



THE SPARROW

By Sunni Lovell, January 24, 2011

Sparrow sat on a fence one morning looking into a reflective pool of water. "Oh my," he thought, "nobody likes sparrows. What shall I do? If I were an Eagle, everyone would admire my strength and majesty. If I were a canary or nightingale I could sing beautiful songs to gladden the heart of mankind. But I am only a Sparrow. My song is very simple, and I am a common sight to see; I shall try to live the best I can, though." And with that he flew off in search of food for his young ones and their mother. As he neared the berry Briers he sensed some danger, and not without cause, for before he could even fly to the safety of the thicket a young boy had let go his slingshot, and Sparrow lay wounded on the ground.



About this time, a Man was passing through. He'd spent the night in this Garden communing with His Father and He now spoke to His disciples: "I say unto you, fear not them which kill the body, and after that have no more that they can do..." And as

He drew near the patch of Briers He picked up the Sparrow and said, "Are not 5 Sparrows sold for 2 farthings, and not one of them is forgotten before God?" He touched the broken wing, and smoothed the tussled feathers; the Sparrow trusted this Man implicitly as he felt his wound being healed. The Man then lifted His hands and the Sparrow flew off. "Fear not, therefore, for ye are of far more value than many sparrows."

"I am precious in the sight of Someone!" the Sparrow thought excitedly. "He gave me not only hope, but healing; in fact, He gave me more than that, He gave me Life! I am of value, and I need not soar like an eagle or sing like a nightingale, for He loves me just the way I am!" And with that, the Sparrow carried a bunch of berries to his family, eager to spread his joy. He never noticed how beautiful his own song was as he warbled delightedly, and he never saw how majestic was his soar as he peacefully flew to his home. For in spreading his joy to others he forgot about himself.

The Moderate Christian

By Julie Shurley

Philippians 4:5 Let your moderation be known unto all men. The Lord is at hand.

I really appreciate the book of Philippians. Some of my very favorite Bible passages are contained in this small, but profound book. Take for instance, Philippians 2:5-11, where the apostle Paul describes the amazing condescension of Jesus and how we should be of this same mind; taking the attitude of a servant.

Another favorite passage of mine is Philippians 4:4-8 which admonishes us to rejoice in the Lord and not to be anxious, but pray for our needs with an attitude of thankfulness; and ending with the well-known litmus test for our thoughts. But a while back, while reading this passage again, verse 5 jumped out at me. I wondered what

this moderation was that should be evident to all men. I began a study of the word moderation and what a little power packed concept this proved to be.

In *John Gill's Exposition of the Entire Bible*, Gill comments on Philippians 4:5. In short, his explanation of moderation is this: Not dealing with men according to

strict justice, but according to equity and with mildness and gentleness; giving up strict and proper right, not rigidly insisting on your due. Putting up with affronts and injuries and bearing them with patience and interpreting them in the best sense; putting the best construction on words and actions of others. Showing kindness and respect to all. Not avenging ourselves, but patiently suffering for well doing, without making any returns of ill, neither by word or deed. And though many times as Christians, we should give way, and yield up what is our right and due, yet we cannot, nor ought to give up anything, that of right belongs to God and Christ in doctrine and worship.

There is a lot to think about here. I have distilled several points from Gill's comments on the meaning of the word "moderation":

1. Showing mercy to others rather than strict justice
2. Not insisting on our rights
3. Thinking the best of others' motives or intentions
4. Not avenging ourselves when wronged
5. Being kind and respectful to others

Showing mercy to others rather than strict justice

Think of how Christ has treated us. He came to die on the cross to meet the just requirements of the law for our sins so that he could provide grace and mercy to us. He forgives us rather than giving us what we deserve. It's so important to remember this in our dealings with one another. How natural it is to become judgmental and vindictive toward others we perceive have wronged us and

never even think how often we have wronged our Saviour. Remember the Lord's Prayer: "Forgive our debts as we forgive our debtors."

Not insisting on our rights

We all have a sense of justice and fairness and it is natural to become angry if someone has trampled on what we consider our rights. But consider these statements:

Seeking "Our Rights."--Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this; but Satan magnifies their words and acts before the mind, and thus hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and by so doing we encourage Satan's temptations.

Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." Thus we allow Satan a double advantage. We act out our aggrieved feelings, and Satan uses us as his agents to wound and distress those who did not intend to injure us. *Mind Character and Personality* vol. 2 p. 649

We must give others an example of not stopping at every trifling offense in order to vindicate our rights. {3BC 1160.9}

Gill makes the point however that we are not to give in any way that pertains to God's rights, and Inspiration agrees:

In cases where we are brought before the courts, we are to give up our rights, unless

it brings us in collision with God. It is not our rights we are pleading for, but God's right to our service. *Last Day Events* p. 146.

Thinking the best of others' motives or intentions

It does not behoove those from whom Jesus has so much to bear, in their failings and perversity, to be ever mindful of slights and real or imaginary offense. . . . The heart filled with that love which thinketh no evil will not be on the watch to notice discourtesies and grievances of which he may be the object. The will of God is that His love shall close the eyes, the ears and the heart to all such provocations and to all the suggestions with which Satan would fill them. There is a noble majesty in the silence of the one exposed to evil surmising or outrage. To be master of one's spirit is to be stronger than kings or conquerors. *Our High Calling* p. 240.

Oh how easy it is to assume we know the whole picture and

God's Love For Me

By Bonni Lovell

June 5, 2009

*In the moonlight on the sea,
In the birds singing in the trees,
I can see God's love for me,
In the early morning breeze,
While I'm kneeling on my knees,
I can feel God's love for me.
Through crickets chirping in the eve,
And dove's cooing in the morn,
I can hear God's love for me.
When I think of Jesus dying,
Dying for me on a tree,
I know that God loves me.
So now when I see you,
Or anyone I know,
I want to tell them about this
great thing,
That God loves both you and me.*

jump to conclusions, attributing the most devious motives to the actions of others. This is the time to exercise a bit of imagination and think of different possible reasons for the actions we see. Then settle on the most favorable one you can think of. My experience has been that this saves a lot of heart ache and remorse.

Not avenging ourselves when wronged

Cultivate a spirit of kindness, of true, heavenly courtesy. It will always pay to be kind, to be courteous. "Be kindly affectioned one to another with brotherly love; in honor preferring one another. . . . Bless them which persecute you: bless, and curse not. . . . Recompense to no man evil for evil. . . . If it be possible, as much as lieth in you, live peaceably with all men.

"Dearly beloved, avenge not yourselves; . . . for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him a drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" [Rom. 12:9, 10, 14-21]. It is never best to draw off or to be hostile toward those who are suspicious and unjust toward you. 19MR 204

I have two boys who, from time to time, take vengeance on one another for some supposed slight. The avenger will say, "Well, he hit me!" Often I will reply, "Well, that's good you hit him, 'cause now he will stop and be kind to you instead." This always illicit a sheepish smile because, of course, we all know

that far from stopping the abuse, this just keeps it going till someone decides to "overcome evil with good."

Being kind and respectful to others

The acceptance of Christ's atonement is the ground-work of true faith. To those who repent and confess their sins, the Holy Spirit, the Author of all sanctification, will give grace to speak kind, tender, respectful words. Those who will look long enough into the Divine Mirror to see and despise their unlikeness to the meek and lowly Saviour, will have strength to overcome. All who truly believe will confess and forsake their sins. They will co-operate with Christ in the work of bringing their hereditary and cultivated tendencies to wrong under the control of the Divine Will, so that sin shall not have dominion over them. Looking to Jesus, the Author and Finisher of their faith, they will be changed into His likeness. They will grow up to the full stature of men and women in Christ. ST, Oct. 2, 1901 par. 10

According to this quote, the Holy Spirit will help all who do what? "Those who repent and confess their sins." And what will the Holy Spirit give them? "Grace to speak kind, tender, respectful words." I am so thankful for this promise. I need the help of the Holy Spirit every day. Those of you who are parents surely understand why this is so important. I don't have too much difficulty speaking kind and respectful words to my clients, coworkers or friends, but I find the greatest difficulty when it comes to

dealing with the perversities of my children. And yet, who do they learn kindness and respect from (or the lack thereof)? So I ask for God's grace to use kindness and respect even, and especially in discipline.

