

Glad Tidings

" I will make you
fishers of men "



EVANGELISM CHALLENGE

At a recent conference of health professionals convened for the express purpose of developing and “doing” evangelism, Mark Finley (well known evangelist speaker for *It Is Written*) gave a refreshingly candid analysis of where we are as a church in this most important endeavor. If we are honest, he said, we must realize that our historical and recent evangelistic efforts have been directed at a fairly narrow audience—those who are already somewhat interested in Bible prophecy or in Bible doctrine.

THE CHALLENGE

He challenged us as physicians, and all who are interested in evangelism, to develop new, comprehensive approaches to evangelism that will reach all classes by including the whole person—physical, mental, spiritual, and social. He felt that these ideas should be worked out in evangelistic efforts with varying groups of people, and then brought to the church at large once developed and tested.

Those who have studied and loved the “most precious message” given in the 1888 era recognize in

this call an opportunity, a responsibility, to share this message in today’s evangelism efforts. This is the message that God had *commanded* to go to the whole world. While it is true that this message was, due to resistance by the leaders of that day, kept to a great extent away from the people, it is also true that today, in the midst of these last days, this message **MUST** go to the world.

THE IMPERATIVE

The editor of *Liberty Magazine*, Lincoln Steed, recently spoke at a church in North Carolina regarding current events as they relate to religious liberty. His opinion is that the situation in the world, and specifically in this country, is very similar to what it was 120 years ago, and that everything outside of the Seventh-day Adventist church is aligning consistent with a short time horizon to the events immediately preceding the Second Coming of Jesus. The only thing lacking, he noted, *is a people prepared to give the loud cry message!*

Those who have read the history of 1888 as it relates to religious

liberty cannot but recognize the similarities to our day. Members of the 1888 Message Study Committee have become increasingly convicted that we must help fulfill the mission of evangelizing (giving the good news) the world with this message God sent to prepare a people for translation.

THE PRECEDENT

In August of 1895, W.W. Prescott arrived in Sydney to find himself pressed into doing most of the preaching in a series of evangelistic campaigns. His Christ-centered sermons were very effective, as under the direction of the Holy Spirit he put into practice the new emphasis which the 1888 era presentations by E. J. Waggoner and A. T. Jones had engendered in his understanding. Rather than proving doctrines in the classic approach, he believed they should be presented as “simply the gospel of Christ rightly understood.” They should “grow out of a belief in Jesus Christ as a living personal Saviour.” *General Conference Bulletin*, Feb. 23, 1893, p. 350.

Evangelism Challenge

(Continued from front page)

The results were phenomenal, as recorded in 1895 *Evangelism: Resources from a Period of "Manifest Demonstration of the Spirit,"* available from *Glad Tidings Publishers* (See ad on page 15) as an excellent resource for all evangelists. Ellen White wrote to her son Edson (*Letter 83, 1895*), "Abundant evidence has been given that the Holy Spirit of God has spoken to men through human agencies....Large numbers testify that they have never heard the Word administered with such power and in the manifest demonstration of the Spirit as at this meet-

ing. God has said in the heavenly courts to His heavenly intelligences, 'Let there be spiritual light to shine amid the moral darkness of accumulated error and fables, and reveal truth.' The Messenger of the covenant has come, and the Sun of Righteousness to arise and shine forth upon the eager listeners."

The "Messenger of the covenant" will complete His work, started so many years ago! Let us press together for this glorious work. Maranatha!

We solicit your prayerful support of this new resource. Please share your ideas and experiences with us. ☪

—Todd Guthrie



"PORTRAITS OF GOD"

Revealing God to the Secular Mind

In April of 2002 a new radio program called "Portraits of God" began airing on the largest Christian radio station in New England. Co-hosted by Pastor Bill Brace and Dr. Bob Hunsaker, "Portraits of God" is focused on bringing insights of God's character to the hearts and minds of a broad spectrum of listeners.

"Portraits of God" was begun with the desire in mind that whatever the topic, it would call people's attention to what God is really like and reveal that God is not the kind of person many have heard or thought Him to be. God is, in fact, just as kind, merciful, and loving as Jesus portrayed Him to be.

For many years Pastor Bill Brace had the desire to broaden his ministry into major media. After much prayer, he began participating in the local radio station's "ministry minutes" and later approached WEZE Family 590 AM about having a half hour broadcast. After receiving approval, a time slot was given

on Saturday afternoons, and Pastor Brace asked Dr. Bob Hunsaker to co-host the discussion format program with him.

Most of the broadcasts have been centered around Calvary, the great controversy, personal interviews, and at least once a month complimentary books are offered to listeners.

As the radio station began to hear the uniqueness and freshness of the program, they moved the program to an even better time slot on Sunday evenings immediately after the recorded church service of one of the largest evangelical churches in New England. WEZE also began broadcasting "Portraits of God" for free on their sister Christian radio station, WROL 950 AM.

