

THE
NATURE
OF
GOD

EXODUS 34:6-7

1888 MESSAGE STUDY
COMMITTEE

NEWSLETTER
SPRING 2019

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The gospel of Jesus Christ is the central truth of the Bible and the most effective means of winning souls for Christ. This newsletter is designed to provide resources that will aid in sharing the Good News through personal and public evangelism.

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THE EMOTIONS OF GOD

JERRY FINNEMAN

God is a Person and has feelings. There are some, if not many, Christians who do not believe God has emotions. Some believe that He has only one emotion and that is wrath. This article will address the issue of God's emotions of grief for the loss of intelligent creatures, even of Lucifer who caused the first of God's grief.

We will begin our topic in Genesis 6:5-6 which sketches for us the grief in God's heart because of the wickedness of man at the time of the flood as He "saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually" (verse 5). The intentions, the thinking and the consequent actions of mankind were evil all day long day after day after day. Verse 6

continues with the record of the sorrow and deep grief of God because of the wickedness of the people He created: "The LORD was sorry that He had made man on the earth, and He was grieved in His heart."

Let's consider next an incident when Israel brought on herself disastrous consequences because of her stubborn intractable stiff necked rebellion against God. The Lord stated, "you have forsaken Me and served other gods. Therefore I will deliver you no more. Go and cry out to the gods which you have chosen; let them deliver you in your time of distress" (Judges 10:13, 14). They then realized the desperate and hopeless situation they were in and earnestly cried out to God for deliverance (verse 15). Notice

the grief that was in the heart and mind of God. "His soul was grieved for the misery of Israel (verse 16, KJV) which they brought on themselves.

Consider, too, this insight: "Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God.

Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God, – subjugation by their enemies, cruelty, and death, – it is said that "His

soul was grieved for the misery of Israel" (Ellen G. White, Education, 263).

In this same context, Isaiah was also cited: "He was afflicted: . . . and He bare them, and carried them all the days of old" referring to the forty years of wandering and rebellion in the wilderness (Isaiah 63:9).



There is more. God not only grieved over His chosen people, He was grief-stricken for those outside of Israel, such as the Moabites, as

they were decimated. Their forefather, Moab, was the illegitimate child of incest between Lot's oldest daughter and himself. And now God is in anguish over the Moabites who hate Him. God wept when they were destroyed as the consequence of their sins. Jeremiah gives us insight to the fallen condition of the Moabites.

“We have heard the pride of Moab (he is exceedingly proud), of his loftiness and arrogance and pride, and of the haughtiness of his heart” (Jeremiah 48:29).

Grief-stricken again, God said, “My heart will cry out for Moab” (Isaiah 15:5). Compare with Isaiah 16:9, 11 as God wept over this people—“I will bewail the vine of Sibmah, with the weeping of Jazer; I will drench you with my tears, O Heshbon and Elealeh... My heart shall resound like a harp for Moab and My inner being for Kir Heres.”

Turning to another account of rebellious Israel, we read of God’s heart anguish when she continued her separation from Him. “How can I give you up, Ephraim? How can I hand you over, Israel? How can I make you like Admah? How can I set you like Zeboiim?

My heart churns within Me; My sympathy is stirred” (Hosea 11:8). Admah and Zeoiim were cities of the plains – destroyed with their sister cities of Sodom and Gomorrah. We can sense God’s pain as He had to declare, “Ephraim is joined to idols, Let him alone” (Hosea 4:17).

Let’s turn now to Ezekiel 28 and read of God’s lamentation for Lucifer, His former “light-bearer” – most probably His first created cherub. God instructed Ezekiel

to take up a “lamentation” for the fallen Lucifer. “Son of man, take up a lamentation for the king of Tyre, and say to him, ‘Thus says the Lord God: “You were the seal of perfection, full of wisdom and perfect in beauty. You were in Eden, the garden of God... You were the anointed cherub who covers; I established you; you

were on the holy mountain of God; you walked back and forth in the midst of fiery stones” (Ezekiel 28:12-14). This was the heartfelt cry of God when Lucifer was lost to Him.