We've spent a lot of space considering the word "moderation." What an all-encompassing word that is! But what does the rest of the verse say? This wonderful quality of moderation needs to be apparent to everyone. We should have a well-known reputation for behaving in a moderate, self-controlled, gracious way toward everyone whether friend or foe or family member! And the compelling reason we have to behave in such a way is the knowledge that our Lord and Saviour is present. He witnesses how we treat our brother, friend or enemy. Think about how you might act in every circumstance if you were fully cognizant that you were in the presence of Jesus. Think about this today. Pray that the Holy Spirit will bring it to your mind at just the times you need to remember it. As I expressed it to my ten year of son, "You want Jesus to smile approvingly at you because you spoke a kind word to your irritating little brother instead of decking him."

So, it's the beginning of a New Year. How do you plan to start making a reputation for being a moderate Christian? Make some New Year's resolutions. Ask for God's grace to carry out these resolutions. "Let this mind be in you which was also in Christ Jesus."

The Faith of Jesus

By A.T. Jones

Advent Review and Sabbath Herald, January 15, 1901

"LET this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery ["a thing to be seized upon and held fast"] to be equal with God; but emptied himself, and took upon Him the form of a servant, and was made in the likeness of men." Phil. 2:5-7.

"And the Word was made flesh."

How was it that He was made flesh? How did He partake of human nature?—Exactly as do all of us, all of the children of men. For it is written: "As the children [of the man] are partakers of flesh and blood, He also himself likewise took part of the same."

Likewise signifies "in the like way," "then," "in the same way." So He partook of "the same" flesh and blood that men have, in the same way that men partake of it. Men partake of it by birth. So "likewise" did He. Accordingly, it is written, "Unto us a Child is born."

Accordingly, it is further written: "God sent forth His Son, made of a woman." Gal. 4:4. He, being made of a woman in this world, in the nature of things He was made of the only kind of a woman that this world knows.

But why must He be made of a woman? why not of a man?—For the simple reason that to be made of a man would not bring Him close enough to mankind as mankind is, under sin. He was made of a woman in order that He might come, in the very woman in order that He might come, in the very uttermost, to where human nature is in its sinning.

In order to do this He must be made of a woman; because the woman, not the man, was first, and originally, in the transgression. For "Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14.

He was thus made of a woman in order that He might meet the great world of sin at its very fountain head of entrance into this world. To have been made otherwise than of a woman would have been to come short of this,



and so would have been only to miss the redemption of men completely from sin.

It was "the Seed of the woman" that was to bruise the serpent's head; and it was only as "the seed of the woman," and "made of a woman," that He could meet the serpent on his own ground, at the very point of the entrance of sin into this world.

To have been made only of the descent of man, would have been to come short of the full breadth of the field of sin; because the woman had sinned, and sin was thus in the world, before the man sinned.

It was the woman who, in this world, was originally in the transgression. It was the woman by whom sin originally entered. Therefore, in the redemption of

the children of men from sin, He who would be the Redeemer must go back of the man, to meet the sin that was in the world before the man sinned.

This is why He who came to redeem was "made of a woman." By being made of a woman, He could trace sin to the very fountain head of its original entry into the world by the woman. And thus, in finding sin in the world, and uprooting it from the world, from its original entrance into the world till the last vestige of it shall be swept from the world, in the very nature of things He must partake of human nature as it is since sin entered.

Otherwise, there was no kind of need whatever that He should be "made of a woman." If He were not to come into closest contact with sin as it is in the world, as it is in human nature; if He were to be removed one single degree from it as it is in human nature,—then He need not have been "made of a woman."

But as He was made of a woman—not of a man; as he was made of the one by whom sin entered in its very origin in the world, and not made of the man, who entered into the sin after the sin had entered into the world,—this demonstrates beyond all possibility of fair question that between Christ and sin in this world, and between Christ and human nature as it is under sin in the world, there is no

kind of separation, even to the shadow of a single degree. He was made flesh; He was made to be sin. He was made flesh as flesh is, and only as flesh is in this world.

And this must He do to redeem lost mankind. For Him to be separated in a single degree, or a shadow of a single degree, in any sense, from the nature of those whom He came to redeem, would be only to miss everything.

Precisely as He must be "made under the law, to redeem them that were under the law;" and must be "made a curse," to redeem them that are under the curse; and must be made "to be sin," to redeem them that are "sold under sin," so He must be made of a woman, to reach sin at its very root in this world, and must be made flesh, to redeem them that are flesh.

And precisely as He was made "under the law," because they are under the law whom He would redeem; and as He was made a curse, because they are under the curse whom He would redeem; and as He was made sin, because they are sinners; "sold under sin," whom He would redeem,—so He must be made flesh, and "the same" flesh and blood, because they are flesh and blood whom He would redeem; and must be made of a woman, because sin was in the world first by and in the woman.

Consequently, it is true, without any sort of exception, that "in all things it behooved him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." Heb. 2:17, 18.

If He were not of the same flesh as are those whom He came to redeem, then there is no sort of use of His being made flesh at all. more than this: since the only flesh that there is in this wide world which He came to redeem, is just the poor, lost, human flesh that all mankind have; if this is not the flesh that all mankind have; then He never really came to the world which needs to be redeemed. For if He came in a human nature different from that which human nature in this world actually is, then even though He were in the world, yet, for any practical purpose in reaching man and helping him, He was as far from him as if He had never come; for, in that case, in His human nature He was just as far from man and just as much of another world, as if He had never come into this world.

It is thoroughly understood that in His birth Christ did partake of the nature of Mary. But the carnal mind is not willing to allow that God in His perfection of holiness could endure to come to men where they are in their sinfulness. Therefore endeavor has been made to escape the consequences of this glorious truth, which is the emptying of self, by inventing a theory that the nature of the virgin Mary was different from the nature of the rest of mankind; that her flesh was not exactly such flesh as is that of all mankind. This invention sets up that, by some special means, Mary was made different from the rest of human

beings especially in order that Christ might be becomingly born of her.

This invention has culminated in what is known as the Roman Catholic dogma of the **Immaculate Conception**. Many Protestants, if not the vast majority of them, as well as other non-Catholics, think that the Immaculate Conception refers to the conception of Jesus by the virgin Mary. But this is altogether a mistake. It refers not at all to the conception of Christ by Mary; but to the conception of Mary herself by her mother.

The official and "infallible" doctrine of the Immaculate Conception as solemnly defined as an article of faith, by Pope Pius IX, speaking ex cathedra, on the 8th of December, 1854, is as follows:—

By the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define, that the doctrine which holds that the most blessed Virgin Mary, in the first instant of HER conception, by a special grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, was preserved free from all stain of original sin, has been revealed by God, and, therefore, is to be firmly and steadfastly believed by all the faithful.

Wherefore, if any shall presume, which may God avert, to think in their heart otherwise than has been defined by us, let them know, and moreover understand, that they are condemned by their own judgment, that they have made shipwreck as regards the faith, and have fallen away from the unity of the Church.—"Catholic Belief," page 214.

This conception is defined by Catholic writers thus:—

The ancient writer, "De Nativitate Christi," found in St. Cyprian's works, says: Because (Mary) being "very different from the rest of mankind, human nature, but not sin, communicated itself to her."

Theodore, patriarch of Jerusalem, said in the second council of Nice, that Mary "is truly the mother of God, and virgin before and after childbirth; and she was created in a condition more sublime and glorious than that of all natures, whether intellectual or corporeal."—Id., pages 216, 217.