In 2004, Pastor Brace stepped out in faith after much prayer, and signed a contract to broadcast on four other radio stations in New England. Currently, "Portraits of God" is on nine radio stations

around the country. These broadcasts have been bearing fruit for the praise of the Lord in multitudes of ways. The most recent evangelism series at Pastor Brace's home church in Braintree, Massachusetts had several dozen non-Seventh-day Adventists attending as a partial result of this radio ministry.

We are encouraged by these results and hope and pray that God can reach as many as possible in New England, the most secular part of the United States. We are convinced that what is needed is clarity in people's minds and hearts about who God is. We solicit your prayers and support as we continue to counter Satan's attacks and uplift the true character of God.

(We are) not ashamed of the gospel of Christ, because in (Jesus Christ) the righteousness and goodness and love and character of God is revealed.

[Personal paraphrase of Romans 1:16, 17]. ☪

— Bob Hunsaker

On The Road



Evangelism Report

Paul Penno, *Glad Tidings* evangelist and pastor of Hayward Seventh-day Adventist Church, located in California, led in an evangelism rally at the Central Seventh-day Adventist Church in St. Louis, Missouri on Sabbath, April 9, 2005. More information about this endeavor will be forthcoming in our next *Glad Tidings* issue. Ricky Kearns has been laying the foundation with the pre-work visitation following the Teenie Finley training program that took place the second weekend of February. Youth are leading the way in this work and are being joined by a number of local church members.

The sowing and reaping evangelism crusade at the Central church will begin July 10, the day after the General Conference session, and will continue for two weeks. Pray that the Bible study interests from the current visitation program will result in a number of souls joining God's remnant church.

Our *Glad Tidings* workers are also working very closely in support of the Central States church planter, Evangelist Will Perguson. "Pastor Perg," as he is affectionately called, is planting a new church in downtown St. Louis. His evangelism series will begin July 24 in the St. Louis Art Museum Auditorium. Your prayers are solicited for Pastor Perguson and his evangelism team. ☺

—Lloyd A. Knecht

Health Evangelism

—A Part of the Last Message—

The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message.

—*Medical Ministry*, p. 259

Inside

Articles

- Evangelism Challenge ... 1
- Christ Centered Evangelism ... 4

Sermon of the Month

- Explosive Evangelism ... 5

Reports

- "Portraits of God" ... 2
- On The Road ... 3

Calendar of Events ... 15

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“And I, if I be lifted up from the earth, will draw all men unto Me.” John 12:32



*“The mystery of the cross explains all other mysteries.”
The Great Controversy, p. 652*

Recent History of Public Evangelism

For the past few decades in Seventh-day Adventism, public evangelism has typically tended to focus upon either the presentation of our doctrines, especially those that have identified us as the “peculiar people” we have professed to be, or on the prophecies of Daniel and Revelation. Such methodology of outreach has given attendees of our crusades and seminars a basic understanding of our church’s belief system. However, as one prominent SDA evangelist recently commented, this approach to evangelism has the weakness of appealing to a very narrow spectrum of society.

The layers of truth presented in this popular type of evangelism have

focused on and endeavored to prepare the potential church member for a decision on the issue of Sabbath observance. This particular doctrine has been highlighted as the great “testing truth.” Thus, presentations or studies preliminary to the revelation of this truth have been primarily preparatory for the expected spiritual confrontation. Hence, with such methodology, the prospective member was not to be exposed to any Bible study on difficult church doctrines before he was afforded an opportunity to make a decision on the Sabbath.

The typical motivational appeal of evangelism, with rare exceptions, has been egocentric—a “what’s in it [Christianity] for me” approach. This has fathered, or at least fostered, two

unfortunate circumstances. First, advertising techniques have tended to emphasize the sensational and/or the bizarre (e.g., Eve’s bones, gruesome prophetic beasts, etc.). These forms of advertisement have been accompanied by “gimmicks” designed to lure audiences into the auditorium, such as free books, free food, etc. Second, decision-making appeals have accentuated the benefits of a positive response: the reward of heaven or the fear of hell. Although the latter is not overtly mentioned, it is nonetheless present. While such appeals have gained many converts, they have left generations of church members “under the law,” or at least with an unwittingly egocentric commitment to their Lord in hope of selfish gain.

(Continued on page 13)



EXPLOSIVE

EVANGELISM

Recovering the Loud Cry Experience

Are you an evangelist or supporter of evangelism and exhausted by frustrating attempts to capture the hearts and minds of the multitudes? Do you long wistfully for the Loud Cry message to go explosively around the world? If there was an approach to evangelism that was proven to be wildly successful in *capturing* and *holding* the attention of the listeners and transforming lives, would you lend your ear to its secrets?