A lamentation is the song of mourning, of the heart grief, of the deep sorrow one experiences when a loved one dies. God was heartbroken over one whom He loved with an everlasting love which love literally “suffers long.” He who was beloved of God betrayed Him and separated from Him. Evidently Lucifer did not feel the emotional struggle of that separation. But God did. This lamentation, this requiem, this funeral dirge was played out on the heart strings of our Lord and our God. God’s funeral song is filled with pathos by the tragedy of the loss of His covering cherub.

God’s agony is illustrated in David’s anguish over his son Absalom’s death after he rebelled and led others into rebellion (2 Samuel 15: 1-6; 18:27-33). When

David learned of his son’s death it is recorded that “the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said ‘O my son Absalom—my son, my son Absalom—if only I had died in your place! O Absalom my son, my son!’” (2 Samuel 18:33).

Without a doubt God’s broken heart is mirrored in David’s lamentation for his rebellious son.

The separation struggle of God with His people can be followed in the departure of the Shekinah from the temple of Solomon as revealed in Ezekiel 10:3-5, 8-15, 18-20; 11:22-23. In these passages we can track the path of the separation struggle. First there was movement from the Most Holy Place to the threshold of the temple where He waited for His people to call out to Him. But there was no interest on their part (Ezekiel 10:3-5). We get a view of the living moving throne in verses 8-13. Then the glory of God departed from the thresh-

“Grief-stricken again, God said, ‘My heart will cry out for Moab.’”

old of the temple in verses 18-20. This was the movement from the temple to the Mount of Olives and there the final separation struggle and the mysterious farewell of God reluctantly took place. At every place where God stopped He waited for a response that never came.

Consider this inspired insight: “The holy Shekinah, in departing from the first temple, had stood upon the eastern mountain, as if loath to forsake the chosen city...” (Ellen G. White, *Desire of Ages*, 829).

Another separation struggle occurred between Jesus and His people during crucifixion week. We hear it in the plaintive cry of Jesus in the following words: “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!” (Matthew 23:37).

“He would have gathered his chosen people together as a hen gath-

ers her chickens under her wing. He would have given them protection, they would not have been left defenseless. When the hen sees that her brood is in danger, she calls them under her sheltering wings. She will resist any enemy that may approach. She will die rather than that those who have fled for protection under her sheltering wings should suffer. This will Christ do for those who fly to him for refuge. He will gather his children together under his mediatorial wings, and there they will be safe” (Ellen G. White, *The Review and Herald*, February 22, 1898).

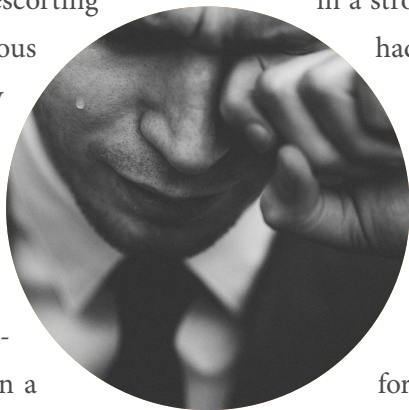
But they would not.

On the Mount of Olives, just before the procession in triumphal entry of Jesus into Jerusalem, there were thousands of voices singing praises to God because of their belief that Jesus was about to take control of the kingdom and rule from the city. However,

“They are surprised and disappointed to see His eyes fill with tears, and His body rock to and



fro like a tree before the tempest, while a wail of anguish bursts from His quivering lips, as if from the depths of a broken heart. What a sight was this for angels to behold! their loved Commander in an agony of tears! What a sight was this for the glad throng that with shouts of triumph and the waving of palm branches were escorting Him to the glorious city, where they fondly hoped He was about to reign! Jesus had wept at the grave of Lazarus, but it was in a godlike grief in sympathy with human woe. But this sudden sorrow was like a note of wailing in a grand triumphal chorus. In the midst of a scene of rejoicing, where all were paying Him homage, Israel's King was in tears; not silent tears of gladness, but tears and groans of insuppressible agony. The multi-



tude were struck with a sudden gloom. Their acclamations were silenced. Many wept in sympathy with a grief they could not comprehend” (Ellen G. White, *Desire of Ages*, 575-576).

It was there on the Mount of Olives where “Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives. The holy Shekinah, in departing from the first temple, had stood upon the eastern mountain, as if loath to forsake the chosen city; so Christ stood upon Olivet, with yearning heart overlooking Jerusalem” (Ibid., 829).