This plainly puts the nature of Mary entirely beyond any real likeness or relationship to mankind or human nature as it is. Having this clearly in mind, let us follow this invention in its next step. **Thus it is, as given in the words of Cardinal Gibbons:—**

We affirm that the Second Person of the Blessed Trinity, the Word of God, who in His divine nature is, from all eternity, begotten of the Father, consubstantial with Him, was in the fullness of time again begotten, by being born of the virgin, thus taking to himself from her maternal womb

a human nature of the same substance with hers.

As far as the sublime mystery of the incarnation can be reflected in the natural order, the blessed Virgin, under the overshadowing of the Holy Ghost, by communicating to the Second Person of the adorable Trinity, as mothers do, a true human nature of the same substance with her own, is thereby really and truly His mother."—"Faith of Our Fathers," pages 198, 199.

Now put these two things together. First, we have the nature of Mary defined as being not only "very different from the rest of mankind," but "more sublime and glorious than all natures;" thus putting her infinitely beyond any real likeness or relationship to mankind as we really are.

Next, we have Jesus described as taking from her a human nature of the same substance as hers.

From this theory it therefore follows as certainly as two and two make four, that in His human nature the Lord Jesus is "very different" from mankind; indeed, His nature is not human nature at all, but divine.

That is the Roman Catholic doctrine concerning the human nature of Christ. But Catholic faith is not the faith of Christ; it is the faith of Antichrist.

The Catholic doctrine of the human nature of Christ is simply that that nature is not human nature at all, but divine. It is that in His human nature Christ was so far separated from mankind as to be utterly unlike—a nature in which He could have no sort of fellow-feeling with—mankind.

But such is not the faith of Jesus. The faith of Jesus is that "as the children are partakers of flesh and blood, He also himself likewise took part of the same."

The faith of Jesus is that God sent "His own Son in the likeness of sinful flesh."

The faith of Jesus is that "in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted."

The faith of Jesus is that He "himself took our infirmities," and was touched "with the feeling of our infirmities," being tempted in all points like as we are. If He was not like we are, He could not possibly be tempted "like as we are." But He was "in all points tempted like as we are." Therefore He was "in all points" "like as we are."

In the quotations of Catholic faith which in this article we have cited, we have presented the faith of Rome as to the human nature of Christ and of Mary. In the second chapter of Hebrews and kindred texts of Scripture, there is presented, and in these studies we have endeavored to reproduce as there presented, the faith of Jesus as to the human nature of Christ.

In former studies in these columns we considered the commandments of God; and in that connection we found that the commandments of Rome have been substituted for the commandments of God. In these latter studies we have considered the faith of Jesus; and in this connection we find that the faith of Rome has been substituted for the faith of Jesus.

But the scripture in God's last message of mercy to the world, the Third Angel's Message, calls to all mankind: "Here are they that keep the commandments of God, and the faith of Jesus."

Which way do you take—the commandments of God or the commandments of Rome? the faith of Jesus or the faith of Rome?

THE UNBORN CHILD

By Ellen White, Patriarchs & Prophets, 560,561

On the border of the hill country overlooking the Philistine plain was the little town of Zorah. Here dwelt the family of Manoah, of the tribe of Dan, one of the few households that amid the general defection had remained true to Jehovah. To the childless wife of Manoah "**the Angel of Jehovah**" [also known as "Michael" the archangel] appeared with the message that she should have a son, through whom God would begin to deliver Israel. In view of this **the Angel gave her instruction concerning her own habits, and**

also for the treatment of her child: "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." And the same prohibition was to be imposed, from the first, upon the child, with the addition that his hair should not be cut; for he was to be consecrated to God as a Nazarite from his birth.

The woman sought her husband, and, after describing the Angel, she repeated His message. Then, fearful that they should make some mistake in the important work

committed to them, the husband prayed, "Let the Man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

When the Angel again appeared, Manoah's anxious inquiry was, "How shall we order the child, and how shall we do unto him?" The previous instruction was repeated--"Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe."

God had an important work for the promised child of Manoah to do, and it was to secure for him the qualifications necessary for this work that the habits of both the mother and the child were to be carefully regulated. "Neither let her drink wine or strong drink," was the Angel's instruction for the wife of Manoah, "nor eat any unclean thing. All that I commanded her let her observe."

The child will be affected for good or for evil by the habits of the mother. She must herself be controlled by principle and must practice temperance and self-denial, if she would seek the welfare of her child. Unwise advisers will urge upon the mother the necessity of gratifying every wish and impulse, but such teaching is false and mischievous. **The mother is by the command of God Himself placed under the most solemn obligation to exercise self-control.**

And fathers as well as mothers are involved in this responsibility. Both parents transmit their own characteristics, mental and physical, their dispositions and appetites, to their children. **As the result of parental intemperance children often lack physical strength and mental and moral power.** Liquor drinkers and tobacco users may, and do, transmit their insatiable craving, their inflamed blood and irritable nerves, to their children. The licentious often bequeath their unholy desires, and even loathsome diseases, as a legacy to their offspring. And as the children have less power to resist temptation than had the parents, the tendency is for each generation to fall lower and lower. To a great degree parents are responsible not only for the violent passions and perverted appetites of their children but for the infirmities of the thousands born deaf, blind, diseased, or idiotic.

The inquiry of every father and mother should be, "What shall we do unto the child that shall be born unto us?" **The effect of prenatal influences has been by many lightly regarded; but the instruction sent from heaven to those Hebrew parents, and twice repeated in the most explicit and solemn manner, shows how this matter is looked upon by our Creator.**

Now we look at a recent scientific article:

A Fetus Can Sense Mom's Psychological State
Featured In: [Academia News](#): Friday, November 11, 2011
As a fetus grows, it's constantly getting messages

from its mother. **It's not just hearing her heartbeat and whatever music she might play to her belly; it also gets chemical signals through the placenta.** A new study, which will be published in *Psychological Science*, a journal of the Association for Psychological Science, finds that this includes signals about the mother's mental state. If the mother is depressed, that affects how the baby develops after it's born.

In recent decades, researchers have found that the environment a fetus is growing up in—the mother's womb—is very important. Some effects are obvious. **Smoking and drinking, for example, can be devastating.** But others are subtler; studies have found that people who were born during the Dutch famine of 1944, most of whom had starving mothers, were likely to have health problems like obesity and diabetes later.

Curt A. Sandman, Elysia P. Davis, and Laura M. Glynn of the University of California-Irvine study how the mother's psychological state affects a developing fetus. For this study, they recruited pregnant women and checked them for depression before and after they gave birth. They also gave their babies tests after they were born to see how well they were developing.

They found something interesting: what mattered to the babies was if the environment was consistent before and after birth. That is, the babies who did best were those who either had mothers who were healthy both before and after birth, and those whose mothers were depressed before birth and stayed depressed afterward. What slowed the babies' development was changing conditions—a mother who went from depressed before birth to healthy after or healthy before birth to depressed after. "We must admit, the strength of this finding surprised us," Sandman says.

Now, the cynical interpretation of our results would be that if a mother is depressed before birth, you should leave her that way for the well-being of the infant. "A more reasonable approach would be, to treat women who present with prenatal depression. Sandman says. "We know how to deal with depression." The problem is, women are rarely screened for depression before birth.

In the long term, having a depressed mother could lead to neurological problems and psychiatric disorders, Sandman says. In another study, his team found that older children whose mothers were anxious during pregnancy, which often is co morbid with depression, have differences in certain brain structures. It will take studies lasting decades to figure out exactly what having a depressed mother means to a child's long-term health.

"We believe that the human fetus is an active participant in its own development and is **collecting information for life after birth,**" Sandman says. **"It's preparing for life based on messages the mom is providing."**

CAMP MEETING REPORT



We enjoyed the camp meeting again this past November, 2011, at Clearfork Lake State Park in Arkansas. The speakers were Bill Hughes, Floyd Mayberry, and Heidi Heiks. Bill Hughes talked about various qualities of Christian character and issues facing God's people. Floyd Mayberry gave some excellent practical health talks, and showed the spiritual connection between the healing of the body and the healing of the church. Heidi Heiks spoke about Daniel 8 and 11 and the religious right in America. The personal testimonies given by Br. Floyd and Br. Heidi about how God led in their lives, were some of the most powerful we ever heard. Bonni and Sunni Lovell provided the special music and meetings for the children. The weather

was much warmer than the previous year, but the food continued to be just as tasty as before. David Arbour led out in the nature hike on Sabbath.

