not absolutely sure their messages were exegetically correct. But I did return to Uganda with peace and assurance of salvation.

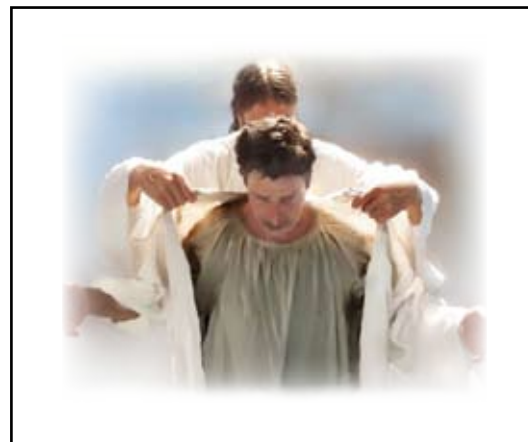
Not long after I returned to Uganda, the country experienced a coup. Idi Amin, a brutal dictator, became the new ruler. A Muslim, Amin was anti-Christian. He also detested the Asian community who were the business people of the country. In 1972, all Asians, including my family, were deported from Uganda. We landed in Beirut, the headquarters of the Afro-Mideast Division. There it was decided to assign me to Ethiopia. The work permit for Ethiopia took about three months, which gave me time to do an exegetical study at the Middle East College Library on the two main books of the Bible which Waggoner and Jones used to proclaim the 1888 message. These two books were Paul's Epistles to the Romans and Galatians.

I discovered that even though Jones and Waggoner did take a few of their passages out of context, they were absolutely correct, on the whole, in their presentations on Christ our Righteousness and the doctrine of Righteousness by Faith. This study sealed my convictions on the 1888 message and completely transformed my ministry. The year was 1973.

I began presenting this incredible good news of salvation in Christ to our Seventh-day Adventist members, many of whom had no assurance of salvation. As a result, many have written to thank me for opening their eyes to such good news. Many state that they are still members of the Adventist Church today as a result of this message. This continued after my official retirement in 2001.

Those who have heard me know that I base my presentations on the Word of God, especially the writings of the apostle Paul, and not on the teachings of Waggoner and Jones. Anyone who has concerns about the things I have been teaching is welcome to follow Christ's instructions in Matthew 18. I am willing to take time to discuss their concerns exegetically from the Scriptures.

Having given this brief account of my faith journey, I would now like to turn to the two main areas of my theology to which some object. These areas are The "In Christ" Motif and The Human Nature of Christ.



The "In Christ" Motif

A key phrase runs throughout Paul's epistles some 64 times. This recurring phrase, the central theme of Paul's theology, is the expression, *in Christ* or *in Christ Jesus*. This phrase is sometimes expressed by other synonymous phrases, such as: *in Him*; *by Him*; *through Him*; *in the Beloved*; *together with Him*; etc. If these phrases were removed, very little would be left of Paul's exposition of the good news of the gospel.

Therefore, it is important to understand what Paul means by the phrase, *in Christ*, or its equivalent. They are foundational words of his gospel. Failure to understand them deprives believers of fully understanding the incredible good news of the everlasting gospel and robs them of the joy, peace and assurance of salvation.

We have nothing as Christians, except we have it *in Christ*. Everything we enjoy and hope for as believers, the immediate joys of *Justification by faith*, the ongoing experience of *Sanctification* and the hope of *Glorification* are ours only *in Christ* (Ephesians 2:4-7). Outside of Him we have nothing but sin, condemnation and death (Ephesians 2:1-3).

The phrase, *in Christ*, is based on Biblical solidarity, which simply means the many in one. This is what makes this phrase rather hard for the western mind to understand, since Westerners think in terms of the individual. However, Scripture clearly teaches that God created all mankind in one man, *Adam* (the word *Adam* means *mankind* in Hebrew, see Genesis 5:1 and 2, where the word "man" in verse 2, in most English Bibles, is "Adam" in the original; see also Acts 17:26). In the same way, Paul refers to Christ as the last Adam (1 Corinthians 15:45). Like the first Adam,

Christ also represented the entire human race in His work of redemption.

Consequently, when Adam sinned it affected the entire human race in four ways: sin, alienation, condemnation and death. The incredible good news of the everlasting gospel is that when Christ came to this world, over 2000 years ago, He came to reverse the damage of the first Adam and redeem the entire human race. Thus, God re-wrote the history of mankind through the birth, life, death and resurrection of Jesus Christ, changing its legal status from “condemnation unto death,” to “justification unto life.” This is the truth as it is *in Christ* (Romans 5:15-18; 1 Corinthians 15:21, 22).

In presenting the *in Christ* motif, the apostle Paul presents it in three phases. The first is in the *planning* phase. This took place in the mind of God before the foundation of the world, even before Adam and Eve were created (see Ephesians 1:4; Revelation 13:8). This phase encompassed all of Adam’s posterity.

The second is the *reality* phase, which took place over 2000 years ago in the birth, life, death and resurrection of our Lord Jesus Christ (1 Corinthians 1:30, 31; Ephesians 2:5, 6). Some scholars correctly refer to this phase as the *objective* facts of the gospel. In this phase Christ actually obtained salvation, full and complete, for the entire human race. This is a finished work to which we can add absolutely nothing (Romans 3:21-31).

The third and final phase is the *experience* phase. Unlike the condemnation we inherit from Adam at birth, the redemption Christ accomplished on the cross for all of mankind (the *reality* phase) is God’s supreme gift to the world. And like any gift, it has to be received by faith in order for it to become effective (John 3:16; Romans 5:17). This *experience* phase will continue in the life of *the believers* until the Second coming of Christ when this corruption puts on incorruption (1 Corinthians 15:50-57).

It is important to note that while the first two phases of the *in Christ* motif apply to the entire human race, this third, *experiential*, phase applies only to believers—those, who by faith, have believed in Jesus Christ and experienced the new birth. It also applies to those who, through no fault of their own, have never heard the gospel but were faithful to the light they had, whatever that light may have been (Romans 2:14-16; see also *Desire Of Ages*, p. 638; *Prophets and Kings*, p. 377).

Adventists traditionally belong to the Wesleyan

Arminian school of theology. Unlike the Calvinist who believes that Christ saved only the elect on the cross, hence providing “limited atonement,” the Arminians believe that Christ only “potentially” or “provisionally” saved all of mankind on the cross. For this provisional salvation to become a reality one must repent and believe in Jesus Christ. Only then will God place that person into Christ and the provision will become a reality. Thus, traditionally, we have limited the *in Christ* motif only to believers.