And now for the last time, during crucifixion week there “is the

separation struggle. In the lamentation of Christ the very heart of God is pouring itself forth. It is the mysterious farewell of the long-suffering love of the Deity” (Ibid., 620).

What we have considered in this topical study about the emotions of God is not yet finished. We beheld the agony of the Godhead over the loss of Lucifer and his band of angels and over the loss of the people before the flood; over the loss of nations who hated him, and over another separation struggle occurring on the Mount of Olives.

From what we have consid-

ered, we may project yet another separation struggle and attendant emotion as occurring again at the end of the thousand years, during the final judgment of the lost at that time.

But, let's not be a part of those who willfully rebelled against God during their lifetime on earth, those who will repeat their mutiny at the end of the millennium – bringing untold agony to the heart of our loving Lord and God as He feels the final separation struggle in “the mysterious farewell of the long-suffering love of the Deity.”

1888 MSC National Conference July 10 -13, 2019

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Evening hours only

7-9 pm Heart Service for the Master
in the Exodus

THURSDAY JULY 11TH

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9-12 pm: Heart Service for the Master in the Sanctuary

Afternoon Hours

2-3 pm: Heart Service for the Master: Birdwatching

3-4 pm: Heart Service for the Master: Cooking

4-5 pm: Heart Service for the Master: T-Shirt Coloring

Evening Hours

7-9 pm: Heart Service for the Master in the Story of
Cain and Abel

Friday July 12TH

Morning Hours

9-12 pm: Heart Service for the Master in the Story of Abraham

Afternoon Hours

2-3 pm: Heart Service for the Master: Birdwatching

3-4 pm: Heart Service for the Master: Cooking

4-5 pm: Heart Service for the Master: Exercise

Evening Hours

7-9 pm: Heart Service for the Master in the Story of Joseph

Sabbath July 13TH

Evening Hours only

7-9 pm: Heart Service for the Master in the Life of Paul

CHRIST RISKED ALL FOR US

A . T . J O N E S

A. T. Jones, in his sermon at the General Conference Session of 1895, spoke about Christ in the Psalms and especially focused in the second paragraph, here, on the fearful risk Christ took when He was made to be sin for us in order to save us.

Look at the first verse (Psalm 69:1): “Save me, O, God; for the waters are come in unto my soul. I sink in the deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God.” Then follows, “They that hate me without a cause...” etc. Then the fifth verse: “O God, thou knowest my foolishness and my sins are not hid from thee.” Whose sins? Christ’s – the righteous one, who knew no sin, made to bear sin for us! Our sins were upon Him; the guilt and the condemnation of these were not hid from God.

O, it was a terrible thing, that He should undo Himself and become ourselves in all things in order that we might be saved – running the risk, the fearful risk, of losing all – risking all to save all. But what were we of ourselves? From head to foot nothing but a body of sin. Yet He risked all to save us, it is true. But we were nothing. True, but in His love and in His pity He did it. Thank the Lord that He had the royal courage to do it. And He won it. And we are saved in Him.

We read here His confession of sin. This was He as ourselves and



in our place, confessing our sins, and we needed that also. He was baptized in our behalf, because no baptism on our part could be perfect so as to be accepted in righteousness. "It must be perfect to be accepted." No man's confession of sin can, in itself, ever be so perfect as to be accepted of God in righteousness, because man is imperfect. But "it must be perfect to be accepted." Where then, shall perfection of confession be found? Ah! In Him my confession of sin is perfect; for He made the confession. How many times when persons have made confession as thoroughly as they know how, Satan gets the advantage of them by the suggestion: You have not properly confessed your sin. You have not confessed hard enough to get forgiveness. O, of course you have confessed, but you have not done it hard enough. God cannot forgive you on such a confession as that. Hold the word of God up before Him and tell Him: There is One who is perfect; He bore my sins and He has made the confession, and when He shows me the sin, I confess it according to my power and ability and as God reveals it to me and in Him and by virtue of His confession, mine is accepted in righteousness. His confession is perfect in every respect and God accepts mine in Him.