THE HAGAR REPORT

Dear Family and Friends,

"I'm Dreaming of a White Christmas" has never had such meaning as this year down here in this perpetual summer!! But we can still dream!...and REALLY look forward to being in the cold again!

Our health problems have eased up somewhat, Carolyn has finally shaken off her Dengue Fever symptoms except for the rash from the waist up—which took a strange turn. Many of the red bumps became "pimples," especially in the armpit area. Then Rob developed some in his armpit too! This is just another example of the weird things here that charcoal doesn't seem to affect. Does anyone know of a lymphatic system cleanse? Another strange thing is that Rolf, an 80 year old volunteer from Oregon, has not has any problems whatsoever! Can't figure out what we're doing wrong. We used to be pretty healthy!!

The "winter" rainy season which used to start in late November or December doesn't seem to be anywhere in sight, everything is bone dry. Also, Katrina's (21 year old volunteer) father (1000 acre grain farmer) says that the normal weather patterns up there in Canada have all gone haywire. Just more examples of the climate changes affecting the whole earth as it waxes old like a garment.

In December, Warren and Jodi were excited that we finally got the school's very worn out speed boat repaired and in the water and running and are now starting to work

CARPENTRY SHOP

ROB HAGAR, MAINTENANCE MANAGER HAS TAKEN OUR VOCATIONAL TRAINING PROGRAM TO THE NEXT LEVEL. AFTER SHIPPING HIS TOOLS AND EQUIPMENT FROM THE STATES HE CAREFULLY ORGANIZED THE SHOP. WE ARE NOW PRODUCING DESKS AND TABLES FOR THE CLASSROOMS AS WELL AS REPAIRING ELECTRICAL AND MECHANICAL EQUIPMENT.

on reworking the school launch. Thanks to a few very generous contributions they both have their own outboard motors!

KMA did have one setback. An unusually violent thunderstorm hit Kimbia and blew out the school building's charge controller and the inverter in our house so we were without any power for several days. For lack of funds four buildings have been using only a car type battery which doesn't last near as long as a deep cycle solar battery. So if any of you would like to help, please contribute to the solar power fund---the school needs about a thousand dollars to replace thunderstorm damage and more to upgrade the little 50 watt solar panels and to get proper batteries in the other buildings. Encouraging development: Warren put our solar needs in the regular KMA newsletter and immediately got a response from a guy who offered to get us panels at his

cost—that means a \$1200 panel will cost us only \$250!! I'd have never guessed there was that much markup on them. And David Gates can fly them down here to avoid customs hassles, so things on this front, at least, are looking brighter! (pun intended) But we still need help with the batteries, etc. (hint, hint!)

We have been blessed with a visit from two American young ladies (21 and 23) from English speaking Madison Missionary School in Norway. Their school is small—only about 15 students and they told of another missionary school in Norway that just closed down last year. Then there's Davis Indian Industrial School here in Guyana—some of the volunteer staff that came to help there were sent to other schools because it is still not operating this year for lack of an administrator. Then there's Bethany Medical Missionary College with its burned out administrators looking for someone to take over operations, so it, too, will not have to close down. And here at Kimbia Mission Academy, after 10 years Jodi is more or less ready for a change, but has no one to take over. Will anyone answer these calls? Where have all the replacement

missionaries gone? What has happened to the missionary spirit of our people? Isn't the gospel commission relevant anymore? Are all our young people so caught up in the worldly entertainment so prevalent in modern society that they don't think of anything else? Where is that "army of youth rightly trained" who will finish the work? Why don't we hear sermons and encouragement for mission work anymore? Are we all really that asleep? Or are we all just too comfortable for the Lord to use us to finish the work? Or are we so busy with "our" work that we have forgotten what "the" work is? If I'm frustrated I can't imagine how frustrated God must be with us! Is He ready to spew us out of His mouth yet? Why don't we care?

Maranatha,
Rob and Carolyn
Gospel Ministries International
Attn: Kimbia/Hagar
PO Box 506
Collegedale, TN 37315

ASSISTANT MIDWIFE WANTED

*Medical Missionary work is the actual showing of love in ministering to the needs of the people in a kind, compassionate manner, and that has **unbelievable power** to break down prejudice and gain a hearing."*

DESCRIPTION: Praying for a woman, young, middle-aged, or old-at-heart, to assist with midwifery services i.e., pregnancy and childbirth, homebirths, along with other medical missionary duties.

If you are an individual that:

- * **Has** a willing heart and is ministry minded,
- * **Can** adapt to "out-of-the-norm" sleeping and eating conditions,
- * **Has** a basic knowledge of anatomy and physiology and a teachable spirit,
- * **Has** reliable automobile transportation,
- * **Live** or is willing to relocate to "West Tennessee" area (between Nashville and Memphis), **Note: *There's possible housing available in June, 2012.***

* **Can** be available **24/7**

* **Would** love to learn the "ministry of midwifery," of women helping women, **then**, please respond to this email expressing your interest.

OTHER INFORMATION:

- * The "benefits" are numerous and out-of-this-world.
- * The harvest is plenteous -- schedule is full for entire year.

God is not calling the qualified, but qualifies the "called, chosen, and faithful." It is our prayer that the Lord will impress upon the hearts who will "come up to help of the Lord." If not you, please pass message on to others for consideration.

Hid In Christ,
Sis Pat Sheffield, Medical Missionary,
hmc school@yahoo.com

MEDICAL MISSIONARY VOLUNTEERS WANTED IN GHANA

Hi Bro Jones,

We had a very inspiring camp meeting last December and the Lord blessed us with His Spirit. We look forward earnestly to his second coming in the clouds. I am operating a Sanitarium and the Lord is really blessing our efforts. We are putting up a building to house the

client so that we can teach them the truth, serve them vegetarian diet, give the hydrotherapy massage exercise, teach them how to live and finally win them for Christ. On daily basis we have between 20 to 30 clients coming to our facility.

We need volunteers to come and assist this noble work- medical missionaries, those who can give cooking schools, health education and evangelism.

Please forward this mail to all God's people. Those cannot get time to come but can pray for the success of God's can do that for us. We also need a commercial juicer as we prepare juices for our clients.

Please come and witness the exciting miracles of how the Lord is using simple remedies, dietary changes and juices to heal people. We need more hands and to put the work in proper shape. Ben Nuako, Kumasi, Ghana. benuako@yahoo.com

The Church And The World

The Church and the World walked far apart

On the changing shore of Time;
The World was singing a giddy song,
And the Church, a hymn sublime.

"Come, give me your hand," cried the merry World,

"And walk with me this way."

But the good Church hid her snowy hands,

And solemnly answered, "Nay;

I will not give you my hand at all,

And I will not walk with you;

Your way is the way to endless death;

Your words are all untrue."

"Nay, walk with me but a little space,"

Said the World with a kindly air;

"The road I walk is a pleasant road,

And the sun shines always there.

Your path is thorny, and rough, and rude,

And mine is broad and plain;

My road is paved with flowers and dews

And yours with tears and pain.

The sky above me is always blue;

No want, no toil, I know:

The sky above you is always dark,

Your lot is a lot of woe.

My path, you see, is a broad, fair one

And my gate is high and wide;

There is room enough for you and for me

To travel side by side."

Half shyly the Church approached the World,

And gave him her hand of snow;

The old World quick grasped it and

walked along,

Saying in accents low:

Your dress is too simple to please my taste;

I will give you pearls to wear,

Rich velvets and silks for your graceful form,

And diamonds to deck your hair."