The main argument that has often been used to prove that the *in Christ* motif applies only to believers is Romans 16:7. In this chapter of greetings Paul makes this statement: “Greet Andronicus and Junias, my relatives who have been in prison with me ... *they were in Christ before I was*” (NIV, emphasis mine). Clearly, what Paul is implying is that these two men accepted the truth as it is in Christ and were converted before Paul himself. To build a whole theology on this one text while ignoring all the other *in Christ* texts Paul uses (some 64 times) is very poor exegesis, to say the least.

Further, this conclusion is a subtle form of legalism, salvation by works, since repentance and faith contribute towards one’s salvation. Whereas, according to Paul, it is the goodness of God (the *reality* phase or objective facts of the gospel) that leads one to faith and repentance (Romans 2:4). Hence, faith is not allowing God or giving Him permission to put us into Christ, but accepting with grateful hearts what God has already accomplished for mankind *in Christ* (1 Corinthians 1:30, 31; 2 Corinthians 5:18-20; Ephesians 1:3, 4).

It is here where I disagree with the teachings of the Bible Research Institute, as well as some of the independent ministries. I believe that the true everlasting gospel, which God raised the Advent Movement to proclaim to the world in its global mission, is neither the *limited atonement* of Calvinism nor the *provisional salvation* of Arminianism. Rather, it is the incredible good news that, on the cross, the entire human race was actually or objectively redeemed, justified and reconciled to God by the death of His Son (John 3:17; 17:4; 19:30; Romans 5:5-10,18; Ephesians 2:8, 9; 2 Corinthians 5:19).

This is God’s supreme gift to the entire human race, made effective by faith (John 3:16; Romans 3:21-28). I firmly believe when we Adventists fulfill this global mission we will have truly proclaimed the everlasting gospel of the three angels of Revelation 14 with the power of the fourth angel of Revelation 18. When this

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is realized it will become inexcusable for anyone to be lost. The end will then come (Matthew 24:4).

When we limit the *in Christ* motif only to its third phase—the subjective experience of salvation—we make the experience of salvation the gospel itself, rather than its application or fruits. But since this experience is an on-going process—until the Second Advent (Romans 5:19b; Ephesians 2:7)—it turns the gospel into good advice, rather than good news, thus robbing our people of the joy, peace and assurance of salvation, as demonstrated by the Value-Genesis survey conducted some years ago.

The Human Nature of Christ

Ever since the publishing of the book *Questions on Doctrine* (1957), this topic on the human nature of Christ has become a hot potato. For this reason many refuse to even discuss this subject. Yet Ellen G. White clearly states: “The humanity of the Son of God is everything to us. ... *This should be our study*” (*Selected Messages*, vol. 1, p. 244, emphasis mine). The reason for this is that the humanity of our Savior is vitally linked to the everlasting gospel of Revelation 14 and our salvation from the universal sin problem.

Before I present my position on this important subject and show its connection to the truth of the everlasting gospel, I must explain why there is controversy in this regard. In the late 50s, the evangelical scholar, Walter Martin, decided to revise his book, *The Kingdom of the Cults*. According to him, four main cults within Christianity were the Mormons, Jehovah Witnesses, Christian Science and Seventh-day Adventists. However, his friend, Donald Barnhouse, editor of *Eternity Magazine*, advised him that he needed to get his information directly from the church leaders of these denominations, and not second hand sources. (I wish my critics would follow the same procedure).

Consequently, Martin and Barnhouse met with nine of the leaders of our church (four administrators and five scholars) in the late 1950s. In their discussion, Walter Martin pointed out that all the reliable New Testament scholars (at that time) took the position that the human nature of Christ was like Adam before the Fall and not the same as our fallen sinful nature (Pre-Fall verses Post-Fall). Therefore, he stated that if we (Seventh-day Adventists) insisted in teaching that Christ took the fallen sinful nature of mankind (Post-Fall) he would continue to include us as a cult.

These leaders felt this was a good opportunity to free the church from the cult stigma. Therefore, one of them claimed that only a “lunatic fringe” in our church took that position, even though our Sabbath School Lessons, *Bible Readings for the Home*, and other publications clearly presented the Post-Fall human nature of Christ. In fact, the late Adventist scholar, Dr. Jean Zurcher’s book, *Touched by our Feelings, a Historical Survey of Adventist Thought on the Human Nature of Christ*, published by *Review and Herald* (1999), clearly demonstrated the fact that while our church did not have an official position on this doctrine, the clear teachings of the church, prior to *Questions on Doctrine*, was Post-Fall.

In 1962 a British evangelical scholar, Harry Johnson, published his London University doctoral dissertation on *The Humanity of Our Saviour*. This is his conclusion: “The eternal Son of God became man for our salvation; but what kind of human nature did He assume? The answer of this book is that He took human nature as it was because of the Fall. Despite this, He lived a perfect, sinless life, and finally redeemed this ‘fallen nature’ through His cross; in this victory is the basis of Atonement” (fly leaf of the book).

As a result of his dissertation, many reliable New Testament scholars, such as, Anders Nygren, Thomas Torrance, James Dunn and even the International Critical Commentary, edited by C. E. B. Cranfield, have now moved to the Post-Fall position of the human nature of Christ. All these prominent Bible scholars base their arguments on the teachings of the Scriptures. If only our brethren had waited a few more years this whole controversy over the humanity of our Savior could have been resolved.

To appreciate the Post-Fall position regarding the human nature of Christ, we must consider it in the light of the everlasting gospel (see 1 Corinthians 3:11-13). We must start with the sin problem, since Christ assumed our humanity in order to save mankind from the universal sin problem (Matthew 1:21; 1 Timothy 1:15).

According to the New Testament, sin is a dual problem. Most Christians look at sin only in terms of behavior. As the apostle John put it, “sin is the transgression of the law” (KJV), or more accurately, “sin is lawlessness” (1 John 3:4). More than that, sin is a state that has to do with our nature, which we inherited from Adam (Romans 5:12, 19a). This sinful nature makes us slaves to sin (Romans 3:9-20).

Our sinful behavior does not *make* us sinners; it only proves that we *are* sinners by nature. Therefore, our very nature condemns us to death from birth (Romans 5:12-18; Ephesians 2:1-3). In other words, the New Testament presents sin as both a verb (action), as well as a noun (condition or state).