Go back with us to the year 1895, far across the Pacific Ocean, to a former penal colony and developing nation—Australia, the land “down under.” It is early summer and the crowds have assembled to attend the Armadale campmeeting. People flock toward the main tent, captivated by a series of dynamic,

simple, and yet motivating, presentations. Listen to this phenomenal report by an excited listener, who was in that Australian audience:

“I have just been listening to a discourse given by Professor Prescott. It was a most powerful appeal to the people. Those not of our faith seemed deeply interested. They say, ‘there is no life in our churches, everything is so cold and dry; we are starving for the bread of life.’ The people are of the very best class of society, of all ages; noble looking men of white hair, sit and listen as for their life. Some men, who are superintendents of Sunday Schools, are as eager to get the discourses as they see our reporters taking notes in shorthand. They say, ‘I do not want to lose one idea.’ All the words, they

say, are precious.... All say, ‘never did we have the privilege of hearing the Bible made so plain and brought to that simplicity in explanation, that we can not help but understand it ...’ Maggie Hare is reporting Professor Prescott’s discourses and my talks, for publication. Professor Prescott’s sermons will never seem the same, I fear, as when given by the living preacher: for the words are spoken **in the demonstration of the Spirit, and with power, his face all aglow with the sunshine of heaven....** I think I may safely say I have never in my experience seen so large a number attending meetings not of our faith who are so hungry for the truth.” November 6, 1895 (*Manuscript 19*, 1895, unreleased, emphasis supplied).

This listener, Ellen White, further described this evangelistic experience as follows:

“Instruction precious as gold; the truth in clear and simple style, yet rich in nourishment; the burning words of truth as heard in 1844; hardly a discourse that could be called a doctrinal sermon; in every sermon Christ preached; exalting Jesus higher and yet higher; nothing but the plain gospel.”

Ellen White also found in W. W. Prescott’s presentations the Christ-centered themes of His pre-existence, personal dignity, work as Creator, relation to the Sabbath, relation to humanity as the source of life, holy

law uplifted, presence and work in the hearts of men, and coming the second time in glory and power. As described by Ellen White, “The reactions of unbelievers were manifold: they were deeply interested; would turn pale and say, ‘That man is inspired’; listen as if spellbound; sit with their eyes riveted in amazement; say, ‘All the words are precious’ and ‘I have never attended meetings where Christ was more manifestly taught and exalted’; and begged a copy of the discourses.” (*References available upon request*).

Would you like to read more completely of this amazing evangelistic experience?

In this and future issues of this publication, we would like to set before you some of these evangelistic presentations and the history that surrounds them. But for now, we will share with you some of the original material for your study and reflection. Pray that the Lord will bless us with continued gospel insights and the same unction of the Spirit to light the world on fire! If you see something special in this approach and are using it, or if you have a desire to recover the Loud Cry message in evangelism, we would love to hear from you. ☞

—Todd Guthrie



The following sermon, *Abiding In Christ and Walking In Christ*, is the beginning of a valuable and interesting series of addresses by Professor W. W. Prescott at the Armadale Camp Meeting and was delivered on October 20, 1895.

[Sermon from *The Bible Echo*,
December 2 and 9, 1895]



ABIDING IN CHRIST AND WALKING IN CHRIST

“He that saith He abideth in Him ought himself also so to walk even as He walked.” 1 John 2:6.

Abiding and walking are the lessons of this text. As a result of abiding in Christ, we ought to walk as He walked. The first lesson is abiding in Christ. “Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide, in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.” John 15:4, 5. Christ says, “I am the true Vine.” There are a great many that profess to be vines; but I am the real vine, I am the Vine that has life. We are the branches. But in the Scripture Christ is spoken of as a branch. “Behold, I will bring forth My servant the Branch.” “Behold the man whose name is the Branch; and He shall grow up out of His place, and He shall build the temple of the Lord.” Zech. 3:8; 6:12. “For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see Him there is no beauty that we should desire Him.” Isa. 53: 2. “I am the vine, ye are the branches.” But the Scripture speaks of Christ Himself as the branch. Christ is a branch unto God that He may be a vine unto us.

Before any branch can grow, there must be some life underneath that does not show itself. So the branch is after all only a root which has come up in sight, but which depends for life upon the roots that draw life from the soil. God is the source of all things; but He comes in sight to men in

JESUS CHRIST THE BRANCH,

and Christ the branch is but the root of God, growing up in sight that men may see it, and God be manifested. When Jesus Christ came to the world, it was God manifesting Himself; but because the root came up out of what appeared to be dry ground, because it did not manifest itself in the way that men thought it ought to, they did not recognize it. They thought it was something not to be desired, and so they rejected it; and yet it was a branch springing up from the root of life, it was God manifesting Himself to the world so that He could be seen. Clouds and darkness are round about His throne; yet He manifested Himself, so that the world, if they would, might see Him in the Branch.

Christ became a branch unto God in order that He might be a vine unto other branches. But the branch abides in the vine only by having a living connection with it. Just as soon as the branch is severed from the vine, though it is put back again with great care, it no longer abides in the Vine. It will not abide in the vine except it be grafted, and the success of this grafting depends upon making such a connection that the life from the vine shall flow into the branch again.

And we most abide in Christ as—

THE BRANCH ABIDES IN THE VINE,

so that very life of God shall be our life. The branch is full of life, yet it has no life of its own. So we must present ourselves every day to be filled with life from God. Just the moment the connection is severed

between the branch and the vine, just that moment the branch ceases to live. That is the lesson of abiding in Christ. As the branch is connected with the vine, filled with life, yet needing all the time to be filled, so we are to be connected with Christ, wholly dependent upon Him for life.