Then in Him we have exemption from Satan's discouragement as to whether we have confessed our sins hard enough, sought them out faithfully enough or repented enough. In Christ we have repentance; in Him we have confession; in Him we have perfection, and in Him we are complete. O, He is the Saviour!

General Conference Bulletin, February 22, 1895, "The Third Angel's Message – No. 15, p. 302.

"Then in Him we have exemption from Satan's discouragement as to whether we have confessed our sins hard enough, sought them out faithfully enough or repented enough. In Christ we have repentance; in Him we have confession; in Him we have perfection, and in Him we are complete. O, He is the Saviour!"

THE RISK GOD TOOK

E. J. WAGGONER

The following article is from E.J. Waggoner's 1900 edition of The Everlasting Covenant, chapter 8, regarding the promise and the oath and the consequential risk God took for our salvation.

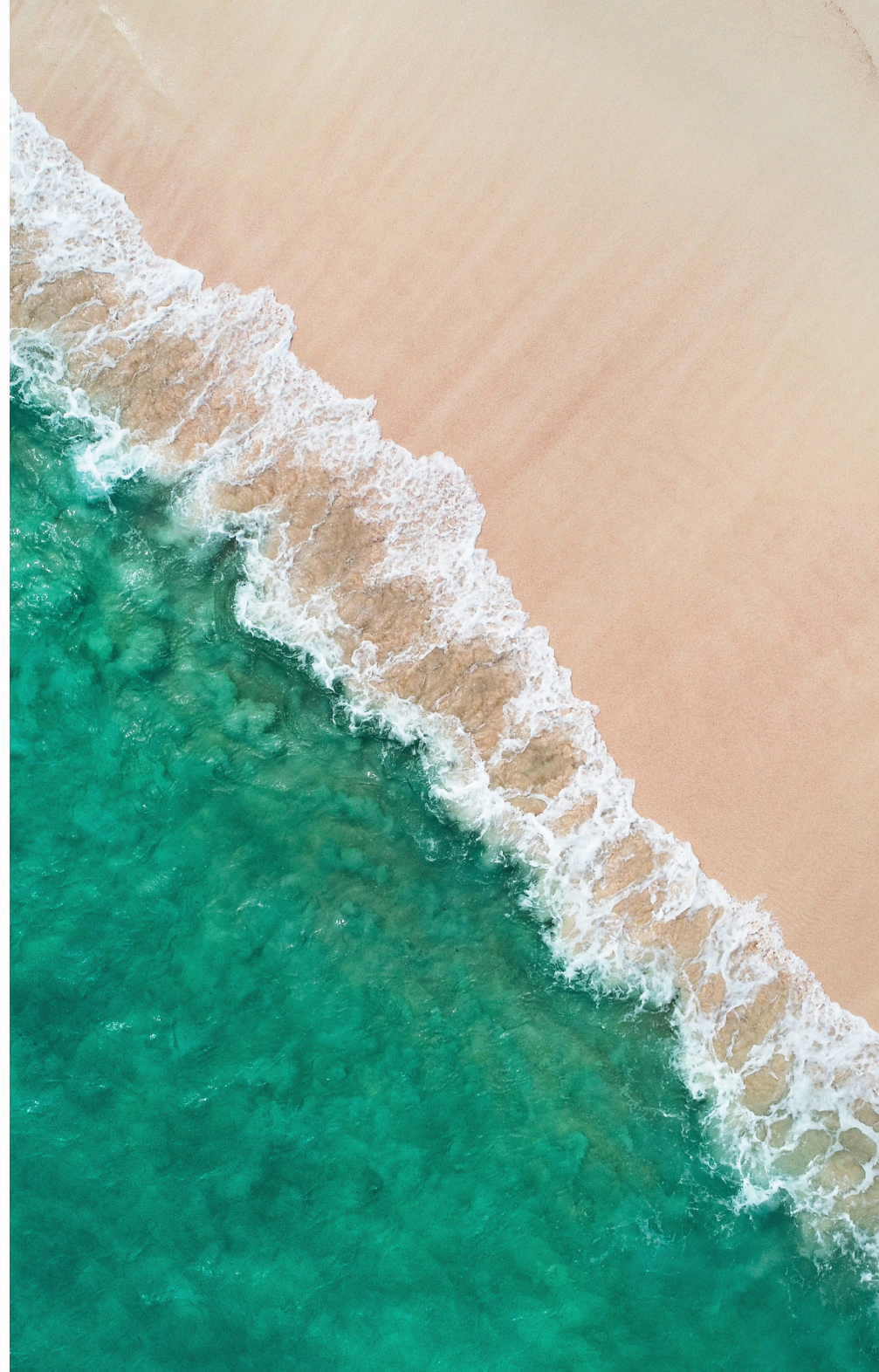
THE PROMISE AND THE OATH

The sacrifice had been made; Abraham's faith had been tested and found perfect; "And the angel of the Lord called unto Abraham out of heaven the second time, and said, 'By Myself have I sworn,' saith the Lord, 'for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of His enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice'" (Genesis. 22: 15-18).

SIGNIFICANCE OF THE OATH

In the Epistle to the Hebrews we learn the significance of the fact that God swore by Himself. The reader will at once see that the following scripture has direct reference to that which has just been quoted:-

"When God made promise to Abraham, because He could swear by no greater, He swear by Himself, saying, 'Surely blessing I will bless thee, and multiplying I will multiply thee.' And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all



strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek” (Hebrews 6: 13-20).

FOR WHOSE SAKE?

The oath was not for Abraham’s sake. His belief in God was complete without the oath to back the promise. His faith had been shown to be perfect, before the oath was given. Moreover, if it had been given for his sake, there would have been no necessity of putting it on record, since

he was dead long before the record was written. But God was willing more abundantly to show unto the heirs of promise the immutability of His counsel, and so He confirmed the promise by an oath.

IN CHRIST ALONE

And who are heirs of the promise? The next clause tells us. The oath was in order that “we might have a strong consolation.” The oath was given for our sakes. This shows that the covenant with Abraham concerns us. Those who are Christ’s are Abraham’s seed, and heirs according to the promise; and this oath was given to be an encouragement to us when we flee for refuge to Christ.