The Church looked down at her plain white robes

And then at the dazzling World,

And blushed as she saw his handsome lip

With a smile contemptuous curled.

"I will change my dress for a costlier one,"

Said the Church with a smile of grace:

Then the pure white garments drifted

away,

And the World gave in their place

Beautiful silks and shining satins,

And roses and gems and pearls,

And over her forehead her bright hair fell,

Crisped in a thousand curls.

Your house is too plain," said the proud old World:

"I'll build you one like mine, --

Carpets of Brussels, and curtains of lace

And furniture ever so fine."

So he built her a costly and beautiful

house,

Splendid it was to behold;

Her sons and her beautiful daughters

dwelt there,

Gleaming in purple and gold;

And fairs and shows in the halls were

held,

And the World and his children were

there;

And laughter and music and feasts were heard

In the place that was meant for prayer.

She had cushioned pews for the rich and great

To sit in their pomp and pride;

While the poor folk, clad in their shabby suits,

Sat meekly down outside.

The angel of Mercy flew over the Church,

And whispered, "I know thy sin;"

Then the church looked back with a sigh and longed

To gather her children in;

But some were off at the midnight ball,

And some were off at the play,

And some were drinking in gay saloons,

So she quietly went her way.

Then the sly World gallantly said to her:

"Your children mean no harm,

Merely indulging in innocent sports;"

So she leaned on his proffered arm

And smiled and chatted and gathered

flowers

As she walked along with the World;

While millions and millions of sorrowing souls

To eternal death were hurled.

"Your preachers are all too old and plain,"

Said the World to the Church with a

sneer,

"They frighten my children with dreadful

tales,

Which I like not for them to hear.

They talk of judgment and fire and pain

And the night of the second death;

They talk of the state of the wicked's fate

A place with no thought, no praise, and no breath.

I will send you some of the better stamp, --
-Brilliant and gay and fast, --
Who will tell them that people may live as they like

And go to heaven at last.
The Father is merciful, great and good,
Tender and true and kind;
Do you think He would take one child to heaven,
And leave the other behind?"

So he filled her house with gay divines, --
Gifted and great and learned, --
And the plain old men that preached the cross
Were out of her pulpits turned.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If the poor need shelter and food and clothes,
Why need it trouble you?
Go, take your money and buy rich robes,
And horses and carriages fine,
And pearls and jewels and dainty foods,
And the rarest and costliest wine!
My children, they dote on all such things;
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."

Then the Church held tightly the strings of her purse
And gracefully lowered her head,
And simpered, "I've given too much away;
I'll do, sir, as you have said."
So the poor were turned from her door in scorn,
And she drew her beautiful robes aside
As the widows went weeping by;
And the sons of the World and the sons of the Church
Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.

Then the Church sat down at her ease, and said,
"I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast."
And the sly old World heard her and laughed in his sleeve,
And mockingly said aside:
"The Church is fallen, the beautiful Church,
And her shame is her boast and pride."
The Angel drew near to the mercy-seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.

Then a voice came down through the hush
of heaven

From Him who sat on the throne:
"I know thy works, and how thou hast said,
'I am rich,' and hast not known
That thou art naked, and poor, and blind,
And wretched before My face.
Unless thou repent I will cast thee out
And blot thy name from its place.
I counsel thee to buy of Me
The gold that will make you rich;
And anoint your eyes with the heavenly salve
To discern your Master's wish."

Then the awakened Church with deep regret
From her worldly course returned;
She opened her heart to the knock of Christ
As His love in her bosom burned.
He gave her robes and forgave her sins,
And together they sat and supped;
His proffered throne He shared with her
For whom He had suffered much.

O Church of Christ, hear the Spirit's voice
As He calls through the world today.
Would that every church throughout the realm
Would turn from the world away.
The world will be lost in eternal night,
But the penitent saved for aye.

--Author Unknown --

IN ALL POINTS

By Barry Mellor

Pilate once asked "what is truth?" (John 18:38). He never waited for the answer, but Scripture contains the answer: "Thy Word is truth." (John 17:17). This truth has to be "rightly" divided under the guidance of the Holy "Spirit of truth" who guides God's children "into all truth" (John 16:18).

On the 3rd of December, 1966, I was baptized into this truth, yet already then there was the wafting of "another gospel" within the Church. Years of intense spiritual struggle during my life can be directly ascribed to the subtle doctrinal shifts which, then already, began to manifest themselves. In

His mercy God led me to the beliefs of Adventism's founders, which, on comparison, I find to be the beliefs of the founders of the Apostolic Church, as recorded in God's word. By His grace and mercy I have found peace and victory in the logically coherent and liberating truth concerning salvation: The "Truth as it is **in Jesus.**"

God's messenger warned:

Signs of the Times, May 28, 1894:

“Before the last developments of the work of Apostasy there will be a confusion of faith. **There will not be clear and definite ideas concerning the mystery of God.** One truth after another will be corrupted.”

This refers to the doctrine of the Godhead vs. the doctrine of the Trinity as well as to the incarnation of Jesus!

Review & Herald, May 29, 1905:

“Where shall we find safety unless it is in the truths that the Lord has been giving for **the last fifty years?**”

The “fifty years” prior to 1905 extended to 1855. [Note: she first used this phrase, “for the last fifty years,” in 1896, which would mean since 1846.]

In the autumn of 1895 a camp meeting was held in Armadale, Victoria, Australia. **Ellen White wrote a report on the camp meeting** which was printed in the *Review & Herald* of January 7, 1896: “The evening discourses, given by Elders (W.W.) Prescott, (J.D.) Corliss, and (A.G.) Daniel, all **presented the truth as it is in Jesus Christ.**

“In the evening **Professor Prescott** gave a most valuable lesson, precious as gold. **Truth was separated from error**, and made by the Divine Spirit to shine like precious jewels. It was shown that perfect obedience to all of the commandments of God is essential for the salvation of souls. Obedience to the laws of God’s kingdom reveals the **Divine in the human**, sanctifying the character.”

The title of Elder Prescott’s sermon to which Sister White referred was “**The Word Became Flesh.**” Space and time do not permit me to present this whole beautiful sermon, but the following quotations will indicate to you the gist of Elder Prescott’s message which Sister White so resoundingly endorsed.

Bible Echo articles, January 6, 1896, [W.W. Prescott sermon, Part 1]:

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ.” Gal. 3:16. Now verily, He helps the seed of Abraham by Himself becoming the seed of Abraham. God, sending His own Son in the likeness of sinful flesh, and for sin, **condemned sin in the flesh** [*that is, we have no excuse for doing wrong even in our fallen state!*]; **that the righteousness of the law might be revealed in us**, who walk not after the flesh, but after the Spirit.

“So you see that what the Scripture states very plainly is that Jesus Christ **had exactly the same flesh that we bear—**

flesh of sin, flesh in which we sin, flesh, however, in which He did not sin, but He **bore our** sins in that flesh of sin. **Do not set this point aside.** No matter how you may have looked at it in the past, look at it now as it is in the word; and the more you look at it in that way, the more reason you will have to thank God that it is so.”

Bible Echo articles, January 13, 1896, [W.W. Prescott sermon, Part 2]:

“Let us enter into the experience that God has given

Jesus Christ to us to **dwell in our sinful flesh**, to work out **in our sinful flesh** what He worked out when He was here. He came and lived here that we might through Him reflect the image of God. This is the very heart of Christianity. **Anything contrary to it is not Christianity.** “Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in



the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh **is not of God.**” 1 John 4:1-3. Now that cannot mean simply to acknowledge that Jesus Christ was here and lived in the flesh. The devils [*and the pope*] made that acknowledgment. They knew that Christ had come in the flesh. The faith that comes by **the Spirit of God** says, “Jesus Christ is come in **my** flesh; He dwells in my flesh; I have received Him.” That is the heart and life of Christianity.”