For Christ to redeem mankind from both sin problems He had to assume the self-same nature we are born with, in order for Him to be our complete Savior. That is why Hebrews 2:17 declares: "For this reason he had to be made like his brothers *in every way*, in order that he might become a merciful and faithful high priest (NIV, emphasis mine; see also Romans 8:2, 3).

Does this make Christ a sinner in need of a Savior, as some who teach the Pre-Fall position accuse the Post-Fall proponents of believing? The answer is a definite NO. We must never teach that Christ *had* a sinful nature, but rather He *assumed* our sinful nature that needed redeeming. I was once asked by a couple in Chicago to deliver some money to their struggling daughter who lived in Salem, Oregon—my home town. The fact that I carried the money in my possession all the way from Chicago to Salem did not make me a thief. The money did not belong to me. I had assumed it in order to deliver it to their daughter. Had I kept the money for myself I would have become a thief.

In the same way, when the Bible speaks of the human nature of Christ it uses a qualifying word, often translated in our English Bibles by the word *made*. For example, Christ was *made* flesh (John 1:14); He was *made* to be sin (2 Corinthians 5:21); He was *made* under the law (Galatians 4:4, 5), He was *made* in all points as His brethren (Hebrews 2:17), etc. Ellen G. White puts it this way: "He took upon His sinless nature our sinful nature, that He might know how to succor those who are tempted" (*Medical Ministry*, p. 181). Had Christ consented to that sinful nature He assumed He would have become a sinner in need of a Savior Himself.

But not even by a thought did He allow the sinful desires of the flesh to control Him, so that Satan could not accuse Him of a single sin (John 14:30). Clearly, our sinful human nature was in His possession when He assumed it at the incarnation, but that nature was not His and therefore did not make Him a sinner. Instead, He conquered it during His thirty-three years on this earth and finally executed it on the cross (Romans 8:2, 3). Thus, He took to heaven a glorified humanity, which He is reserving for all believers at His Second Advent (Romans 8:22-25; Philippians 3:20, 21). This

is the incredible good news of the everlasting gospel.

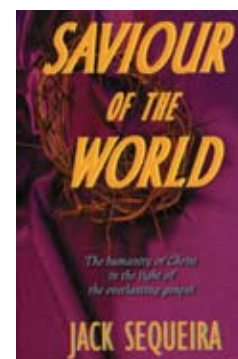
Incidentally, the recent addition of the new Seventh-day Adventist fundamental belief, *Growing in Christ*, becomes meaningless, unless we realize that Christ had to meet, head-on, the law (constant force) of sin in our members. This law of sin, according to Paul, makes us slaves to sin. It makes holy living, in and of ourselves, impossible (Romans 7:14-25).

Space will not allow me to deal with this important topic in detail. Therefore, for those who would like to have a deeper understanding of this important truth, as it is in Christ, I recommend you read my book *Saviour of the World* (218 pages), published by *Pacific Press Publishing Association* (1996). It is available from my web site www.jacksequeira.org. [*Saviour of the World* is also available at: www.gtpublishers.org]. This book presents in detail this important doctrine and will clarify my teachings on this subject.

Surely, God is patiently waiting for the day when, as a united church, the world will hear from Adventists the loud cry and, "One truth will prevail, one subject will swallow up every other, Christ our righteousness." (*Sons and Daughters*, p. 259).

—Jack Sequeira

Feel free to contact Elder Sequeira via email at: jacksequeira@comcast.net.



Saviour of the World, by Jack Sequeira.

Available online: www.gtpublishers.org.
Sale priced at **\$5.00** each, plus S&H.
Price in effect through December 31, 2009.

JONES AND WAGGONER ENTER CUBA

In the early 1990s, Henry and Arlene Stubbs moved to South Carolina to be with Henry's parents, who had started a small church in a dark area. They noticed that whenever teenagers came into the church, they were soon gone again. Henry and Arlene asked God to show them what to do about this. A youth group of one was formed in 1994. Later, Henry heard a teenager on Christian radio tell an experience that happened on his last day as a missionary in an impoverished country. The neediness of a barefoot boy about his own age compelled the teen to take off his own shoes and give them away before heading to the airport.

The Stubbs' had never experienced a mission trip, but they were strongly impressed to get young people involved with foreign missions. God immediately opened a door for them to work in Chile. Within eight months their youth group grew to seven. All of the youth went to Chile where they joined an experienced evangelist. Together they held meetings and built a church in an unreached town. The next year, the youth group, having grown to fifteen, went out again.

Upon completion of the mission trip, the youth gave their report at the local church in Westminster, South Carolina. A visitor in the congregation approached Henry and Arlene after the service. "Would you please bring these young people to my country and rebuild the church in my home town? The roof is being held up by a rope tied to a mango tree." She was from Cuba.

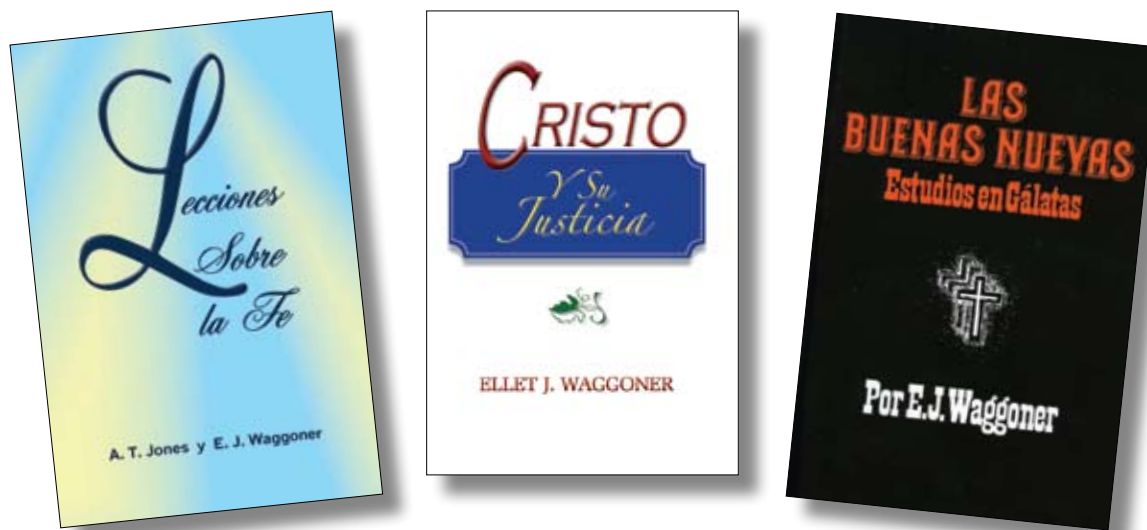
A retired Pastor, Ben Wheeler, who had worked with Robert Wieland in Africa, joined the small church in Westminster. He encouraged the members to read the book, *Glad Tidings*. He often preached from the materials of A. T. Jones and E. J. Waggoner. The Stubbs' began to see what we all have been given in Christ Jesus. They glimpsed the infinity of His love. The Bible's contagious *Good News* spread to the youth.