That is the lesson; what is the application?— “He that saith he abideth in Him ought himself also so to walk even as He walked.” If the branch is connected with the vine, it bears the fruit of the vine. God in Christ is the true Vine, but the fruit of the grape vine is not found directly on the stalk. The fruit is found on the branches. Christ is our vine, and those who, through becoming connected with Him, are His branches, will bring forth the same fruit as He did when He was here, a branch Himself. That is to say, they will walk even as He walked. This brings before us the thought of—

CHRIST OUR EXAMPLE.

“He that saith he abideth in Him, ought himself also so to walk even as He walked.” Not as men *say* He walked, but as *He walked*. And how shall we know how He walked?—By reading and studying His life. That is where we find how Christ walked, and there we will find how we ought to walk. And we will walk as He walked, not wholly as an *obligation*, but as a *result*. If one says he abides in Christ, and walks not as He walked, his life is contrary to his profession. We do not get into Christ by trying to walk as He walked; we do not abide in Christ by trying to walk as He walked; but we first get into Christ, and then as a consequence, just as the branch will

bring forth the fruit of the vine, so will the Christian, who really abides in Christ, bring forth the same fruit that He bore, walking as He walked.

If we abide in Him, we will walk in His steps, and He has left us an example that we should walk in His steps. There are many people who take it upon themselves to point out what are Christ's footsteps; but His word is the test, and in it we may find whether they are pointing out the right footsteps or not. There are in the world to-day many false conceptions of Christ, which amount really to having a false Christ. It is not what our *idea* of Christ is, but what *He is*, that is to be our example; not what we have been taught that Christ is, but what the word says that He is.

It was revealed unto Simeon "that he should not see death before he had seen the Lord's Christ," and that is what we want to see. Not any man's idea of what Christ ought to be, but the Lord's Christ. That is the Christ of the word, and our idea of how Christ walked should be formed wholly by the word.

A PRACTICAL TEST

And now let us test it that way. It is quite likely that as soon as we begin to talk of walking with Christ, there comes up the thought, Christ walked on the water; and you surely do not expect us to walk on the water. Let me call your attention to an incident at the beginning of Christ's ministry: "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him." Matt. 4: 18-20. Before Christ walked *on*

the sea, He walked *by* the sea on the land; and before He saw Peter on the water, He saw him on the land and told him to follow Him, and Peter left his nets and followed Him. Later on in Christ's ministry, we find that after He had fed the five thousand, His disciples took ship to go across the lake, but He went apart into a mountain to pray; "and when the evening was come, He was there alone. But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea." Matt. 14:23-25. But notice that before He walked on the sea, He had spent the night in secret prayer. "But the ship was now in the midst of the sea, tossed with the waves: for the wind was contrary." So is our ship.

Very likely just now some ship is being tossed by the waves of human tempest. And in the fourth watch of the night, Jesus came to them from His season of secret prayer, walking on the sea. "And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Let Him say that to you now.

"Be of good cheer; it is I; be not afraid." "And Peter answered Him, and said, Lord, if it be Thou, bid me come unto Thee on the water. And He Said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord save me. And immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" Verses 26-31. Christ's walk on the sea was

THE WALK OF FAITH,

but Peter failed because of his lack of faith. It is contrary to nature to walk on the water, and it is contrary to our nature to walk as Christ walked;



but He says to us as He said to Peter, “Be of good cheer; it is I; be not afraid.” Whether it be on land or on sea, His word is a rock; and when He puts His word beneath our feet, He builds for us a bridge of rock, and it makes no difference whether He puts that bridge on land, or water, or in the sky.

But Peter sank. And the Peter that sank that night on the water is the Peter that sank that other night, in failing to testify for Jesus. The reason in both cases was his lack of faith. In every walk of Christ there is a lesson for us, and as it is unnatural for man to walk on water, so it is unnatural for him to walk as Christ walked—in obedience to the character of God; but power is given through faith in God’s word, “Come unto Me.”

Although Christ was God in the flesh, yet He did not escape—

THE CRITICISM OF MEN

as to the way He walked. Observe the record: “And it came to pass as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it,”—Who is a Pharisee?—He is a man who has undertaken to be his own Saviour, and is very confident in his own power to do the work. It does not matter whether he lived eighteen hundred years ago, or whether he lives to-day. Who is a Christian? One who depends upon Christ as his Saviour, and has all confidence in Him.

Christ came in contact with Pharisees who were making themselves holy, and they found fault with Him for eating with publicans and sinners, and “they said unto His disciples, Why eateth your master with publicans and sinners? But



when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.” Matt. 9:10-13. When they found fault with the way He was walking, He said, I am walking according to the Scriptures, and if you were following those Scriptures, you would not find fault with Me. These men were the leaders of the religious thought of the day. They were looked upon as the teachers of the people, and they prided themselves in that position. Yet they criticised Christ’s walk.