THE OATH AND THE GOSPEL

How plainly this last reference shows us that the whole of the covenant with Abraham, with all of its included promises, is purely Gospel. The oath backs the promise; but the oath gives

consolation to us when fleeing for refuge to Christ; therefore the promise has reference to that which is to be gained in Christ.

This is also shown in the text which has so often been repeated, “If ye are Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” The promise had nothing else in view but Christ and the blessings which are bestowed through His cross.

Thus it was that the Apostle Paul, whose determination was to know nothing but “Jesus Christ and Him crucified,” (1 Corinthians 2:2) could also say that he stood and was judged “for the hope of the promise made of God unto the fathers” (Acts 26:6). The “hope of the promise made of God unto the fathers,” is “the hope set before us” (He-

brews 6:18) in Christ, and which is made “more abundantly” sure by the oath of God to Abraham.

THE OATH AND THE PRIESTHOOD

The oath of God confirmed the covenant. The oath by which the promise was confirmed gives us strong consolation when we flee for refuge to the sanctuary where Christ is priest in our behalf, after the order of Melchizedek. Therefore that oath was the same as the

“The promise had nothing else in view but Christ and the blessings which are bestowed through His cross.”

oath that made Christ priest for ever after the order of Melchizedek. This is clearly set forth in the statement that Christ was made priest “with an oath by Him that said unto Him, The Lord sware, and will not repent. Thou art a priest for ever after the order of Melchizedek” (Hebrews 7:21)

and that He is able therefore to save them to the uttermost that come to God by Him.

THE OATH THE SURETY OF THE NEW COVENANT

Still further, the oath by which Christ was made priest after the order of Melchizedek was the oath by which He is made surety of a “better covenant,” (Hebrews 7:22) even the new covenant. But the oath by which Jesus was made priest after the order of Melchizedek was the same as the oath by which the covenant with Abraham was confirmed. Therefore the covenant with Abraham is identical in its scope with the new covenant. There is nothing in the new covenant that is not in the covenant with Abraham; and no one will ever be included in the new covenant, who is not a child of Abraham through the covenant made with him.