In 1998 Henry and Arlene embarked on their first journey to communist Cuba. They were armed with twenty-eight energetic teenagers from their sixty-member church in Westminster. Since that time, every year's two-week vacation is spent taking youth to the remote Sierra de Cubitas mountains of Cuba. They travel to one new village and small town after another, building churches and holding youth led evangelistic meetings. The young people concentrate on the precious themes of righteousness by faith, the writings of Ellen G. White, and those of elders Jones and Waggoner. Prayerfully, each young person prepares his or her own sermon rather than using prepared sermons written by someone else.

The first year, the Westminster youth group saw seven people accept Christ as a result of God's blessing on their efforts; the next year twelve new souls responded. The third year's trip saw seventeen people give their hearts to the Lord. Now, each year averages about twenty precious new souls, depending on the area. Many times one of the young missionaries makes a decision to be baptized into the church after seeing, first hand, the power of God.

As the mission work grew, it became necessary to incorporate as a not-for-profit organization. World Youth Group (WYG) was officially born. As many of these rural youth have approached college age, some enlist in other Seventh-day Adventist mission organizations. The Westminster youth have gone on to serve in Yap, Japan, Ebeye, Vanuatu, Mexico, Guyana, Israel, Africa, and Thailand. The Stubbs' son attended Wildwood Lifestyle Center where he learned more about the importance of medical missionary work.

Annual WYG projects have ranged in cost from \$15,000 to \$33,000, depending on the size of the church to be built. Each year the Lord miraculously provides the needed funds. With no regular



supporters or on-going fund raising efforts, the youth, along with Henry and Arlene as directors, have taken their needs to the Lord. Through various means including lawn work, painting, cleaning, car washes and an annual brochure detailing the current year's projects, the Lord has always met the mission group's needs. They know that "nothing is impossible with God!"

World Youth Group is staying busy. There are plans to find property for a six month long medical missionary school in Cuba where the graduates will be trained to hold Health Expos. Lay Institute for Global Health-evangelism Training (LIGHT) is a new initiative that focuses on establishing lay training schools all over the world. The annual medical missionary school, expo, and attending students are all sponsored by WYG. Currently, nine full-time Bible workers are provided for via the youth group. Evangelism efforts are coordinated to function like a well-oiled machine. Two Bible workers are sent into an area six months in advance of the meetings in order to prepare the soil. These workers will remain in the village for one to two years afterwards. This ensures that the flock is strong enough in the Word to flourish under the care of a conference pastor who has several churches.

WYG obtained permission to ship a container of 41,280 Bibles to Cuba. The container was held up in Cuban customs, but word was recently received that the shipment had finally been cleared.

For the past two years, 1888 Glad Tidings has provided the Spanish version of *Lessons on Faith, Christ and His Righteousness*, and other Spanish

material for the Cuba missionary effort.

Below are testimonies from two attendees of this year's evangelism health expo.

Alain (a pastor who studied at the seminary): I did not have time to thoroughly study the 1888 message that was taught there due to the time needed to prepare for all of my exams. While attending the LIGHT School I learned a great deal more about the 1888 message than I did at the seminary. I am very thankful for the gospel foundation of the classes here. Having the 1888 books given to me (*Lessons on Faith and Christ and His Righteousness*, both in Spanish) has changed my lifestyle. I enjoy studying these books and I finally understand this great truth!

Orlando: I am thankful for God's people who share God's love through the health message using the righteousness by faith method. I do not deserve what God has given me this month. He gave me many spiritual things and material things, and now a renewed heart. Thank you for coming and for supporting and loving me. (Orlando's sister was brutally murdered one month before this course started; his Mother saw her daughter killed while her life was spared).

After many years of praying for God's guidance, Henry and Arlene now believe that He is calling them to yet another mission field. Burdened for the unreached

See **Cuba**, p. 32



Compelling Love

The Compelling Love Bible Studies focus on the foundation of the gospel and our response to it. Clinton Meharry, a pastor in the Indiana Conference, felt led by God to prepare the series to help others understand the gospel more clearly and provide a resource for sharing with others. Since the gospel “is the power of God unto salvation” (Romans 1:16), Satan has worked hard to create counterfeits that distort the gospel and lead people into legalism or lawlessness (See Galatians 1:6-9). In these last days, Jesus promised that “this gospel of the kingdom [the only true gospel] will be preached in all the world as a witness to all the nations, and then the end will come” Matthew 24:14. Many have thought that most people *understand the gospel*—they just need to know about the doctrines concerning the Sabbath, the second coming, the millennium, the judgment, what happens when you die, the nature of hell and the second death, the prophecies of Daniel and Revelation, Christian stewardship, baptism and healthy lifestyle habits.

When understood in the light of the gospel, these topics shine brightly. However, if we don’t have a good understanding of the gospel, these topics can easily lead us into one or all of the following:

1. A subtle legalism;
2. A hopeless despair of not being able to measure up;
3. A redefining of Biblical standards to meet our own lifestyle preferences;
4. A giving up of Christianity altogether.

Clinton experienced some of this in his own life. “I grew up in a good Seventh-day Adventist Christian home, attended Seventh-day Adventist schools and was active in church activities. However, I must

admit, sports were more important to me than God.

At age fifteen, however, my Christian life took on more importance because of positive influences from teachers and classmates. I began to fall in love with Jesus as I read the story of Him in the Bible along with a wonderful commentary called, *Desire of Ages*.

The next year, a thought came into my mind. “I would like to be a minister and help others come to know Jesus as a personal Friend and Savior.” And another thought came. “If I am going to be a minister, I better take this seriously.”

As I began to focus on how I was *doing*, I would always find fault with myself. Without a good understanding of the gospel, I began living with a constant, nagging guilt. Eventually, that guilt led to insecurity and feelings of shame. The emotional pain led to the seeking of “pain relievers.” For me, food binging brought comfort, albeit, temporary. Binging led to more guilt and I found myself in a vicious cycle of addiction: guilt, shame, pain, pain relievers, guilt ... Since it was an “acceptable” addiction, and something I could hide, no one noticed—except me.