This complete sermon was printed in *The Bible Echo* of January 6, 13, 1896. E.J. Waggoner, then editor of the *Signs of the Times*, wrote:

General Conference Bulletin of 1897, No. 5, p. 57:

“The Word was made **perfect flesh in Adam, but in Christ was the Word made fallen flesh.** Christ goes down to the bottom, and there is the Word flesh, **sinful flesh.**”

In the same bulletin, Waggoner also wrote:

General Conference Bulletin of 1897, No. 5, p. 45:

“**God took upon Himself sinful flesh.... (Christ) came in fallen humanity.**”

Uriah Smith, College Teacher, General Conference Secretary and *Review and Herald* Editor, wrote:

Looking Unto Jesus (1897), p. 23:

“In the likeness of sinful flesh [*some today, try to make that “unlikeness”*], **He reached down to the very depths of man’s fallen condition**, and became obedient unto death even the ignominious death of the cross.

M.C. Wilcox, Editor of the *Signs of the Times* in 1900, wrote:

He was not only “made in the **likeness** of sinful flesh” Romans 8:3, but He bore the sinful flesh. The likeness was not merely outward. **His flesh was the same as that of all humanity**; for He ‘was made of the seed of David according to the flesh (see Acts 2:30 and Romans 1:3). **Every crime in the catalog was manifest among those through whom Jesus received His heritage of the flesh.** God prepared that body in which He would in **all** things be ‘like unto His brethren,’ of the seed of Abraham,’ partaker ‘of flesh and blood!’ **Heb. 2:14-17. Have others inherited corrupt tendencies IN THE FLESH?—SO DID HE.** Were the ancestors of others coveting, grasping, and adulterous, given to pleasure? **So were His. He was made like us that He might make us like Himself.**

“But having the flesh with all its sinful tendencies, He did not sin. Living faith made dominant the Spirit of God over all fleshly tendencies.”

“Oh No!” we hear someone exclaim, “In her letter to Elder Baker (c 1895, ’96) Mrs. White clearly stated that: “Not for one moment was there in Him an **evil propensity.**” Therefore the above given quotation from Elder Wilcox is error and not truth! Well, **let us look at what God’s messenger said about “propensities.”**

“Not for one moment was there in Him an **evil propensity.**” **5SDA Bible Commentary, p. 1128 (quoted from the Baker letter).** She also said: **“WE need not RETAIN ONE SINFUL PROPENSITY.”** *Review & Herald, 4/24/1900.*

So we who are born with them need not **retain** them! She stated further: *Review & Herald, 2/10.1885:*

“He was made like unto HIS brethren, **with the SAME SUSCEPTIBILITES, mental** and physical. (*Roget’s Thesaurus lists ‘susceptibilities’ and ‘propensities’ as synonyms.*)

After reading the three above given quotes some superficial readers might argue that Mrs. White was writing on both sides of an issue. However, the following two quotes, when juxtaposed, (placed alongside each other) will show that

<p>“Our natural propensities must be controlled or we can never overcome as Christ overcame.” <u>Testimonies to the Church</u>, Vol. 4, p. 235.</p>	<p>“Not for one moment was there in Him an EVIL PROPENSITY.” <u>SDA Bible Commentary</u>, Vol. 5, p. 1128.</p>
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she was **NOT** confused; and will immediately place the whole polemic in perspective and show the **true meaning** inherent in her words:

Note the distinction between “natural” propensities and “evil” propensities. These, to God’s messenger, are two separate categories. We should not force Ellen White to contradict herself (which, of course, she never did) by ignoring the fact that she clearly distinguishes between Christ having our “natural” (sinful) propensities and that He avoided sin by controlling them; and our **EVIL** propensities (which are our “natural” propensities which have been permitted, by our carnal will, to bear fruit through indulgence and enactment), which Christians must eliminate from their experience. **Christ controlled the natural inherited propensities—never indulging them in the exercise or enactment of Evil.**

So to take her statement: “Not for one moment was there in Him an **EVIL** propensity,” and read into it as if she had written **natural** (sinful) propensity, and then draw from that the conclusion that Ellen White was indicating that Christ took the **UNFALLEN** nature of Adam, is unwarranted. It should rather be seen as an emphatic affirmation that He did not sin, though **“in all points tempted like as we are.”** (Hebrews 4:15).

In view of the above, it is no wonder that Ellen White did not immediately write to correct Elder Wilcox when he wrote and published the 1900 statement quoted above, in which he stated that Jesus took a human body “having in it all the (natural) propensities of sin that all the flesh of all the sons of Adam have.” It is simply because what he wrote was in line with her own view and teaching on this Fundamental, Pivotal, Bible teaching. Fundamental and Pivotal in the sense that it proves to be false—the claim made by Satan that “Fallen man could not keep the law of God.” Jesus **PROVED** that **our fallen nature, united to Divinity by the indwelling Holy Spirit, could, and did (in his life) keep the law of God.** He used no powers or advantages that are not available to us (*Desire of Ages*, p. 48) and He bids us follow Him, who is the **Way, the Truth, and the Life.** He bids us be **REBORN** of the Spirit so that our humanity, united with Divinity, will constitute us sons and daughters of the Living God once again, who no longer wander after the flesh, but after the Spirit (Romans 8:4); So that when He comes we shall see Him as He is because we will be like Him. (1 John 3:2).

Elders J.M. Stephenson (1854); J. H. Waggoner (1872); S.S. Griswald (1872); James White (1877); M.C. Wilcox (1881); R.A. Underwood (1889); G.E. Fifield (1892); S.N. Haskell (1893); A.T. Jones (1893); G.C. Tenney (1889); D. Lacy (1890); A.W. Semmens (1892); S. M. McCullough (1900); E. Hilliard (1903); E.W. Farnsworth (1904); G.B. Starr (1904); W.H. Pascoe (1904) and on and on, all backed up by literally hundreds of published quotations by God’s Messenger, all underscore one plain, Biblical teaching on the nature of Christ: namely that He came to this world as the Redeemer in sinful flesh. (See the word “flesh” or *sarx* in 1 John 4:2,3 and 2 John 7.) Any other gospel—built on any

other foundation—is from the Antichrist and is accursed (Galatians 1:7, 8, 9). Going back **fifty years** from the time God’s Messenger wrote in the Review and Herald of May 29, 1905, to the year 1855, we see that the truths the Lord had been giving his people demonstrate a weight of truthful evidence indicating that what you have just read (and/or heard) is and always was the officially accepted doctrine of the Seventh-day Adventist denomination. “Another Gospel” has gradually and stealthily insinuated itself into our ranks. A gospel that is surreptitiously seducing God’s people into a position where they are vulnerable to submission to the Anti-Christian teachings of Rome. Note the following quote from a Yale lecture on preaching present by Bishop Simpson and quoted in the

Bible Echo, December, 1887, p. 179:

“The Romanists have been trying to get the human nature of Christ as far away from our humanity as possible, and hence have taught the Immaculate Conception of Mary. Not so the Scriptures. They show that on his human side Jesus was the descendant of ancestors no better than other men.... Yet in **that humanity He had dwelt. His presence made and kept it pure and holy.**”

Today, as in 1905, our spiritual safety still lies in the truth the Lord gave this, our church, His church, in those above mentioned 50 years.

Review & Herald, August 20, 1903:

“The old truths, given us at the beginning, are to be heralded far and near. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. But the Lord will raise up men of keen perception, who with clear vision will discern the intrigues of Satan, and will give these truths their proper place in the plan of God.”

Let us look at Ellen White’s warning to Elder Baker against presenting Jesus as just such a one as ourselves: Of course Jesus was **NOT just like us in EVERY respect!** Jesus’ earthly Progenitor was the Holy Spirit. (See Luke 1:35). Jesus came not by the will of the flesh, but by the will of God. His was a divine nature united to our fallen nature.