Let us read another record: “And when the chief priests and the scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased.” What displeased them?—Because the children cried Hosanna to Christ and not to the scribes and Pharisees. “And said unto Him, Hearst Thou what these say? And Jesus saith unto them, Yea; have

ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?” I am walking in accordance with the Scriptures.

Let us turn to Mark’s Gospel on this point; “And it came to pass that He went through the cornfields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?” Mark 2:23, 24. For what did they find fault with Him this time? The first time it was about sitting down and eating with sinners; but it was His glory to receive sinners then, and it is so *now*. The second time they found fault with Him about the children singing His praises. Let them sing them now. The third time it was because He did not keep the Sabbath day according to their idea, and how does He meet it? “Have ye never read what David did, when he had need and was an hungered, he and all that were with him?” If you had read the Scriptures, you would not have found fault with Me in that way. The principles

laid down in the Scriptures are the principles which govern My life, but I am not walking according to your interpretation of the Scriptures.

With those who desire the truth, as soon as the truth is presented to them, the controversy is at an end. Those who desire an argument will dodge from one point to another, as did the Pharisees with Christ.

“And He entered again into the synagogue; and there was a man there which had a withered hand. And they watched Him, whether He would heal him on the Sabbath day.” The same controversy again. “And He saith unto the man which had the withered hand, Stand forth. And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace.” Mark 3:1-4. Well they might; for there was nothing to be said. And He healed the man.

THE CONTROVERSY IN CHRIST'S TIME AND OURS

In Christ's time the controversy between Him and the Pharisees was how to keep the Sabbath; and when Christ settled it, He settled it on the basis of the Scriptures. The controversy to-day is, Which day shall we keep for the Sabbath? Settle it on the same ground. That is walking as Christ walked. “He that saith he abideth in Him ought himself also so to walk even as He walked,” not as people *say* He walked. If someone says that Christ kept the first day of the week, go to the Bible, and ask for the record. If some claim that the Sabbath was changed by Him or by the apostles in honour of His resurrection, ask for a “Thus saith the Lord.” The word is our only safe guide. Walk as He walked. The man who walks as Christ walks will not necessarily walk as the leading reli-

gious teachers of the day walk. Christ did not; for it was the Pharisees who found fault with Him. Christ did not conform His life to their ideas. He told them what the Scripture said, and told them that He was walking in accordance to that word. And to-day let that word settle every controversy.

CHRIST THE MANIFESTATION OF THE CHARACTER OF GOD

When Christ, looking back over His life of thirty-three years, said that He had finished the work His Father gave Him to do, how did He sum it all up? “All things that I have heard of My Father I have made known unto you.” “If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love.” John 15:15, 10. In this statement we have not so much a command as an example, and when Christ said that, He gave His complete biography. When he said, “I have kept My Father's commandments,” He gave His whole life-history. And what does it mean?—I have manifested the character of My Father. What, then, does it mean to keep the commandments?—It means to manifest the character of God as it appeared in Jesus Christ. Nothing short of that is keeping the commandments. The Pharisees prided themselves that they were keeping the commandments, but Christ said, “Ye know not the Scriptures.” What they knew about the Scriptures, they had learned by the head. What we learn about the Scriptures, we must learn by *heart*, “the eyes of your understanding being enlightened, that ye may know,”—know it really and truly by *heart*.

When Christ told them that He had kept His Father's commandments, He told them that He was the manifestation of God on the

earth. He told them in those words that God was in Christ, reconciling the world unto Himself; He told them that He did not speak His own words, but the words of His Father. “The Father that dwelleth in Me, He doeth the works.” He told them that He was the Word of God on the earth, because He was declaring the character of God. He told them He was Jesus Christ. All this He told them in these words: “I have kept My Father's commandments.” Christ was a man, the Son of man. There has, then, been one man who walked this earth, and kept the commandments of God. He is our example. We are to walk as He walked.

CAN WE KEEP THE COMMANDMENTS?

When we thus learn from the Scriptures that keeping the commandments is manifesting the character of God, we may say, It is impossible for us to do that. That is a good beginning. *We* cannot do it, that is true. But who did keep the commandments?—Jesus Christ. And who can do it over again, even in sinful flesh?—Jesus Christ. And how shall we walk as He walked? “And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, 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. God dwelt in Christ and walked in Christ. Christ was the branch unto God that He might be the vine unto us, that the life through Him might flow into us as branches, that we might bear the fruit of the vine.

“He that saith he abideth in Him ought himself also so to walk even as He walked.” Let the scripture tell how He walked: “I have

kept my Father's commandments." The life of God abides in him who abides in Christ, and the scripture is fulfilled, "I will dwell in them and *walk in them*." God in Christ, by His Holy Spirit dwelling in the man, walks in him. This shows how we can walk as Christ walked.

But first of all, take what the word of God says. Do not take what man says. Let the light of God shine upon His word. Let His Holy Spirit teach us the blessed living truth of His word, and God Himself will fulfil His word in everyone who thus receives it.