The shame and insecurity kept me from seeking help. I almost gave up Christianity—after all, it wasn’t working for *me*. Yet, I had seen others who had given it up and were *still* unhappy. I knew that Jesus was the answer. I just hadn’t figured out how to experience peace and victory for myself.

For 14 years I limped along, struggling in my Christian life.

Looking back at those years, I realize now that God was removing any confidence in myself that might lead to pride or lead me away from trusting in His grace and righteousness alone.

Then in 1990, at the 1888 message conference held at Andrews University, I heard Biblical teaching that helped me understand the gospel foundation more clearly than ever before. I began to experience an inner peace and security which led to a growing maturity in my relationship with God and others. I experienced freedom from the addictive cycle, victory in the Christian life and a new motivation for living for God.

The Compelling Love Bible Studies provide a thorough explanation of the gospel that leads to a healthy balance: living with a day by day assurance of salvation and holding high the Biblical standards of righteousness.

The title of the series comes from 2 Corinthians 5:14 where Paul shares the foundational motivation of his life: “The love of Christ compels us, because we judge thus: that if One died for all, then all died.”

Since this was so significant to Paul, it needs to be the heart of our understanding of the gospel also. And when it is, we also will be able to say with Paul that we no longer live for ourselves, “but for Him who died for [us] and rose again.” 2 Corinthians 5:15. ☺

Visit www.compellinglove.org for more information on how to obtain the Compelling Love Bible Studies.

I have personally gone through all the studies with an inmate at the local county jail. He told me the studies helped him understand Jesus and His plan for his life. He also related to me that he was blessed by these studies. Currently, two other inmates are going through the lessons.

I believe these studies form a basis of our knowledge and experience in Christ. God’s plan of salvation is made very clear and our assurance of salvation in Christ becomes a reality. God’s love *does* compel us to love Him, trust Him, and serve Him!

—Pastor Harry Hartmann

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Holy Spirit

THE REAL PRESENCE

BEFORE the Lord Jesus Christ went away from the world, he said to his disciples, “I will not leave you comfortless: I will come to you.”

AS he was about to ascend to heaven from the Mount of Olives, he said again to his disciples, “Go ye into all the world, and preach the gospel to every creature ... and, lo, I am with you always, even unto the end of the world.”

THE presence of Christ with his people is thus an assured fact. Nor is it only with them in an outward and separate sense, but with them in the inward and essential sense of oneness with them. He is with them by being in them. And so it is written, “I will dwell in them, and walk in them; and I will be their God, and they shall be my people.” 2 Cor. 6:16.

BUT his name is Immanuel, which is “God with us.” “God was in Christ, reconciling the world unto himself.” Therefore the presence of Christ with his people is the presence of God also. It is the presence of both the Father and the Son, for they “are one.” And so he has said, “If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” John 14:23.

AN abode is a dwelling place. We will come unto him, and make him our dwelling place. “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of

a contrite and humble spirit.” Isa. 57:15. “My presence shall go with thee.” Ex. 33:14. And as God is real, and Christ is real, so their presence is real. Their presence with the believer in Jesus is a *real* presence. This is the *true real* presence.

HOW, then, is this real presence manifested? Here is the answer to that question: “Strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts,” “that ye might be filled with all the fullness of God.” Eph. 3:16, 17, 19. “For in him dwelleth all the fullness of the Godhead bodily.” Col. 2:9. Thus it is by the Holy Spirit that Christ dwells with his people. It is by the presence of the Holy Spirit in the heart of the believer that the real presence of Christ is manifested to those and in those that are his. For “if any man have not the Spirit of Christ, he is none of his.” Rom. 8:9.

THIS is more fully stated in the Saviour’s last talk with his disciples (John 14:16-23), before his death. He says, “I will not leave you comfortless; I will come to you.” As he will not leave his children comfortless, he gives them the Comforter. He gives them the Comforter, because he will come to them. Consequently, *it is by “the Comforter, which is the Holy Ghost,” that Christ dwells with his people,* and that his *real* presence is manifested to them and in them. So he says: “I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in

you. ... At that day ye shall know that I am in my Father, and ye in me and I in you.” In the day that the child of God receives the Holy Spirit, he knows that Christ dwells in him; he knows the real presence of Christ with him and in him.

This Spirit of truth, the Comforter, which is the Holy Ghost, which brings the presence of Christ, the world *cannot* receive, “because it seeth him not, neither knoweth him.” And the world sees him not *because it does not believe*. Instead of believing, that it may see, the world wants to see, that it may believe. And so, because the world sees *not* the Spirit of God, and therefore *cannot* receive him and *cannot* know him. But to those who *do* believe, and therefore *do* receive him, Jesus says, “Ye know him for he dwelleth with you, and shall be in you.” The promise of the Spirit is received “*through faith*,” and then we know him. So that it is literally true that by faith we know God and the things of God.

FAITH is not speculation. It is not a guessing at things. It is not a taking for granted that of which there is not, and cannot be, any certainty. Faith is the means of attaining to knowledge which cannot be reached in any other way. And it is *absolute knowledge*, too. Instead of faith being the taking at a venture things of which there is no certainty, it is that which introduces us to the very certainties of the universe itself. If the world could see God or the things of God with worldly eyes, and could know God or the things of God by worldly knowledge, *this would reduce God and all the things of God to the level of this world and the things of this world*. And this would be only to confirm, by the sanction of God, this world forever in its own ways as they are. But God wants to lift the world up to himself and his ways, instead of having the world bring him down to its own level to confirm its own wickedness. And in order that the world may be brought to God and his ways, it must see with other than worldly eyes and know with other than worldly knowledge. It must see with the eyes of God and know with the knowledge of God. And that it may do this, God has made to all the world the gift of faith. *By faith* we see that which without it cannot be seen, and *by faith* we know that which without it cannot be known. *By faith* we see him who is invisible (Heb.

11:27), and the things that are eternal (2 Cor. 4:18). *By faith* we know him who is the Author and Fountain of knowledge, and that which passeth knowledge. Eph. 3:19. So, while the world cannot receive the Spirit of God because it seeth him not neither knoweth him, they who *are* of faith *can* receive him. And having received him they see him, though he be invisible, and know him. To these he says, “Ye know him; for he dwelleth with you and shall be in you.” And, “Ye see me.” And, “I will manifest myself to him.”

... it is by “the Comforter, which is the Holy Ghost,” that Christ dwells with his people, and that his real presence is manifested to them and in them.”