Signs of the Times, October 29, 1894:

“Jesus Christ is our example in all things. **He began life, passed through its experiences, and ended its record, with a sanctified human will.** He was tempted in all points like as we are, and yet because **he kept his will surrendered and sanctified, he never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God.**”

Signs of the Times, March 8, 1899:

“When He came to the world the first time, **divinity and humanity were blended.** [We are not born like that.] **This is our only hope.** The Son of man is fully qualified to be the **Originator** [Second Adam. See 1 Cor. 15:42-47] of a

humanity that will blend with divinity by partaking of the divine nature.”

We are not born with a Divine nature blended with our fallen humanity! We are not born with a “sanctified human will.” To be born again—also of the Holy Spirit—is the only way we can become united to divinity and become new creatures. (John 3:3,5,7; 2 Peter 1:4; 1 Peter 1:23). In that way we can receive divine (Holy Spirit) power to overcome every inherited and cultivated tendency to sin (see *Christ Triumphant*, p. 233; *Faith I Live By*, p. 140; and *Our Father Cares*, p. 75). All of this process is only possible because of Jesus’ victory of Faith as he overcame; paid the ransom, and now mediates on our behalf. Christ’s mediation is performed in glorified humanity, but He gained the victory over sin and paid the ransom while still united to fallen humanity. That union of divinity to post-Fall Abrahamic or Davidic humanity was what Peter declared in Matthew 16:15-18. God’s messenger instructs us that:

“The truth which Peter had confessed is the **FOUNDATION** of the believer’s faith. It is that which Christ Himself has declared to be Eternal Life.”

Notice what God says through His messenger in the following quotation:

Review & Herald, December 15, 1896:

“Clad in the vestments of humanity, the Son of God came **down TO THE LEVEL of those he wished to save.** In him was no guile or **SINFULNESS**; he was ever pure and undefiled; yet he took upon him **our SINFUL NATURE.**”

Please note in this quotation that “sinfulness” and “our sinful nature” are NOT one and the same thing. The latter Christ “took”; but the former He never engaged in. Our fallen, hereditary weaknesses are imprinted within our bodies. This we all “take” from our earthly parents. The above quotation clearly distinguishes between the “flesh” of our fallen human natures and “sinfulness” which is a function or state of the mind.

Since **“the flesh, OF ITSELF, cannot act contrary to the will of God”** (*Mind, Character, and Personality*, p. 236) regardless of how depraved a man’s heredity may be, flesh, of itself, cannot sin. This principle applies to all men—to us, as well as it did to Christ. **Sinful, fallen flesh can only “act contrary to the will of God” AS THE WILL AND THE MIND DIRECTS IT TO DO SO.** It is in the process or functions of the mind that “sinfulness” or righteousness (right doing) originate and operate (Mark 7:20-23).

One “takes” or inherits only the potential for “sinfulness” from one’s parents, NOT THE COMMISSION OF SIN ITSELF.

Paul says, **“neither YIELD ye your members as INSTRUMENTS of unrighteousness unto sin; but YIELD yourselves unto God,** as those that are alive from the dead (“Born again” from a state of being “dead” in trespass and

sin), **and your members as instruments of righteousness unto God**" (Rom. 6:13). Clearly, the fleshly "members" of our bodies are merely "instruments" of sin or of righteousness—"instruments" controlled by the mind and will.

The surges of **TEMPTATION** which wash through our human flesh Christ also felt (tempted in **ALL** points like as we are), only He did not yield to those emotional or physical temptations. He withstood them by relying on the power of the indwelling Holy Spirit. He invites us to do the same through the same powerful agency.

In the Baker letter, God's servant also wrote concerning the human nature of Christ: "Do not set Him before the people as a man with the **Propensities OF Sin.**" The predisposition of our humanity "**TO**" sin does not mean that **WE** have to have the propensity "**OF**" sin?

If we contemplate the humanity—the human "feelings" of someone being tempted by a luscious, delicious, utterly unhealthy and harmful piece of rich cake (in this case "appetite"): That person's "feelings" strongly urge him/her to reach out and take that piece of cake and eat it. That person is experiencing, through their feelings, the propensity **TO** sin—to sacrifice physical, mental and spiritual health for temporary gratification. It is a temptation channeled through a "natural" propensity; namely self-gratification (of appetite)! That propensity to sin only becomes a propensity **OF** sin when he/she reaches out and partakes **OF** that piece of cake. **He/she has partaken of an unhealthy act through a choice of the will. The will, which should be under the control of reason, has, together with reason, been surrendered to "feeling"**—the desire for self-gratification—at the expense of well-being. (It is well-being and eternal benefit that is God's will for us).

Did Jesus' humanity have to struggle with this problem, on our behalf? We have only to look at Gethsemane. There, in the garden, Jesus humanity shrank from the terrible trial before him. Did Jesus understand the plan of salvation? Yes! Had he been involved in laying that plan before the foundation of the world? Yes! He knew what was for our eternal good and the honor of His Father and He had come to this earth as a man because He wanted to save us. His divine reason and will had conceived, together with His Father and the mighty third person of the Godhead (the Holy Spirit), the plan to save fallen man. He willed/ **wanted** to save us, but, did he "**FEEL**" like going through with the plan? **NO!** Hear the words of anguish:

"Father, if it be possible, let this cup pass from me."

Jesus' humanity did not "feel" like going through with the divine plan. The human propensity **TO** shrink from suffering, even if that suffering is part of the divine plan of

salvation, was present with Jesus. Salvation trembled in the balance. **Did Jesus submit to the propensity to shrink from implementing His Father's will?** Thank God, No! The propensity **TO** do so did not become the propensity **OF** having done so. Victory over the propensity to do so came with Jesus full surrender of his will to His Father, despite Jesus "feelings" to the contrary.

"Nevertheless **NOT** My (human) will, but Thine be done." The secret of **ALL** victory over sin and over our fallen humanity, with all its propensities/susceptibilities, lies in following Jesus in surrender and submission to the Divine will—Despite the opposing tugs of our humanity.

"In summary, God's messenger expresses it best in the following two quotes:

Desire of Ages, p. 49:

"It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam **He accepted the results of the working of the great law of heredity.** What **these results were is shown in the history** of His earthly ancestors. He came **with such a heredity** to share our sorrows and **temptations**, and to give us the example of a sinless life."

Desire of Ages, p. 24:

"**As one of us He was to give an example of obedience.** For this He took upon Himself **our** nature, and passed through **our** experiences. 'In **all** things it behooved Him to be made like unto His brethren.' Hebrews 2:17. **If we had to bear ANYTHING which Jesus did not endure, then upon this point Satan would represent the POWER OF GOD as insufficient for us.** Therefore Jesus was 'in **ALL** points tempted **LIKE** as **WE** are.' Hebrews 4:15. He endured **EVERY** trial to which **we** are subject. And **He exercised in His own behalf no power that is not freely offered to us.** As **man [in our humanity]**, He met temptation, and **overcame in the strength given Him from God.** He says, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. As He went about doing good, and healing all who were afflicted by Satan, He made plain to men the character of God's law and the nature of His service. **His life testifies that it is possible for us also to obey the law of God.**"

A complete transcript of the "Baker Letter" (M.R. 414), together with an analysis of the same by Ralph Larson, can be found in the March, 1991 edition of *Our Firm Foundation* magazine.

I also strongly recommend Ralph Larson's book, The Word Was Made Flesh, which has over 1200 quotes, 400 of which comes from the pen of inspiration on this topic.

THE FEAST DAYS AND THEIR ANTI-TYPES

TWO GREAT TIME PROPHECIES of DANIEL POINT THE WAY TO JESUS, the LAMB, and OUR HIGH PRIEST:

In the Midst of
The 70th Week
Daniel 9:26,27

"Unto 2300 days, Then Shall the Sanctuary Be Cleansed."
Daniel 8:14.