What wonderful consolation is lost by those who fail to see the Gospel – and the Gospel

only – in the promise of God to Abraham. The “strong consolation” which the oath of God gives us, is in Christ’s work as “a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Hebrews 2:17). As a priest He presents His blood, through which we have redemption, even the forgiveness of sins. As a priest He not only provides mercy for us, but “grace to help in time of need” (Hebrews 4:16). This is assured to us “without respect of persons,” (1 Peter 1:17), by the oath of God.

“STRONG CONSOLATION.”

Here is a poor, timid, trembling soul, cast down and despondent by a sense of sins committed, and of general weakness and unworthiness. He is afraid that God will not accept him. He thinks that he is too insignificant for God to notice, and that it would make no difference to anybody, not even to God, if he

were lost. To such the Lord says, “Hearken to Me, ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and to Sarah that bare you; for I called him alone (when he was but one, R.V.), and blessed him, and increased him. For the Lord shall comfort Zion; He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody” (Isaiah 51:1-3).

Look to Abraham, brought up a heathen, and see what God did for him and what He promised to him, confirming it with an oath by Himself, for your sake. You think that it would make no difference with the Lord if you were lost, because you are so obscure and insignificant. Why, your worthiness or unworthiness has

nothing whatever to do with the matter. The Lord says, “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins” (Isaiah 43:25).

For His own sake? Yes, certainly; because of His great love wherewith He loved us, He has placed Himself under bonds to do it. He swore by Himself to save all that come to Him through Jesus Christ. And “He abideth faithful; He cannot deny Himself” (2 Timothy 2:13).

GOD’S LIFE PLEDGED

Think of it; God swore by Himself! That is, He pledged Himself, and His own existence, to our salvation in Jesus Christ. He put Himself in pawn. His life for ours, if we are lost while trusting Him. His honour is at stake. It is not a question of whether or not you are insignificant and of little or no worth. He Himself says that we are “less than nothing” (Isaiah 40:17). He says that “we

have sold ourselves for naught” (Isaiah 52:3), which shows our true value; but we are redeemed without money, even by the precious blood of Christ. The blood of Christ is the life of Christ; and the life of Christ bestowed upon us makes us partakers of His worth. The only question is, Can God afford to break or forget His oath? And the answer is that we have “two immutable things, in which it was impossible for God to lie” (Hebrews 11:18).



ALL CREATION GIVEN FOR OUR RANSOM

Think of what would be involved in the breaking of that promise and that oath. The word of God, which brings the promise, is the word which created the heavens and the earth, and which upholds them. “Lift up your eyes

on high, and see who hath created these, that bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one is lacking. Why sayest thou, O Jacob, and speakest, O Israel, ‘my way is hid from the Lord, and my judgment is passed away from my God?’” (Isaiah 40:25-37). The preceding part of this same chapter speaks of the word of God, which has created all things, and that it shall stand for ever, and the words are quoted by the Apostle Peter, with the additional statement, “And this is the word which by the Gospel is preached unto you” (1 Peter 1:25).

It is the word of God in Christ that upholds the universe, and keeps the innumerable stars in their places. “In Him all things

consist” (Colossians 1:17, R.V.). If He should fail, the universe would collapse. But God is no more sure than His word, for His word is backed by His oath. He has pledged His own existence to the performance of His word. If His word should be broken to the humblest soul in the world, He Himself would be disgraced, dishonoured, and dethroned. The universe would go to chaos and annihilation.

Thus the entire universe is in the balance to ensure the salvation of every soul that seeks it in Christ. The power manifested in it is the power pledged to the help of the weak. So long as matter exists, so long will the word of God be sure. “For ever, O Lord, Thy word is settled in heaven” (Psalm 119:89). It would be a sad loss to you if you should fail of salvation; but it would be a far greater loss to the Lord if you should fail through any fault of His. Yea, more, every soul that rejects God’s mercy, and goes to destruc-

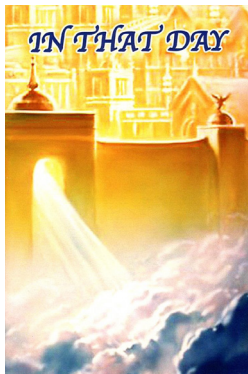
tion is a loss to God. “We are His offspring,” (Acts 17:28) and no father can see his offspring perish, and not suffer. Just as there is joy in heaven over one sinner that repenteth, so is their sorrow in heaven over every sinner that goes to destruction. God loves sinners even as He loves His only begotten Son, and He Himself has suffered more to save them than they can ever suffer.