SUCH is the true doctrine of the real presence of Christ with those who are his, and of his manifestation to them and in them. In one word this is the gospel. Without it there is no gospel of Christ. The Lord’s own definition of the gospel is that it is *Christ in believers*, the hope of glory. And here it is: “Be not moved away from the hope of the Gospel which ye have heard, ... Whereof I am made a minister ... to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make know what is the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory whom we preach.” Col. 1:23-28. Christ in men the hope of glory; God manifest in the flesh; this and this alone, is the gospel of Christ. And therefore Paul tells us that “It pleased God to reveal his Son in me, that I might preach him among the heathen.” Gal. 1:15, 16. Not revealed *to him* only, but revealed *in him*, and revealed to him by being revealed in him. He was to preach

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The Real Presence of Christ

In You

Or

In the Eucharist?

THE Christian doctrine of the real presence is “Christ in you.”

THE Catholic theory of the real presence is “Christ in the eucharist.”

THE Christian doctrine of the real presence is Christ in the believer by the creative power and overshadowing of the Spirit of God. The Catholic theory of the real presence is Christ in the eucharist by the word of the priest.

IN the Christian doctrine of the real presence there is an inward change or conversion of the soul of the believer himself by the power of the Holy Spirit, by which he is made a “new creature.” In the Catholic theory of the real presence there is what is called an “inward change or conversion” of the bread and wine, or the wafer of the communion into the very flesh and blood of Jesus Christ by the word and at the will of the priest.

NOR is any of this mere captious criticism or prejudiced statement. It is all the straight truth. And that all may see that it is so, we herewith give the authoritative proof. First, as to the real presence of Christ being in the eucharist. Here is the statement:

AMONG the various dogmas of the Christian church there is none which rests on stronger scriptural authority than the doctrine of the real presence of Jesus Christ in the holy eucharist. The

fathers of the church, without an exception, re-echo the language of the apostle to the Gentiles, by proclaiming the real presence of our Lord in the eucharist. ... I have counted the names of sixty-three fathers and eminent ecclesiastical writers flourishing between the first and the sixth century, all of whom proclaim the real presence—some by explaining the mystery, others by thanking God for this inestimable gift; and others by exhorting the faithful to its worthy reception.—*Faith of Our Fathers*, by Cardinal Gibbons.

AND that it is in the eucharist instead of “in you” is shown by the following words:

REDEMPTION satisfied eternal justice, but it did not satisfy the Saviour’s love; this still required the eucharist. The Saviour’s love is a consuming passion, and his love achieved the blessed sacrament. There is not true lover but would work a miracle to attain a perfect union with the beloved. Our Saviour had the power, and he wrought the miracle of the real presence. ... On the altar behold the infinite longing of your Saviour.—Philip O’Neil, in *Catholic Mirror*, January 20, 1894.

EVERY one knows that example loses much of its efficacy in passing through the medium of history, and that virtues perceived at a distance of eighteen centuries are not sufficiently eloquent to move our hearts. It was then very necessary that the divine Model of the elect should dwell in the midst of us full of grace and truth, and that he should offer

to each one the living picture of the same virtues which charmed the witnesses of his mortal life and attached to him so powerfully the hearts of his disciples. This need Jesus Christ satisfies in his eucharistic life. Could Jesus Christ manifest more strikingly his unspeakable tenderness for sinners, and his ardent zeal for their salvation, than he does in the adorable sacrament in which he condemns himself to remain on the earth so long as there is one soul to save?—*Religion in Society*, by Abbe Martinet, Introduction by Archbishop Hughes, of New York, p. 180, Sadlier & Co., Barclay St., N. Y.

AND that it is at the word and will of the priest that this is all done, is shown plainly enough and strongly enough to satisfy anybody, in the following words:

To obtain from us this abnegation of self it was not enough that the Son of God obeyed Mary and Joseph for thirty years, made himself, during his public life, the servant of all, and delivered himself, without resistance, to his executioners. For eighteen hundred years that he has reigned at the right hand of the Father, he never has ceased to give to men the example of the most universal and humiliating obedience. Every day multitudes of priests, be they fervent, lukewarm, or vicious—it is the same—summon him where it pleases them, give him to whom they will, confine him under lock and key, and dispose of him at their will.—*Id.*, p. 182.

AND that by the words or ceremony of consecration pronounced by the priest there is what is called an “inward change or conversion” of the bread and wine, or the wafer, into the very flesh and blood of Christ, is shown in these words:

THE holy eucharist is the true body and blood of Jesus Christ under the outward appearances of bread and wine. ... This most blessed sacrament contains truly, really, and substantially, though not perceptibly to our senses, nor with their natural accidents ... the body and blood of our Lord Jesus Christ, together with his soul and divinity; which can never be separated from his body and blood. ... The Catholic Church teaches that before consecration, that which on the altar appears to be bread and wine, is simply bread and wine; and that

after the consecration of that bread and wine, what appears to be bread and wine is no longer bread and wine, but the body and blood of Jesus Christ. Something remains, namely, the outward qualities or species of bread and wine, and something is changed, namely, the inward, invisible substance of that bread and wine, into the body and blood of Christ; this inward change or conversion is what is called transubstantiation.—*Catholic Belief*, pp. 93, 95.

HAVING found so full and so plain a statement of the Catholic theory of the “real presence,” it is only proper that we should have an official and highly authoritative “argument from the New Testament,” which is set forth as sustaining the theory: even an “argument” by Cardinal Gibbons. He presents “three classes of arguments” on the point, but his first one will be all sufficient for this occasion. Here are his words:

I shall select three classes of arguments from the New Testament which satisfactorily demonstrate the real presence of Christ in the blessed sacrament. The first of these speaks of the promise of the eucharist. ...

TO begin with the words of the promise. While Jesus was once preaching near the coast of the sea of Galilee, he was followed as usual by an immense number of persons, who were attracted to him by the miracles which he wrought, and the words of salvation which he spoke. Seeing that the people had no food, he multiplied five loaves and two fishes to such an extent as to supply the wants of five thousand men, besides women and children.

OUR Lord considered the present a favorable occasion for speaking of the sacrament of his body and blood, which was to be distributed, not to a few thousands, but to millions of souls; not in one place, but everywhere; not at one time, but all days, to the end of the world. “I am,” he says to his hearers, “the bread of life. Your fathers did eat manna in the desert and died. ... I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread which I will give, is my flesh for the life of the world.” The Jews, therefore, disputed among

themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Amen, amen, I say to you: Unless ye eat the flesh of the Son of man, and drink his blood, ye shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up on the last day. For my flesh is meat indeed, and my blood is drink indeed.