		SPRING FEASTS =Beginning of Christian Era			AUTUMN FEASTS =		
		1 st MONTH—ABIB	3 rd MONTH	7 th MONTH—TISHRI	End of Christian Era		
Jewish Month	Dates	15 th	7 weeks + one day	1 st	10 th	15 th	22 nd
(The Shadow) Type FEAST DAY	14th Passover	15 th	7 weeks + one day Feast of Weeks PENIECOST	1 st	10 th	15 th	22 nd
Old Testament meaning	Passover Lamb: Leaving Egypt	Unleavened Bread Sinless life on journey to Promised Land.	Law spoken at Mt. Sinai. Law on Tables of stone.	Feast of Trumpets Announcing Day of Atonement (Hour of God's Judgment) soon to come.	10 days Atonement End of year cleansing of sanctuary from all sin. Sins put on scapegoat	Feast of Tabernacles Harvest gathered in. Journey in wilderness—dwelling in booths	
Anti-Type THE REAL	Jesus The Lamb of God On the cross.	No leaven (sin) in bread (mental, physical) or house. Sinless life.	Early Rain of Holy Spirit Law on fleshy tables of heart	Christ Soon Coming—1833 Proclamation of Christ Soon Coming—1833	Jesus, High Priest, enters Most Holy Place—Oct.22, 1844 50,000 come out of fallen church systems.	Christ's 2 nd Coming. Journey to heaven—7 days. 144,000 who are "undefiled with women" "stand without fault before the throne of God."	
People Prepared when the Anti-type is fulfilled.	Calvary—one Man: Jesus Outside the gate.	Disciples: sinless life individually and corporately.	120 in upper room away from Jewish temple.	William Miller Joseph Wolff and others			
Two Qualities Of all the Prepared People	<p>They all develop a holy character and are separated from the apostasy that surrounds them.</p> <p>The 1st Angel's Message separates us from individual sin. The 2nd Angel's Message separates us from sinners (corporate sin.) The Third Angel's Message is the sealing message that warns us not to go back into sin.</p> <p>"The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young." <u>Testimonies to the Church</u>, Vol. 5, p.505.</p>						
	<p>O = Ceremonial Sabbath. These seven "sabbath days" were shadows of things to come. They could fall on any day of the week, and were nailed to the cross. See Lev. 23:36,37; Colossians 2:14,16,17.</p>						

PJ

IMPORTANT FACTS ABOUT THE FEAST DAYS

1. THE LITERAL FEAST DAYS ARE NOT TO BE KEPT BY CHRISTIANS:

Daniel 9:27: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

"In this ordinance, (The Last Supper) Christ discharged His disciples from the cares and burdens of the ancient Jewish obligations in rites and ceremonies. These no longer possessed any virtue; for type was meeting antitype in Himself, the authority and foundation of all Jewish ordinances that pointed to Him as the great and only efficacious offering for the sins of the world. He gave this simple ordinance that it might be a special season when He Himself would always be present, to lead all participating in it to feel the pulse of their own conscience, to awaken them to an understanding of the lessons symbolized, to revive their memory, to convict of sin, and to receive their penitential repentance. He would teach them that brother is not to exalt himself above brother, that the dangers of disunion and strife shall be seen and appreciated; for the health and holy activity of the soul are involved.

"This ordinance does not speak so largely to man's intellectual capacity as to his heart. His moral and spiritual nature needs it. If His disciples had not needed this, it would not have been left for them as Christ's last established ordinance in connection with, and including, the last supper. It was Christ's desire to leave to His disciples an ordinance that would do for them the very thing they needed—that would serve to disentangle them from the rites and ceremonies which they had hitherto engaged in as essential, and which the reception of the gospel made no longer of any force. To continue these rites would be an insult to Jehovah. Eating of the body, and drinking of the blood, of Christ, not merely at the sacramental service, but daily partaking of the bread of life to satisfy the soul's hunger, would be in receiving His Word and doing His will." *Review & Herald*, June 14, 1898

2. NOW, WE ARE SPIRITUAL ISRAEL WHO ARE KEEPING THE ANTI-TYPICAL DAY OF ATONEMENT:

Jesus is now our great High Priest totally involved with the work of the Investigative Judgment in the Most Holy Place of the heavenly sanctuary. When engaged in his duties on the Day of Atonement, the High Priest cannot officiate in the ceremonies of any other feast day. When Israel is totally focused on the activities and purposes of the Anti-typical Day of Atonement, they cannot keep another feast day, which has already been fulfilled literally. To keep a feast day literally would involve an offering of a sacrifice in Jerusalem, and thus declare that the true Lamb of God had not come. To attempt to keep the feast day literally without an offering, would mean that those involved were taking away from the Word of God, and teaching for doctrine the commandments of men.

3. ALL ANTI-TYPICAL FULFILLMENTS OF THE FEAST DAYS ARE FOR ALL CHRISTIANS:

Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." When Peter said these words, he had just experienced the Anti-typical fulfillment of the Feast of Weeks, or Pentecost, when the Early Rain fell. He was directing men's attention to the next great feast day—the Day of Atonement—which was soon to occur. Perhaps he expected that the Fall feasts would be fulfilled that year. But this event was not to be fulfilled until the 2300 days of Daniel 8:14 would be fulfilled in 1844, "then shall the sanctuary be cleansed." Were Peter's words left without a fulfillment to those who heard him? No, because those that were living in 31 AD were to have their sins blotted out in the Investigative Judgment when the dead were judged. Just as we benefit from the falling of the Early Rain in Peter's day, even though we did not exist then. Thus, we all must believe and participate in the anti-typical fulfillments of all the feast days.

4. WHY JESUS ROSE "ON THE MORROW AFTER THE SABBATH"

All the anti-types of the feast days are fulfilled on the exact date of the literal feast day. There was always a ceremonial Sabbath on the day of the Passover. This ceremonial sabbath day (and all the others) could fall on any day of the week. When Jesus was crucified, the next day was a "HIGH SABBATH" (See John 19:31). This meant that the ceremonial sabbath day fell on the same day as the weekly seventh-day Sabbath of the fourth commandment. This is why Jesus was resurrected on Sunday, because He was the anti-typical Firstfruits, and the Firstfruits were always presented "on the morrow, after the sabbath." Lev. 23:11.

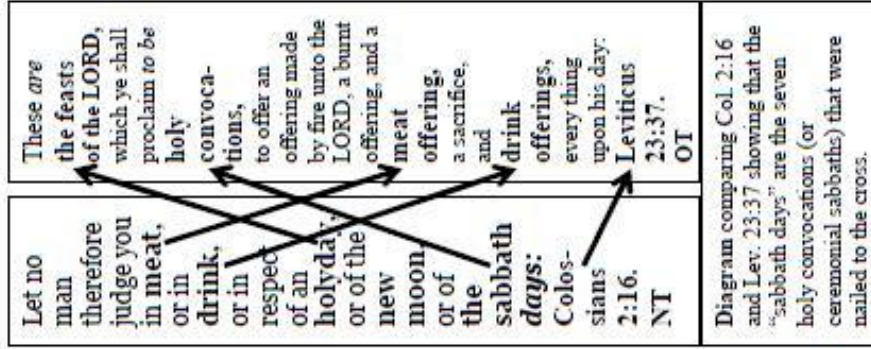


Diagram comparing Col. 2:16 and Lev. 23:37 showing that the "sabbath days" are the seven holy convocations (or ceremonial sabbaths) that were nailed to the cross.

LETTERS TO THE PRINTER

Dear Joan [*Joan Swope, Bugle Printer*],

I want all you folks at the Bugle to know this paper is a real blessing to me and our family. It always has important needed information that I've had questions about prior to receiving the paper. I have copied pages and sent it to others. Keep up the great job! And God bless you all!

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Wanda Vandervoort

MASC Financial Report

Tithe	1143.57
Camp Meeting	1161.26
Website	270.00
Bugle	105.75
Balance:	\$ 2,680.58

THANK YOU to all of you who contributed to the Bugle fund and to the Camp Meeting Operating Expenses fund. Contributions should be properly marked as to what they are for and mailed to:

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The Bugle is a quarterly publication with the purpose of facilitating communication and cooperation amongst the sisterhood churches. It seeks to uplift, edify and encourage by sharing how God is working in each of our fields of labor.

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