But let us read further: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." Eze. 36:26, 27. That is the promise of God. But when He says, "My Child, this way," and I choose to go another way, He does not cause us to walk in His way. He does not cause us to do contrary to our will in this matter. But when one says, Lord, show me the way (Ps. 119:33), He shows him the way, and causes him to walk in it. That is the way of His working.

The blessed Bible teaches us the same truth in a hundred different ways. Suppose we turn to a page of what we may call God's picture book. To help children to understand, we give them pictures to illustrate what we are teaching. We are but children, and God often tells us a truth by putting a picture before us. Here is one:—

"And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed

them." Could any one be much worse off? They were in a terrible plight, but "He healed them." "Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel." Matt. 15:30, 31. We are lame; we cannot walk as Christ walked. Christ had a noble walk. We cannot walk that kind of a walk. What does He do for us. He *healed* them; cannot He heal *us*?

Here is another of God's pictures, which we have looked at many times. It is the picture of the man lame from his mother's womb. Take the Scripture just as it reads. What was the matter with this man? He was lame. And how long had he been lame?—All his life. What did Peter say to him?—"Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." What then? "And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength." And when he had received strength, what did he do?—"And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God." But he had to receive strength in the name of Jesus of Nazareth before he could walk. And the people "were filled with wonder and amazement at that which had happened unto him." "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? Ye men that believe in Israel's God, why do ye wonder at this? Do you not believe in a God of power? "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Acts 3:6-12.

WALKING AS CHRIST WALKED

No man can make another walk as Christ walked if he has not the strength to walk that way. It is through faith in Jesus of Nazareth. "And His name, through faith in His name, hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." Israel's God lives to-day, and the same power that touched that man who never had walked and made him able to walk, can take the worst sinner, who never has stepped one step in the steps of Jesus Christ, and make him to walk as Christ walked. "In the name of Jesus Christ of Nazareth, rise up and walk."

Here is another picture to show us that we can walk as He walked through faith in His name: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked." But he had heard Paul speak, and the message had taken hold of his heart. Paul saw that he had faith to be healed, and he "said with a loud voice, stand upright on thy feet. And he leaped and walked." Acts 14:8-10. And he walked like a well man. He was made well in order that he might do this. That is the work of Jesus Christ. And to-day by His power we can walk as He walked. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Col. 2:6. And to walk *in Him* is the only way we can walk as He walked.

"And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour." Eph. 5:2. Many people have a very incorrect idea of what it means to walk in love. They seem to have an idea that it is to get up a kind of

ecstasy so that they do not know where they are or what they are doing. It means to them to get above the ordinary things of life. This is not the correct view. The Scripture defines exactly what it means to walk in love. "And this is love that we walk after His commandments." 2 John 6. "For this is the love of God that we keep His commandments." I John 5: 3. "If ye love Me," Christ said, "keep My commandments." "If ye keep My Commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love." John 15:10. The love of God is not a sentimental emotion, not a fanatical frenzy of experience. Christ worked at the carpenter's bench during the greater part of His life. He went down to Nazareth and was subject to His parents. His walk as a young man is the walk for every young man. Christ tells us how to love Him. He does not accept anything else.

It is of great importance for us to—

GET A RIGHT IDEA OF JESUS CHRIST.

Let a man get a wrong idea of Him, and He will devote his life to his false idea, and sacrifice the lives of all who do not see his Christ as He sees Him. Take, for instance, the example of Paul. He was looking for Messiah; but it was *his* Messiah, not the Lord's Messiah, so that when the Lord's Messiah came he did not see Him. Some did, and believed on Him, and Paul immediately began to persecute them because they did not believe on *his* Christ. "For ye have heard of my conversation in time past in the *Jews'* religion, how that beyond measure I persecuted the church of God, and wasted it." "In the *Jews'* religion." God's religion never persecuted anybody. It

is man's religion that leads one to persecute those who do not see *his* Christ. God's religion never does so. "And profited in the *Jews'* religion above many my equals in mine own nation." Observe what the *Jews'* religion was. "Being more exceedingly zealous of the traditions of my fathers." Gal. 1:13, 14. He was zealous of the traditions of his fathers, not of the word of God. "But when it pleased God who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood. Neither went I up to Jerusalem to them that were apostles before me;

*... we will walk as He
(Christ) walked, not
wholly as an obligation,
but as a result.*

but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterward I came into the region of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ; but they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me." Gal. 1:15-24. It is important that we have a true idea of Christ.

CHRIST IS ALL AND IN ALL,

and in order to walk as He walked, we must know Him in His capacity of adapting Himself to us. The Scripture sets Him forth in this way,

that we may appropriate the love of God to ourselves.

"I am the door." John 10:7. That is the entrance. No man can enter except through Christ.

"I am the way." John 14:6. I am the door and the way to walk in.

"I am the light of the world." John 8:12. I am the door, the way, the light. This is a dark world, and we need a light.

"I am that bread of life." John 6:48. We need strength to walk in the way. "I am that bread of life."

"I am the good shepherd." John 10:11. He is the companion who goes with His sheep.