If you had been among the number of our Saviour's hearers on that occasion, would you not have been irresistibly led, by the noble simplicity of his words, to understand him as speaking truly of his body and blood? For his language is not susceptible of any other interpretation.

When our Saviour says to the Jews: "Your fathers did eat manna, and died ... but he that eateth this (eucharist) bread shall live forever," he evidently wishes to affirm the superiority of the food which he would give, over the manna by which the children of Israel were nourished. ...

But the best and most reliable interpreters of our Saviour's words are certainly the multitude, and the disciples who were listening to him.—*Faith of Our Fathers*, pp. 327-330.

Now the manifest truth is, that the multitude and the disciples at that time, were just as bad and as unreliable interpreters of Christ's words as are any other people who are unconverted and doubt his word, and who therefore receive heavenly things in an earthly way. For all this were that multitude, and the disciples at that time.

It is difficult to conceive how the cardinal could have made a selection that would more clearly show the utter falsity of the Catholic interpretation of this Scripture, than does this reference which he has chosen. For it would be hard to find in all the record another "multitude" that was altogether so worldly-minded and unbelieving as was this one.

These were the people who were going to take Jesus by force and make him king. And because of this he departed from them and went away alone. When darkness had come his disciples took a boat and started over the sea toward Capernaum, but

they were met by a heavy wind which held them back. Then Jesus came walking on the sea, and they received him into the ship, and immediately they came to the land where they were going. The next day, many, at least of those who had been fed with the miraculous bread, crossed over the sea also and came to where he was; and knowing that he had not gone with the disciples, they asked him, "Rabbi, when camest thou hither? And Jesus answered them, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." This shows that their minds were earthly and their desires, even with relation to him, were altogether selfish.

This is further shown by the fact that although they themselves had seen the whole multitude fed with the five loaves and two fishes, and had themselves eaten of the miraculous bread, and were at that very time following him for more bread, yet directly in the face of all this, they had the hardness of heart to say to him, "What sign shewest thou, then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, he gave them bread from heaven to eat." They themselves the day before had eaten bread from heaven as certainly as had their fathers in the desert. And he who had given them the bread the day before, was the same one who had given the manna in the desert. But they did not believe in him. Then he said to them, "I am the bread of life. ... Ye also have seen me and believe not. ... The Jews then murmured at him, because he said, "I am the bread which came down from heaven." Having thus doubted, and murmured, and opposed him, so far, is it any wonder that, when he said, "The bread that I will give is my flesh which I will give for the life of the world," they should murmur again and "strive among themselves?" And, behold, these worldly-minded, selfish, unbelieving, opposing, murmuring, striving people, are the ones whom the cardinal commends as "the best and most reliable interpreters of our Saviour's words"!

And these people who understood neither the Saviour nor anything that he said, in any proper sense at all—of these the cardinal says:

They all understood the import of his language precisely as it is explained by the Catholic Church.—*Id.*, p. 330.

We do not doubt it in the least. We believe that this is the exact truth. And as certainly as the cardinal herein tells the truth, it follows that the Catholic Church, in explaining it “precisely as” those people “all understood” it, confesses herself “precisely” as worldly-minded, as selfish, as unbelieving, and as much opposed to the Lord, as those people were.

Nor is the cardinal any more fortunate in his commendation of the disciples at that time as “the best and most reliable interpreters of our Saviour’s words.” For it is not only several times plainly stated in the Scriptures, but anybody who will read the four gospels can plainly see, that the disciples, as well as the multitude, did not understand the Saviour’s words. They, too, were filled with the same idea as all the others, that if Jesus was the promised Messiah he was surely to set up a visible kingdom at once and give the Jews their coveted dominion over all the earth. And though the disciples never went so far as to propose to take him by force and make him king, they were most grievously disappointed when he died without making himself the king that they were expecting. The first time that Jesus spoke to them definitely and plainly of his sufferings, and death, and resurrection, Peter actually rebuked him and told him to pity himself instead of talking that way, and told him that such things would never be unto him. Here is the conversation: “From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and the chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but the things that be of men.” And though he told them this at least twice more as plainly as words could make it, and mentioned it five other times besides, making eight times at least that he told them of his rejection, and death, and resurrection, yet for all this not one of them

knew a thing about what was going to befall him. And when he had actually been crucified, they knew nothing of the coming resurrection, and were hardly to be convinced of it even after it had been accomplished.



All this darkness of mind and failure to understand the import of his language was but the direct result of their consuming ambition for worldly power, and their selfish desires with reference to high places in the kingdom that they were so positive was to be then set up by the Saviour. There was among them a constant strife and dispute as to which of them was to be the greatest and have the highest place in their much coveted kingdom. So thoroughly were they imbued with this ambition, that at the last supper, almost in the presence of Gethsemane and his dying agonies, when the Sacrament of the Lord’s Supper was instituted—even there they continued the “strife among them, which of them should be accounted the greatest.” Luke 22:19-27. Nor did this failure to understand the things of the Lord end with the resurrection. At the very hour of

his ascension, when he had promised the descent of the Holy Ghost, they interposed their long mistaken idea of the kingdom, with the inquiry: "Lord, wilt thou at this time restore again the kingdom to Israel?" Nor did this misunderstanding of his words end until, at Pentecost, the Spirit of God had taken full possession of them, enlightening their minds and hearts and converting their souls, and thus enabling them to see heavenly things in a heavenly, instead of an earthly, way.

Such were the disciples, and such their inability to understand the Saviour's words at the time to which the cardinal refers, when he says that they "understood the import of his language precisely as it is explained by the Catholic Church."

That is, when they were unconverted, when they were so filled with worldly ambition and selfish desire for earthly power and dominion that they could not understand at all even his plainest words when they were repeated over and over. And men in such a condition as this, the cardinal declares, "understood the import of his language precisely as it is explained by the Catholic Church." There is no doubt whatever, that this is precisely the truth of this matter. And as certainly as it is the truth, so certainly does it demonstrate that the Catholic Church does not understand our Saviour's words at all. And so certainly does it demonstrate also that the Catholic Church is unconverted, and so filled with worldly ambition and selfish desire for power and earthly dominion that she is incapable of understanding the Saviour's words, as were the disciples when they were in this condition.