His power is equal to His love, so that none who come to Him can be plucked out of His hand. Then let the aforesaid doubting soul sing:

“His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.”

E. J. Waggoner, The Everlasting Covenant, (1900) pp. 109-114.

PRODUCTS

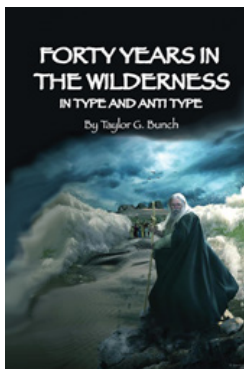


In That Day

A.T. Jones

Sermon excerpt by AT Jones in 1893.

\$0.95



40 Years in the Wilderness

Taylor G. Bunch

Published in 1928. In this pamphlet, Bunch presented the parallels between the Seventh-day Adventist Church and the children of Israel in their journey from Egypt to Canaan, as described in the Bible and the writings of Ellen White. 48 pages.

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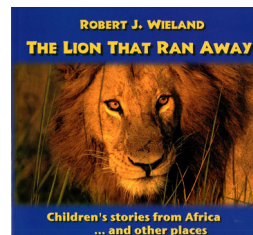


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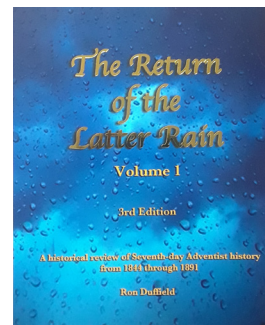


The Lion That Ran Away

Robert J. Wieland

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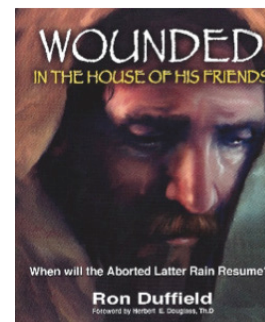


Return of the Latter Rain

Ron Duffield

A historical review of Seventh-day Adventist history from 1844 through 1891. As Ron Duffield, a fifth generation Seventh-day Adventist, reviews our history, our hearts will be strangely warmed as we see, perhaps as never before, that this great second Advent movement was raised up by God to give the latter rain message. 504 pages.

\$9.95



Wounded

Ron Duffield

A detailed look at our early brush with the power of the latter rain, the message that was being proclaimed and experienced and what the believers and unbelievers were doing to either prepare or block the showers of refreshing. 296 pages.

\$2.95

THE RISK OF HEAVEN

ELLEN G. WHITE



The following are selected passages from Mrs. White regarding the risk the Godhead took in order to save us. And to think that God would have done this if only one person sinned.

THE HONOR OF GOD'S THRONE

“When we come to him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfillment of His word unto us” (Christ’s Object Lessons, 148).

“With the persevering faith of Jacob, with the unyielding persistence of Elijah, we may present our petitions to the Father, claiming all that He has promised. The honor of His throne is staked for the fulfillment of His word” (Prophets and Kings, 157).

A MORE FEARFUL RISK OF FAILURE AND ETERNAL LOSS

“Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life’s peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

“The heart of the human father yearns over his son. He looks into

the face of his little child, and trembles at the thought of life’s peril. He longs to shield his dear one from Satan’s power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. ‘Herein is love.’ Wonder, O heavens! and be astonished, O earth!” (The Desire of Ages, 49).

HEAVEN WAS IMPERILED FOR US – CHRIST RISK ALL

“The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, “My God, My God, why hast Thou forsaken Me?” Mark 15:34. “Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul” (Christ’s Object Lessons, 196).

CHRIST STAKED HIS OWN ETERNAL EXISTENCE

“Remember that Christ risked all; ‘tempted like as we are,’ he staked even his own eternal existence upon the issue of the conflict. Heaven

itself was imperiled for our redemption. At the foot of the cross, remembering that for one sinner Jesus would have yielded up his life, we may estimate the value of a soul” (The General Conference Bulletin, Dec 1, 1895).