"I am ... the life." John 14:6. This is the power for the way.

"I am the resurrection." John 11:25. That is the end of the road.

I am the door, I am the way, I am the light, I am the bread, I am the Good Shepherd, I am the life, I am the resurrection. That is: I am the entrance, the road, the light to walk by, the strength to walk with, the companion by the way, the power for the way, and the end of the way. And so David in the 23rd Psalm says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Jesus Christ's walk extends not simply to the grave, but through the grave. And because of this, we may go through the valley of the shadow of death, and not be left in it. "I am the resurrection and the life;" and he who abides in Christ, who is the door, the way, the light, the bread, the Good Shepherd, the life, and the resurrection, does walk "even as He walked."

[From Fred Bischoff's compilation of: *Resources from a Period of "Manifest Demonstration of the Spirit"* available by contacting *Glad Tidings Publishers* at (269) 473-1888].

Christ Centered

(Continued from page 4)

Finally, at the completion of an evangelistic campaign, the candidate has been baptized. He has given both mental and verbal assent to the various truths that have seared his conscience. He has testified, through his baptism, that he is in agreement with the truths of Adventism.

We should not quickly discount or minimize this arm of ministry and what it has accomplished, despite its flaws, for the cause of God. Such outreach ministries—both public evangelism and personal Bible study programs—have been utilized to win millions of souls to our denomination. Many have labored sacrificially and even expended their very lives in an effort to lead individuals and/or masses to Adventism. Perhaps some of us are able to attribute our entrance into God's remnant, or that of our parents, through this methodology.

Some Pressing Questions

Although the aforementioned is a broad observation of public evangelism and its results, it leads to several pressing questions we must consider: Is there something, perhaps a key ingredient, which the Lord still wants us to discover before He can send the Holy Spirit to bless our efforts in a greater measure? Is there something awaiting us which will, as never before, lighten the world with the glory of God? If so, is it possible that it could be abundantly simple? *Is it possible that we do not so much need to develop new methods of reaching the multitudes as we need to uncover a "hidden" truth that will cause, as something did in the early apostolic church, either a riot or a revival?* Is there a message that

will yet turn the world upside down? And, can it occur in our lifetime?

The Challenge of Evangelism

Those who have conducted evangelistic crusades and/or the currently popular Revelation seminars well know the challenges of soul winning. A great deal of time and money is expended in order to "reap a harvest," and often the result is a modest gain. It almost seems that a "more abounding sin" makes it difficult for us to penetrate or impact our communities. Consequently, many a dedicated worker has secretly, if not openly, wished for an earthquake or two, a downturn in the economy, or some type of military conflict so as to awaken the populace to its need for God. We almost lament the good times, which seem to act as a barrier to the proclamation of truth, and instead find ourselves pining for the "good old days" when evangelists had the specter of an ominous Hitler or the economic fall of the Great Depression working on their behalf. If devoid of such lamentations, we at least hope for a call to some foreign developing

country where stories of thousands in attendance and hundreds of baptisms grace our annual reports!

This mentality begets a serious question: Is the message of Adventism so impotent that it requires extenuating circumstances in order to achieve success? Void of such conditions, is our appeal only answered among "the lame, the halt, and the blind?" If so, where is the power of the gospel that was promised nearly two millennia ago? The need for such a chaotic and unpredictable environment in order to yield successful measures is a strong indictment against a message that we claim is of vital import for the closing hours of earth's history. Do we forget that when the four fishermen committed themselves to full discipleship and forsook all to follow Jesus, their nets were full?

A Philosophy of Evangelism

The apostle Paul who had evangelized the Corinthian believers reminded them in his first letter that he "determined not to know anything among you, save Jesus

(Continued on next page)



Christ Centered

(Continued from previous page)

Christ, and Him crucified.” If it worked for Paul, should it not work for us? Paul said that he came NOT TO BAPTIZE, but to preach the gospel. Even if it’s a presentation on the Sabbath, the second coming, or the 2300 day prophecy, can it be presented inclusive of the light of Calvary and the gospel? Ellen White writes: “His blessings He (Jesus) presents in the most *alluring* terms. He is not content merely to announce these blessings; He presents them in the most *attractive* way, to excite a desire to possess them. So His servants are to present the riches of the glory of the unspeakable Gift. The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrine would accomplish nothing. . . . Tell the people of Him who is ‘the Chiefest among ten thousand,’ and the One ‘altogether lovely.’ Words alone cannot express it. Let it be reflected in the character and manifested in the life.” *The Desire of Ages*, pp. 826, 827 (emphasis mine).

Evangelism, when correctly understood in these momentous times, ought to fulfill the promise “where sin abounds, grace does much more abound.” It will truly uplift Christ and His cross so powerfully that the individual will behold God’s love for him as never before. He will see the *agape* love of God so vividly revealed that He will be compelled to exclaim, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!”