This much is demonstrated by the cardinal's citation and approval of the example of the multitude, and of the disciples who did not abandon their Master. And of those of the disciples who at that time did abandon the Saviour, the cardinal says, too, that their interpretation of the Saviour's words was "precisely as it is explained by the Catholic Church," and that this interpretation "led them to abandon their Master:" and that "had they interpreted his words in a figurative sense,

it would not have been a hard saying, nor have led them to abandon their Master."—*Id.* 330. Now it were literally impossible for any interpretation to be right which could lead anybody to abandon Jesus Christ. And that interpretation could only be right which would lead them to abide with him. Now the cardinal admits that a figurative sense of these words would not have led them to abandon the Master, while the interpretation which the Catholic Church gives *did* lead them to abandon him. Then upon the cardinal's own proposition it is

certain that the figurative sense of these words is the right one.

And further, from the cardinal's own proposition, it is perfectly plain that as certainly as the literal sense of these words led them to abandon Jesus

Christ, and as certainly as this is "precisely as it is explained by the Catholic Church," so certainly is this evidence that the Catholic Church has abandoned Jesus Christ, the Master.

Such is the Catholic doctrine of the real presence, and such are its inevitable results. Such also is the difference between the papal dogma of the real presence, and the Christian truth of the real presence of Christ.

The Christian truth of the real presence of Christ converts the soul of the believer: the papal dogma pretends to convert the bread and wine. The Christian truth of the real presence of Christ believed, makes man subject to God in everything; the papal dogma makes God subject to man in everything. The preaching of the Christian truth of the real presence of Christ in the believer, is the revelation of the mystery of God; the preaching of the papal dogma of the real presence is the proclamation of the mystery of iniquity. The Christian truth of the real presence of Christ is the sum of the mystery of God; the papal dogma of the real presence is the sum of the mystery of iniquity. ✨

—A. T. Jones, "Editorial," *American Sentinel*, vol. 9, issue 25, pp. 193-195.



Holy Spirit, from p. 25

Christ in men, the hope of glory; but he could not possibly do this unless he knew Christ in himself, the hope of glory. It was not enough to preach him by being revealed in him. It was not enough to preach about this—he must preach this in very fact. It was not the thing to do to preach *about* him, but to *preach him*.

SO along with the twelve: they knew *of* him, and he had been revealed *to* them in an outward way; but this was not enough. He commanded them to tarry in Jerusalem till they were endued with power from on high, and said, “Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.” He also said to them: “It is expedient for you that I go away. For if I go not away the Comforter will not come unto you; but if I depart I will send him unto you.” He had been with them now three years or more, and yet there were some of them who were not converted, and none of them *really* knew him for what he was. And even while he was speaking these things they did not understand him.

IT was expedient for them *and for us* that he should go away that the Comforter might come. For one moment of the presence and the power of the Holy Spirit in the heart and upon the mind would give more of the knowledge of Christ than would ten thousand years of outward observation. They were to preach *him* in men the hope of glory, and to do this they must know him *in* themselves—not *outside* of themselves and with

the natural observation only. And when he had gone back to heaven and on Pentecost had shed forth the abundance of his Spirit, converting the heart and enlightening the mind, though he was so far away from them in his bodily form, yet his real presence was actually nearer, and they knew infinitely more of him and his teachings from the first day that they ever saw him than they did in all the time that they were with him as he was on the earth. *Then* they could preach him. *Then* they could preach him as he is. *Then and not till then* were they prepared to preach the living gospel which is the living “Christ in you the hope of glory.”

THUS “God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. And this treasure we have in earthen vessels, that the excellency of the power may be of God, and not of us. ... Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus’ sake that the life also of Jesus might be made manifest in our mortal flesh.” 2 Cor. 4:6, 7, 10. “For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” Gal. 2:19, 20.

SUCH is the Scripture doctrine, the true doctrine, of the *real* presence of Christ *with* his people and *in* his people. It is the presence of *Christ himself* in the believer by the creative power and overshadowing of the Spirit of God. This is the mystery of God. Col. 1:26, 27.

We ask the reader to study it carefully, and preserve this paper till our next issue, when we shall examine the papal doctrine of the “real presence.” [*Emphasis supplied*]. ☽

—A. T. Jones, “Editorial,” *American Sentinel*, vol. 9, issue 24, pp. 185, 186.

Cuba, from p. 21

people living on the islands of the sea and on unreached coastlands, the Stubbs desire to take the three angels messages and the *Good News* of righteousness by faith into these spiritually dark parts of the world. God impressed Henry and his wife to put their home and thirty acres of paradise on the market in order to purchase a sailboat. They needed a boat capable of crossing major oceans to reach needy islanders wherever they may be in the world.

After much diligent searching for a boat, they found something on ebay that seemed to meet their needs. In faith that the Lord would provide the funds, they placed an offer that was half as much as the seller was asking. The seller was reluctant because he owed more to the bank than the offered amount would cover. A week later, he called Henry, agreeing to the purchase offer. He shared that he had been impressed to do so because he knew the boat "would be used in the Lord's work." That very day the purchase funds were donated. Now the boat belongs to the Lord through the ministry of WYG.

The vision for the boat comes from Isaiah 42:10-12, Jeremiah 31:10 and other scriptures. The Bible says

that the *word of the Lord will be declared in the islands afar off, and His glory and praise declared in the coastlands by those who go down to the sea singing a new song to the ends of the earth.* Shock set in when Henry and Arlene started to research needy places which meet the descriptions given in Isaiah and Jeremiah. The staggering number of inhabited islands where little or no gospel work is underway is overwhelming. Being the least likely humans for such a task, Henry and Arlene are encouraged by a quote in *Gospel Workers*. The passage reads, "Many of the barren, unworked fields must be entered by beginners." *Gospel Workers*, p. 38. WYG's mission is a simple work of helping people with the most basic needs and praying the prayer of faith in their behalf. 🙏

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Comments from our readers, Continued

Dear Glad Tidings:

The last three weeks of my life have been life changing for eternity. I have read these books sent to me by my brother, Mark Black: *The Consecrated Way to Christian Perfection, Lessons on Faith, 1895 Sermons, Ecclesiastical Empire, and Fathers of the Catholic Church.*

I will never be the same! What words of truth have been infused into my soul from these men of old times. Thank you for your part in continuing to publish them. ...

Sincerely, —Doug Wittne

Dear Staff:

I am so happy to get *Glad Tidings* and I read it as soon as it comes. This small amount will help with the postage since it has gone up again.

May God bless all of you that get this magazine out!

—Gladys Wilson

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