IT WAS POSSIBLE FOR CHRIST TO BE OVERCOME BY TEMPTATION

“Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam’s position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us. But our Saviour took humanity, with all its liabilities. He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which He has not endured” (The Desire of Ages, 117).

IF THE CHRIST HAD BEEN OVERCOME – HE WOULD HAVE BEEN WITHOUT HOPE

“Could Satan in the least particular have tempted Christ to sin, he would have bruised the Saviour’s head. As it was, he could only touch His heel. Had the head of Christ been touched, the hope of the human race would have perished. Divine wrath would have come upon Christ as it came upon Adam. Christ and the church would have been without hope” (Selected Messages, Volume 1, 256).

The heavens will praise Your wonders, O LORD; Your faithfulness also in the assembly of the saints. For who in the heavens can be compared to the LORD? Who among the sons of the mighty can be likened to the LORD? God is greatly to be feared in the assembly of the saints, and to be held in reverence by all those around Him” (Psalm 89:5–7).

“Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul.”

KID'S CORNER

PRAISE GOD, EVEN THROUGH THIS?

JUANITA STATEN

“Now I, Nebuchadnezzar, give praise and honor and glory to the King of heaven. Everything He does is right and fair, and He is able to make proud people humble” (Daniel 4:37, NCV).

The stories in the book of Daniel about King Nebuchadnezzar are amazing! They reveal God’s great love! They say Nebuchadnezzar was the greatest king of the Neo-Babylonian Empire. He is known for rebuilding much of Babylon and restoring it. He also built the Hanging Gardens of Babylon which are considered one of the Seven Ancient Wonders of the World. He was used by God to take the Israelites into captivity. He was designated as the head of gold in the great statute of the dream in Daniel 2. God communicated with him through special dreams.

I find it fascinating the first part of his name “Nabû” means “protect my child!”

Though Nebuchadnezzar suffered from the sin of pride and lost his kingdom for 7 years, GOD LOVED HIM! When his kingdom was taken away, he no longer could think like a man – he lived with the animals, ate grass, his body was “wet with the dew of heaven,” his hair had grown like eagles’ feathers and his nails like birds’ claws. I can’t even imagine what he must have looked like.

God said he would be like that for 7 years, and after 7 years (no more and no less) he WAS restored. Nebuchadnezzar’s mind, kingdom, honor and everything else was restored. Everything was given back



to him! God wants us to know that He loves us. He always does what is good, right and best for us. He is a faithful and just Ruler over all things, therefore we can praise Him at all times. This is what Nebuchadnezzar learned during those 7 years and praising God is exactly what Nebuchadnezzar did.

Everything we have or are able to do is because of God. Everything He permits to enter our lives is done because He loves us. No matter how we see it – good or bad – it is permitted because He loves us.

Nebuchadnezzar’s experiences caused him to praise and give glory to God. It is our Heavenly Father’s desire that we trust and praise Him in every experience. Every man, woman, boy and girl can be brought to the same place as Nebuchadnezzar! As God brings understanding of His amazing, never-changing love to each of us personally, we will praise and give Him glory.



1888 MESSAGE BIBLE STUDY GROUPS

We would like to publish a list of groups who are actively studying the 1888 Message around the world. Many are seeking to study this most precious message with a group of believers. You can help in this endeavor by informing John and Barbara Falconbridge of your group. They can be reached in the following ways:

MAIL: P. O. Box 642, Edmore, MI 48829
PHONE: (989) 427-3418
E-MAIL: bobbie1025@gmail.com

If you have a study group, we would LOVE to list it in the next newsletter.

Please contact John and Barbara and give them as much information as possible. When inquiries are received regarding where and when groups meet, the details will be shared.

CURRENT BIBLE STUDY GROUPS

FLORIDA – MIKE SCHWIRZER
4:30 pm EST Sabbath
 mszrl@verizon.net / 267-625-6269

MICHIGAN – JUANITA STATEN
6:30 pm EST Wednesday
 1888manager@1888msc.org / 269-473-1888

CALIFORNIA – PASTOR STIRLING BERRY
4 pm PST Sabbath
 s63b82@yahoo.com / 909-964-8970

NEW JERSEY – MARSHALL GRANT
7 pm EST Tuesday (via conference call)
 Dial-in Number: 712-451-0995
 Access Code: 931792
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