Evangelism, if properly conducted, will uplift God’s righteousness unfolded at Calvary in such a manner that it will awaken a desire within the person to live “righteously by faith” as

did Jesus. He will behold God’s grace as twofold: pardoning and enabling. If the gospel of “more abundant grace” is abundantly presented to the seeker, the call to keep God’s fourth commandment will not be as great a struggle; maybe none at all! He will not see the Sabbath as a confined obligation, but rather a blessing and a pleasure.

Evangelism, if properly presented, will motivate the candidate to seek a higher quality of life. The revelation of Calvary’s cross, God’s *agape* love revealed in the second death of Christ, will forever banish from his mind the old self-centered quest for eternal life. He will no longer be “under the law” and a citizen of Laodicea! Motivated by *agape*, he will no longer walk the narrow way simply to avoid the horrors of hell and reap the rewards of heaven. Truly, love will beget love.

Evangelism, if properly presented, will also uplift Jesus in such a fashion that *none of our doctrines or standards will be lost or compromised*. Some individuals believe that the preaching of Christ and Him crucified is exclusive of our church doctrines or even incompatible with them. On the contrary, the true preaching of Christ and Calvary will enhance and provide a more significant meaning to the pillars of our faith. Standards finally make sense, and the cross empowers prophetic teachings, for the cross alone can give them proper interpretation! Every doctrine, every prophecy, every standard can be permeated with the *agape* motif demonstrated on Golgotha’s hill.

Finally, if evangelism is to succeed, the gospel must be proclaimed by one who is a believer of the message he is preaching. His own heart must deeply appreciate the cost of his personal redemption if he is to stir the hearts of others. The apostle

Paul, as well as the other disciples, turned the world upside down because their own hearts had first been moved to contrition and tears by the unveiled glory of Calvary. For that matter, Mary Magdalene also ignited a fire. Perhaps not in her day, but certainly in ours. She, whose heart had been truly converted, preached the greatest sermon of any sinner. Oh, for a thousand Marys in the pulpit!

Evangelism, is not so much a method as it is a message. We spend inordinate amounts of time, effort, and money in our search of finding just the right appeal to the multitudes. In fact, such endeavors have tended to dominate our instructional periods at ministerial retreats and lay training seminars. The emphasis has been placed upon the method. But God would have us realize that the power is not in the method, but in the message itself. The method is secondary to the message of the gospel’s “good news.” Unfortunately, we have in our retreats and training seminars given great emphasis to the inferior at the expense of the superior.

A Humble Illustration

Not too many years ago I was given the opportunity to study the scriptures with a successful businessman in the Greater Boston community. The man, whose name was John, had just about all the amenities of life a person in America aspires to: a beautiful and expensive home in the suburbs, children in an exclusive and private school, friends in high places, financial security, the cocktail circuit, etc. John had a keen interest in the Bible. The weekly studies, in his office, went well for several months. One day, after a good number of studies, John surprised me with a question. “Bill,” he

inquired, "why should I become a Seventh-day Adventist?" Now, I could have given the typical answer, I suppose: the need to follow truth as only Seventh-day Adventists can present it. Or, the need to follow Jesus in order to be saved. But I prayed silently that I would be able to give a better reason for "the hope that is within me."

I cleared my throat and replied, "John, when you met your wife and discovered all her wonderful virtues, and felt attracted to her because of those virtues, did you ask yourself, 'Why should I marry this woman?' No, I think you probably asked yourself, 'Why *shouldn't* I marry this woman!' So also, if I lift up Jesus

in all His beauty, if I make Him as attractive as He truly is through the message of Adventism, then your response will most likely be: 'Why *shouldn't* I become a Seventh-day Adventist!'"

John was baptized a few months later and has become an active member in a growing congregation. It was the cross, and the cross alone, which moved him and won his heart.

Conclusion

The Lord, in His great mercy, has sent a "most precious message" to be proclaimed to a dying world. God foresaw, in full, the great challenge of evangelism at this juncture of human misery. That message of

"more abounding grace" has been imbued with the power of God unto salvation to everyone who believes. It can free a man, a society, a world, caught in the grips of sin, even as it is manifested today in materialism, secularism, and humanism. It will melt hearts and subdue wills. It alone will convict of sin and create the desire to hunger and thirst after righteousness. It alone will prepare a people for translation. It alone will hasten the return of the Bridegroom. It alone can instill within the human heart the highest form of love. . . the *agape* of Calvary! ☺

—Bill Brace

Calendar of Events

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or
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Knowing God's Love in a World of Terrorism

Evangelism Crusade

Paul Penno, Evangelist

Date: July 10—21, 2005

Location: Central Seventh-day
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St. Louis, MO 63105

Contact: R. Kearns (314) 779-4492

St. Louis, Missouri Revelation Seminar

Will Ferguson, Evangelist

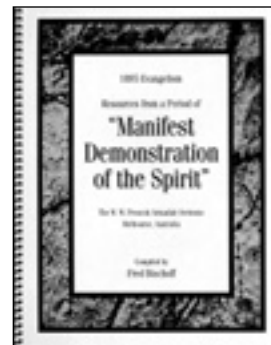
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Manuscript 11, 1908